

THE WORLD UNION OF JESUIT ALUMNI/AE AND THE INTERNATIONAL ASSOCIATION OF JESUIT BUSINESS SCHOOLS: PARTNERS IN SERVING FAITH AND JUSTICE

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INTRODUCTION

In my presentation today I wish to do six things. First, I desire to provide you with some personal historical background and reflection that informs where I am as both a faculty member of a Jesuit institution, one who is very involved in international activities and as an alumnus of both Jesuit higher education and the School of the Spiritual Exercises. I think I learn several lessons as I review this background. Second, I will express what I see as the missions of our two organizations and why it is imperative for us to work together to accomplish faith and justice in our time and place. Third, I wish to inform you about the IAJBS. Fourth, I wish to spell-out what I see as the key challenge faced by all of us concerned about Jesuit higher education. Fifth, I will address the strengths and opportunities we in the IAJBS bring to our work. Sixth, I will suggest some paths and projects for cooperation between our two groups.

SOME PERSONAL HISTORY AND REFLECTION

As part of my sabbatical year I am spending a month teaching at St. Joseph's University in Beirut Lebanon. In my recent reading I was fascinated by the words of a very wise Jesuit who served for several years in Beirut and who was reflecting on the 1960's and 1970's

"In Beirut we were well aware that our medical school, staffed by very holy Jesuits, at least at the time, was producing some of the most corrupt citizens in the city, but this was taken for granted. The Christian churches had committed themselves to many works of charity, but involvement in the promotion of justice would have tainted them by association with leftist movements and political turmoil."

These words, spoken recently by Father Kolvenbach, S.J., in a presentation to representatives of American Jesuit Colleges and Universities struck me as I reflected on what I desired to say to you at this meeting. Both of us must insist that the work of our Jesuit universities and secondary schools is focused on faith

and justice, on the work of Christ. Both of our groups must insist that our institutions provide an education to our students for faith and justice and help create the environment in which our graduates, our alumni/ae can work for faith and justice. We cannot tolerate graduates not working for faith and justice. Working together our two groups can be a forceful facilitator, catalyst and leaven that will enable our graduates to do the work for the kingdom that our Lord, through their Ignatian education, has called them to do. I can only hope that the Spirit can move through me in some small way today to encourage our cooperation.

As an aside, I urge all of you to read the presentation of Father Kolvenbach to the American schools. It is a powerful challenge to all of us. I come to this topic from my background of spending 28 of my thirty-three years in higher education at Jesuit institutions, most of it as an administrator, having worked with or visited about 30 Jesuit institutions of higher education and having friends around the globe who are involved in Ignatian education. Of greatest importance, I am an alumnus of both a Jesuit University and of the Ignatian School of the Spiritual Exercises.

In his presentation to representatives of American Jesuit Colleges and University, Father General went on to quote the call of the Synod of Bishop 30 years ago:

“Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the gospel, or, in other words, of the Church’s mission for the redemption of the human race and its liberation from every oppressive situation.”

As he said, and it was true for us as students and faculty at John Carroll University, my alma mater and where I first worked in higher education in the 1960’s, “few of us knew what this meant in our concrete circumstances.” In the 1960’s he and his colleagues in Lebanon, as was true for my colleagues and I in Cleveland, did not really know what the words of the synod meant. I knew in my heart, in my inner being, that it was time for new paradigms, but my inner reflections had not evolved into meaningful and directed action.

As a naïve young assistant professor in 1971, I proposed a course in Catholic Social Thought and Management. I was visited by a senior professor who suggested that, for my own professional health, I should withdraw the proposal. After all, my reading list included Marx, John XXII, Pius XII and other radicals like Milton Friedman and Clarence Walton. I withdrew the proposal but struck back with a vengeance. The following summer Father Mike LaVelle and I taught Saul Alinski’s methods of enabling the poor to empower themselves.

