

Does *Ex Corde Ecclesiae* have anything to say to Catholic Business Schools?

Terence McGoldrick
University of San Diego

This paper proposes a discussion of a fundamental text to shed light on the nature and status of business education at Catholic University.

I. Background

The apostolic constitution, *Ex Corde Ecclesiae*, promulgated by Pope John Paul II on August 15, 1990, was a papal document on what it means to be a Catholic university. The pope calls it a “sort of Magna Carta” for Catholic universities. Almost 18 years old, this document is not considered “old” by Church standards, but remains normative for every Catholic university in the world. The apostolic constitution was directed towards university trustees, administrators, faculty and staff as well as the local bishops. It has two parts comprising less than 50 pages. The first part, which makes up 80% of the whole, is devoted to the identity and mission of a Catholic university, the second part sets norms for all Catholic universities.

Ex Corde is not explicitly or solely intended for Catholic business schools, yet since every CBS is a subset of the whole university, their missions must be aligned and must thereby conform to the principles and norms set forth in the Apostolic Constitution. Thus, as the Catholic Church understands it, in order to call itself “Catholic” no business school or university could be at odds with *Ex Corde*. It sets a standard for every Catholic university’s mission and identity. On the other hand, the papal text does not discuss the particular way that these principles and norms might be realized in a particular setting (i.e., school, college or even a class within the university). It says nothing specific about business schools or business education within a Catholic university, thus allowing room for interpretation in a CBS. In this current endeavor, we propose to offer a summary of this seminal text and its influence on the Catholic university in America, and then to examine the strengths and weaknesses of its ideas as they apply to the CBS.¹

The apostolic constitution received a mixed response from the American Catholic universities, and discussions on its implementation between the US Catholic hierarchy and university officials lasted through the decade. Many believed that although *Ex corde* applies to every Catholic university in the world, its principal aim was reform of the American institutions, because the US is unique in the world with more than 200 and with a wide range of variations. The norms spawned vociferous resistance from the

¹ As a member of the bishop’s senior staff in the diocese of San Diego, the author served on the diocesan committee for the implementation of *Ex Corde* and was at the same time a part-time lecturer in the Theology and Religious Studies department at the University of San Diego. He now lectures in the Business School of USD and is a business ethics consultant.

academy and Catholic media, primarily over issues of academic freedom.² Many feared that the Church and its local bishop would corrupt academic standards of excellence by interfering. Most of this opposition came from theology departments who were singled out by the document, which required Catholic theologians to be certified with a *mandatum* by the local bishop in order to teach Catholic theology.³ Eventually, after many years of wrangling, efforts to implement *Ex Corde*'s norms resulted in a stalemate.⁴ Despite these hostilities the document has had significant impact on Catholic universities in the United States, especially concerning the overarching and enduring question of their Catholic identity. Preserving the Catholic character remains a concern especially as the founding religious orders teaching and administrating those universities dwindle and the torch is being passed to lay professionals. Numerous initiatives have arisen on their campuses before and after *Ex Corde*, lest Catholic universities also succumb to the fate of many well known protestant universities before them --- to become secularized and lose the very purpose for which they were founded.⁵ In a recent survey, presidents of Catholic universities continue to rank Catholic identity and access to education for the disadvantaged as their most important priorities.⁶ Notwithstanding the concerns for academic freedom, many within the academy have also voiced great appreciation for the *Ex Corde Ecclesia*'s touchstone contribution to the university's quest to realize the fundamental Catholic belief in the compatibility and interdependence of faith and reason and to articulate the nature and mission of a modern Catholic university.⁷

As business schools face accreditation, their main task is to measure how they are accomplishing their mission statements. Since the mission statements of the business school are derived from the university's mission statement, revisiting *Ex Corde* is a valuable resource for the accreditation process. As often stated in CBS mission statements throughout the country, their shared goals of business education are to form socially responsible leaders, who will use their business education to better society, which, in the words of the mission statement of the Mendoza School of Business at Notre Dame, takes place "in a context that strives to be faithful to the Catholic ideals for community, human development and personal integrity."⁸ Fundamental beliefs held

² See for example, "Academics Vow to Resist Ex Corde Norms" Johnson, Hans P. in *Academe*; May/Jun2000, Vol. 86 Issue 3, p15.

³ See for example, Richard McBrien, "Why I shall not seek a mandate" in *America* 12 Feb. 2000, 14-16.

