

**Centesimus Annus Pro Pontifice Foundation**

Dublin Process – Ethics in International Business and Finance

**Ethos, Education and Training:  
Avenues toward equality and ethical behaviors in the digital era  
Seventh Consultation Meeting**

**Milan, January 30-31, 2020**

**Developments regarding the teaching of Catholic Social Doctrine at The Catholic  
University of America**

**Intervention of Professor George E. Garvey**

I am an emeritus professor of law and administrator from The Catholic University of America (CUA) and have been a member of the Scientific Committee of *Fondazione Centesimus Annus Pro Pontifice* (FCAPP) since the American Chapter was established. Given the focus of the current Consultation, I would like to share (1) some experiences that I have had teaching Catholic Social Doctrine to students at the CUA Law School and (2) provide information about significant related programmatic developments throughout the University.

### **Catholic Social Teaching course in Law School**

In the 1980s I introduced an elective seminar to students at the law school entitled “Catholic Social Teaching and Law.” It attracted a small number of students. My recollection is that there were typically about 12 (as a seminar it was normally limited to 18-20 students). Most of the students were Catholic, but some were not. We covered all the “social” encyclicals at that time (*Rerum Novarum* to *Centesimus Annus*) plus *Guadium et spes*. In class we would discuss the assigned documents and their application to legal issues. The class was productive and well received by the students.

In the early 2000s a new dean of the law school created a one-credit course introducing Catholic Social Teaching. The course was mandatory for all first-year law students. The course was taught by the dean himself to small classes, but when he left the University it was not possible to continue with multiple small classes. There were only a handful of faculty members who had any interest or expertise, so eventually the course was taught by only one faculty member in the day and one in the evening. I was one of the teachers and the last time I taught the course there were over 150 students. To put it bluntly, the course was a disaster. Most law school students at CUA do not come there because it is Catholic, and a large number are not Catholics. They want an education that prepares them to make a living as practicing attorneys and have little interest in so-called “enrichment” classes such as Legal History, Philosophy of Law, Roman Law or Catholic Social Teaching. Most students in my large class did not see any value in the course and many were convinced that I was trying to proselytize them. I brought the matter to the faculty and the course was dropped from the curriculum. Fortunately, one of my friends and colleagues, Professor Lucia Silecchia, has reintroduced the original CST course, which is described as follows:

#### **Catholic Social Teaching and the Law (2 hrs.) - AW**

This course introduces students to the basic tenets of Roman Catholic Social Teaching - the response of the Catholic Church to the social, political and economic order as it has evolved over the past 125 years. These teachings began with the 1891 papal encyclical *Rerum Novarum* and have developed through later encyclicals, documents of the Second Vatican Council, and pastoral letters of bishops' conferences. Dominant principles include the dignity of the human person, solidarity, subsidiarity, and the preferential option for the poor. This course will compare American approaches to the formation of law and policy with the Catholic ideal in four special areas: economic and labor regulation, family and life issues, war and peace, and domestic social

policy (e.g. welfare reform, etc.). There will be no final examination, but each student will write a course paper. Prof. Silecchia.

There are, I believe, several lessons to be learned from this experience. The particular culture of an institution must be considered when deciding if and how to introduce CSD to a curriculum. The Law School at CUA is of course a Catholic Law School, but for most students that is not relevant to their choice of schools. The School's "Catholicity" is represented by a sense of community (many law schools' students are notoriously and aggressively competitive), clinical programs that serve the indigent and immigrants, a chapel with daily masses, and several interdisciplinary programs and courses with Pontifical faculties, i.e. Philosophy and Canon Law. For most students, however, a mandatory "Catholic" course is a step too far. Unless a school, particularly a professional school, is openly committed to comprehensively incorporating CSD into its required curricular program (see later discussion of CUA's School of Business) a mandatory course is unlikely to be well-received. Elective courses do not present these problems. Having rigorous elective Catholic intellectual classes moreover attracts those students who are seeking a uniquely Catholic experience. There are also alternative ways to introduce the principles of CSD into the students' experience. They could, for example, include an address or short series of non-credit lectures at the very beginning of the students' legal studies introducing the principles of CSD. The material could also be introduced within a course related to Professional Responsibility or Legal Ethics.