I had graduated from John Carroll in 1960 having received a very good education in many ways, although a poor education in other ways. Fortunately,

through Sodality, what we call CLC today, Fathers Joseph Schell, S.J. and Nicholas Predovich, S.J. and other Jesuits blessed me with a deep introduction to Ignatian spirituality and, growing out of that spirituality, what we today call organizing for social action. Several professors in various courses introduced me to Catholic Social Thought. Later, I did my dissertation in Caracas and spent time in the barrios and with Peace Corps and other persons working with the poor. Poverty took on a real human face for me. My heroes were Franklin D. Roosevelt, whose programs had saved my grandfather, Harry Truman, John and Bobby Kennedy and Hubert Humphrey. With the exception of my grandmother, mother and wife I considered Republicans not as evil, but as misguided, uninformed and self-focused individuals.

As a child of my time, I was greatly inspired by Vatican II, especially the Universal Call to Holiness and what I perceived to be, and which was, a far deeper understanding of the role of the laity, than anything I had ever seen before, but which did reflect my fragmented and unformed thinking. I simply did not have the categories to express my thinking, for the poorest part of my education at John Carroll had been in Theology. Maybe that was good for I was not tempted to be attached to well-formed models of the past. But I never rejected the principles and foundation of Scholastic Thought and natural law.

As I worked in the late 1960's and early 1970's at a Jesuit University I was struck by four overwhelming conditions that have much to do with why I am here today. They formed my thinking and action. They tell me much about what our two groups should be doing and not doing as we move forward in this new century.

First, from my reference point of a Ph.D. holder from Indiana University, in the 1960's one of the most influential Ph.D. program in business in the USA, I could see that the quality of business education being offered by most of the Jesuit institutions was poor. For instance, only eight or nine of the 27 programs in business were even accredited. It was even worse in most of the non-Jesuit Catholic schools. This had to change if Jesuit institutions were to have an impact on the world of the future. This mediocrity was characteristic of most of the other professional schools in our Catholic institutions. I am thankful that great and courageous Jesuit presidents and men like Father Hesburgh at Notre Dame in our other Catholic schools, saw this need for greater excellence and new paradigms and moved us toward excellence. I draw on my experience and I am sure the experience of those of you from other countries means you have your own stories to tell and lessons to be learned. I want to hear these stories.

I am not being critical of the work of US Catholic universities in earlier years, for it moved Catholics in the US out of the ghetto into mainstream American society. To be Catholic for my generation was meaningful and we were very proud of it. The story of Catholic education in the USA is a wonderful story. But, beginning in the 1960's, the Kingdom called for a new paradigm, for

Catholics in the US were now part of the mainstream. To look at one very secular measure, our median income is now above the median income for the country as a whole. I decided to and did become very involved in accreditation work and other activity on the national level and helped many Jesuit schools to become accredited. The name Bausch was a synonym for Beelzebub for some of the Jesuit presidents who wanted the status of accreditation, but not the investment.

The lesson for both of our groups in the new century is that both of us, as separate organizations and jointly, must help our students and alumni to have professional excellence, and to exercise it, in a manner that will enable them to promote the Kingdom and serve the poor in their secular arenas. One of the foundations for ethical behavior in any profession, in any area requiring knowledge and skill, if the common good is to be served, is on-going professional excellence. We are in a world of life-long learning and I stress “on-going” as we think about our work.

In the late 1960s I became very confused about and disillusioned with many of the Catholic Action groups of the 1950's and early 1960's as they began in the period after Vatican II to lose steam. I had assumed that Vatican II would energize them; instead many lost steam. This was true for Sodality/CLC, the Christian Family Movement, Catholic Youth Organizations, Catholic Labor Schools, Third Orders and so on. There was a second factor that I did not understand at the time. In my field of business I found that, “Catholic” organizations for businesspersons, such as UNIAPAC for, never took root in the US culture. In retrospect, this phenomenon was, at least in part, the Holy Spirit at work. The combination of these two historical phenomena was the context of conditions two, three and four that were at work. Let me expand on them a bit.