⁴ Monica Hellwig, then president of the Association of Catholic Colleges and Universities, discussed this in the [National Catholic Reporter](#); 09/26/97, Vol. 33 Issue 41, p32. In California and many other dioceses, the *mandatum* is now fulfilled by a private and unpublished agreement between the theologian and local ordinary, which is purely voluntary on the part of the theologian. There are no consequences when a Catholic theologian declines to ask for the *mandatum*.

⁵ An often cited study on secularization is James Burtchaell's *In the Dying of the Light: The Disengagement of Colleges and Universities from their Christian Churches*. Eerdmans Publishing, Grand Rapids, MI, (1998), see the chapter on the Catholics pp.557-742.

⁶ *National Catholic Reporter*, Nov. 7, 2007 "The Catholic Campus, Six Presidents on the Challenges of Mission and Identity".

⁷ An entire volume of the Association of Catholic Colleges and Universities journal *Current Issues In Catholic Higher Education* is devoted to the question of *Ex Corde Ecclesia* and Catholic identity: Vol 22, n.1 Fall 2001.

⁸ Note some examples of top ranked Catholic business schools mission statements. Notre Dame: "The mission of the Mendoza College of Business is to build a premier Catholic business school that fosters

about the human person's dignity, the meaning of work, the freedom and responsibility of every individual person, the common good and stewardship, entitlement, solidarity and private property are all articulated in the Catholic tradition. These beliefs and values are indispensable to a business education that defines success not only in the technical business knowledge it offers, but also its contribution to foster the human qualities necessary for business to be a vocation for improving society in a sustainable way.

II. A summary of Ex Corde Ecclesiae

Catholic Identity

After a personal account of John Paul II's own professional career as a university professor who has remained close to those roots ever since, the document begins with the theme from which its title is taken. It states that universities are "born from the heart of the Church" for with her Catholic universities, the Church, "expert in humanity" (quoting Paul VI's historic address to the United Nations) "explores the mysteries of humanity and the world, clarifying them in the light of Revelation." John Paul II continues, "It is the honor and responsibility of a Catholic university to consecrate itself without reserve to the cause of truth." (par.4) This is its way of serving at one and the same time both the dignity of the human person and the good of the Church ... and in so doing the relationship between faith and reason is brought to light and meaning. "A Catholic university is distinguished by its free search for the whole truth about nature, man and God." ... "By means of a kind of universal humanism a Catholic university is completely dedicated to the research of all aspects of truth in their essential connection with the supreme Truth, who is God." (par.4) It calls this task urgent in today's world to assure that technological and scientific progress producing economic and industrial growth be used for the authentic good of individuals and human society as a whole. For without it "freedom, justice and human dignity are extinguished." The moral, spiritual and religious dimensions thus become a necessary part of a Catholic university's research and teaching. As such, *Ex Corde* continues, they are "without a doubt one of the best instruments that the Church offers to our age which is searching for certainty and wisdom. Having the mission of bringing the Good News to everyone, ... Catholic universities are essential to the growth of the Church and to the development of Christian culture and human progress" (par.11).

academic excellence, professional effectiveness and personal accountability in a context that strives to be faithful to the Catholic ideals for community, human development and personal integrity."

Villanova School of Business: "We seek to be a leader among business schools in fostering a learning environment that enables members of our community to develop the knowledge, experience, values and capabilities needed for a lifetime of learning consistent with the moral vision of St. Augustine.

Strengthened by our liberal arts foundation, we also strive to collaborate with the business and academic communities to create, share and apply knowledge. "

Boston College's Carroll School of Management: "...Aligned with the philosophy of Boston College, we develop leaders and managers who bring an ethical perspective to business decision making..."

University of St. Thomas Opus College of Business: "Consistent with the Catholic intellectual tradition of the University of St. Thomas, the Opus College of Business educates students and working professionals to become effective, ethical business leaders and to be constructive contributors to society."

University of San Diego's School of Business Administration: "We are committed to developing socially responsible leaders and improving global business practice through applied research and innovative, personalized education."

Academic freedom and institutional autonomy are defended, “so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good.” (par.12) Being both Catholic and a university, its differentiating quality is to bring to teaching, research and the services that mark the work of every university, the “inspiration and light of the Christian message”. The document identifies four “essential characteristics” every Catholic university must have, which implicitly are to be construed as limits of responsible academic freedom. They are

1) A Christian inspiration, which enables it to include the moral, spiritual and religious dimensions in its research and to evaluate the attainments of science and technology in the perspective of the totality of the human person.

