

Unfreezing the Organizational Culture of the Catholic Church: A Case Study of  
Pope Francis' Organizational Culture Change Initiative Using the  
Transformational Leadership Theoretical Framework

A Dissertation  
SUBMITTED TO THE FACULTY OF  
UNIVERSITY OF MINNESOTA  
BY

Anna Marie Verhoye

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY

Advisor: Mark Pedelty

May 2015

© Anna Marie Verhoye May 2015

## Acknowledgements

Most importantly, I am grateful for the incredible love and support my family has given me throughout my life. My kind and gentle-spirited husband Jim has been a remarkable life partner; I could not be more grateful for the love, joy and supportive home we have created for each other. I am also grateful for the incredible joy our three children continue to bring into my life and for their constant love and support of my personal, emotional and professional endeavors. Thank you Alex for your imperturbability, your amazing spirit, your focus, and your editing help! Robert, I love your sagacious energy for life, your zest for art, beauty and music and your authentic and joy-filled spirit. Olivia, your sapiential free spirit and sense of commitment to being present for all who are in need or marginalized is moving. The three of you are intelligent, committed to being fully present in the world and engage life in ways that are deeply inspiring -- you all also have extraordinary sense of humors that just make living fun. I am grateful for each of you.

Life is not complete without friends and I am blessed to have many. My life would seem incomplete without the love and support of my best friend, Brian Lynch. I am grateful for our friendship, your kindness and your support of my many endeavors, plans, schemes and “great ideas.” Thank you also to Dave (kitty) Forbes, Greg Ghio, Robert and Dawn Allenby, Rebecca and Steve Holand, Mather Dolph and Sari Ketter, Brenda Ross, Molly Druffner, Leah Timberlake, Cass Moe, Ruth Huwe, Brenda Bryant and our many fabulous neighbors. Thank you Lisa and Michele for your support over the years and for the joy you have brought into my life. Tippy, Bob, Carolyn, Bryan, Shelly and Molleigh-Rae, you have been constant sources of love and encouragement for many years, thank

you! Finally, thank you to my Advisor, Mark Pedelty for your encouragement and support throughout my dissertation process; you have been a beacon of hope and encouragement throughout this past year. Thank you also to my dissertation committee members, Ron Greene, Art Walzer and Jeanne Kilde, I am grateful for the time, energy and direction you gave to encourage this study along.

## **Dedication**

This thesis is dedicated to all the poor, marginalized and suffering in the world whose voices demand to be lifted up in honor of their dignity.

## **Abstract**

The aim of this case study was to examine Pope Francis' organizational culture change initiative where it is argued that he is attempting to shift the organizational culture of the Catholic Church from a cleric-centric orientation to one that is Catholic social teaching-centric. One research question was posited in this study: (1) What organizational leadership competencies does Pope Francis employ to facilitate the shift in the orientation of the organizational culture of the Catholic Church from being cleric-centric to Catholic social teaching-centric? Kurt Lewin's (1951) change model was used in conjunction with transformational leadership theory to answer the research question and give insight into Pope Francis' change initiative. Data for this investigation included discourse, writings and reports of Pope Francis's behaviors. It was concluded that Pope Francis is a transformational leader and his change initiative is in the unfreezing stage of Kurt Lewin's (1951) three-stage model of planned change.

## Table of Contents

<b>Chapter 1: Introduction.....</b>	<b>1</b>
<b>Orientation to Study .....</b>	<b>1</b>
<b>Literature Review .....</b>	<b>8</b>
<b>Organizational Leadership .....</b>	<b>8</b>
<b>Organizational Culture .....</b>	<b>33</b>
<b>Organization of Chapters.....</b>	<b>37</b>
<b>Chapter 2: Method.....</b>	<b>40</b>
<b>Part I – The Qualitative Method .....</b>	<b>41</b>
<b>Part II -- Data .....</b>	<b>44</b>
<b>Data Sources and Analysis .....</b>	<b>44</b>
<b>Part III – Operationalization of Terms.....</b>	<b>49</b>
<b>Cleric-Centrism.....</b>	<b>49</b>
<b>Catholic Social Teaching .....</b>	<b>53</b>
<b>Organizational Culture .....</b>	<b>58</b>
<b>Chapter 3: Orientation of the Organizational Culture of the Church: From Cleric-Centric to Catholic Social Teaching-Centric .....</b>	<b>60</b>
<b>Vatican II.....</b>	<b>61</b>
<b>Pope Francis’ Vision of Church Organizational Culture and Clericalism     .....</b>	<b>67</b>
<b>Pope’s Reorientation of Organizational Culture Toward a CST Focus..</b>	<b>100</b>

