

# **BUSINESS EDUCATION AT CATHOLIC UNIVERSITIES: AN EXPLORATION OF THE ROLE OF MISSION-DRIVEN BUSINESS SCHOOLS**

**A Background Paper for the Seventh International Conference on  
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Michael Naughton  
with  
Thomas Bausch, John Fontana and Ernest Pierucci

Worldwide, there are over 1000 institutions of Catholic higher education. Approximately one quarter of those institutions are found in the US (231) with approximately 150 business schools and programs.<sup>1</sup> As business education occupies an expanded role in Catholic colleges and universities, the future of Catholic higher education is inseparable from how the Catholic and liberal arts character is appropriated within its business schools, and reciprocally how business schools impact the understanding of the Catholic and liberal arts character. This relationship between business education and Catholic universities strikes to the heart of the theoretical and practical issues of Catholic identity and mission.

This relationship also impacts the larger reality of business education and business itself. Catholic business schools can play a significant role in the kind of business that is done in the world, especially if they are clear on a complex set of questions that serves as an examination of conscience: Are we as Catholic universities, and in particular Catholic business schools, educating and forming students who can promote the common good through business? Are we producing research that does the same? Are we helping our students discover their vocation, deepen their profession, and discipline their sensitivities to the poor and marginalized? In other words, are we who we say we are?<sup>2</sup>

This essay serves as a background document for the 7<sup>th</sup> International Conference on Catholic Social Thought and Management Education (University of Notre Dame, June 11-13, 2008). During the academic year 2006-07, representatives from 15 Catholic universities met monthly over the phone to discuss the mission of business education at a Catholic university (see Appendix I for reading list). Our conversations culminated in a seminar at the University of St. Thomas, MN (July 9-11, 2007) where we met to explore more deeply the role of mission-driven business education (see Appendix II for seminar schedule). On the basis of these conversations, we have written what we hope is a conversation starter to the conference. This essay examines three dimensions of our current situation: the state of Catholic business education, its purpose and essential characteristics, and the necessary conditions to have such education flourish at Catholic universities. These three dimensions are of crucial importance to the future mission and identity of Catholic universities and their business schools. They are also extremely complex, which is why we are having a conference in 2008 inviting teachers, scholars and business people who can shed insight and nuance on the future of business education at Catholic universities.

## **I. THE STATE OF BUSINESS EDUCATION AT CATHOLIC UNIVERSITIES**

This section examines the current state of business education at Catholic universities. The following comments cannot capture the entire scope of the state of business education in Catholic colleges and universities, but we believe they are generally true and that they are a fair characterization of the state of the enterprise.<sup>3</sup> We hope the statements are provocative, but not reckless. We hope they serve as an institutional examination of conscience that illuminate important insights between the aspirations of a mission-driven Catholic business education (CBE) and its current reality. While certainly all the comments presented here can and should be further nuanced, we hope they will help to provide a picture of the current situation of business education at a Catholic university. To understand this situation better, we examine the larger context of business schools at Catholic universities, their positive developments and their current challenges.

### **1. The Larger Context of Catholic Business Schools: The Complex Crossroad of Business Education and Catholic Universities**

Catholic business schools (CBS) find themselves uniquely situated at a crossroad where business education and Catholic universities meet. There has been little discussion on the complexity of this crossroad, especially in terms of the identity crisis that has afflicted both of them.<sup>4</sup> As cultural institutions, CBS have responsibilities to further the larger aims of culture, including its intellectual, moral and spiritual dimensions. As institutions that are introducing students to organizational and economic life, they must be informed by the business environment so as to prepare students with the best knowledge, skills, techniques and practices available. CBS' existence in these two worlds should not lead to schizophrenia but to a profound integration of cultural and economic responsibilities. Yet there are significant challenges both in business education and Catholic universities.

*Business Education:* Business education has been going through its own soul searching about just what kind of education it should provide. What kind of information, knowledge and wisdom should business schools impart to students? Warren Bennis and James O'Toole, in a highly critical article of business education in the *Harvard Business Review* ("How Business Schools Lost Their Way"),<sup>5</sup> argue that business schools are increasingly adopting a scientific model resulting in the homogenization of business schools. In the 1990s, Lyman Porter and Lawrence McKibbin complained that they found in many US business schools a "cookie cutter mentality" discouraging the diversity of approaches necessary to make progress in management education. Their argument at the time was taken seriously by the American Assembly of Collegiate Schools of Business (AACSB) when its accreditation standards were reformulated in the 1990s. The new standards are mission-driven and process-oriented. A business school's mission must be consistent with the mission of the university, and management processes must continually reflect on the mission and its accomplishments. This was an admission that while skills, techniques and formulas of business were of crucial importance to business education, they were not sufficient. The business school's university would play an important role in the kind of business education that was given. So, if the standards were to mean what they said, Catholic business schools could lose accreditation if not Catholic enough, rather than endanger accreditation by being too Catholic.

*Catholic Universities:* Just when the accrediting arm of business schools was telling universities to have their mission inform the business school, Catholic universities, through the

encouragement of John Paul II's *Ex corde ecclesiae* (1990) were doing their own soul searching about identity and mission. There was an increasing sense that Catholic universities were reflecting their own cookie cutter mentality and had little distinctive venue to offer. Their own distinctive vision of university education was becoming blurred, creating an identity crisis. Catholic universities with religious orders began to replace Catholic mission with an incomplete Ignatian, LaSallian, or Vincentian character, thinking that such an approach would be more acceptable to a culture increasingly hostile to the institutional church. Other universities began to replace Catholic mission with a more humanistic/values based approach. Still others took the slide further, going from a values-based education to career focus, to a free market of ideas and to whatever would increase student enrollment. From revealed truths within a distinctive religious tradition, to a religious order approach that emphasized generic values, to humanism with acceptable behavioral norms, to methodological excellence, to diversity, Catholic universities have tended to shift their mission away from the particular claims of Catholicism. When Catholic is used, it is often situated within a vagueness of values and heritage language with few intellectual claims to it. When Catholic universities enter in a mission slide of such claims, it dilutes the theological center and particular claims of a Catholic university and ultimately reduces diversity within higher education.<sup>6</sup>

Despite the problems within business education and Catholic universities, these two areas of identity/mission inquiry have created a real opportunity for CBE to deepen its own self-understanding and to make a unique contribution to both business education and to the role of Catholic universities can have in contemporary society.

## **2. Positive Contributions of Catholic Business Schools:**

Moments of turmoil and tension at this crossroad have produced good fruit for CBS.

- CBS have been instrumental in moving an immigrant, blue collar, inner city class to a mainstream, white collar, suburban class.
- They have become much more professional through better teaching and research of the various functions and disciplines that engage the complexity of running a business.
- They are increasingly competitive with other non-Catholic business schools (note the *US News and World Report* and *Business Week* standings). CBS are no longer educating a Catholic ghetto, but have become respectable in providing excellent business education for a pluralistic culture. (Six are listed by *Business Week* in the top 50 of about 1200 UG programs in business.)
- Many of their faculty members are becoming more focused, specialized and contributing members of their disciplinary associations.
- Catholic universities have resisted the erosion of the liberal arts core better than most of their state counterparts, which provides the business student with a humanistic foundation in which to engage business education.
- Despite the isolation of business schools from the larger university, there has been a growing interdisciplinary engagement within some CBS between business and liberal arts disciplines, creating fruitful conversations in areas such as business ethics, business and society, and spirituality and business.

- CBS have been leaders in developing the discipline of business ethics, helping the business community to see ethics as integral to running a business and not merely prohibitive.
- Faculty at CBS tend to understand the importance of institutional mission and identity better than their liberal arts colleagues, making them more open to the question. They also tend to be less ideological than their liberal arts colleagues, which tends to create more openness to the discussion.
- The language of vocation, calling and spirituality has become increasingly incorporated in the curriculum and research of business faculty. This has been furthered by the recent series of Lilly grants on vocation, as well as the Management, Spirituality and Religion interest group within the Academy of Management.

### **3. Significant Challenges for Mission-driven Business Education at Catholic Universities.**

While the trends above cannot and should not be dismissed, there are at least two factors that limit their positive contributions of CBS. The first is that several of the positive trends mentioned above reflect the commitments of individuals rather than institutional strategies of CBS. As a matter of mission, policy or strategy, few schools of business in Catholic universities engage their courses with questions and issues within the Catholic social tradition and, in particular, a Catholic vision of the person and the just society. While some individual professors may do so as a matter of personal choice, few schools have taken the particular tradition on which their university was founded and strategically engaged this tradition with the business curriculum.

Secondly, even within these trends, movements toward interdisciplinary work, ethics, and spirituality are not always consistent with Catholic teaching on questions of ethics and spirituality. Students may receive a fine technical education as well as enlightenment rationalistic ethics and at times spiritual insights, but they do not receive on the whole an education that engages the complexity of the Catholic intellectual, social and spiritual tradition in relation to the demands and challenges of business management. In this section, we do not want to dismiss the positive trends above, but to better understand the limits of their impact on the existing institutional life of CBE.

#### **Mission and CBE:**

- **Missed Opportunity:** CBS overall have not capitalized on the opportunity to ground their mission in the specificity of their own university's Catholic and liberal arts mission. This creates little diversity among business schools and fails to generate the potential rich pluralism in business education. Avoiding a robust theological and philosophical educational engagement, CBE has missed an opportunity to develop a rich tradition on the discourses of faith and reason, the larger Catholic social tradition, and theology in relationship with business disciplines. While Fr. Hesburgh explains the Catholic university is where the Church does her thinking, more thinking is necessary in CBS and liberal arts departments to develop faith and Catholic social thought in relation to business. CBS tend to offer the same fare as other business schools. While they spice up their offerings with ethics, a liberal arts core, service learning, and an occasional offering of a spirituality of work, such offerings often lack anything that is specifically Catholic and more often than not are in tension and at times in contradiction with Catholic

teaching.