2) A continuing reflection in light of the Catholic faith upon the treasury of human knowledge, to which it seeks to contribute by its own research

3) Fidelity to the Christian Message as it comes to us through the Church and

4) An institutional commitment to the service of the people of God and the human family, in their pilgrimage to the transcendent which gives meaning to life.

This will in turn have four implications for a Catholic university’s research. It will necessarily include a) the search for an integration of knowledge, b) a dialogue between faith and reason, c) an ethical concern and d) a theological perspective.

Ex Corde goes on to briefly examine each of these four implications as they relate to the “cause of the human person” which is only served if knowledge is related to conscience.

a) Integration of Knowledge

The apostolic constitution states that contrary to recent trends to “rigid compartmentalization of knowledge within academic disciplines” a Catholic university “is dedicated to a higher synthesis” of each discipline in a vision of the human person and the world that is “enlightened by the Gospel, and therefore by a faith in Christ, the LOGOS, as the center of creation and of human history”.

No single discipline can explain the complexity of nature and human culture. In Catholicism a complete picture of the human person and their world includes the relationship to God. As Terence Nichols puts it, “each discipline is in a position to offer a theological and ethical perspective that is unique”, because all knowledge aims to relate to the larger whole.⁹ A CBS might seek to explicitly include principles of Catholic Social Thought and seek an integration of its own subject matter with philosophical and theological concepts in a more interdisciplinary approach to subjects like political economy, or business ethics. A CBS might also seek community service learning opportunities that business be seen in relation to its role for the good of society and the bigger picture. More philosophical reflections on questions such as the meaning of work, and profit as they serve the spiritual and moral life of the individual and his or her relationship to others, are examples of subjects a business course might integrate in its class discussions. Deans and administrators of a CBS might rank interdisciplinary scholarship on a par with specialized publications. University of Dayton Management and Marketing professors James DeConinck, Victor Forlani and Accounting professor

⁹ “Theology and the Integration of Knowledge” in *Enhancing Religious Identity, Best Practices from Catholic Campuses*, Ed. John Wilcox and Irene King, Georgetown Univ. Press, (2000).

Kenneth Rosenzweig suggest creating new Business Administration course clusters to emphasize the vital relationship of business operations to the goals of the larger society, perhaps including liberal arts faculty.¹⁰

b) A dialogue between Faith and Reason

Since the very founding of universities in the west the Catholic tradition, elaborated in another papal document by John Paul II, *Fides et Ratio*, views all scientific truth as ultimately compatible with faith. It holds that neither faith nor reason alone can grasp the full richness of truth, but that they are intertwined and interdependent as two wings are necessary for flight. It is the task of a CBS, for example, to explore ways that beliefs in values like integrity, human dignity and freedom, might apply to management strategies, or to ideas about the role of business in society as they relate to an understanding the common good that includes the fulfillment of the individual. The belief that the apex of development is spiritual and found in truth, beauty and goodness can be applied to a business education, for example, where reason seeks to define economic progress, life/work balance or human resource management theory.

c) An ethical concern

This rubric calls for attention to the moral implications of research in both it methods and discoveries. The person is always to be put above things, over technological progress, and science, which are meant to serve the person. But should the person be placed above business success too? Such are the questions for a CBS that *Ex Corde* evokes, the very kind of healthy question that stakeholder theory or other theories attempt to resolve and the mettle that makes an effective and ethical business leader. While one does not have to look far in recent history to find atrocious experiments on human subjects in WWII or later in our own country at Tuskegee in the name of science, a business school may have more subtle ethical issues to identify. There is little question today of the need for ethics in business, and a Catholic business school, like Catholic moral thinking cannot be relativist. Its ethical concerns center on virtue and a rich tradition of natural law that seems a particular contribution CBS is capable of providing. This should also include a critical judgment of the ethics of what may be standard practices. After all backdating was a standard practice, accepted by over 270 companies. To be able to identify ethical problem areas with an understanding of ethics that surpasses the question “what is everyone else doing”? is exactly what was lacking in those companies. It is important, as Naughton and Bausch argue instead of business ethics being an add-on it should be woven throughout all courses at a CBS to produce managers whose criteria of judgment are informed with principles such as human dignity, the common good, practical wisdom and justice. The question “who should I become?” must accompany the question “what should I do?”¹¹

¹⁰ Cited in “Ethics and Religion in Professional Education: An Interdisciplinary Seminar,” by James Heft in *Enhancing Religious Identity, Best Practices from Catholic Campuses*, Ed. John Wilcox and Irene King, Georgetown Univ. Press, (2000), pp.195-196.

