**Introduction**

Your Excellency Bishop Bushu from Cameroon; University of Dayton President Dr. Daniel Curran; our tireless conference organizers, Rev. Br. Ray Fitz and Prof. Michael Naughton; esteemed Academics, dear Brothers and Sisters in Christ:

At the Eucharist this morning, we already gave thanks for many graces to be received during the coming days. Now, in the name of the Pontifical Council for Justice and Peace, I greet you, and repeat my own gratitude for the invitation to be with you today.

**A. Launching Vocation**

My first task is to launch the English version of *Vocation of the Business Leader: A Reflection*. How was this publication born? It began 16 months ago at a seminar entitled “*Caritas in Veritate*: The Logic of Gift and the Meaning of Business”, which was held at the Pontifical Council for Justice and Peace, in collaboration with the John A. Ryan Institute for Catholic Social Thought and the Ecophilos Foundation. The excellent discussion convinced everyone how important it would be for Christian business leaders to develop a habit of *discernment* to accompany their daily decision-making. Accordingly, the participants resolved to prepare a kind of executive’s handbook or *vademecum*.

My happy duty is to thank the group headed by Prof. Naughton and Sr. Helen Alford for the intercontinental teamwork that produced the *Vocation* book. It proposes an integral vision and understanding consistent with Catholic Social Doctrine and especially *Caritas in veritate*. It provides business leaders with principles and tools for discovering their vocation and deliberately pursuing it, so as to live a well-balanced life of enterprising service.

Reactions were not slow in coming: just listen to these headlines on four positive review articles that have come to our notice:

- “In Praise of Business”
- “Can Business Save Your Soul?”

---

1. *La Vocation du dirigeant d’entreprise: une réflexion* was launched in Lyon at the end of March; *La Vocación del líder empresarial: Una reflexión* will be launched in Honduras at the end of September.
2. Center for Catholic Studies at the University of St. Thomas.
3. Ecophilos Foundation, Switzerland: “Putting the human person back at the centre of the corporate enterprise.”
And not just Socrates – everyone involved has reason to be proud of the *Vocation* text, and confident that it will really promote the vocation of entrepreneurs and executives to serve God’s people. I hereby officially launch *Vocation of the Business Leader* – may it circulate widely, be taken up by many, and help to produce much fruit, fruit which will last.

**B. Keynote**

My second task is to keynote the important exploration of the coming three days, the 8th International Conference on Catholic Social Thought and Management Education. What an impressive program we have before us, promising that the essential features of mission and identity of Catholic business education are going to be competently examined and thoroughly discussed.

How then could I, being neither an entrepreneur nor an educator, keynote this Conference helpfully? The approach taken follows the reliable maxim: “Market research is better than just an opinion!” My office consulted some fifteen Catholic leaders in different countries, the majority entrepreneurs and some professors of business. In the light of *Vocation*, they reflected on mission and identity in Catholic business education. Their many good suggestions are reflected in this address.4

Accordingly, I propose to explore with you,

- first, what Catholic business education should comprise;
- secondly, the character of Catholic institutions of business education; and
- finally, some future possibilities.

**I. What Catholic Business Education Should Comprise**

There is a sentence in *Caritas in veritate* that is practically custom-made to introduce my reflections: “Integral human development is primarily a vocation, and therefore it involves a free assumption of responsibility in solidarity on the part of everyone.”5 Let me rephrase this in the terms of our topic:

**Engagement in business, or entrepreneurship, is primarily a vocation, and therefore it involves a free assumption of responsibility in solidarity on the part of everyone involved.**

If business is to do good, then it is because everyone involved strives to do good, especially the leaders. Who will prepare them to exercise responsible freedom in their vocation? It is you, the leaders and workers in the vineyard of Catholic business education.