Second, a very dynamic and highly productive Alumni Sodality, inspired by Ignatian spirituality and based at John Carroll University, my Jesuit alma mater, was suppressed by the Bishop of the Cleveland Diocese despite having been the source of much of the leadership of almost all of the key Catholic social action groups in Cleveland. Part of Sodality's success was its emphasis on the spiritual formation of laity including, for a few, making the 30-day Ignatian Exercises available. The diocese not only suppressed the Alumni Sodality, it ruled that the Exercises for 30-days were for priests and religious only and forbid laity from making the Exercises in the Diocese. (The fact that a layman wrote the Exercises based on his experience as a layperson seemed to be irrelevant.) That was easy to solve. We simply used a retreat house in the neighboring diocese. The critical point I wish to make is that the Church leaders, for that matter the laity, did not understand the laity as Church and the role of the laity as Church in the world. The model of Church was one of control; often the leaders were ensnared in their own politics. Remember many of these men of another era were completely educated in post-Trent models. They were “builder bishops” who did great work. But paradigms of anything important do not change easily.

We as humans all become attached to our ideas. By the way, this phenomenon was not unique to Cleveland or CLC. I have been told similar stories from Philadelphia, St. Paul and Chicago.

The second lesson is that both of our groups must work in a manner appropriate to the laity, one that enables our lay leaders to do their work for the Body of Christ in the marketplace, works that are proper to laity and that they are called to do, that religious cannot do in an effective manner for it is not normally their work. Unfortunately, there are powerful fundamentalist and reactionary movements working against this underlying Vatican II paradigm of Church in all of our countries. One of the few sources of sanity is the Jesuit order and its Ignatian educational institutions. As Jesuit alumni and faculty we have a burden of stewardship to bring these Ignatian gifts to the world.

The third factor I observed was that many of the movements I saw collapsing were doing so after the charismatic priest leader of mid-twentieth century America disappeared. Solid lay leadership, as well as the environment for lay leadership, had not been developed. Remember the vision of Church we learned prior to Vatican II. It was a triangle and we the laity were all doing the work of the Hierarchy.

The third lesson for both of our groups is that we must help Jesuit alumni exercise their charisms of leadership in the world, especially in the apostolate. Father John Haughey, S.J. from Loyola in Chicago will soon publish a book focused on this issue. Father Peter Ely, S.J. delivered an excellent paper at a recent meeting on Jesuit Education on this subject. But if the work of the laity in the world is not led by laity, I fear sustainability is not possible.

The fourth factor that I observed was that there were few of what I could call authentic models of lay spirituality in the 1950's and 1960's. Spirituality as a practice seemed to be one set of models all of which started with the perfection of the religious. The best we the laity could do, because of the distractions of the world, was adopt a second-class version of the spirituality of the religious. A spirituality in service to the laity, in their role as laity, was not widely known, although I know now that the models were available. I think this also reflected the hierarchical model of the Church for the apostolate. We were doing the Church's work in the world, because the clergy could not get there. The idea of Vatican II that we are doing our work in the world, in the marketplace, with the Church as our support, simply was not operative. We did not start with life in the family or our work in the marketplace when we designed a spirituality; we started in the convent, in the cloister. To use an analogy, yes, I can run in a pair of dress shoes, but if I am going to be an effective runner, I need shoes designed for running. We needed spiritualities for the laity doing the work of the laity.

I ask you to turn a common belief on its head. We often say that the Church has a mission, and this is very true. Yet, Juan Hinojosa, an American

doing good work on the spirituality of the laity, opened my eyes one day when he emphasized that the Mission of Christ, for us, that is, our mission as laity, has an institutional Church. Think of how our parishes would change if pastors saw themselves primarily as vocation directors. The best example of this model that I have experienced is Father Jack Wahl at Old St. Patrick's in Chicago. Paul Wilkes book on Effective Parishes is another wonderful source of ideas that work.

The fourth lesson then is that both of our groups must work to help Jesuit alumni to develop and live an authentic lay spirituality. A good place to start your reading on this issue is a new book by Greg Pierce entitled [spirituality@work](#). I know of no spirituality more for the laity than Ignatian spirituality. We have the gift and we again have a tremendous stewardship, although this one falls more on the backs of our Jesuit colleagues. We have organizations like Christian Life Communities to provide the context of a solid lay spirituality being lived in the world. The work of both of our groups, and jointly, is to promote this spirituality.