- **Faculty:** The majority of business faculty, Catholic or otherwise, come to CBS with little formation in the history, philosophy, and theology required to give them a distinctively disciplined perspective on their own scholarly discipline and pursuits. With little engagement once they arrive at CBS, little progress is made in developing an understanding of the meaning of a mission-driven CBE.
- **Leadership:** Leaders within CBS have not adequately recognized the full dimension of mission drift within their own schools. While often optimistic and confident about their schools, there is serious doubt about whether the religious legacy of CBS will survive, let alone thrive, if their present approaches persist. This stems both from the understated character of Catholic mission and leaders' lack of understanding of the Catholic intellectual and social tradition.

### **Liberals Arts and CBE**

- **Erosion:** While Catholic universities have resisted the erosion of the liberal arts core better than their secular counterparts, the increasing pressures to reduce the liberal arts experience on the undergraduate level continues, especially in terms of theology and philosophy. There is also continuous pressure to increase the structure and specialization of the business curriculum itself.
- **Tension:** There is a divide in many Catholic universities between liberal arts and business faculty that makes it difficult for CBS to fulfill their mission. On the one hand, liberal arts faculty often operate with an Platonic/Aristotelian bias against work and in particular business and with no understanding of the work of business scholars. They also tend to be more liberal than other parts of the faculty, looking upon business with suspicion. On the other hand, business faculty often see liberal arts as too theoretical and abstract and because of their more pragmatic and utilitarian outlook are not well versed in the liberal arts and its relationship to CBE.
- **Fragmentation:** While Catholic universities provide a significant liberal arts foundation for the student, too often this so-called foundational approach would be more accurately called an "along side of" approach where integration is left up to the students. While there are many reasons for this lack of integration, its root cause lies with the faculty and how they see themselves in the larger university. Often feeling like second class citizens, business faculty see themselves as a stand-alone operation with little interaction with their liberal arts colleagues. Liberal arts faculties, on the other hand, see little relationship between their disciplines and business. When a gulf between liberal arts and business curriculums occurs, it creates the impression in students that they are receiving two types of education: one that makes them more human, and the other that makes them more money, but they are unclear about how the two fit together.

### **Business Ethics, Catholic Social Thought, and Spirituality/Vocation**

- **Secularization of Ethics:** CBS tend to teach ethics as generic, attempting to ground ethical behavior in a wide assortment of secular options (Kant, utilitarian, pragmatism, etc.), while avoiding any serious engagement with Catholicism or religion in general. Increasingly CBS are adopting a stakeholder approach where business is conceived as

promoting relationships, fair treatment and value creation for all stakeholders. While in most cases it is an advance over the shareholder approach, those within CBS have not adequately engaged stakeholder theory with Catholic social thought, uncovering not only possible similarities but also their different first principles (e.g., social contractarian vs. Catholic social thought).<sup>7</sup>

- **Catholic Social Thought:** CBS have failed to tap into the Catholic social tradition in engaging the moral questions of business as it relates to the subjective dimension of work, the common good, subsidiarity, solidarity with the poor, the social nature of property, the universal destination of material goods, the virtues, etc. Ignoring this tradition leads to ignoring specific questions raised throughout the Catholic social tradition of wealth distribution (especially the ownership of capital and just wages), vocation/calling of business, character and virtues, a theology of institutions, the social purpose of the firm, job design, and other important questions. In one study of CBS, there was a strong belief that students should engage the Catholic social tradition with business issues, but only a minority of the faculty felt they were familiar enough with the tradition to actually do it.<sup>8</sup> Theology faculty who tend to have more familiarity in Catholic social thought are usually not interested in connecting it with business.
- **Vocation/Spirituality:** There is a tendency in the academy to sever the language of vocation and spirituality from a religious tradition, resulting at times in a therapeutic understanding of such terms that is highly emotive and individualistic. Separated from a transcendent source that calls one to a universal move toward love and holiness, that asks for radical commitments to a particular state of life and that makes social and ethical demands on business, vocation and spirituality become alienated from their Catholic meaning.

### Pluralism and Diversity

- **Faculty:** As faculty in CBS have become pluralistic, the general strategy has been a pluralism of tolerance rather than of engagement.<sup>9</sup> Rather than engaging such a diverse faculty with the Catholic intellectual, social and spiritual tradition, most CBS have practiced a tolerance of neglect, avoiding serious discussion between Catholicism and other religious and philosophical traditions represented in the school. Many faculty hesitate to engage the Catholic tradition since they tend to see it as overly doctrinaire, rigidly dogmatic and anti-intellectual. They would prefer what they perceive to be a peaceful coexistence of avoidance rather than an antagonistic relationship of sharp disagreements.
- **Leadership:** Leaders in CBS find themselves on the horns of a dilemma that, if left unresolved, will result in either the loss of their public legitimacy or the further erosion of their Catholic identity. Leaders of CBS tend to fear the problem of seeming too Catholic, which would result in losing academic reputation and standings in *US News and World Report* or *Business Week*. There is a fear among leaders of CBS that placing any emphasis on the Catholic character of the institution in areas of hiring or curriculum would be detrimental to its reputation in the larger community. The lack of a recognized body of scholarship integrating CST with business adds to the concern that somehow it is not academically sound to pursue the Catholic mission. Thus, the Catholic character is reduced to a small c catholic and its particular large C character is marginalized.
- **Students:** As CBS move from primarily serving Catholics to a much more pluralistic

student base, there is great reluctance to speak from the particularity of the university's Catholic tradition in fear of imposing a religious viewpoint.

- **Meaning of Pluralism and Diversity:** There is a tendency in the name of pluralism, for Catholic universities to downplay the distinctive characteristics of their Catholic identity. It is puzzling, as Michael Buckley S.J. points out, "to see distinctiveness ruled out in the name of pluralism. Pluralism is precisely the admission and celebration of distinctiveness and difference on every level of unity." There is also the question about what we mean by diversity. Is it an end in itself, or is it a means to larger end that has at its basis unity?

## II. AN INTEGRATING VISION OF BUSINESS EDUCATION AT CATHOLIC UNIVERSITIES: FOUR CRITICAL DIMENSIONS

While there is much more to be said on the current state of Catholic business education (CBE), we propose that business education at Catholic universities must do two things in order to strengthen and renew its mission focus. First, if they hope to add genuinely to the pluralism necessary for business education to flourish, Catholic universities and their business schools must fully engage the depth of their Catholic mission and identity and speak from their center that draws upon the best their tradition has to offer.<sup>10</sup> Second, while they must speak from their center, Catholic business schools (CBS) must do so in a manner that enables the diverse students and faculty they invite to their project to speak from their center in such a way that the mission and identity of CBS are engaged in the pluralistic environment in which they find themselves.

This two-fold task is a difficult one.<sup>11</sup> We propose four distinct but overlapping *integrating* dimensions that we see as distinctive for a Catholic vision of business education. These four characters of integration specify and achieve an integrity of business education at a Catholic university. They begin to articulate the kinds of habits of mind and heart we want to see develop within our business students, habits that foster a way of knowing that is "integrative" and that helps students to "see the whole." This integrative understanding of life will entail the integral connection of virtue and *techne*, faith and reason, vocation and work, and business and society.

Ultimately, however, this integration and unity is found in our end, not in our beginning.<sup>12</sup> Every personal and institutional expression of these means of integration will find itself wanting. We are all in danger of false unities informed by facile and shallow reasoning and egos quite satisfied with themselves. We need to be aware of an over-simplistic understanding of unity that avoids the collision, tensions, and difficulties that often goes with its search. We also need to be aware of our own division and fragmentation, both individually and institutionally.

Yet, while our limitations are part of the human condition, they are not deterministic facts. Our unity and its deepening understanding is to be found in our end, not our beginning, but we are on the way. If we can more deeply understand the relationship between the deepest dimensions of our Catholic mission and identity and the increasing complexity of business education, we will more likely be a beacon of light in this world, rather than a factory of degrees.

**1. Business Education as an exercise of Practical Wisdom: Integration of Virtue and Technique.** When the University of St. Thomas (MN) began to explore the possibility of starting

a new law school, it initially argued that its distinctive mission would be characterized as a “values-based law school.” This so-called distinctive quality brought scorn from the other three law schools in the area who sardonically responded, “so we are values-less law schools.” This exchange brought into clarity that “values-based” or “ethics-based” added little by itself to the discussion of mission, since every institution values something. To say that the distinctive quality of CBS is values or ethics is to say very little. One needs to take the step of defining whose ethics, and what tradition. If a CBS is to take ethics and values seriously in regards to its mission, it seems that a logical place for it to explore would be its own Catholic moral, intellectual and social tradition. If it does so, it will encounter the importance of the virtues as well as the nature of a profession or a practice. What it will also find is that this tradition has great relevance to contemporary issues of business and business education today, especially as it relates to the virtues and principles.

As we stated above, Warren Bennis and James O’Toole explain that many of today’s top business schools have adopted a model of academic excellence that reflects a scientific model “predicated on the faulty assumption that business is an academic discipline like chemistry or geology when, in fact, business is a profession and business schools are *professional schools*.”<sup>13</sup> This scientific model in business has been highly influenced by the quantification of economics which has led to what John Paul II has called the “economism” of business, namely that business is solely evaluated by its economic dimension.<sup>14</sup> This model of business has increased the specialization within the disciplines of business fostering more detailed explanations of the various functions of business, but it has intensified the silo effect of the academy. This scientific model within business trains students to think compartmentally and does not prepare them to see the whole, especially as it relates to the social and moral character of human relationships, and ignores what is at the heart of professional understanding of business—practical wisdom, which entails technical competence, a rich moral end and practical experience. When business education adopts a scientific over a professional model, it reduces itself to technical training and fails to engage the student in a deeper understanding of the practice of business. It also stands outside the Catholic tradition.