### **Brief introduction to CUA's Schools, Institutes and Programs that are expressly and uniquely committed to the practical application of CSD.**

Naturally, The Catholic University of the United States is in its essence committed to providing a comprehensive Catholic undergraduate and graduate education to its students. That is particularly true in its three Pontifical faculties: Theology, Philosophy and Canon Law. There are, however, several programs of particular relevance to the application of CSD.

### **The Tim and Steph Busch School of Business**

This School was established under the leadership of Dean Andrew Abela who is a member of the FCAPP Scientific Committee. The welcome message on the School's web site clearly states what is different about CUA's business school:

### **Business Is a Noble Vocation**

Pope Francis wrote that "Business is a vocation, and a noble vocation, provided that those engaged in it see themselves challenged by a greater meaning in life." Here in the Tim and Steph Busch School of Business at The Catholic University of America, we prepare you for a successful career in business and help you to find that greater meaning.

Established in 2013 — the year that Francis became Pope — the Busch School of Business is unique. We are the only business school built from the ground up to integrate faith and business,

and the only one where the following seven qualities come together, all of which are absolutely necessary if you are going to pursue business as a noble vocation:

1. A sound, rigorous education in the techniques, theory, and tools of business. We offer majors and minors in Management, Marketing, Accounting, Finance, and International Business, minors in Entrepreneurship and Sales, and a specialization in Sports Management. These majors and minors — and the combinations you can make among them — will prepare you for a vast range of careers.
2. Practical application. Business is an applied discipline. Our location on the 176-acre campus of The Catholic University of America, the largest in Washington, D.C., gives you an extraordinary range of internships and numerous opportunities for interaction with business leaders and local businesses (see for example the work of our [Ciocca Center for Principled Entrepreneurship](#)). A large proportion of our faculty have been successful business executives, entrepreneurs, and leaders themselves, and we use the case method and other interactive teaching approaches extensively. All this means that you don't just learn about business, you learn how to do it.
3. A commitment to ethics and Catholic social doctrine. We believe that a course or two in ethics and a discussion here and there about ethics in other courses are not sufficient. An ethical perspective must be infused consistently throughout the curriculum — class discussions must consistently ask not only “Can we?” but “Should we?” At the Busch school everything we do is grounded in Catholic social teaching, which means a firm commitment to the idea that there are unchanging norms of right and wrong, which guide us in living a happy, meaningful, and fulfilled life.
4. A community dedicated to being the best versions of ourselves. It is not enough to understand what is ethical, to know the right thing to do. You must also get into the habit of doing the right thing — which means forming your character to live a life of virtue. It is not surprising that a large number of our students play varsity sports — athletes know that success is about practicing until you get it right! Our School is a community of students, faculty, and staff striving together to grow in virtue, learning from each other in class and out — in clubs, social activities, and our wide-ranging Supercurriculum program — while holding each other accountable to each be the best versions of ourselves.
5. A faithfully Catholic liberal arts education. A Carnegie Foundation study of undergraduate business education concluded that the single thing missing from most business degree programs was a solid foundation in the liberal arts. The liberal arts are worth studying for their own sakes (that's why they are called the “liberal”—free—arts: they are the arts of a life of freedom) and they also provide a vital preparation in thinking clearly, understanding the larger context, communicating effectively — as well as finding

the greater meaning in life. But clear thinking, understanding and meaning require not just any liberal arts education, but one that affirms that truth exists and can be known, and can be found in part by engaging with the “the best which has been thought and said in the world,” including Aristotle, Augustine, Aquinas, Shakespeare, and Holy Scripture.

6. An affinity for Main Street. In addition to preparing our students for success on Wall Street and in Silicon Valley our program has a strong focus on entrepreneurship and an affinity for small and medium-sized companies. That’s where most jobs are created, where most new products come from, where the real wealth is created, and where firms can last for generations and have strong ties to their community. A large number of our students come from families who run their own businesses, who are entrepreneurs, and already know the necessity of hard work for success.
7. An obsession with mentorship and career preparation. Every Busch school student participates in an integrated career preparation program that begins the moment you arrive on campus. You are paired with a faculty advisor who will help you find success every step of the way through graduation and beyond. Our faculty aren’t just your professors; they are your mentors and role models, and every one of them models the life of business as a noble vocation.