OUR MISSION AS BUSINESS SCHOOLS AND THE WORLD UNION – EXPRESSING THE SPIRIT OF THE GOSPEL IN OUR TIME

With this as background, and after presenting some broad principles to guide our work and cooperation, let me paraphrase as questions the words of the American theologian, Monika Hellwig, in a recent article of hers. If we in Ignatian business schools and you in the World Union are to express the spirit of the gospel in our time, I ask that we together consider the following questions:

- What are the most urgent demands of our time as they intersect with our ability to meet them?
- What is an appropriate Christ-like response?
- How can each of our institutions, by working with the other, better meet these demands?

Again, drawing on Hellwig's words I ask:

- What is the point of intersection between the urgent demands and our ability to meet them and how do we cooperate to move our production possibility curve to the northeast?
- What have both of our groups done, and are we doing, to assess the time and place and historical context in which we live and work?
- How do we implement in our organizations and in our education a fully Christian scale of values?
- Do we have the detachment, understanding of self-interest and unbiased self-assessment of strengths and weaknesses to see matters correctly?
- Do we have a worthy vision and mission?

- In the light of our assessment of needs, our vision and mission, and our strengths and weaknesses, do we have the courage and determination to move ahead, take risks and act?

WHAT IS THE INTERNATIONAL ASSOCIATION OF JESUIT BUSINESS SCHOOLS?

So what are the strengths that the Jesuit Business Schools bring to doing faith and justice? According to my count, there are between 180 and 200 Jesuit Colleges and Universities and similar institutions around the world. About 100 of these institutions offer education in business and management. The way these institutions are organized, define their specific missions, do education and so on varies immensely. Some are very old and reflect the long traditions of Jesuit education. Others like Universidad Alberto Hurtado in Santiago Chile are quite new. Some are large, others small. They reflect the spirit of Ignatius in the work that they do and as they answer three questions: What are the needs? What is the real-life context? How, in this context, can we organize and operate to meet these needs, given our resources?

In addition to Jesuit institutions, several non-Jesuit institutions are with us as Associate Members. They also are motivated by our Ignatian principles or similar ones, are primarily in countries, like Australia, or cities, like St. Paul, Minnesota, USA, where Jesuit universities do not exist. Last year we began trying to involve some of the various Jesuit groups doing research on issues of poverty and globalization. This is a very rich resource that we must develop further. Our members are on all continents, excluding Antarctica, and in about 35 countries.

The organization was the dream of Dr. John Wholihan, Dean of the College of Business at Loyola-Marymount University in Los Angeles. He realized deeply that he needed the resources and contacts with Jesuit Universities throughout the world if he was going to provide his students with the opportunities they need as they prepare for a career and life in a Global Economy. Fortunately, there was an opportunity to act in a cost-effective manner. There was an international meeting of business schools in Barcelona in 1993 and many of our members would attend. John took the lead, and with the encouragement of Father Duminuco, did the work necessary to hold what was a very successful meeting that led to the formation of the IAJBS and to date seven meetings on four continents.

Our purposes are fourfold:

- To encourage the sharing of resources and cooperation so that we better serve our stakeholders, especially our students and faculties, but also our alumni and communities, especially the business community.

- In a spirit of solidarity, to help institutions in the South to serve better their societies.
- To promote and encourage ethical behavior in business.
- To foster an understanding of business as vocation and the implementation of this understanding.

We are incorporated in the State of Michigan in the United States as a not-for-profit organization. We do not have a regular stream of income, although we are about to implement a dues structure, other than the fees at our annual meetings and what we have been able to raise through fund-raising to enable deans from the South to attend our meetings. Volunteers do all the work. We have not been able to move on many fronts simply because of the reality of very limited resources.