¹¹ “The Integrity of a Catholic Management Education”, Michael J. Naughton and Thomas Bausch, in *Enhancing Religious Identity, Best Practices from Catholic Campuses*, Ed. John Wilcox and Irene King, Georgetown Univ. Press, (2000).

d) A theological perspective

Ex Corde singles out the role of theology in service to all the other disciplines to “bring an orientation not contained in their own methodologies”. It calls for every Catholic university to have at least a chair of theology, if not a department. Is there also a place for a theologian versed in Catholic Social Thought, perhaps in a CBS? Could courses be team taught between Catholic philosophers or theologians and business school faculty? Do CBS faculty have any interest in theology? And how might a CBS engage its faculty in the questions of theology and Christian philosophy that might give them the vocabulary and tools to bring these ideas to their own areas of expertise?

Ex Corde goes on to emphasize the importance of Christian witness in these universities. It calls for these objectives to be pursued by means of “an authentically human community animated by the spirit of Christ”, characterized by “mutual respect, charity and sincere dialogue, freedom and protection of the rights of individuals” (par.21). In other words, that they may know we are Christian by how we treat one another in a CBS. This, in my opinion, is not only meant to cover convivial kindness in daily exchanges, but also considerations of just pay for staff and adjunct faculty and good stewardship of resources also should be included. Acknowledging that the future of the Catholic university depends on the competent service of lay Catholics, it underlines the need for its teachers, students, staff and administrators to be witnesses to authentic Christian life. At the same time, it recognizes the admirable contribution of members of the Catholic university community of men and women of other faiths, or even non-believers to its academic disciplines and other tasks. It indicates the future of Catholic universities depends on the laity to continue its religious inspiration.

This section on the nature of a Catholic university closes with a discussion of the relationship of the university to the Catholic Church. It sees this relationship “essential to its institutional identity”. Consequently it requires a Catholic’s personal fidelity to the Christian message in Catholic teaching on faith and morals, as well as respect from non-Catholics. It calls for the local bishop to be an active participant in the university’s life and discusses the interdependent roles of bishop and theologians and the essential need for dialogue in today’s world.

Mission

The next main axis of this document considers the mission of a Catholic University. This mission is summarized in four major areas. The first of which is **service to Church and society** by promoting social justice in the study of contemporary problems, including the quest for a new economic and political order that will benefit the integral development of the human person and community. This includes a critical evaluation of society’s cultural norms and values, in an interdisciplinary collaboration with other universities. Secondly, its mission is to integrate faith with life, in prayer, **pastoral ministry** and sacramental liturgy, which is an active participation in the life of the Church. Third is its place to foster the **dialogue** between culture and the Gospel, which includes the various cultures of the world today and especially dialogue between Christian thought and the modern sciences. The fourth major area of a Catholic university’s mission *Ex Corde* defines is **evangelization**, That is, to be a living institutional witness by “upsetting” the world’s criteria of judgment, values, lines of thought and models of life, when they are contrary to the Word of God.

In the last part of my summary on the document's norms, I would like to replace its usage of 'university' with "business school", because I believe it will be useful to our task of applying *Ex Corde* to a CBS.

Norms

Ex Corde concludes by placing this vision of Catholic identity and mission into general and transitional norms or regulations, which pertain to every **business school** that calls itself Catholic through out the world. These are based on canon law and take into account the given particular **business school** statutes and civil law where appropriate. Drawing from the above discussion of identity and mission, it formulates ordinances to meet these criteria. The second article, for example states that "A Catholic **Business School**, as Catholic, informs and carries out its research, teaching and all other activities with Catholic ideals, principles and attitudes. It is linked with the Church either by a formal, constitutive and statutory bond or by reason of an institutional commitment made by those responsible for it" (art.2 p.1) It stipulates, furthermore, that all such **business schools** must make known their Catholic identity, and formulate a mission statement and structures consistent with that identity. All Catholic teaching is to influence all **business school** activities while respecting the freedom of conscience of every member of its community.

Academic freedom is upheld by another statute, as stated above, "so long as the rights of the individual and of the community are preserved within the confines of the truth and the common good." (art.2 p.5) .