Our “market research” was conclusive: Catholic business education must strive for excellence in all of the standard business-school topics and, with just as much effort, include features that give it its special Catholic character. It is this character, this Catholic identity and mission, that is the focus of my address today. What I wish to share with you are my expectations for those special, characteristic features in what an excellent, distinctively Catholic business education would teach. These features fall under five headings:

1. Foundations,
2. The Purpose of Business,

---

4 Having been promised confidentiality, they shall not be named; they will however recognize their many good ideas reflected throughout the text. The letter used to request their help is appended; you might find the questions useful for seeking views from stakeholders on your institution’s performance and future directions.

5 Benedict XVI, *Caritas in veritate* (2009), 11.
3. The Vocation of the Business Leader,
4. Proper Conduct in Business, and
5. The Balanced Life.

A Catholic business school would be fulfilling its proper mission, which includes acting and teaching in a way that is recognizable as Catholic, if these five pillars sustain and orient its entire program of studies.

1. Foundations

The *Vocation* book explores Christian anthropology and Catholic social teaching. Some readers will have just heard of them; for others, the very existence of such a teaching will come as a surprise. For me, they are the core, the foundations or essentials that will help business leaders to navigate on their mission.

Your conference, like the book, explores the foundations thoroughly. Let me add a perspective that may be worth reflecting on throughout.

It comes from the Bible. For, besides being until recently the pastor of an archdiocese, I am also a student of Sacred Scripture. So, the first chapter of Genesis contains two phrases which are decisive for the foundations: “God created man in his own image” and then He charged Adam and Eve to “fill the earth and subdue it and have dominion over” nature (Gn 1: 28, 26). These are the two basic or foundational themes, on the nature of the human person and on the reality of work.

First, God endowed his human creatures with freedom and intelligence. Blessed Pope John XXIII spells out the meaning in *Pacem in terris*: “Each individual man is truly a person. His is a nature endowed with intelligence and free will. As such he has rights and duties, which together flow as a direct consequence from his nature.”

Secondly, God gave Adam and Eve the vocation to work, and invited them, not only to imitate the work He had been doing during the six days, but actually to carry on, in time and on earth, the divine creativity, to share profoundly in the very work of Creation.

Thus, we can trace our human dignity, our stewardship and our responsibility for the common good back to Creation, the originating mission event of humankind.

Rather than speak further about foundations, let me imagine three final exam questions – a student who can answer them adequately has learned those principles of Catholic Social Teaching that should underpin and guide business.

**Q1:** In what ways can a business leader or manager call for work from a colleague or employee without objectifying that person (i.e., without offending or violating the image and likeness of God)?

**Q2:** What sorts of industries or business pursuits should a Catholic not engage in, and why not? Why would participation in such a business be a direct participation in evil or an exploitation or violation of the human person?

**Q3:** How should a Catholic CEO calibrate legitimate returns for investors and senior staff (including compensation for him- or herself) in relation to other considerations?

2. The Purpose of Business

---

7 Or in negative form: What sorts of demands of a business on its employees would violate their dignity as beings made in the image and likeness of God?
Having mentioned the anthropological foundations of business, I turn to its purpose.

If I were now to disparage business – if I were to call it “basically amoral” or “a necessary evil” or “just some means to an end” – you my audience would rightly be shocked. But other gatherings have both sent and received such negative messages. The Church has at times said or at least hinted that business is less worthy than, for example, the state of priesthood or professions such as law and medicine. No, let me insist: business is a noble pursuit! At its best and most true to its nature and potential, business serves the common good. Let me draw out four facets of this noble purpose:

First, co-creation. Those in business have the privilege and duty to prolong and collaborate in God’s continuing creation. Business, entrepreneurship, is a genuine calling from God: a calling to be a co-creator in a responsible way, thereby contributing to the unfolding of God’s design for the world.

Second, service. Business activity is inherently oriented to the “other”. Thus it exercises the Christian ideal of serving others: serving stakeholders of all sorts and thereby contributing to the common good.