Chapter Summary .....	127
<b>Chapter 4: Model of Planned Change: Unfreezing, Moving and Refreezing</b>	<b>130</b>
Field Theory .....	130
Lewin’s Three-Stage Model of Planned Change.....	142
Summary of Leadership Qualities Needed to Advance a Change Initiative .....	176
Chapter Summary .....	178
<b>Chapter 5: Transformational Leadership and Pope Francis .....</b>	<b>180</b>
An Analysis of Pope Francis’ Leadership.....	184
Analysis of Data and Research Question Answered.....	195
<b>Chapter 6: Conclusion .....</b>	<b>204</b>
Review .....	204
Summary.....	206
Future Research Directions .....	207
<b>Works Cited.....</b>	<b>209</b>
<b>Appendix A: An Overview of the Church: Orientations, Directions and Explanations .....</b>	<b>258</b>
<b>Appendix B: Catholic Social Teaching .....</b>	<b>283</b>



## List of Figures

<b>Figure 1: Qualities of Spiritual Leadership.....</b>	<b>256</b>
<b>Figure 2: Three-Stage Model of Planned Change .....</b>	<b>257</b>

## CHAPTER I: INTRODUCTION

“As important as such structural reform can be, church leaders and Vatican insiders say Pope Francis is really focused on a more ambitious (and perhaps more difficult) goal: overhauling and upending the institutional culture of Catholicism” (Gibson, 3/5/2014).

“Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor”

(Pope Francis, *Evangelii Gaudium*, 2013, #187).

### **Orientation to the Study**

What does it mean to “overhaul” an organizational culture that includes over 1.2 billion people and sports over four hundred thousand active organizational leaders? Assuredly, it mounts to nothing short of a monumental task. This study aims to explore that task - the organizational culture shift in the Catholic Church (Church) led by Pope Francis, the Church’s top official.

Given the depth and breadth of the change initiative, this study focuses on the leadership competencies of Pope Francis. The shift in organizational culture that the Pope has initiated points to a shift from a cleric-centric organizational culture orientation to a Catholic social teaching-centric one. Cleric-centrism points to an orientation to Church organizational culture that *emphasizes* power and bureaucracy. A Catholic social teaching-centric orientation to Church organizational culture reflects a pastoral approach to leading where relationship with others, particularly the poor, marginalized and oppressed, is brought into the foreground. These two orientations toward Church organizational cultural are not opposites nor are they mutually exclusive. It is argued in

this study, however, that the Pope has launched a change initiative to reorient the focus of the Church's organizational culture from one that is cleric-centric to one that is centered on Catholic social teaching.<sup>1</sup>

This study uses an explanatory qualitative case study design as guided by Bass and Riggio's (2006) model of transformational leadership and employs Kurt Lewin's (1951) three-stage model of planned change (unfreezing, moving and refreezing) as the tool for analysis to explore the leadership competencies of the Pope and his change initiative. Ultimately, the aim of the study is to determine if the leadership competencies of Pope Francis are sufficient for the organizational culture change to manifest. To that end, the research question posited is: (1) What organizational leadership competencies does Pope Francis employ to facilitate the shift in the orientation of the organizational culture of the Catholic Church from being cleric-centric to Catholic social teaching-centric?