A section is devoted to requirements for the establishment of a Catholic **business school** and another to the **business school** community. It affirms the "responsibility for maintaining and strengthening" the Catholic identity is primarily the role of the **business school** authorities and calls for express and informed consent by all teachers "to promote and at least respect that identity". To this end Article 4 states that the number of non-Catholic teachers should not be allowed to constitute a majority, lest the **business school's** Catholic identity be endangered. The norms go on to demand that a Catholic **business school** be in communion with the Church, that the local bishop has the right and duty to oversee the preservation and strengthening of the Catholic character, that it employ a sufficient number of priests and religious to provide pastoral ministry for the **business school** community and finally the norms require that every Catholic **business school** cooperate with other Catholic **business schools**, locally, nationally and internationally as well as with government programs "on behalf of justice, development and progress."

Ex Corde closes stating that this Apostolic Constitution will come into effect on the first day of the academic year of 1991 and will replace any existing laws or customs contrary to it. It concludes with a message of hope for the vital role Catholic **business schools** have been entrusted with by the Church to bring the light and hope of Jesus Christ to all human learning, mentalities and cultures.

III. Implications for Catholic Business Schools

Probably the first aspect of *Ex Corde* to raise eyebrows in any CBS is its call for a **majority of teachers to be Catholics**. For one thing, how could a selection process identify a true from a nominal Catholic? This would also greatly restrict the pool of candidates, even if one could discern their personal faith commitment from their submitted dossier. Moreover, there are additional worries about discrimination accusations. Private institutions have a right, even if they accept public money, to discriminate as long as they are not pervasively sectarian.¹² The *Wall Street Journal* reported recently on Wheaton College dismissing a philosophy faculty member, Joshua Hochschild, because he converted to Catholicism.¹³ Like many evangelical colleges, Wheaton requires perspective faculty to sign a statement of religious belief. Pt. Loma Nazarene Business School in San Diego and Pepperdine's business school in Malibu both do the same. In the case of Pepperdine the business school has candidates compose a statement of their personal religious beliefs. Historically religious colleges and universities chose faculty of their own faith. In recent decades, as enrollment has soared this practice was seen as a detriment to meeting the highest academic standards. Giving a position to a CSC priest, Michael Baxter, here at Notre Dame on the theology faculty became a faculty polemic a few years ago, were better qualified candidates passed over because they weren't holy cross priests? This is at the crux of the identity question, because it forces intuitions to examine what exactly are the standards that make someone best qualified for a faculty position. Academic standards alone are not going to result in anything much different than non-Catholic universities. Notre Dame's president John Jenkins is cited in this same WSJ article, expressing concerns that the faculty of Notre Dame is only 53% Catholic down from 85% in the 1970's. The same article reports that "about 400 U.S. colleges cite religion as an element in their hiring policies". A 1964 Civil Rights Act makes an exception for religious colleges to discriminate this way, which would be illegal in public universities. Laws in California and Colorado consider dismissing or precluding someone from tenure on this basis as "pervasively sectarian" and render them ineligible for funding. The University of San Diego has no such requirement for its business school. It only asks faculty to abide by the university-wide demand for its entire faculty to respect the Catholic identity and mission of the university. In recent years the university has added the criterion "service to the university's mission" to the rank and tenure process of evaluating teaching, scholarship and service, but this can be fulfilled with a statement like, "I respect the mission of this university". It is only a formality and has never been a cause for dismissal or censure.

Moreover, since, (to quote Martin Luther) "some non-believers are better believers than the believers", the notion of who is a 'true' Catholic may also have to be expanded beyond the nominally Catholic to fulfill the spirit of *Ex Corde*'s requirements. Statements of faith have met with persistent faculty resistance in hiring at Catholic universities. In many it doesn't even enter into the standards of excellence faculty are measured by in

¹² See for example, *Church-State Relationships in America* (Contributions in Legal Studies) by Notre Dame's legal expert Gerard V. Bradley, Greenwood Press (June 16, 1987).

¹³ *The Wall Street Journal*, A Test of Faith: A professor's firing after his conversion highlights a new orthodoxy at religious colleges Jan. 3, 2006 By Daniel Golden.

rank and tenure. The importance and selection of Catholic faculty raised by *Ex Corde* remains an elephant in the room that few want to discuss.

The nations 27 Catholic Law Schools face similar questions in applying *Ex Corde*.¹⁴ Three new law schools have been founded recently expressly with a Catholic emphasis (Barry, Ave Maria and St. Thomas). All three, it should be noted, have relied heavily on Notre Dame's Law school for their founding faculty.