Practical wisdom, within the larger Catholic moral tradition, is the premier cardinal virtue for professionals. It is the integration of moral ends with the proper means of the business. It enables the student to apply the broad and general truths of reason, the world, and humanity to the concrete details of one’s work within business.<sup>15</sup> Although focused principally on the proper means to good ends, practical wisdom is crucial for the recognition of the ends of virtues themselves. Finding its starting point in the fundamental inclinations of human nature towards the good, practical wisdom personalizes the ends of these inclinations by appointing proximate goals that can be realized in action. Then, by way of critical reflection and good judgment, it directs the virtues in the attainment of these ends. None other than a prudent person can be just, since to will the end of justice demands that one is able to recognize and will the proper means to attain such an end. The entrepreneur, for example, who wants to pay his employees a just wage must also find sustainable means to make it happen.

The business student, then, must know both what ends are worth pursuing (i.e., what goals bring into being real human goods) and what means will be most likely to achieve those goals (i.e., what means most efficiently and effectively achieve the goals without harming other goods along the way). Business has an accepted body of knowledge that it believes is necessary to practice business. Managing organizations takes a great deal of skill and technique. Business education,

just like any profession, must teach skills that are proper to itself: reading a balance sheet, calculating cost of capital, providing statistical analysis, targeting and segmenting markets, managing group dynamics, generating creative thinking, initiating problem solving techniques, mediating conflicts, and so forth. Such skills provide the *matter* of professional competence that has an important role in business education. Without such skills and techniques, managers would stumble to the detriment of their own survival and to the common good. An efficient and effective management system utilizes organizational resources that provide the necessary conditions to increase the quality of life.

Yet a business is never simply a series of techniques. While the skills provide the matter of business, they do not provide the *heart* of its professionalism. Skills and techniques are a necessary but insufficient dimension to business education. If business education is to be a form of professional learning, then it must also engage the student in ordering their skills and techniques toward the common good and human development. If business education fails to engage students in this process, it would be like law schools teaching their students all about the techniques of trying a case but nothing about justice, or medical schools teaching their students all about human anatomy but nothing about care. As Alasdair MacIntyre explains, the exercise of practical wisdom “requires the presence of the virtues of character [moral virtues such as justice, courage and temperance]; otherwise it degenerates into or remains from the outset merely a certain cunning capacity for linking means to any end rather than to those ends which are genuine goods for man.”<sup>16</sup> Or as Servais Pinckaers states, “Communication techniques have developed incredibly in little less than a century. Yet we have to admit that what is being communicated does not always reach a particularly high intellectual level. Technology can transmit the best and the worst indifferently.”<sup>17</sup> The nature of any *techne* or art will not solve the problem of the good.

*What does this mean specifically for those within the business school?* While the primary focus of business courses will be on the practical and technical matters of a particular field of study, it is precisely in the study of the practice of business that opportunities will open to the faculty and students to explore the ethical and philosophical implications of business.

Faculty within the business schools cannot see themselves in a university context as mere technicians free from introducing into their courses ethical, social, and spiritual aspects of their field. We realize that integration of these realities is more subtle as well as inductive and experiential in applied courses. The idea of a full-blown theoretical discussion on the difference between a Thomistic and utilitarian understanding of the common good will most likely not take place in a marketing or economics course. Yet failing to bring up the common good at that point in the class when, for example, the theory of the firm is discussed in finance, strategy or law, not only misses an opportunity for curricular integration, but also avoids the practical questions business people ask themselves: “What is the social meaning of the firm?” What should a student think of a college’s commitment to Catholic social thought when in a theology or philosophy course she is taught the principle of the universal destination of all property and then taught in the finance course of her business administration major the principle of the maximization of shareholder wealth with no discussion over tensions between the two? A curriculum based within a departmental structure will always have certain tensions, but the failure to recognize those tensions and bring them into fuller conversation threatens not only a coherent curriculum but any attempt to educate the whole person.

**2. Business education taught as an extension of Liberal Arts: Integration of Faith and Reason.** Within this framework of practical wisdom, CBE seeks to explore the ends businesses should strive for. This exploration is not one that more technical skill can achieve, but ultimately it will be deepened and matured in a receptivity of wonder in the world, in humanity and in the transcendent. If it has not lost its coherence, if it has not lost its center, if it is not closed off to the practical, a liberal arts education can begin to create the soil in which the business student can begin to think imaginatively, philosophically, theologically, spiritually about the world, about humanity and about business.

One of the radical claims of a Catholic university education is that it will provide the student with “*a higher synthesis of knowledge.*”<sup>18</sup> T.S. Eliot asks “Where is the wisdom in our knowledge. Where is the knowledge in our information.” This higher synthesis of knowledge is key to helping students find wisdom as they explore the life of the mind. A principal characteristic of this higher synthesis is an engagement and integration of faith and reason. At the heart of a Catholic university is its privileged task “to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth [reason], and the certainty of already knowing the fount of truth [faith].”<sup>19</sup> The unique character of the Catholic university is to nurture reason’s inquiry toward ultimacy and Christian faith’s desire of a “comprehensive experience in understanding.”<sup>20</sup> Within the Catholic intellectual tradition faith enhances reason, it does not replace it. Or in the more traditional language grace perfects nature, it does not destroy it. Reason enriches faith preventing it from fideism and superstition and deepens the implications of faith in the world.

Business education as an extension of the liberal arts is first and foremost a serious engagement with reason. It seeks a reasonable way to do a thing, and creates in the student the habit of discerning why the thing is done. Reason within business education at a Catholic university will be concerned with the instrumental rationality of how to get things done, but it also has built within its curriculum throughout an encounter with a moral rationality that engages the business student in the deeper questions of business: the nature of the human person, property, and work/profession; the difference between wants and needs; the role of business within society, etc. “One of the critical distinctions between education and training is that the person who has been trained knows how to do something while the person who has been educated knows why it is done.”<sup>21</sup>

When reason is not hijacked by its instrumental and empirical dimensions and is allowed to express itself fully, it naturally leads to questions of ultimacy and of faith. One of the interesting phenomena within business education and business itself in the 1980s and 90s was that as business ethics began to expand, this opened up for people to take more seriously the role spirituality and deeper questions of ultimacy played within business. There was also a recognition among many within business disciplines that their own labor as a guild has contributed to the depersonalization of business from their own analytical, technical and empirical explorations. Such questions of faith, spirituality and theology are important sources to more deeply personalize the meaning of business especially the meaning of CBE. John Henry Newman used the metaphor of the curriculum as “a circle of knowledge in which all the disciplines depend on a certain mutual correction and completion—in which the absence of any discipline weakens all disciplines.”<sup>22</sup> He was very concerned about the increasing modern tendency of the academy to exclude theology and questions of faith from university life.<sup>23</sup> As Bill Byron put it, a Catholic university that fails to engage in this conversation of faith and reason and which is “closed to the search for God is an incomplete university.”<sup>24</sup>

While faith and reason are seen as complementary, the realization of this complementarity will always entail a complex tension between rethinking and rediscovering its relationships. There will be collisions, tensions, and confusions, but at Catholic universities there is a confidence that their engagement will at the end of the day produce a higher synthesis of knowledge and wisdom that is at the heart of a mission-driven CBE.<sup>25</sup>

*What does this mean for liberal arts education, especially those programs where many of their students are in business?* This conversation of faith and reason begins for the student within her liberal arts courses by engaging her with a distinct set of questions as it relates to the ends of business, each of which are highly debatable in our culture and each of which will have a significant impact on the kind of business education that she will receive. For the business student within this liberal arts context, we see five questions of importance in this relationship between faith and reason.<sup>26</sup>

- a. What is the role of faith and religion in academic and public/business discourse? Some believe that religion should be kept out of academic and public discourse because it is a source of rationally irresolvable conflicts. On the other hand, some believe religion can enter into creative conversation with academic disciplines and public policy issues and business related questions.
- b. What is the meaning of the human person that underlies our wider culture and business disciplines in particular? Some believe that the human person is competitive and motivated by self interest as utility maximizers (economic man). On the other hand, some believe that the human person is both inherently spiritual and social, and that his development is dependent upon the kind of relationship he has with others and with God.
- c. What is the underlying understanding of reason within the academy and business in particular? Some believe rationality in public life has to be a form of scientific and instrumental rationality. On the other hand, others believe in a fuller understanding of practical and moral rationality which not only includes analytical rationality, but the use of emotions, imagination, and judgment as part of rationality.
- d. What is the understanding of work as it relates to business? Some describe the work of business in terms of a career where one's achievements are closely patterned to one's conception of self-improvement — the greater the achievement, the greater the person. Others see business a vocation or calling where the spiritual and moral dimensions reveal the deepest meaning of one's work.
- e. What is the nature of property as it relates to the purpose of business? Some believe that the purpose of a business is the maximize shareholder wealth. The trustee or fiduciary relationship that managers have for shareholders is largely understood in financial terms. Others believe that that the purpose of the firm is to contribute to the common good not in terms of the greatest good for the greatest number, but as a way of sharing goods in common that fosters an authentic community of work.