Third, solidarity. We are social beings with responsibility for others: responsible to help them to grow, prosper and excel. Solidarity, Pope John Paul II said, “is not a feeling of vague compassion or shallow distress at the misfortunes of so many people,” but a “firm and persevering determination to commit oneself to the common good.” Solidarity and responsibility are related. Jesus gave us the outstanding example of solidarity in the Good Samaritan, which is both a parable and a self-portrait of our Savior (Lk 10:25-37). By itself, however, the Good Samaritan story presents just one side of solidarity. It should be complemented by the parable of the Master who entrusted different measures of his gold to three servants during his long absence (Mt 25:14-30). On his return, he was pleased with the two who had invested and earned a return, but not with the one who simply buried the gold to keep it safe. This suggests that everyone must take appropriate responsibility within their own lives, whatever the circumstances. Refusing to accept responsibility, refusing to take initiative, is irresponsible. Business should express solidarity in both ways – care for victims of misfortune and collaboration in the efforts of those who strive to take responsibility for themselves.

Fourth, sustainability. Business must respect Creation, the surrounding society, and the needs and rights of future generations. Decisions should not be short term and exploitative, but long term and sustainable.

Co-creation, service, solidarity and subsidiarity integrate in an overall noble purpose of improving lives in various ways. Without the agency of businesses, human invention and energy would not be able to transform the world’s resources into countless benefits. By producing products that are truly good and offering services that truly serve, and by doing so at a competitive price, a business benefits clients while providing just financial returns for investors, just wages for employees, just prices to suppliers and just tax revenues to the government. All this contributes to the national economy and to human progress – and, we would add, to the coming of the Kingdom.

Business in and by itself is a means or a tool. Moral issues about means and tools are actually questions about those who use them. Therefore it is of critical importance to have mature business leaders to ensure that businesses make good on their great opportunity to create wonderful benefits for human life. Such leaders must not focus on any single dimension of business to the exclusion of others. A failure to understand this has the potential to derail this noble pursuit. Such has been the failure with the unilateral, indeed myopic, embrace of the profit motive. Profit is a useful measure of the efficient allocation of resources. It is also an essential input for a company to be sustainable, a

---

bit like oxygen for a person – it is not the purpose of your life, but you would quickly die without it. Yet life is more than oxygen, and business is more than profit.

Here Pope Benedict is eloquent in critiquing the maximization of profit as “the sole criterion for action in business.” … “Once profit becomes the exclusive focus, if it is produced by improper means and without the common good as its end, it risks destroying prosperity and creating poverty.”

If you liked the exam questions about foundations, here is a question to probe the purpose of business:

Q4. How should a business inspired by Catholic Social Teaching combine making money and making a difference?

3. The Vocation of the Business Leader

Engaging in business is a noble vocation.

Every business enterprise is a unique and evolving cluster of relationships, and the role of the executive, manager or administrator is to care for and nurture the relationships among stakeholders. The business leader’s task is to make sure that communication between everyone is sufficient and constructive, that each participant has the opportunity to develop personally and professionally, and that the harmony of the whole cluster of relationships is not only safeguarded but enhanced. Understanding what everyone’s needs are, in order to be able to organize, evaluate and improve all the relationships, is the bread and butter of business education.

The usual view is that stakeholders include owners, investors, employees, clients and suppliers. But our essential adjective “Catholic” adds the challenge of universality. It challenges business leaders to stretch beyond the company walls and include ever-widening concentric circles until they embrace the whole human family including the not-yet-born:

To protect the inalienable dignity of all humans.

To enhance the integral human flourishing of all – “the development of the whole man and of all men” as both Paul VI and Benedict XVI put it.

To enhance everyone’s opportunity to seek the fullness of life (Jn 10:10).

All this means living out one’s vocation in a way that contributes to the society in which one operates, locally and well beyond.

In this connection, I think of Jesus the Good Shepherd because the shepherd is a traditional figure of leadership and stewardship. When the terrain is familiar, the shepherd walks behind the flock to make sure that no one strays and gets left behind. That would be a good business leader who keeps in mind the needs and abilities of all his stakeholders, not leaving any of them out from benefiting from the business they’re involved in. At other times, when the terrain is difficult, dangerous or unknown, the shepherd walks in front of the sheep, seeking out a safe path to green pastures. This too would be a good business leader, assessing the changing conditions, taking huge risks, breaking into the unknown, and always leading by example.