The Christian tradition, particularly the Catholic tradition, has deep roots relative to standing in solidarity with and supporting the poor, marginalized and oppressed. In a world that is deeply hurting from the ravages of war, inadequate distribution of resources and a world-wide disparity in access to education and health care, the awareness of and action relative to many social justice issues fundamental to the dignity of the person are piqued. Pope Francis, the current Bishop of Rome (Pope) recently stated, "None of us can think we are exempt from concerns for the poor and for social justice" (*Evangelii*

---

<sup>1</sup> For a detailed explanation of how these two orientations are operationalized see Chapter Three.

*Guadium*, 2013, #201). In his Homily at the Basilica of St. Paul (4/14/2013), Pope Francis said,

Let us all remember this: one cannot proclaim the Gospel of Jesus without the tangible witness of one's life. Those who listen to us and observe us must be able to see in our actions what they hear from our lips, and so give glory to God! I am thinking now of some advice that Saint Francis of Assisi gave his brothers: preach the Gospel and, if necessary, use words. Preaching with your life, with your witness. Inconsistency on the part of pastors and the faithful between what they say and what they do, between word and manner of life, is undermining the Church's credibility. (n.p.)

Though Pope Francis is not unique in his role as Pope in calling attention to the Christian ethic of liberating and promoting the poor, how he is attempting to shift the Church from an organizational culture that has emphasized clericalism over the last thirty five years to an emphasis on Catholic social teaching is radical. Under Pope Francis' leadership there is a sense of radical renewal in the Church relative to social justice, a renewal that is calling Catholics, nay all Christians, back to the sacred roots of being a Church for the poor. "God shows the poor 'his first mercy'. This divine preference has consequences for the faith life of all Christians. ... This is why I want a Church which is poor and for the poor. They have much to teach us" (Francis, *Evangelii Gaudium*, 2013, #198). As will be evidenced throughout this study, being a Church that is poor and for the poor is the foremost impetus driving the Pope's change initiative.

Under the previous two Popes, Pope John Paul II and Pope Benedict XVI, the Church recoiled inward, pulling back from the direction of the Second Vatican Council - a direction that embraced the local autonomy of bishops to manage their regions according to the constraints and demands of their particular churches (Boff, 2014; Cornwell, 2013). One major change instituted by Vatican II was the directive that Mass was henceforth to be said in the vernacular (local language) versus Latin. That change, using Lewin's (1951) terms, became frozen. In other words, the change stuck. Importantly, the change initiatives advanced by Vatican II did not seek to change Church doctrine. Similarly, there is no evidence that Pope Francis desires to change Church doctrine.

Elected to the highest office of the Church on March 13, 2013, Pope Francis is attempting to refocus the Church relative to her roots in social justice and care for the poor, marginalized and oppressed; he is calling for a Church that is less clerical-centric and more "poor-centric." This however, is a challenging task, given that all of the world's bishops (local Church leaders) prior to Pope Francis' election were appointed by Pope John Paul II and Pope Benedict XVI, centrist oriented leaders who appointed often like-minded Bishops to manage and lead local Church communities.<sup>2</sup> According to the United States Conference of Catholic Bishops (USCCB, Bishops & Diocese, 2015) there are two hundred and seventy active bishops in the United States. In 2015, Pope Francis, addressing the four previously vacant Archdioceses of San Diego, California; Spokane,

---

<sup>2</sup> See explanation in Chapter Three.

Washington; Lexington, Kentucky; and Superior, Wisconsin, has appointed four more bishops, bringing the total to two hundred and seventy-four.

In order to normalize this data set in an attempt to make a significant contribution to communication and organizational change and leadership theory development, it is helpful to draw parallels between levels of Church leadership and the levels of leadership in a traditional organization. Organizationally speaking, the Pope would be analogous to the CEO of an organization, cardinals would be executive vice-presidents, and bishops would represent upper level management, leaders in charge of specific regions. In organizational terms, priests would be considered department managers, as they are leaders of a particular church congregation.<sup>3</sup> Thus, for normalizing purposes it is helpful to understand the Pope in terms of a traditional CEO, but it must be understood that there are some distinct differences that complicate the Pope role as “worldwide leader” of the Church. Turicchi (9/26/2014) explains:

Unlike the CEO of a corporation, the Holy Father has the challenge of leading the whole world, broken down into several distinct groups: 1) His fellow bishops; 2) the internal bureaucracy of the Church (curia); 3) priests and religious figures; 4) lay Catholics from differing cultures; 5) non-Catholic Christians who look to the papacy for moral authority in an increasingly chaotic world; and 6) the rest of the world, which does not necessarily regard him as its leader. (n.p.)