These questions are complex and do not have ready-made formulas to them, but their answers have a lot at stake, since they are taking place within a complex, increasingly globalized world that is characterized by increasing forms of consumerism, careerism, secularism, and materialism. A liberal arts education within the Catholic intellectual tradition is very concerned about the kinds of questions it brings to a student's education, and it is also concerned about its answers. It is not, as

the old adage goes, “only about asking questions.” Within these questions are certain sets of presuppositions. For example, the Catholic intellectual tradition believes that when people limit themselves to thinking only of material and empirical results, they restrict themselves to a very small existence. They close themselves to the important questions of life in relation to themselves, others and God. A Catholic university offers a liberal arts education to business students so that a serious engagement of such questions will inform their practice. Without the larger context of faith and work, these questions are usually resolved through a mechanical rhetoric that loses its sources of inspiration.

An example here can illuminate our point. When Vaclav Havel received the Philadelphia Liberty Medal, he explained that while he was heartened by the increasing attention to human rights, he was concerned that its political rhetoric was severed from a deep mystical truth of the person and the world. He explained that while “[p]oliticians at international forums may reiterate a thousand times that the basis of the new world order must be universal respect for human rights, . . . [it] will mean nothing as long as this imperative does not derive from respect for the miracle of Being, the miracle of the universe, the miracle of nature, the miracle of our own existence.”<sup>27</sup> Once ideas, whether about human rights, business ethics, philanthropy, or social entrepreneurship are severed from a transcendent source engaged in dialogue of faith and reason, they are prone to a mechanical repetition, which over time, empties itself of its meaning and importance.<sup>28</sup>

Liberal arts education has the potential to create moments of wondrous discovery that enable students to resist the siren calls of a materialist culture. The goal is to make real for them the fact that all persons share a common destiny and yet each person has a unique role in the realization of that destiny. Liberal arts courses within the Catholic intellectual tradition provide an interdisciplinary experience for the business student, which opens him up to a more comprehensive vision of the unity of knowledge, virtue, person, society and God. It is this interdisciplinary habit of mind within the student that begins to harvest an understanding of life with a set of habits which will create an understanding of business that is both noble and good. These habits are:

- Theological habit of wonder and a sacramental/incarnational vision of life;
- Philosophical habit of “pushing things up to their first principles (of the person, property, work, contracts, language, etc.);
- Historical habit of time and recovering the tradition of their professional practice;<sup>29</sup>
- Literary habit of imagination;
- Scientific habit of discovery.

These habits and inquiries confirm Newman’s dictum: “Who has been trained to think upon one subject or for one subject only, will never be a good judge even in that one.”<sup>30</sup> Business education is incomplete without a broader foundation in the liberal arts, and liberal arts is incomplete without a broader conversation between faith and reason, which at a Catholic university “enable people to come to the full measure of their humanity.”<sup>31</sup>

**3. Business Education as an Exploration of Vocation: Integration of Faith and Work.** One of the more immediate problems for any business person is the gap between faith and work. When we look at the problems of Enron, of Parmalat, of Tyco, as well as other professions, the doctors in Auschwitz, the priests who have abused children, lawyers who have enriched themselves at the expense of justice, we are often faced with what *Gaudium et spes* calls one of

the more serious errors of our age: “The split between the faith which many profess and their daily lives,” especially their professional lives.<sup>32</sup> The Council fathers saw this division as so serious that one’s eternal salvation could be jeopardized.

While the document speaks of this division in terms of the modern age, the divide between our professional and religious life is a symptom of a much larger problem of our human condition—original sin. Earlier in *Gaudium et spes*, when speaking about human sin, it explains this sin in terms of division: “man is split within himself.”<sup>33</sup> St. Paul and St. Augustine were profoundly conscious of this division, which in part made them saints. In Romans, Paul writes: “What I do I do not understand. For I do not do what I want, but I do what I hate. . . . The willing is ready at hand, but doing the good is not. For I do not do the good I want, but I do the evil I do not want” (Romans 7:15-19). Augustine calls this internal conflict and division the “monstrous fact,” and in the *Confessions* he locates this split not in our nature but in our will. What both Paul and Augustine reveal for us is that we are fallen in a way of division, of a struggle between grace and sin. This struggle is found in the very word division which comes from the Greek *diaballein* where we get the word “diabolic” (to scatter, break apart, rupture).<sup>34</sup>

Yet, the authors of *Gaudium et spes* seem to think this division has become worse in modern culture, that this split or division is a “more serious error of *our age*,” than in other ages. What is it about this age that fosters rather than resists this split? An immediate response can be seen in the language and categories we use to describe our lives. We live in an age where our categories are no longer distinctions but separations or walls: public/private, faith/work, church/state, spirituality/religion, reason/revelation. Alasdair MacIntyre describes this particular modern division as “compartmentalization”:

By compartmentalization I mean that division of contemporary social life into distinct spheres, each with its own highly specific standards of success and failure, each presenting to those initiated into its particular activities its own highly specific normative expectations, each requiring the inculcation of habits designed to make one effective in satisfying those particular expectations and conforming to those particular standards. So what is accounted effectiveness in the roles of the home is not at all the same as what is so accounted in the roles of the workplace. What is accounted effectiveness in the role of a consumer is not so accounted in the role of a citizen. The detailed specificity in the multiplicity of roles is matched by the lack of anything remotely like adequate prescriptions for the self which is required to inhabit each of these roles in turn, but which is itself to be fully identified with none of them. Yet it is this now attenuated core self, which in the compartmentalization of the distinctively modern self has become a ghost.<sup>35</sup>

MacIntyre provides one of the more convincing contemporary explanations of *Gaudium et spes*’ claim of the seriousness of this divided life. What he makes clear is that our culture not only fails to challenge this compartmentalization, but that it works particularly hard at avoiding its confrontation. One contributory dimension to this compartmentalization is a departmental structure within universities and the isolation of disciplines from each other, equipping students for what Gustavo Gutierrez criticizes as “a peaceful coexistence of privatized faith within a secularized world.”<sup>36</sup>

If this privatization of faith is not to happen to our business students, Catholic universities must draw upon resources that are robust enough to engage the student in the universal call for holiness, a discernment of their state of life and their vocation to business. While courses in ethics and service-learning are helpful, they are often not strong enough to challenge this human and, in particular, modern problem of compartmentalization, and some even foster it, nor are they theologically rich enough to engage the student in a conversation with her vocation.

Two particularly rich sources to engage the business student with an understanding of vocation are the Catholic social tradition and the Catholic spiritual tradition. We do not have the space in which examine both of these traditions, or their possible fruitful engagement with other religious and secular traditions, but it is important to examine, however briefly, the Catholic social tradition and its four distinct and overlapping elements that can engage the question of business as a vocation.

- *Theologically grounded:* The Catholic social tradition is grounded in the belief that God is love and that each human person is called to love and holiness in all dimensions of their lives. That is this God of love is the God of Abraham, Moses and the prophets uniquely manifest in the person of Jesus Christ, who simultaneously reveals humanity to itself and makes clear its own calling to relationships of love with God and other persons. The tradition thus approaches business in terms of the vocation to become fully human in this sense, and to help others do the same, as a response to God's love. Once the Catholic social tradition is severed from this theological source, it is prone to ideological alliances that eventually distort its capacity to transform the world, whether they are neo-conservative, neo-liberal, neo-Marxist, neo-whatever. It is the theological and its ecclesial dimensions that serve to purify and correct the laity's understanding of justice and charity in the world.
- *Publicly argued:* The social tradition has confidence that the teachings can be presented in such a way that they are publicly intelligible and accessible to people of all backgrounds, religious or secular. Moreover, the philosophical character of the tradition provides resources for faith-based principles of work to be expressed in more reason-based terms that will resonate with the wide range of people represented in the workplace. This confidence is expressed in the encyclicals and conciliar social documents where they are addressed to all people of good will. The popes and bishops not only think that they can speak to and dialogue with Jews, Muslims, Hindus, Buddhists, ethical humanists, or atheists, but that their dialogue can lead to mutual collaboration in order to make a better world.
- *Comprehensively engaged:* While a theological vision is integral to this tradition, its full potential is realized in an interdisciplinary synthesis, which includes business disciplines such as finance, management, marketing, accounting, etc. Business students formed within this fuller expression of the tradition will see not only the limits of their particular specializations, but the deeper possibilities for their own work.
- *Institutionally embodied:* The tradition insists on virtues such as justice and prudence being embodied in the small and large bodies of organized relationships ranging from the family and the workplace to larger economic and political organizations. As the laity, businesspeople are called in a particular way to implement the Church's teaching and thought in the structures in which they most immediately participate so as to foster the conditions in which people can develop.

*What does this tradition and its focus on vocation mean for Catholic business education?*<sup>37</sup>

These four characteristics, integral to the Catholic social tradition, are not only descriptive of the multidimensional character of the tradition, they are also instructive pedagogically for the formation of business students in terms of their vocation. For the tradition models a certain kind of inquiry in its appeal to the authoritative sources of Scripture and Tradition, in its confidence in the natural law, in its dependence upon the contemporary human and social sciences, and in its recognition of persons and communities who uniquely embody the virtues that are elevated by the tradition. This disciplined interplay of concepts and persons calls for a certain habit of mind that is both deductive and inductive, recognizing the ways that the theoretical sheds light on the practical and vice versa. It also fosters an integration between the depths of faith and the complexities of business.

In the absence of this kind of integrative conversation, a secularized technical rationality in the aspiring business student assumes primacy by default, relegating the moral and spiritual to what is private. This is why it is important to provide an experience of integration for the students to explicitly engage the question of the vocation of business. One way to do this is to provide a capstone course where the principal concern is to engage the importance of vocation. As a capstone course that sends the student into the world, a principal concern is to engage the importance of vocation in one's business, familial, and social life. By integrating the Catholic, liberal, and business dimensions of its mission, such a course can serve as a distinctive *signature* course for CBE. On a graduate level, courses on spirituality and work have become an important venue for this type of discussion.