I think we can look at the following as some of our successes:

- We have met every year but one since 1993. We skipped a year on purpose so we could meet in the winter in India. The content of these meetings has been good to excellent; some of it has been published.
- The annual meetings have facilitated ongoing networking and interaction on a one-on-one basis between our institutions. There are more exchange agreements for students, some faculty exchanges, one-on-one aid programs like Marquette and the University of Detroit Mercy making scholarships available to students from the Catholic University of Central Africa.
- We have a website in place and we now need to make it a value-added site used by our members and others.
- One of our most important achievements has been our role in the development of the Catholic Social Thought and Management Symposium for faculty. It focuses on the academic work needed if CST is to become a significant underpinning of business ethics.
- We have worked with the CAUX Round Table to promote codes of business ethics.
- We have established relationships and worked with business groups such as The Woodstock Business Conference, UNIAPAC, the UNIAPAC local groups in Argentina and Mexico, and the Finance Observatory in Geneva.
- At our last meeting we worked with two Jesuit international projects on poverty, an Anglican Bishop creating business opportunities in Mexico, and a successful cooperative project serving the poor in Guatemala.
- We can realistically say that we have helped to create a positive environment for cooperative projects like the activity of the AUSJAL deans and the very successful MBA program launched by American business schools in Beijing.

- Last, but not least, we have at least begun to communicate with the World Union. We presented a session in Australia, Fabio Tobon gave one of the best-received presentations in Puebla, and your representative has been at two of our meetings.

WHAT ARE OUR CONSTRAINTS?

As I assess our reality, I see the following as the primary constraints facing the IAJBS:

- Lack of time. Unless we are to create a paid staff, or we can find volunteers who understand the administration and reality of business schools, our work needs to be done by deans out of their limited time. The role of Dean in any society and in any school today is extremely demanding. In the United States the problem may be fund-raising and external relations. In the South the problem may be a lack of infrastructure in the country that makes it difficult to accomplish most things. In Europe it may be the governance and examination systems that absorb extensive time. Lack of time is common. The causes are many.
- Lack of interest relative to other demands. Any dean has a limited amount of discretionary time after he or she does the work that only he or she can do as dean. However, just as there are few business faculty who are committed to the Ignatian Vision of Professional Education for Business, there are few deans who are committed to and understand the concept. Providing committed and prepared lay leadership is a worldwide challenge to Ignatian education, if it is going to survive and thrive as Ignatian education. In Beirut I am staying with a university community of eight Jesuits. Only one is younger than 70.
- Lack of resources.
- Self-interest and territoriality. Part of this problem is unwillingness to share and part is simply narrowness of vision.

WHAT ARE THE OPPORTUNITIES AND STRENGTHS WE BRING TO THE CONCEPT AND WORK OF THE IAJBS?

First, we live and will continue to live in a global economy and society. Globalization is not going to disappear. It is neither a new God that will solve all problems, as Thomas Friedman suggests, nor some sort of demon to be dispersed as some of the theologians and sociologists seem to suggest. It is a reality to be harnessed and made to serve the human person and the common good or it is something we can allow to enslave us. We have the Jesuit global network of educational institutions that can address issues and provide

opportunities to our students that no other related group in education can provide. We can help to harness globalization for the common good.

Second, we have an educational system that is recognized for its excellence and is a proven quantity. In the words of marketing, we have a franchise. We are the Coke and Pepsi of the educational world.

Third, there are resources in our system to share that none of us, even the richest institution, could afford in total. For instance, The Center for the Study of the Modern Arab World at St. Joseph's University in Beirut is well on its way to providing a data base on the Modern Middle East that none of us have the resources to replicate. This database will soon be available to all of our faculty and students. Universidad Iberoamericana – Golfo Centro in Puebla has a Center on Migration that is doing outstanding work and is a source of data and expertise for all of our schools. Regis University in Denver has developed an extensive and excellent system of distance learning. UAH in Santiago is developing ties with ECLA that I hope will provide opportunities for all Jesuit institutions in Latin America to serve their communities. The archives at Marquette University in Milwaukee hold an extensive collection of materials on the Indian missions in the United States, available to anyone studying similar phenomena in other countries.

Fourth, we have alumni and contacts as a system in every corner and city of the world. What great opportunities exist for our students!