Besides the Good Shepherd, I also think of Jesus washing the disciples’ feet – whoever wishes to lead must also serve (Jn 13:1-17). And I think of His concern for Martha: for her to flourish fully,

---

9 Caritas in veritate, 71, 21.
10 Paul VI, Populorum Progressio (1967), 14; cf. 42; and Caritas in veritate, 8.
she should join in the learning and discussion, as did her sister Mary, rather than only prepare the meal (Lk 10:38-42).

With these images in mind, I would formulate another exam question:

Q5. Discuss how a Catholic business leader could exercise his or her vocation in a particular business setting of your choosing. What are the important dimensions that must be addressed? What means could the leader use to improve relationships and enhance human flourishing?

4. Proper Conduct in Business

The proper conduct of a business leader is informed by his or her ethics, character and world view. This is why it is important that we not only teach new leaders the tasks and best practices of business. We must also help them to develop a moral compass that will enable them to find the right solutions even when in uncharted territory.

What helps the business leader grasp what is good is a well-formed character and mature faith. The ability to call upon the good habits of thought, choice and action – that will help future entrepreneurs to become good men and women capable of addressing the ethical and economic challenges which they face every day in a coherent way.

Many choices today are presented as either/or and conflict-driven – profit or social impact, the workforce versus management, north against south, poor against rich. The solutions are one-sided – the winner takes all.

Our faith offers a different approach. Think of the Eucharist where we have at the same time the Body and Blood of our Lord Jesus Christ, but also bread and wine. Is this an either/or situation? At first glance these seem to be mutually exclusive states. But with the eye and reason of our faith, it becomes a wonderful both/and. What is perceived to be opposed becomes a beautiful and complementary unity. I encourage you to use this ancient insight of our mother Church and apply it in your teaching and research. It seems to me that the both/and approach of the Church makes for very good strategy, in many areas of life, and that reconciling what others perceive as opposites can be a great business strategy.

In addition, far too many situations nowadays are seen through a prism of conflict. It seems that every contact is based on conflict, every interaction a zero sum game that demands a winner and a loser. Again, that is fundamentally opposed to the Christian worldview. Christ is Lord of all, God is the creator of the Universe and source of all. The gifts are many, the Spirit is one. St. Paul describes the Church as the Body of Christ, where many parts form one body (1 Cor 12). We can use this as an analogy for the entire human family. Our interactions are not designed for conflict; God meant them to be complementary, productive, fruitful and peaceful. God did not create the universe with conflict on his mind, but with peace and harmony. Thus our interactions, be they economic, civic or personal, are not aimed at winner-takes-all but at win/win collaboration. We need each other like the body needs every part. I believe that using the collaboration view rather than the conflict view as a guide in your business teaching and research has great potential and will bear much fruit.

One of the most appreciated features of Vocation is the appendix entitled “Discernment Checklist for the Business Leader.” Here, in the form of 30 questions, you find an examination of conscience informed by Catholic social teaching. In such a discernment or self-examination one asks, in the

---

11 Everyone in a business should behave properly. If we focus on business leaders, it is because the impact of their decisions is greater; moreover, they are finally responsible for the choices and behavior of their subordinates, the side-effects of production, the effects of the products or services, etc.
light of the ideals and values embraced, “Have I done well enough, or is there room for improvement? Where I have failed, how can I reverse the failure?”

Of course, your ethics instruction will alert students to the difference between a Christian ethics of virtue and character and other approaches – some well-intended but limited, others downright cynical as in “We didn’t get caught so all is well.” With that in mind, your exam question could take this form:

Q6. Describe a serious ethical dilemma in a business setting of your choice and indicate how you might defend a decision, based on Christian moral principles, that differs from suggestions and justifications offered by other value frameworks.

5. The Balanced Life

Business schools teach a way to make a living; Catholic business schools also teach how to live a good life.