**4. Business Education as a Service to the World: Integrating Business and the Needs of the Poor.** Business' principal service to the world is creating and distributing wealth through producing needed products and services, creating good jobs, paying just wages, contributing reasonable taxes and making a fair profit. A corporation is not as responsible for the common good as the state is. Business' principal task is not solving social ills per se. A business contributes to the common good as a business, which means that profits, efficiency, quality and productivity need to be disciplined and constantly improving. These are significant services to society. One merely needs to look at places where businesses are not flourishing to see its contribution to the common good.

As business performs these services, however, "*serious contemporary problems* in areas such as the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world's resources" arise in the very actions of business.<sup>38</sup> Business is an inherently social enterprise constantly impacting families, communities, nations and the global community. Business education should form students to see the "expanding chain of solidarity" in which business operates, but not at the expense of its service as a business.

Not to take this "expanding chain of solidarity" into consideration can have devastating consequences, especially for the poor. Throughout the gospels, Jesus repeatedly warns the wealthy that their riches can be a significant obstacle to their salvation. These warnings informed the early Christian community as an increasing number of its members were affluent. Clement of Alexandria in a famous homily asked "*Quis dives salvetur?*"—Who among the rich can be saved? Clement's question is a primer for the Christian understanding of wealth. It reminds with prophetic force that the Gospel does not treat wealth in its own right, but rather whether it

serves persons or leads to human ruin.”<sup>39</sup>

Clement’s question should haunt the halls of every Catholic university, especially their business schools. With businesses as the principal wealth creators and distributors in our society, a CBE worthy of its name must take seriously the enduring duty of the Christian faith and ask: How can its business education develop a “disciplined sensitivity” to the needs of our world especially those who are marginalized from wealth and its benefits? Does such an education form students in a business practice where those who suffer are given special consideration? Or rather does such an education focus only on a disciplinary practice that simply maximizes wealth producing practices that, in the words of Jon Sobrino, “reinforces the social systems that do not benefit the poor majorities?” In what way, does a business education animate a solidarity with the poor?

Catholic universities, and especially their business schools, are educating an elite group of students. They are for the most part bright, talented and come from significant wealth. They are the children of the rich, although an increasingly number of them feel that they have earned their place in society. As Jesse Jackson has noted, “they are born on third base and think they have hit a triple.” While their trip to home does take a significant amount of work, they often have little sense of their own elite status within the world. David Brooks has pointed out that this is not only a recognition problem for students, but also for faculty and administrators, who often “feel guilty about the whole notion of elitism and elite status” and who have lost a sense of inculcating into students the responsibilities that go along with such a status.<sup>40</sup> With all the resources at the disposal of Catholic universities and their schools of management, a critical role can be played to help alleviate the sufferings of this world where economic, social and political problems have caused an unprecedented amount of human suffering both locally and globally. Universities, especially Catholic universities, must be actively involved in discerning the causes and solutions of these problems.

*What does this mean for business students?* There has been an increasing amount of programs to help business students to become more sensitive to the social problems of the world: *pro bono* service, research projects directed toward economic development, service learning, spring break service trips, 5<sup>th</sup> year programs, voluntary elements within business education, etc. These programs can help business schools to be servants to the world.

Yet, as important as these programs are, one possible distortion of such voluntary programs is that business students are not usually asked to bring their knowledge of business to alleviate poverty. Our comments here are not meant to undermine the volunteerism that has increased on college campuses, but rather to recognize its limited role. Volunteerism draws students, in a very real and concrete way, out of their own particular interests and can have life-changing effects. Yet this is not enough for a university to play its role in the community. While volunteer requirements and opportunities should constantly be fostered, the danger is that students learn how to serve society in volunteerism but not how to serve society through their role as business people. Volunteer opportunities express the Catholicity of a university, but by themselves, they may actually provide a disservice to the Catholicity of the university by not connecting service to the heart of the university, namely, curriculum and research. Volunteerism without a disciplined basis to it may send the message that goodness is performed in the private time of one's life. This is why courses such as *Business and Society* can be helpful to see business an integrated part of the fabric of modern society. New practices such as social entrepreneurship, micro-lending, fair trade, etc. hold significant possibility to change the way business is done around the

globe.

**Conclusion:** What do these four integrating characteristics do for CBE? When Catholic universities began, they brought together various branches of knowledge (theology, philosophy, medicine and law) believing that “knowledge cannot be parceled out in separate, unconnected disciplines.”<sup>41</sup> True to the Greek root of the term Catholic, (*Katholikos*, *Kath* or *kata*, through or throughout, *holos*, whole,) these first Catholic universities sought a more integrated education by examining the “whole.”<sup>42</sup> True also to the Latin root of the term integration (*integritas* from which is derived “integer,” to make whole, and “integrity”), Catholic education is a formation of the whole person that entails faith and reason, virtue and *techne*, faith and work, and business and society. And finally true to the Latin root of the term university (*universitas*), the Catholic university seeks to engage its members in a deepening experience of the unity of knowledge, where each discipline participates in its own unique way. Benedict XVI warned recently that there is an urgent “need to rediscover the unity of knowledge and to counter the tendency to fragmentation and lack of communicability that is all too often the case in our schools!” He explained that this effort toward unity entails a complex integration between “the drive to specialization with the need to preserve the unity of knowledge,” which is not only a service to the church, but which is necessary for the unity of society.<sup>43</sup>

With the integrity of any educational institution comes the ability to integrate those things that make it wholly consistent with itself, where students receive not two types of education but one. These four means of integration achieve the integrity of a CBE, creating the conditions for students to address in a sustained and profound way the integrity of faith, virtue, vocation and service as a businessperson.

This is why it is important not to shy away from a Catholic articulation of business education, since it is precisely its Catholic expression that fosters these levels of integration, of wholeness, and engagement of business’ worldly mission—to engage the world and contribute to its redemption. The Catholic character of any institution of higher education inherently urges business programs to engage in the difficult task of integrating, at the level of first principles, their disciplines and areas of study with the liberal arts. This inclination to integration is the signature of Catholic higher education, and is also the basis of collaboration for business faculty drawn from a variety of faith traditions.

### **III. CREATING CONDITIONS NECESSARY TO FOSTER MISSION-DRIVEN EDUCATION**

What are the conditions necessary to foster mission-driven business education at Catholic universities? If we are to further the goal of a deeper integration between faith and reason, and liberal and professional learning for our students, we need to create conditions within the university that will cultivate integration. In 1978 the ACCU Committee on Purpose and Identity asked James Burtchaell to prepare a document on the specific mission and identity of Catholic higher education. In that document Burtchaell insisted that:

Every quality that a college or university desires as an institutional characteristic must be embodied in its faculty; they are what most make it what it is. To seek academic

excellence would be in vain, for instance, unless at every evaluation of faculty and in every personnel decision this excellence were a quality openly sought after. If an institution professes to be Catholic, not just nominally but in ways that are intellectually inquisitive and morally committed, then it is similarly imperative that faculty and administrators unabashedly pursue and articulate those interests and those commitments in the recruitment and the advancement of colleagues. Neither intellectual excellence nor religious commitment nor any other positive value will exist within an institution unless each of those qualities is candidly recruited and evaluated and preferred in the appointments of its faculty.<sup>44</sup>

What Burtchaell makes clear is that if we are serious about the Catholic mission and identity of business education, we are to evaluate the conditions of the institution that makes this value operational. This calls for institutional analysis and strategic direction in the way in which “Catholicism is vitally present and operative” within the university.<sup>45</sup>

While there are many conditions to make this happen, we want to highlight three critical areas as it relates to the faculty: recruitment and hiring, faculty development, and faculty scholarship/research. There are other issues to consider such as administrative leadership and their formation, curriculum reform, non-curricular activities of students, board of trustees, alumni, accrediting organizations, tenure and promotion and evaluation, donors, recruitment of students, and so forth, but because of space we will restrict ourselves to these three (see Andre Delbecq’ paper for discussion of some of these issues).

**1. Faculty Recruitment and Hiring:**<sup>46</sup> Without a critical mass of faculty to drive a mission-centered business education, Catholic will be simply in name only. It is the faculty who ultimately express and define a university’s deepest convictions, which is why mission-driven recruitment and hiring is one of its most important policies. If at a Catholic university the recruitment and hiring process only engages candidates academic credentials and nothing is expected in terms of their contribution to the university’s religious identity, one is hard pressed to expect anything but the secularization of the university.