It is significant to note that Catholic doctrine is not evaluated in this study nor are any duties of Church hierarchy that are not immediate to the change initiative under

---

<sup>3</sup> For a detailed explanation of Church hierarchy see Appendix A.

study. Certainly all levels of Church hierarchy have spiritual and other duties and responsibilities significant to their office<sup>4</sup> that are important to the life of the Church; for this reason, the term “organizational culture” of the Church is repeatedly used throughout the study to remind the reader that what *is* being investigated are things relative to the organizational culture of the Church as related to Pope Francis’ change initiative.

Given that the Catholic Church is a massive international organization, with approximately 1.2 billion consumers (people who identify as “Catholic”) (World Christian Database, retrieved 10/14/14), an exploration of how such a massive and complex organization manages planned organizational change of the organizational culture through leadership channels has potentially powerful implications. I argue that under Pope Francis’ leadership the Church is undergoing a major shift in her<sup>5</sup> organizational culture, which “fundamentally alters the power structure, culture, routines, and strategy of the entire organization” (Huy, Corley & Kraatz, 2014, p. 1650).

The approach taken in this study will integrate Lewin’s (1951) model of planned change of unfreezing, moving and refreezing with the theoretical framework transformational leadership, in an effort to give insight to the change process the organizational culture of the Church is currently undergoing. According to Lewin (1951), in order to affect change one must begin by unfreezing the status quo. The second step, movement, refers to the articulation and emergence of new ways of thinking and behaving that affect the quasi-stationary equilibrium (change occurs in the

---

<sup>4</sup> For an understanding of levels within Church hierarchy, see Appendix A.

<sup>5</sup> For an explanation of why a feminine pronoun is used when the Church refers to herself see Appendix A.

organization but recognizable form is maintained). It is argued that the organizational culture of the Church that is being unfrozen is a cleric-centric orientation. Furthermore, it is posited that the organizational culture that Pope Francis hopes will be refrozen is a Catholic social teaching-centric orientation. In part, through reinforcing new organizational cultural norms, managing resistance and creating institutional changes, the organizational culture that then reflects the vision of the change agent (the Pope) has the potential to be refrozen (see Lewin, 1951). Identifying potential resistances to change should be a priori of a leader enacting major changes within an organizational culture as this will increase the likelihood that movement will lead to a refreezing of the new organizational vision and increase the sustainability of that vision (Lewin, 1951).

According to Burnes (2004) and Schein (1999), Lewin's three-step model of planned change is germane to understanding how organizations shape and grow in response to new organizational behaviors or behaviors of people who inhabit the organizations. The Church is not the typical type of organizational context in which leadership research is conducted, yet I argue that given the profound magnitude of Church leaders and the Church's current shift in executive leadership, the Church has embarked on a radical change journey; thus, she provides a rich environment in which to study organizational leadership and organizational culture change efforts. Bamberger and Pratt (2010), argue that using unconventional contexts to study management theory, and, as argued here, leadership theory, can yield important and otherwise inaccessible information that promotes theory development:

[W]e argue that as scholars, we should remind ourselves that some of the most



significant contributions to management theory emerged from what might best be labeled “unconventional” organizational research: research where either or both the sample and the context are unusual by today’s norms. Specifically, we are referring to studies intended to enhance understanding of critical organizational phenomena and relations by focusing on lower-echelon employees and/or exploring phenomena or relations that are observable or open to discovery in extreme or “unusual” contexts. (p. 665)

There is no question that the organization under investigation is an uncommon context; no research to date has been identified that explicitly explores the Church hierarchy in relation to change efforts through the lens of transformational leadership. Furthermore, the sheer size of the organization makes it an “extreme” organization to investigate. Given that transformational leadership is the theoretical framework employed in this study, a literature review of leadership theory and organizational culture will be offered in the next section of this Chapter. Finally, an overview of the organizational structure of the study will be offered in an effort to orient the reader.