Good leadership starts with leading a good life. Living authentically is the cornerstone of good leadership, and that cannot happen if the leader is unsure of his or her vocation in life. Helping in this search is one of the key advantages Catholic business school can provide to its students. I am happy to see many of your schools focusing on growth in faith and character development and helping students to explore and find their vocation.

Living out one’s discovered vocation requires balance. No one leaves school intending to have a bad marriage or broken relationships with their children and parents, but it happens all too often as a result of an unbalanced life. Being pulled into many directions and spending most of their waking hours at work, many of our colleagues lose sight of what is really important to them and find themselves without the strength to change the course of their lives.

In educating your students, please help them learn how to seek balance in life. Remind them of Ecclesiastes 3:1-12, “There is a time for everything,” and this means taking time –

- Time for family and friends and also for oneself.
- Time for recreation and relaxation.
- Time for physical and spiritual exercise.
- Time for an active parish life and for volunteer service.

It is in the balance of these aspects with work that we find meaning and joy. Leaders in particular are called upon to provide their organizations with the inspiration for that balance, which they do more in action than by dispensing advice. For one cannot give what one does not have. Here your task of educating the next generations of leaders is crucial, not only to the economy, but also to our community, Church and families.

Well-balanced lives are expressed in self-gift: leaders who give of themselves, continually seek out ways in which to contribute, through their company efforts as well as through volunteering their time, talents and treasure. That is the true sign of the servant leader.

I know that you expect another final exam question here. But balance in life is a matter of practices, not theoretical knowledge. What I would prefer, for this pillar of Catholic business education, is that graduating students meet with their mentor or counselor, reflect on the balance and the imbalance that they have experienced in their lives so far, and plan seriously for how they will maintain balance in the future.

II. Characteristics of Catholic Business Education Institutions

I have talked about five pillars on which a Catholic business school would build its curriculum in order to fulfill its mission:
Now I would like to bring the rubber closer to the road by talking about aligning your schools’ structures and processes with Catholic Social Doctrine.

1. Alignment of Structures and Processes with Catholic Social Doctrine

For it goes nearly without saying: a school must practice what it preaches; it must operate in a manner that is consistent with Catholic social teachings. Let me simply list six spheres of aligned practice:

1. Mission statement. This should be boldly, explicitly and faithfully Catholic.
2. Selection of faculty.
3. Operational policies and practices.\(^{12}\)
4. Syllabus and curriculum priorities.
5. Course content, materials and teaching methods. Connecting with real-life Catholic business leaders via case studies, internships and mentoring would help in this regard.
6. Engagement with the wider community.\(^{13}\)

Along with its mission-statements and curriculum, such “walking-the-talk” would also help to distinguish the Catholic business school from other institutions.

Like earlier topics, I end this one with an exam question, but not for students. Instead, I am thinking of good management practices such as performance measurement, after-action review and strategic renewal. So this self-examination question is for academics and administrative leaders like you and me:

Q7. What can we do to improve how we evaluate our own work? Do we gather reliable information on whether we are meeting our standards of excellence? And on whether we are perceived to be fulfilling our mission? How can we use the findings to raise our level of performance in fulfillment of our Catholic identity and mission?

2. Discernment and Prophecy

When Blessed John XXIII read the signs of the times in 1963, he discerned a growing preference for negotiation between nations, but at the same time, the perpetuation of fear and mistrust. His prophetic call was for “a fairer realization of one of the cardinal duties deriving from our common nature: namely, that love, not fear, must dominate the relationships between individuals and between nations.”\(^{14}\) His successors have kept up this providential habit. And who reads the signs of

---

\(^{12}\) These should be consistent with Catholic social teachings and the *Vocation* book; for instance, with regard to fair wages and work-life balance for staff.

\(^{13}\) Schools normally engage alumni to elicit financial support. This connection has other potential. *Vocation of the Business Leader* provides excellent material for discussion groups. Schools should reach out to their alumni in business to network and help each other to align their professional and personal lives with Catholic social thought. Schools can reach beyond their alumni too, for instance through Catholic associations such as Legatus, Knights of Malta, Serra Club, Knights of Columbus or, outside USA, UNIAPAC (International Christian Union of Business Executives).