One of the crucial questions for recruitment and hiring for mission is at what level do faculty participate in the mission of a CBE. There are several levels in which to consider: methodological rigor, pedagogical excellence, ethical reflection, engagement with the religious mission of the institution, identification with the Catholic mission of the university, etc. Below is one way to think through a hiring strategy for a Catholic university that takes seriously the various levels in which people participate in the mission of the institution. The following levels will entail a variety of initiatives each of which is “incomplete in isolation from the others” and which, if not taken as a whole, can cause serious distortions.<sup>47</sup>

- *Hiring “seriously committed and intellectually accomplished Catholics”*: Don Briel has argued that “the Catholic faculty members’ commitments to the truth claims of Catholicism and their role in the university is essential to the maintenance and renewal of the Catholic identity of our institutions. . . . [O]nly Catholic faculty members can fully commit to the Catholic university’s distinctive claim not only to pursue a free and open search for truth but also to express with integrity and conviction, a commitment to the Catholic university’s claim to possess and disclose the fount of truth.”<sup>48</sup> Priests, religious

and laypeople who are “seriously committed and intellectually Catholics” provide an indispensable and unique contribution to further their own discipline’s understanding within a Catholic university context. While this may appear to be religious discrimination to some, an analogy might help to see the reasonableness of such a goal. If the NAACP is to carry out its mission, it would seem that no one would have a problem with having a critical mass of African Americans at such an organization. Without such a critical mass, there is a good chance that NAACP would lose the distinctiveness of its mission. In a similar way, a Catholic university and its programs cannot be Catholic without Catholics.<sup>49</sup>

- *Hiring and recruiting scholars from other religious and philosophical traditions:* Catholic universities should seek scholars and teachers from other Christian denominations and other faith traditions who have a respect for and knowledge of the fundamental distinctiveness of the Catholic mission of the university and who can make a contribution to that mission in the light of their own faith and philosophical tradition. It is commonly heard that Lutherans, Jews, Hindus, and others are often more engaged in ethical questions and even in Catholic social thought in departments of accounting, economics and finance than many Catholics. Faculty who are not Catholic make an indispensable contribution to Catholic business education precisely in terms of their engagement as non-Catholics. They bring to the university both a fresh set of eyes to its mission and their own distinct insights in which to engage the Catholic tradition.
- *Hiring Teachers and Scholars of Excellence:* A hiring for mission plan should seek to attract professors to the university who have either a distinguished record of teaching and scholarship or the promise for developing such a record, and who have a demonstrated respect for and understanding of the distinctive claims of the university’s Catholic identity, but who have no commitment to any faith tradition. Such scholars can, as John Paul II indicated, make a real and essential contribution to the University’s mission in the light of their own disciplinary competence and commitment. It is important to emphasize that these faculty are crucial to the Catholic university’s engagement with the unity of knowledge and that their role in the university is not then secondary or marginal.

Such a multifaceted strategy allows the university the freedom to judge based on the various variables of who is available, which person would be best, what is needed at the university, and so forth. If leadership of the university does not have a clear picture of the kind of faculty they need to translate the mission of the Catholic university in the wide variety disciplines, it will have a difficult time carrying through on achieving its mission as a Catholic university.

**2. Faculty Development:** The mission of business education at a Catholic university is a complex project. Once hired, faculty need to have regular opportunities to examine and reflect upon the specific implications of the university’s mission and their own responsibility to it. Such opportunities must be serious and purposeful as well as free and exploratory. The university must seek its commitment to its common tradition, one which needs regularly to be translated and affirmed as well as explored and debated.

The university needs to create a variety of faculty development programs that help to form and sustain faculty as they develop their own roles within the university's Catholic mission. Such initiatives might include the following:

- New faculty seminars on the Catholic intellectual tradition and the mission of the Catholic university.<sup>50</sup>
- Mission-driven seminars on business education and the Catholic university.<sup>51</sup>
- Summer School courses on Catholic social thought and business related issues.
- Leadership faculty forum that serves to develop future leaders of the university.<sup>52</sup>
- Annual lectures and workshops on a wide variety of issues which highlight the university's distinctive mission and identity.

**3. Research Agenda:** The role of faculty research as it relates to the Catholic mission and identity of the business school does not mean restricting the research program of its business faculty to only ethical, social and spiritual issues in the Catholic tradition. But it does mean that such research has a presence at a Catholic university. A CBS should have a significant portion of its research portfolio devoted to larger issues of human concern while at the same recognizing the need for diversity in faculty research. Lee Tavis explains that “[t]he key is to find a balanced way to nurture the study of moral issues advised by Catholic social teaching in a manner that enhances and is enriched by technical research.”<sup>53</sup> To guarantee the engagement between faith and business, Catholic universities must prioritize their faculty development programs to allocate funding in this area, establish research projects among Catholic business schools as well as other interested parties, and develop centers or institutes in Catholic social thought, business ethics, spirituality, faith and work that can serve as a network for other scholars.

It would also seem that there would be a larger portion of its research that would have an interdisciplinary dimension. This may mean that certain tier one journals may not find this kind of research of interest. Catholic universities that want mission-driven research cannot then turn around and punish faculty whose research is not acceptable to higher ranking journals that only want empirical studies.

## CONCLUSION:

The principal mission of a Catholic university, of actually any university, is to enlarge the mind of its students so that they can develop an integration of knowledge that prepares them to make intelligent judgments that works toward their own self-transformation and to make the world a better place. At a Catholic university, this mission will have an essential theological/faith dimension to it. As MacIntyre explains, a Catholic education should provide for the student “an integrative vision of the human and natural orders, as well as of the supernatural order, one that could inform not only education, but the subsequent lives of the educated, by providing them with a standard for identifying and criticizing the inadequacies of the social orders that they inhabited.”<sup>54</sup>

The actualization of this mission in light of careerism, consumerism, secularism, religious indifferentism, relativism, post-modernism, specialization of disciplines, compartmentalization, financial pressures of students and universities, the corporatization of the university, distorted notions of pluralism, freedom, work, etc. makes it at times seem like mission impossible. These

pressures create significant obstacles to a “higher synthesis of knowledge.” They privatize faith from work, separate virtue from technique, careerize vocation and marginalize the social character of business. To think that Catholic business education is an easy task is naïve and dangerous. It will take a boldness and courage as well as a sophistication and prudence that many of us have not quite mastered. Yet, as mentioned in the introduction of this paper, our hope is to foster a vibrant and intellectually serious conversation on this most important and difficult task of business education at a Catholic university. Our experience is that not enough has been done on this topic. While there has been much discussion on the state and nature of Catholic universities, business education has largely been absent from this conversation. This is unfortunate in light of the significance of business education on Catholic universities. Our hope is that this paper, the papers of our seminar and the conference at Notre Dame will make a positive contribution to a deeper understanding of this topic.

## **Appendix I: Reading List**

### **Current State of Business Education**

- Bennis, Warren G. and James O'Toole. "How Business Schools Lost Their Way." *Harvard Business Review* 83, no. 5 (May 2005): 96-104.
- Anderson, Bethanie L. and James M. Danko. "In Defense of the MBA." *BizEd* 5, no. 1 (Nov./Dec. 2005): 25-8.
- Mitroff, Ian I. "An Open Letter to the Deans and the Faculties of American Business Schools." *Journal of Business Ethics* (October, 2004). 185-189.

### **The Nature of a Catholic University**

- Haughey, John, S.J. "Dimensions of the Catholic Intellectual Tradition." Woodstock Theology Center.
- John Paul II. Introduction to *Ex Corde Ecclesia* (August 15, 1990).  
[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/apost\\_constitutions/documents/hf\\_jp-ii\\_apc\\_15081990\\_ex-corde-ecclesiae\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/apost_constitutions/documents/hf_jp-ii_apc_15081990_ex-corde-ecclesiae_en.html)

### **Current State of Catholic Universities**

- Brackley, Dean. "Higher Standards." *America* 194, no. 4 (Feb 6, 2006): 9-13.
- Burtchaell, James T. *The Dying of the Light*. Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1998. 819-851.
- Morey, Melanie M. & John J. Piderit, S.J. "Flourishing Cultures" (Chapter 12) in *Catholic Higher Education: A Culture in Crisis*. New York: Oxford University Press, 2006.
- Steinfels, Peter. *A People Adrift*. New York: Simon and Shuster, 2003. 103-161.

### **Nature and State of a Catholic Business School**

- Bausch, Thomas A. and Michael J. Naughton. "The Integrity of a Catholic Management Education." *California Management Review* 38, no. 4 (Summer 1996): 118-140.
- Tavis, Lee A. "Professional Education in a Catholic University." In *The Challenge and Promise of a Catholic University*, edited by Theodore M. Hesburgh, C.S.C, Notre Dame: University of Notre Dame Press, 1994: 329-338.
- Woo, Carolyn, "Get Real: Making the Mission Statement Operational." *Current Issues in Catholic Higher Education*, 24 no 2 (Fall 2005): 25-37.

### **Liberal Arts and Catholic Business Schools:**

- Adler, Mortimer J.; edited by Geraldine Van Doren. *Reforming Education: The Opening of the American Mind*. New York : Collier Books (1990).
- Bennis, Warren G. and James O'Toole. "How Business Schools Lost Their Way." *Harvard Business Review* 83, no. 5 (May 2005): 96-104.
- Briel, Don, J., "Liberal Learning and Professional Education in Newman's *Idea of A University*." Delivered June 4, 1997 at the "Management Education at a Catholic University" Summer Seminar held at the University of St. Thomas, St. Paul, Minnesota.  
<http://www.stthomas.edu/cathstudies/cst/mgmt/facdevelop/mecu/papers/briel.pdf>

### **Catholic Social Thought, Business Ethics and Practical Reasoning,**

McCann, Dennis. "Business Corporations and the Principle of Subsidiarity." In *Rethinking the Purpose of Business: Interdisciplinary Essays from the Catholic Social Tradition*, edited by S.A. Cortright and Michael Naughton. Notre Dame: University of Notre Dame Press, 2002.

### **Spirituality and Business**

Delbecq, Andre L., Lieber, Elizabeth, Mostyn, John, Nutt, Paul C. and Walter, Gordan, "Discernment and Strategic Decision Making, Reflections for a Spirituality of Organizational Leadership," in Moses L. Pava, (Ed.), *Spiritual Intelligence at Work: Meaning, Metaphor, and Morals.*, San Francisco: Elsvier JAI Ltd, , 2004.

### **The Role of Integration in Catholic Business Education:**

Dayton Report "Habits of Inquiry and Reflection: A Report on Education in the Catholic and Marianist Traditions at the University of Dayton"

[https://artssciences.udayton.edu/images/userImages/timkomac/Page\\_4921/MEWG%20Final%20Report.pdf](https://artssciences.udayton.edu/images/userImages/timkomac/Page_4921/MEWG%20Final%20Report.pdf)

### **The Role of Pluralism in Catholic Business Education**

John Haughey, S.J., "From Tolerance to Engagement in Catholic Higher Education," *Woodstock Report* (March 2007): 1-3.