Fifth, we have a system of spirituality and of social thought that the world desperately needs and is seeking. There is simply no other system of principles to guide business and economic activity that is as comprehensive and as rich as Catholic Intellectual and Social Thought combined with Ignatian Spirituality.

HOW CAN OUR TWO ORGANIZATIONS COOPERATE

Let me suggest just a few projects and ideas. They are not all that well defined. I present them with the hope that they stimulate more and better ideas.

1. Cooperate in the process seeking the beatification and canonization of Enrique Shaw.

This may be the last suggestion in the world that you expected from me or that you would consider for a business school organization or alumni group. First, it is a radical idea. Shaw was an Argentinean businessman, who died in 1962. He was born in France of Scot parents. Seeking his beatification would be radical for several reasons for, not only was he a businessperson, he was a layperson who anticipated Vatican II, and a married person whose wife is still alive. He did not found a religious order, go live as a hermit or anything like that.

He lived and worked and thrived as a competent professional businessperson who actually received part of his education at Harvard University. The Jesuits did not educate him although they influenced him in other ways all through his life. I also wish to stress that he was a very happily married person; his work flowed from the primacy of the call to the sacrament of marriage. This type of person is very difficult to find in the list of saints.

The moving moment in his life was in Chicago where he was studying meteorology for the Argentine Navy. He had decided that God had called him to be a laborer with Christ the laborer. He had made friends with Msgr. Hillenbrand, one of the priests of Chicago most responsible for all of the Catholic action that grew out of that city. Hillenbrand looked at Enrique and said, "Show me your hands." Shaw did and Hillenbrand said, "Those are not the hands of a laborer, but of a business person. You do not speak like a laborer, but like an educated professional. I suggest you go do what God has called you to do in business." From that day forward Shaw saw his life in business as vocation.

He did suffer a great deal. He read extensively. I browsed through part of his library. It is broad and deep. He wrote a great deal including a piece on how the work of the executive grows out of the Eucharist. His actions in business were exemplary and for the right reason – every person had God-given dignity. He had a large family and was a great family man. He founded UNIPAC in Argentina and was involved in just about every social action movement of his time. He was very charitable

The authorities in Rome seem to be supporting moving forward with the process of beatification. The Argentine hierarchy is on board. The Buenos Aires Jesuit Archbishop just made a Cardinal supports beatification and was with Enrique when he died. The Pope is seeking lay saints. The moment may be very opportune. Most important, we need examples for our students and ourselves. It appears to me that Shaw has the holiness that qualifies one for beatification and canonization.

If our two groups were to move forward on this it would certainly do much to emphasize that business, any lay profession, is a vocation, that there is a universal call to holiness and that business does exist for the common good. I certainly would be willing to promote a layperson with more Jesuit ties. This sort of concrete model is needed in today's world. If we in Jesuit business schools are serious about what we are doing, want our work to be more than the high-price alternative, believe in product differentiation, then we should be on board in this beatification process.

One or two of the Jesuits living a few blocks from the Vatican know the system and are in charge of the various Jesuit related causes. The best book on saint making is by a Jesuit alumnus, Ken Woodward, the long-time religion editor

of *Newsweek Magazine*. We have the contacts to help make the political system work.

2. I suggest that we work together across all of our countries to write and promote legislation to resolve one of the critical global issues of the day.

Mr. Jeff Gates recently contacted me about the possibility of engaging the IAJBS in the realization of a dream of his. Gates is a prolific author and a former aide to the Finance Committee of the US Senate. In that role he worked with Russell Long, one of the last of the true US populist politicians. He has spoken often at CST and Management functions. Jeff is deeply concerned about the impact of globalization on the poor and on democracy. He is not anti-globalization, or if he is, he accepts the need to work with reality, but against the form where 250 companies control 80 percent of world trade. He is especially concerned about the problems in global finance and the impact on the poor.