\(^{14}\) *Pacem in terris*, 129.
the times? Not just the Pope of the day; it is the entire Church, and especially people and institutions such as yourselves who have the special talents, training and tools to do so.

I call on you, Catholic business professionals and educators and scholars, to discern and prophesy in your areas of competence. Use Catholic social doctrine as your lens for seeing. Use Catholic tradition as your criteria for judging. Follow the ancient Catholic tradition of applying faith and reason in your quest.

Look, for instance, at the dualism in our culture today: the spiritual and the physical realms are more and more separated from each other. “We must overcome the separation between faith and daily life, one of the worst errors of our day.”15 This separation leads to grave injustices and falsehoods. Judge whether the economy exists for man or man for the economy. If the latter, then we must speak and act prophetically so that business endeavors and the overall economy might properly serve the human flourishing of individuals and of all.

Individually and collectively, we must dare to see and judge shortcomings in business and in economic and financial systems. And then let us act! It is for us to apply the Catholic principles of both/land, of complementarity, of servant leadership, in order to bring understanding, reconciliation and progress to the most thorny issues of our time. The need for rebalancing in the economy, between profit on one hand and social and environmental concern on the other, is of paramount importance. Above all, let us express Christian charity in our seeing, judging and acting.

In this prophetic vein, let me cite some very good advice from my fellow-Cardinal Jean-Louis Tauran, President of the Pontifical Council for Interreligious Dialogue:

Let us not be afraid to be different, to swim against the tide. We cannot be a light in the darkness without posing questions to others. We cannot be Christians while making a pact with darkness. …

It is not true that the sure way to serve the nation in politics and public debate is to vilify one’s opponent. It is not true that in business, financial and technical criteria alone should guide economic choices, ignoring their human consequences. …

Our Faith is not a conclusion; it is a point of departure.16

Here again, my suggested questions are for academics and administrative leaders:

Q8. How are we carrying out our prophetic role, of regularly discerning the challenges in business, the economy and society around us, leading to advocacy and action to do the right thing?17 How do we support others in this role?

Let’s review: we identified five characteristics of Catholic business education, which I can now express as qualities or adjectives: Catholic business education should be well-founded, purposeful, vocational, ethical and formative. We went on to explore institutional characteristics which are to be learned in Catholic Social Teaching and practiced in engaging the signs of the times. Now it remains to consider future possibilities.

III. Future Possibilities

17 This can start very close to home; for instance, an academic institution might reflect on the relationship between its investments in agribusiness and the lives of low-paid maintenance staff who have migrated into the city.
The strength of the *Vocation* document and the program of your conference fill me with hope. I am sure that your three days here will spawn fresh initiatives and renewed enthusiasm for your schools.

Clearly, there is much to apply in institutional policies, curriculum design and teaching, and many worthwhile possibilities for research. Allow me to suggest some options linked with areas that are familiar to me.

1. It would be good to see studies that develop Catholic thought relevant to business, such as theology of work based on theology of the body; research to show that moral business is good business; the elaboration of sound spirituality of work and of entrepreneurship.

2. Although codes of ethics date back at least to the Hippocratic Oath, nowadays they are burgeoning in professions and organizations. Of necessity, such codes embody assumptions about human nature and ethical reasoning. It might be helpful, both to business people and to ethics experts, to have guides, based on the *Compendium of the Social Doctrine of the Church*, to help them in critiquing other codes of ethics and in developing practical guidelines applying Catholic faith and doctrine. And such critiques and guidelines can be tailored to specific domains of economic activity: the energy sector, the natural resources sector, the services sector. This is very much in the spirit of the “New Evangelization” which focuses, not so much on places which have been de-Christianized, as on areas of life which are crying out to be evangelized.\(^\text{18}\)

3. In terms of approach, there is great promise in creating networks of all stakeholders in Catholic business education. Taking advantage of communication technologies, networking can share best practices, develop open-source resources and share educational materials such as case studies and courses. Networking can prolong the very sorts of creative interchange which will take place during this conference, as indeed it did in the confection of the *Vocation* document for a year after the “Logic of Gift” seminar in February 2011.