## **Appendix II**

### **Seminar Schedule**

#### **BUSINESS EDUCATION AT CATHOLIC UNIVERSITIES** **The Role of Mission-Driven Business Schools**

##### **SEMINAR**

**University of St. Thomas**

**St. Paul, MN**

**St. Paul Seminary, School of Divinity (SOD)**

**July 9-11, 2007**

#### **MONDAY JULY 9<sup>TH</sup>**

1:00- 3:30 Check in-time

4:00 pm Mass (St. Mary's, SOD chapel)

- Mark Bandsuch S.J.

5:00 pm Reception (Binz West Dining Room)

6:00 pm Welcoming Dinner

7:00 pm Our Task Together

- Welcoming Remarks:
  - Chris Puto, Dean of the Opus College of Business
- Where have we been? What do we need to do?:
  - Michael Naughton

#### **TUESDAY JULY 10<sup>TH</sup>**

7:15-8:15 am Breakfast (basement of SOD)

8:15 am Prayer (SOD Conference Room)

- Jeanne Buckeye

#### **I. Reading the Signs of the Times**

8:30-10:00 am **Challenges for Catholic Universities**

- Don Briel
  - Chair: Gina Wolfe

10:30 am—12:00 pm **Challenges for Business Education at Catholic Universities**

- Andre Delbecq
- Charles Clark

- Chair: Tom Bausch

12:15 pm Mass

- Jerry Cavanaugh S.J

1:00 pm Lunch

## **II. Nature of Catholic Universities**

2:30-4:00 pm **The Catholic Intellectual Tradition** and its implications for Catholic universities and Catholic Business Education

- John Haughey
  - Chair: Steve Porth

4:30—6:00 pm **The sacramental identification of** a Catholic university and its implications for Catholic Business Education

- Steve Cortright
  - Chair: Ken Goodpaster

6:30 pm Reception at Center for Catholic Studies

7:30 pm Dinner at Catholic Studies

## **WEDNESDAY JULY 11<sup>TH</sup> (St. Benedict's Feast Day)**

7:15-8:15 am Breakfast

8:15 am Prayer

- Andre Delbecq

## **III. Essential Elements of Business Education at Catholic Universities**

8:30 – 10:30 am **Background Paper**

- Presentation: Tom Bausch, Ernest Pierucci, John Fontana and Michael Naughton
  - Chair: Raymond Fitz

11:00 am Mass

- John Haughey S.J.

11:45-1:15 pm Working Lunch on the **7<sup>th</sup> International Conference** (Notre Dame)

- Items: Call for Papers, Plenary speakers, recruitment of concurrent speakers, special events, follow-up, finances, etc.
  - Chair: Patrick Murphy

## Endnotes

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<sup>1</sup> For data on business education in the US see Jeffrey Pfeffer and Christina T. Fong, “The End of Business Schools? Less Success Than Meets the Eye,” *Academy of Management Learning and Education* 2002 vol.1, no. 1., 78.

<sup>2</sup> We recognize that the modern university has many professional schools and urge that the faculties and other stakeholders of each of these schools enter similar reflection and dialogue. Further, university leadership in our Catholic institutions has the obligation to foster and support such work.

<sup>3</sup> Because this document has been written by people in the US, it will have a particularly US slant. Our experience is that many of the descriptions have relevance in other countries.

<sup>4</sup> The International Association of Jesuit Business Schools and the Association of Jesuit Colleges and Universities Business Deans have grappled with these interconnections, but they themselves would confess that more needs to be done.

<sup>5</sup> Warren Bennis and James O’Toole, “How Business Schools Lost Their Way” *Harvard Business Review* 83, no. 5 (May 2005): 96-104.

<sup>6</sup> Severing themselves from the incarnational and sacramental vision that motivated many of their founders, Catholic universities have fallen into a trap of holding that the moral life is best grounded in abstract universals.

<sup>7</sup> See Helen Alford *et al.* position paper for *The Good Company: CST and CSR in Dialogue* <http://www.stthomas.edu/cathstudies/cst/conferences/thegoodcompany/Papers/00POSITION.Paper.Fou.pdf>

<sup>8</sup> Michael Naughton, Thomas Bausch, and Ernest Pierucci, “Mission and Identity in Catholic Business Schools.” *Current Issues in Catholic Higher Education* Summer 1996: 29-48.

<sup>9</sup> John Haugey, “From Tolerance to Engagement in Catholic Higher Education *Woodstock Report* March 2007 1-2.

<sup>10</sup> While we articulate Catholic business education in terms of four integrating characteristics, we need to be mindful of Steve Cortright’s insight that “What is radically Catholic is not a code of morals nor even a credal statement, but an action: the Passover of the Lord. What is proposed for faith is not proposition, but event.” Cortright speaks of the importance of “sacramental identification” as the defining center of a Catholic university. We see the four integrating characteristics that we put forward as consistent with this sacramental identification.

<sup>11</sup> We are faced with two deep ditches as we take this road: either a sectarian exclusivism or an assimilationist secularism. We realize there is concern that, hidden behind this talk of Catholic identity and mission, is a dogmatic agenda full of litmus tests and various prohibitions. While there is a history within the Catholic Church of such distortions, we believe that our current situation, as we described it above, lends itself more toward assimilationism than sectarianism. Most CBS have a difficult time answering what is distinctively Catholic about their business education. If CBS are to provide a distinctive contribution to business education, rather than mirror images of prevailing models, what will make them distinctive? How will they provide a distinctive contribution to American business education? What are their competitive advantages? Could the distinction be the Catholic religious dimension that creates a different manner in which education is provided?

<sup>12</sup> Henri DeLubac. *The Splendor of the Church*. San Francisco: Ignatius Press, 1986. 179.

<sup>13</sup> Bennis and O’Toole, “How Business Schools Lost Their Way” (emphasis mine). One of the most significant dangers of the scientific model of business has been the failure to seriously engage ethical questions throughout the business curriculum. While the course in business ethics in the curriculum is important, it is too often marginalized by the other 11 courses that are highly characterized by instrumental rationality and which fail to seriously examine ethical and purpose-filled questions within the discipline: How does a business pay just wages within a highly competitive system? How does one fire or layoff someone in a humane and ethical way? How does one design work that creates the conditions for people to develop? How does one design global operations so they are at once effective and equitable? What is the purpose of a corporation beyond the creation of shareholder value? Such broad, multifaceted questions do not easily lend themselves to scientific experiment or validation.

<sup>14</sup> Bennis and O’Toole explain that the problem with the scientific model is its failure to adequately account for the soul of a profession. Because it a priori factors out the moral character of decision-making, it systematically overweighs the quantitative value of the knowledge it has. Its “aura of quantification masks the fact that social scientists often assume that the variables not included in their equations are insignificant. In business research, however, the things routinely ignored by academics on the grounds that they cannot be measured—most human factors and all matters relating to judgment, ethics, and morality—are exactly what make the difference between good business decisions and bad ones. . . . [L]eaders tend to get into trouble not by fouling up the numbers but by failing to give the correct weight to all the quantitative and qualitative factors that should figure in their decisions. The greatest risks they run are the by-products of their trained tendency to define problems in terms of what they know and then to fall back on past behavior when faced with a new challenge.”

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<sup>15</sup> Aquinas argues that knowledge of universal moral truths is not sufficient by itself to enable the person to act well. “This knowledge can be present yet reason’s judgment concerning the particular act can be intercepted with the result that one does not judge correctly. That is why moral science is said to avail little for the acquisition of virtue, because even when it is had a man can sin against virtue. It is the task of prudence to judge correctly concerning singular things to be done, to be done now, a judgment that is indeed corrupted by any sin. Therefore, while prudence remains, a man does not sin. Hence, it avails not a little but much for virtue, indeed it causes virtue, as has been said.” (Thomas Aquinas. *Disputed Questions on Virtue*. Trans. by Ralph McInerney. South Bend, IN: St. Augustine’s Press, 1999, Art. 6, ad 1); see also Aquinas. *Summa Theologiae*. II-II.47.

<sup>16</sup> Alasdair MacIntyre, *After Virtue*, 154

<sup>17</sup> Servais Pinckaers, *Sources of Christian Ethics* (Washington, D.C.: Catholic University of America Press, 1995), 84-85.

<sup>18</sup> *Ex corde ecclesiae*, 16.

<sup>19</sup> *Ex corde ecclesiae*, 1.

<sup>20</sup> Michael Buckley, “The Catholic University and Its Inherent Promise, *America*, May 29, 1993 v168 n19 p14(3).

<sup>21</sup> Bob Kennedy. See also Josef Pieper, who explains that “[t]raining is distinguished by its orientation toward something partial, and specialized, in the human being, and toward some one section of the world. Education is concerned with the whole: whoever is educated knows how the world as a whole behaves. Education concerns the whole human being, insofar as he is *capax universi*, “capable of the whole,” able to comprehend the sum total of existing things” (*Leisure the Basis of Culture*). As Benedict XVI stated recently to European university professors, reason needs “to be ‘broadened’ in order to be able to explore and embrace those aspects of reality which go beyond the purely empirical.” Benedict XVI, “A New Humanism for Europe. The Role of the Universities” given to European Professors (June 24, 2007).

<sup>22</sup> I am indebted to Don Briel for the following insights.