Setting aside the thorny question of Catholics comprising the majority of the faculty, *Ex Corde* provides important guidelines for the CBS. It evokes questions like:

- How is the CBS **critical** of today's business culture and values?
- How is the CBS a place where the Christian faith enters into the marketplace to **dialogue** with business? This includes all the ways that it has such enormous impact in shaping not only our material world, but hearts and minds as well as one of the great forces of modern culture.
- How might a the research of a CBS find and highlight **evangelizing** examples of "living business **witness** which are upsetting the world's criteria of judgment, values, lines of thought and models of life"?

Catholic identity can become a strategy for excellence in business education, social responsibility, solidarity, as well as in good ethical judgment that understands business as part of the whole, in an integrated vision of the person as an economic, spiritual, political and social being. Instead of being a detriment to academic excellence, it can rather be a draw for excellent faculty who share its beliefs. Conferences like this one on Business Education at Catholic Universities are also important to share best practices from one another. In sharing experiences a CBS can learn from others that it is possible to integrate these values into CBS courses, faculty research, witness, and to even pray together, as shown for example in Carolyn Woo's background paper for this conference, "Get Real: Making the Mission Statement Operational".

In **response** to *Ex Corde* Catholic universities have either created or augmented various initiatives. Many created academic programs, as the well known example of the University of St. Thomas, or Notre Dame and Boston College with curriculum designated to Catholic studies in a plurality of disciplines.¹⁵ Those who had not already created administrative Vice Presidents of Mission and Ministry before *Ex Corde* was promulgated have since done so. They have also sought ways to put Catholic Social Teaching into practice and integrate community service into the educational experience of the whole person, as for example Providence College's partnership with habitat for humanity, and the Mendoza school of business at Notre Dame's program to assist the

¹⁴ See for example, "Catholic Law Schools and Ex Corde Ecclesiae, Or What Makes a Law School Catholic?" By Nicholas P. Cafardi, J.D., J.C.L. in [The University of Toledo Law Review Volume 33 - Number 1- Fall 2001](#)

¹⁵Two articles from *Enhancing Religious Identity, Best Practices from Catholic Campuses*, Ed. John Wilcox and Irene King, Georgetown Univ. Press, (2000), provide an overview of such programs. They are: "Catholic Studies at Catholic Colleges and Universities", by Thomas M. Landy and "Catholic Studies at the University of St. Thomas", by Don J. Briel

needy with their income tax preparations. These community service learning priorities reflect a growing popular trend in non-Catholic universities as well, which is evidenced by Duke's record gift of \$30million for DukeEngage a program for social and public service student involvement. I incorporated such a component in my Business and Society class this semester by having students work with a non-profit, understand its mission and reflect on how business might become a partner in their community service. I have no doubt after reading their reflection papers, that many will remember this new perspective on life and empathy with others less fortunate long after they have forgotten the material I tested them on.

IV. Conclusion

In conclusion I turn to the role of Catholic Social Teaching with some thoughts from the Jesuits. One strategy to enliven Catholic identity at a university is in embracing CST, and perhaps this could in a similar way be the focus of a CBS. The Jesuit universities, for example, since their Santa Clara conference on Justice in 2000 have made social justice a priority for all of their 29 American universities. At that conference Fr. Peter-Hans Kolvenbach, then Superior General of the Society of Jesus, gave a seminal speech and a vocabulary which is commonly cited on Jesuit university campuses today. He said we should be judged by "who our students become"; we should offer a "well educated solidarity" developed "through contact not concept"; and we must encourage students to "let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering, and engage it constructively."¹⁶ They continue to expand immersion experiences of service among the poor in the developing world as well. Equally important, resident life has incorporated retreats, faculty presence in the dorms, chapels and prayer groups, and discussions in a constellation of versions of young adult faith sharing, to foster a sacramental community. I expect in the following days we will hear from our colleagues in business schools across the country on additional ways that *Ex Corde Ecclesia's* vision of a university that is guided by the Gospel values might animate a business school's mission to foster business leaders with this same social virtue and personal integrity. Because ultimately our Catholic business schools, just as our Catholic universities, should not be judged by our faithfulness to our mission statements alone, but also by the caliber of business persons our students become.

¹⁶ *Connections*, December 2007 cited in a letter from Rev. Charles L. Currie, SJ, AJCU President