My final suggested question is in the style of a group assignment – for you in business education together with us in the Pontifical Council:

Q9. How can we help you? How can you help us? How should we go about doing it?

**Conclusion**

I will conclude now by concentrating on just one synthetic expression, “integral human development”. This has become a touchstone in the thinking of our recent Popes.

“Integral” has a good number of opposites including compartmentalized, peripheral, diffuse, isolated, disconnected and contradictory. A great temptation of academic institutions is isolation, where different specialties compete and refuse to talk with each other. The same syndrome is one of the factors in economic crises: different institutions failed to communicate, different specialized functions failed to collaborate while hiding behind the excuse, “It’s not my role; I’m just doing my job.”

\(^{18}\) We are called to find ever new and appropriate, effective ways to communicate Catholic Social Thought to a new generation. One type of text could make subsidiarity, preferential option for the poor, solidarity and so on it relatable and understandable for a business student or executive. Another type could be field guides to the *Compendium* for various professions (accounting, management, human resources, production, etc.) or industries.

Many respondents to our “market research” urged that there be integration across the curriculum. The main example was ethics; this should not be a single isolated course but an integral part of all subjects. I did not mention this earlier – I was saving it for now, for dramatic effect! And I want to take it further: integration not only in your teaching but also with how your institution behaves and how it carries out its prophetic role. Without that sort of consistency, that integration, your institutions will not be in a position to model, credibly promote and achieve “integral human development.”

If anyone thinks that integral human development is just another isolated specialty, or merely a hedge against nervous breakdowns in business leaders, you can remind them of the holiness that the Second Vatican Council wants “all the faithful of Christ” to pursue:

They must follow in His footsteps and conform themselves to His image seeking the will of the Father in all things. They must devote themselves with all their being to the glory of God and the service of their neighbor. In this way, the holiness of the People of God will grow into an abundant harvest of good, as is admirably shown by the life of so many saints in Church history.

This universal Christian vocation to holiness can be focused be re-quotting the sentence adapted from *Caritas in veritate* with which we began; when I repeat it now, I hope it has gained in significance:

Engagement in business, or entrepreneurship, is primarily a vocation, and therefore it involves a free assumption of responsibility in solidarity on the part of everyone involved.

The publication, *Vocation of the Business Leader*, arose from questions and insights of concerned Catholic business educators and practitioners, and from the social magisterium of the Church. May this collaboration continue with the guidance of the Holy Spirit during the present conference and beyond.

Cardinal Peter K.A. Turkson
President

---

20 At the same time, there should be excellent courses, required and electives, in Catholic theology and business ethics!
Appendix: Feedback Questions for Catholic Business Schools

These are the questions that my office used to solicit views to help in preparing this speech. Please consider using questions like these to constantly gather ideas from all relevant quarters to help you to guide your institution, its offerings and its manner of operating, its identity and mission.

Rome, March 2012 … Looking forward to the International Conference on Catholic Social Thought and Management Education, … if the booklet Vocation of the Business Leader describes the sort of dedicated, well-formed Catholic executive whom one hopes a Catholic business school would form or “produce,” the question is: how does such a vision really get translated into an effective curriculum and program of formation?

So, if you or your son or daughter were attending Catholic business school, what would stand out for you as the most important positive influence or input in such a program? And negatively, what would be the most important errors to avoid?

Furthermore, how could the Church (in its magisterium, in its pastoral practice) best support the kind of education/formation which you would like to see?

Along these lines, what advice “from the field” would you give to administrators and professors of Catholic business education? What, briefly, do you expect of a Catholic business school?

A final way of asking would be, if you do read Vocation of the Business Leader and find it good, how would you adapt or translate its key points into curriculum, formation or mission of a Catholic school of business administration?