### **Literature Review**

**Organizational Leadership.** According to Burns (1978), “Leadership is one of the most observed and least understood phenomenon on earth” (p. 2). According to Bass and Riggio (2006), “There has been an explosion of interest in leadership” (p. 1). A recent Google search using the words “Transformational Leadership” produced one and a third million hits. There are over sixteen thousand results yielded when searching scholarly databases for the same terms. Though simple searches can yield thousands of hits on the

subject of leadership, as a theory it remains elusive (Bass & Avolio, 1993, Rost, 1991/1993; Stewart, 2006; van Knippenberg & Sitkin, 2013, McCleskey, 2014).

According to Bass (2008), early theory development on leadership focused on what traits a leader had in terms of the practical demands of society. Modern leadership tends to investigate interactions between both individual and situational variables whereas early research tended to focus on either the qualities of the leader or the situational components (Bass, 2008).

Currently, literature on Leadership is voluminous. According to Bass (2008), “leadership is often regarded as the single most critical factor in the success or failure of organizations” (p. 10). Bennis and Nanus (1985a) argue:

People don't want to be managed. They want to be led. Whoever heard of a world manager? World leader, yes. Educational leader. Political leader. Religious leader. Scout leader. Community leader. Labor leader. Business leader. They lead. They don't manage. The carrot always wins over the stick. Ask your horse. You can *lead* your horse to water, but you can't *manage* him to drink. If you want to manage somebody, manage yourself. Do that well and you'll be ready to stop managing. And start leading. (p. 22).

Mobilizing people toward a common goal through engaging organizational vision is an essential quality of a change leader. Bennis and Nanus (1985a) claim, “leadership is the pivotal force behind successful organizations, leadership is necessary to help organizations develop a new vision of what they can be, then mobilize the organization change toward the new vision” (pp. 2-3).

To understand leaders, Hur (2008) explains, one has to consider the locus of control. For example, “leadership” involves more than the person who “leads.” Hur (2008) found that leadership is best described as an interaction between the leader, followers and the social and task environment. Importantly, research shows that followers contribute to the leadership process by *being* leaders themselves; in otherwords, by enacting leadership (Shamir, 2007). Moreover, as demonstrated by Uhl-Bien, Riggio, Lowe and Carsten (2014), the relationship between leaders and followers matter. According to Bass (2008) the performance of followers or groups in organizations depends on their energy, direction, competence and motivation (p. 401).

Hackman and Wageman (2007) reported, “one does not have to be in a leadership position to be in a position to provide leadership” (p. 46). Importantly, one cannot conflate follower-centric theories with studies on followership; the former are defined by followers *enacting* leadership whereas the latter emphasize “what followers do when they follow” (Rost, 2008, p. 54). Though a theory of followership or follower-centric theories are not being developed or used as an explanatory tool of analysis in this study, given the research questions under investigation it is nonetheless important to understand that the relationship between the leader and the follower matter within an organizational culture.

Given the volume of leadership scholarship developed over decades, this literature review is not presented as exhaustive; rather, some seminal theories and frameworks that have been of recent study are explored. In the forthcoming sections, a compendium of the following leadership frameworks, models or theories is offered: situational leadership, transactional leadership, spiritual leadership, Great-Person

theories, trait theories, servant leadership and finally, an introduction to transformational leadership will be offered.