**School of Business Graduate Programs:** The School offers three master’s degrees which provide career-oriented skills grounded in ethics and morals to equip graduates to meet the challenges of a complex and changing global economy with professional expertise and personal integrity. The programs are (1) a **Master of Science in Business**, (2) a **Master of Science in Management**, and (3) a **Master of Science in Ecclesial Administration and Management**. The latter is a professional degree that prepares clergy for effective and efficient parish, church and diocesan leadership and management.

**Certificate Programs:** The School offers a certificate program together with the CUA School of Theology and Religious Studies in **Management as Ministry**. The goal of this program is to provide seminarians and newly ordained priests with a foundational understanding of business best practices. This is a four-day workshop introducing the essentials of finance, management and accounting centered on virtue and ministry.

**Catholic Social Doctrine for Professionals** is an on-line eight-week long course. It is offered to students without cost by the CUA Business School and FCAPP.

### **Institute for Human Ecology**

The University’s catalog contains the following description of the Institute:

## Mission Statement

The Institute for Human Ecology (IHE) at The Catholic University of America is the nation's leading academic institute committed to increasing scientific understanding of the economic, cultural, and social conditions vital for human flourishing. Drawing on the Catholic intellectual tradition, the mission of the IHE is to educate students, sponsor multidisciplinary and social scientific research, advise Church leadership and policy-makers, and organize symposia, conferences, and lectures for the academy and the public square. IHE programs challenge the deterministic and reductive institutions and arguments that thwart the pursuit of greater freedom and prosperity for all.

## What is Human Ecology?

Ecology is the science of the relationships among living things and their environment. Human ecology is the systematic study of human beings in their relationships with one another, with various human communities, and with the natural world shared among all the living organisms on the planet. Human ecology, because it concerns itself with relationships is concerned with the *flourishing* of those relationships, and of the human beings in them. Human ecology is thus also the systematic study of human flourishing. Precisely because of its systematic character and its care for evidence and argumentative rigor, it is permissible to speak of human ecology as a science, where "science" is understood to mean the systematic study not just of the natural world (natural science) or of social and/or political phenomena (social science), but of all sources of human values, aspirations and understanding, indeed of *all* reality. For that reason, human ecology is particularly interested in the contributions of philosophy, theology, and the humanities.

**The Master of Arts in Human Rights**, developed by the Institute for Human Ecology (IHE), is designed for graduate students from the United States as well as abroad, with diverse academic interests and backgrounds, who wish to study human rights from a distinctly Catholic perspective. It draws upon existing courses of several schools at The Catholic University of America. The interdisciplinary degree is awarded by the School of Arts and Sciences through the Center for Human Rights associated with the IHE.

I asked the Executive Director of the Institute, Dr. Joseph Capizzi, to provide a short statement about the relationship between CSD and the IHE. He responded as follows: "Everything the IHE does is driven by Catholic social teaching, and at its center, the conception of the human being revealed by Christ as the "final Adam." (Cf. *Gaudium et spes*, 22) Thus, all our programs (MA in human rights, graduate formation, new undergraduate formation) proceed on a multi-disciplinary approach. We try to reintegrate the disciplines in the manner of classical universities, and in line with the "integral" conceptions of the person and ecology spoken of by Pope Francis, Benedict, JP II, and so on, since the conception was born in the work of Maritain."

## **School of Arts and Sciences, Department of Economics**

### **Integral Economic Development Management (M.A.)**

The IEDM master's program is the first to create and implement the integrated perspective that development entities demand. It develops innovative measures to evaluate the impact and effectiveness of development programs, while teaching applied management and economics skills.

The program provides students with:

1. An understanding of the role that cultures and institutions play in the development process-in light of an integrated perspective on economic development that is based on sound economic techniques. This program equips students to measure the impact of institutions within the economic development process.
2. The management skills necessary to design, implement, manage, and evaluate development programs-that will achieve integral economic development and build strong institutions capable of supporting successful development initiatives.
3. An integrated perspective on economic development-one that takes into account the dignity of the human person, the good of the family, and the good of the community as foundational principles of economic development.