<sup>23</sup> Don Briel explains that “Newman granted that divine truth differs in kind from human, but so do human truths differ in kind from one another. If the knowledge of the Creator is in a different order from knowledge of the creature, so in like manner metaphysical science is in a different order from physical, physics from history, history from ethics. You will soon break up into fragments the whole circle of secular knowledge, if you begin the mutilation with divine.” Briel goes on to argue that “[t]he often decried Balkanization of the curriculum of the modern university had its origins in this apparently benign exclusion of theology, for as Newman noted: ‘The systematic omission of any one science from the catalogue prejudices the accuracy and completeness of our knowledge altogether, and that in proportion to its importance.’ He later added: ‘In a word, religious truth is not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may so speak, of unraveling the web of university teaching.’”

<sup>24</sup> Bill Byron, “Commentarii de Constitutione Apostolica *Ex corde Ecclesiae*” *Seminarium*

<sup>25</sup> This confidence is not always easily reconcilable. Josef Pieper, for example explains that while prudence is the form and mother of the moral virtues, charity is the form and mother of all the virtues. “[T]he writings of the great friends of God make plain, on almost every page, that the actual life of the Christian is ruled by a different kind of structural law; that life on earth, which has ‘not yet’ attained the peace of concord, the concrete combination of the natural and the supernatural, is subjected to all sorts of liabilities to contradiction and disharmony.” This is especially true “in the confrontation of the *highest* natural virtue, p[rudence] and the highest theological virtue [charity],” “It is not the ‘sinners’ but the ‘prudent ones’ who are most liable to close themselves off from the new life which has been given by grace, and to oppose it. Typically, natural prudence courts this danger by tending to restrict the realm of determinative factors of our actions to naturally experienceable realities. Christian prudence, however, means precisely the throwing open of this realm . . . .But Christian prudence is different, the highest and most fruitful achievements of Christian life depend upon the felicitous collaboration of prudence and charity.” This is why practical wisdom is an important virtue for professional education at universities and why a theological component is so crucial to its education.

<sup>26</sup> Several of the following questions were articulated by Br. Ray Fitz during one of our phone conversations.

<sup>27</sup> Vaclav Havel. *The Art of the Impossible: Politics as Morality in Practice*. New York: Alfred Knopf, 1997. 171-172.

<sup>28</sup> See *Ex corde ecclesiae*, 4. Jacques Maritain’s experience with drafting the UN Declaration on Human Rights in 1948 is illustrative here. The UN’s agenda included the difficult task of inducing the members of an international body--many of whom professed inconsistent and even contradictory (such as theist versus atheist) first principles--to agree on a common list of fundamental human rights. Maritain believed that, the members’ differences notwithstanding, their common human experience could lead them to agreement on “practical truths regarding their life

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in common.” As Maritain explained, “We agree on these rights, *providing we are not asked why*. With the ‘why’ the dispute begins.” However, Maritain’s focus on practical agreement does not lead him into indifferentism; quite the reverse. He explains that “I am fully convinced that my way of justifying the belief in the rights of man and the ideal of freedom, equality, and fraternity is the only one which is solidly based on truth. That does not prevent me from agreeing on these practical tenets with those who are convinced that their way of justifying them, entirely different from mine or even opposed to mine in its theoretical dynamism, is likewise the only one that is based on truth. Assuming they both believe in the democratic charter, a Christian and a rationalist will, nevertheless, give justifications that are incompatible with each other, to which their souls, their minds, and their blood are committed, and about these justifications they will fight. And God keep me from saying that it is not important to know which of the two is right! That is essentially important. They remain, however, in agreement on the practical affirmation of that charter, and they can formulate together common principles of action.” Jacques Maritain, *Man and the State* (Chicago: University of Chicago Press, 1951), 77-78.

<sup>29</sup> See S.A. Zeff, Does accounting belong in the university curriculum? *Issues in Accounting Education*, 4(1), 1989, 203-210.

<sup>30</sup> John Henry Newman. *The Idea of a University*. Notre Dame: The University of Notre Dame Press, 1982. VI, 6.

<sup>31</sup> *Ex corde ecclesiae*, 5.

<sup>32</sup> *Gaudium et spes*, 43.

<sup>33</sup> *Gaudium et spes*, 13.

<sup>34</sup> Christopher West, *The Theology of the Body Explained* (Boston: Pauline Books and Media, 2003), 21.

<sup>35</sup> MacIntyre explains that people in the modern West, “tend to live betwixt and between, accepting usually unquestioningly the assumptions of the dominant liberal individualist forms of public life, but drawing in different areas of their lives upon a variety of tradition-generated resources of thought and action, transmitted from a variety of familial, religious, educational, and other social and cultural sources. This type of self which has too many half-convictions and too few settled coherent convictions, too many partly formulated alternatives and too few opportunities to evaluate them systematically, brings to its encounters with the claims of rival traditions a fundamental incoherence which is too disturbing to be admitted to self-conscious awareness except on the rarest of occasions” (Alasdair MacIntyre, *Whose Justice Which Rationality* [Notre Dame: University of Notre Dame Press, 1998], 397-8).

<sup>36</sup> Gustavo Gutierrez, *A Theology of Liberation*, 1973, 224

<sup>37</sup> The following ideas come from an article by Steve Miles, Michael Naughton and Deborah Ruddy, “Educating Practically Wise Professionals: The Role of the Catholic Social Tradition in Catholic Universities,” *Journal of Catholic Social Thought* (Summer 2007): 437-457.

<sup>38</sup> *Ex corde ecclesiae*, 32.

<sup>39</sup> See *Rediscovering Abundance: Interdisciplinary Essays on Wealth, Income and their Distribution in the Catholic Social Tradition*, co-editors, Helen Alford, Charles Clark, S.A. Cortright (University of Notre Dame Press, 2005): 359-363.

<sup>40</sup> David Brooks, “The Organization Kid,” *The Atlantic Monthly* (April 2001) 40-54.

<sup>41</sup> Czerny, S.J. <http://www.scu.edu/bannancenter/JusticeConference/GlobalizationFlyer.htm>

<sup>42</sup> See Walter J. Ong, “Yeast: A Parable for Catholic Higher Education,” *America*, Vol. 162, no. 13 (April 7, 1990) 348-363. Lawrence Cunningham notes that the word “catholic” is most similar to the New Testament word, *pleroma* or fullness. It expresses the Catholic impulse to “become fuller and more complete.” “A Vision of the Catholic Intellectual Life: Faith and Reason,” *Notre Dame Magazine*, spring 2000, p. 29-30.

<sup>43</sup> Benedict XVI, “A New Humanism for Europe. The Role of the Universities” given to European Professors (June 24, 2007).

<sup>44</sup> James T. Burtchaell, CSC, *Catholic Institutions of Higher Learning: Dutiful Yet Free in Church and State*, Current Issues in Catholic Higher Education: Commitments and Communities, vol. 9, Number 1, Summer 1988.

<sup>45</sup> *Ex corde ecclesiae*, 14.

<sup>46</sup> See James L. Heft, S.M. and Fred P. Pestello, “Hiring Practices in Catholic Colleges and Universities,” *Current Issues* Fall 1999: 89-97.

<sup>47</sup> The following material was adapted from a discussion paper written by Don Briel on hiring and recruitment.

<sup>48</sup> See *Ex corde ecclesiae*, 9 “the Christian mind” and “advancing higher culture.”

<sup>49</sup> In *Ex corde ecclesiae*, John Paul II states the following: “In order not to endanger the Catholic identity of the University or Institute of Higher Studies, the number of non-Catholic teachers should not be allowed to constitute a majority within the Institution, which is and must remain Catholic” (II:4.4). D. Paul Sullins found that Catholic faculty at Catholic universities showed “higher support for Catholic identity in latent structures of

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aspiration for improved Catholic distinctiveness, a desire for more theology or philosophy courses, and longer institutional tenure” (D. Paul Sullins, “The Difference Catholic Makes: Catholic Faculty and Catholic Identity,” *Journal for the Scientific Study of Religion* 43:1 (2004) 83–101).

<sup>50</sup> See <http://www.stthomas.edu/cathstudies/cst/mgmt/facdevelop/citseminar/default.html>.

<sup>51</sup> See <http://www.stthomas.edu/cathstudies/cst/mgmt/facdevelop/CITII/default.html>

<sup>52</sup> See Andre Delbecq’s paper where he writes of Santa Clara’s Ignatius Faculty Form. He explains that “[e]mpirical studies of both leadership and spiritual formation efforts share a common finding. However valuable conceptual orientations, workshops and retreats may be, continued growth and personal appropriation of both leadership and spiritual disciplines require on-going reflection in light of day to day experience in order for concepts and practices to become “habits of the heart”. Leadership is not assured by attending a leadership - training program. Spiritual formation is not assured by attending a retreat. Both leadership and spiritual maturity must grow slowly formed through everyday struggles. Leadership skills develop primarily through reflection on such actions as engaging decisions, accepting setbacks and reorienting projects, starting endeavors from scratch, turning around failed programs, etc. Thus, shared reflection in regular gatherings of executives in organizations such as YPO (Young Presidents Organization) and TEC (The Executive Committee) have been shown to be more powerful in shaping leadership than courses, seminars or workshops. In these leadership development organizations a stable group of executives meet each month to pool wisdom regarding their challenges, share experiences, and be held accountable for feedback regarding actions taken and lessons learned. In like manner, a hallmark of Spirituality is discovering God in the busyness of everyday live.

<sup>53</sup> Lee Tavis, "Professional Education in a Catholic University." In *The Challenge and Promise of a Catholic University* ed. Theodore M. Hesburgh, (Notre Dame: University of Notre Dame Press, 1994): 329-338.

<sup>54</sup> Alasdair MacIntyre, “Dangers, Hopes, Choices.” In *Higher Learning & Catholic Traditions*, edited by Robert E. Sullivan, 1-21. Notre Dame, IN: University of Notre Dame Press, 2001, 16.