He desires to create an international network of well-informed and educated persons to begin working together to write and promote legislation in their various countries. World government is not his goal, for it will not work or would take forever to achieve. The Christian principle of subsidiarity through cooperation seems to be his answer, at least using my categories of thought. This whole idea appeals to me, as an American and a states rights advocate in much of my thinking, for much of our regulatory legislation in the US is the result of cooperation by states in the development of uniform codes and legislation. There is not federal legislation. For instance, I do much work in the insurance industry and the state commissioners of insurance work together closely. (I am not sure Jeff shares my positive evaluation of this aspect of states rights in the US.) In my opinion, we need to do the same on a global level.

I would like to see us identify a very concrete and specific issue and begin networking our colleges of business, faculty, students and, most importantly, our alumni in addressing some issue with a very great impact on the poor, or one directly related to peace. For example, could we, taking such an approach, control the parasitic businesses with their headquarters in tax havens?

3. I suggest we implement an International solidarity scholarship fund.

My thinking on this has evolved as a result of my experience at St. Joseph's in Beirut. They are very serious in their attempts to help students from poor families in their social context. It is more than financial assistance; they provide the psychological and other support systems the students need. But a unique aspect of what they do is their attempt to implement solidarity and a sense of

obligation in their scholarship recipients and others to, in turn, support a new generation. There is much we in the USA can learn from what they are doing.

Why not focus on this issue on a global basis and find a way that we, as alumni, can make Jesuit education in business available to the poor – especially at the advanced studies level to prepare teachers for our institutions in the South? All of us, even if we paid full tuition, had our education subsidized by the Jesuit and other benefactors who built our institutions. Our business schools in Spain are doing some very good work helping schools in the South develop doctorally qualified faculty. I mentioned the Marquette program with CUCA. My problem now is to find free housing for the students who will come to Milwaukee. I know there are Jesuit alumni with the space and willing to help. How do I find them? How do we put a network together?

4. Establish a Global Catholic Social Thought and Social Issues Information Network.

The richest source of ethical principles to use in addressing almost any issue is Catholic Intellectual and Social Thought. Yet, it is not available in a useable form to most people. Let our two groups work together to make education and information easily available and understandable to our alumni. There are all sorts of resources available, but dispersed all over the globe.

The Jesuit network of business schools can provide a huge network of contacts for any one interested in developing a code of ethics or conduct for their organization.

5. Create a Jesuit Alumni Support Network.

I recently met with a former MBA student of mine from India, who works for a Chicago consulting firm. He was, at the time, stationed for several months in Buenos Aires. He hopes to return to India to develop a program to make computers available to the poor. He takes Ignatian spirituality and his ties to the Jesuits very seriously. He would have liked the support and networking of Jesuit alumni in Buenos Aires. He would like to identify Jesuit alumni living in India who are from other Indian Jesuit schools. There are Jesuit alumni from many secondary and university institutions in Chicago who would share his values and passion for his project. How does he network with these people? How could he have networked with Jesuit alumni in Buenos Aires? If he returns to India he will need a job in a company that will be supportive of his project as well as the support of Jesuit alumni. Can we help him find this position and make the contacts that will help him develop his project?

6. Let us work together to develop Jesuit alumni clubs in a few cities where there is no Jesuit University presence.

There is not a Jesuit University in St. Paul MN. My university attracts many students from St. Paul and most wish to return to that city. We can often make contacts to help them. We could do much more, especially for students who desire to live-out Ignatian spirituality, if there were a Jesuit alumni club in St. Paul. Or, if I have a student who wishes to become involved in social action, it would be great to have a place to send her when she returns to St. Paul. Could we do the same in Sydney, Moscow and Prague? In business this would apply to most non-Spanish and non-Belgium European cities.

7. Aid in the formation of Christian Life Communities.

The Christian Life Community movement is global and the various communities are Ignatian in characteristic, providing a way for our graduates to live the values they have learned at our Jesuit Universities. We would do our alumni a great service if we helped in the development of authentic CLC's and would be doing faith and justice.

CONCLUSION

Yes, I have a dream and I think all of us in Ignatian Business Schools and the World Union have a dream. I dream of using the powerful networks of Jesuit Business Schools and Jesuit Alumni/ae to serve better the Kingdom. Let us work together to find a way to make this dream come alive.