**Situational Leadership.** Though transformational leadership is the prevailing theory or framework guiding this study, situational leadership theory has a home in its development. Situational leadership, a form of contingency leadership, tends toward a task-oriented approach through an examination of a rational understanding of a situation and the leader's response (McCleskey, 2014, p. 118). Fundamentally, situational leadership theory was born of research done on task-oriented versus people-oriented leadership continuums (see Fieldler, 1964/1967; Blake & Mouton, 1964). Because situational leadership does not attempt to explain *why* things happen it is often referred to as a model rather than a theory.

Hersey and Blanchard's (1969a/1969 b/1979/1980/1996/2000/2012) situational leadership model posits that when leading, an effective leader will consider the following: task behavior – the amount of guidance or direction the leader provides, relationship behavior – the level or amount of emotional support provided, and follower readiness – as evidenced in followers performing a specific task or function or accomplishing a specific objective.

“Maturity” or “readiness” is defined in the context of subordinates' motivations to achieve goals, and their experience, willingness and ability to accept the responsibility associated with their position and authority. The four levels of readiness (R) outlined for situational leaders are: R1: Low readiness (followers are unable and unwilling (commitment and motivation)); R2: Low to moderate readiness (followers are unable but

willing); R3: Moderate to high readiness (followers are able but unwilling) and R4: High readiness (followers are able and willing) (Hersey & Blanchard, 2000, p. 197).

According to Hersey and Blanchard (2000), the four styles of leadership a leader may choose from based on followers' level of readiness are:

*Style 1—High task and low relationship.* The “telling” style is very directive because the leader produces a lot of input but a minimum amount of relationship behavior. An autocratic leader would fit here. (2000, p. 174)

*Style 2—High task and high relationship.* The “selling” style is also very directive, but in a more persuasive, guiding manner. The leader provides considerable input about task accomplishment but also emphasizes human relations. (2000, p. 174)

*Style 3—High relationship and low task.* In the “participating” leadership style, there is less direction and more collaboration between leader and group members. The consultative and consensus subtypes of participative leader generally fit into this quadrant. (2000, p. 174)

*Style 4—Low relationship and low task.* In the “delegating” leadership style, the leader delegates responsibility for a task to a group member and is simply kept informed of progress. If carried to an extreme, this style would be classified as free rein. (2000, p. 174)

Hersey and Blanchard (2000/2012) explain that situational leaders have the capability to diagnose the demands and constraints of followers and lead accordingly. Thus, situational leadership is often viewed as more task-oriented than people or

relationship-oriented (McCleskey, 2014). Though Hersey and Blanchard's (1969a/1969b/1977/1982) model has had wide appeal in the fields of management and leadership, perhaps due to its intuitive nature and relative ease of application, it has come under fire for lacking substantive reliability, particularly relative to measures being internally consistent (Aldag & Brief, 1981). Moreover, other empirical research conducted employing Hersey and Blanchard's (1977) measure found reliability issues (see Goodson, McGee, & Cashman, 1989; Weissenberg & Kavanagh, 1972; Bass, 2008; Glynn & DeJordy, 2010). Furthermore, Graeff (1983) claimed that the model had no theoretical or logical justification.

More recently, some authors have argued for a behavioral approach to situational leadership identifying two distinct dimensions -- a task dimension and a relational dimension (Bass, 2008). Among those claiming that leaders engage in a mix of task and relational behaviors are Bass (2008), Graeff (1983/1997), Yukl (2010/2011) and Cubero (2007).

**Transactional Leadership.** In transactional leadership the leader relies on exchanges that occur between leaders and followers (Burns, 1978; Bass 1985/2000/2008). Burns (1978) operationalized transactional leadership as discrete from transformational leadership positing that leaders and followers are constantly involved in exchanges that seek to maximize individual performance and organizational gain. The roots of transactional leadership are embedded in social psychological social exchange theory (Burns, 1978; Bass, 1985/1997; Bass & Riggio, 2006; Judge, Piccolo & Kosalka, 2009). Transactional

leaders use a contingency reward model as the modus operandi for managing the explicit and implicit agreements between leaders and followers about goal achievement (Bass, 1985/1997). Bass (1981/1985/1997) further explains that transactional leaders employ a sort of management-by-exception style that allows them to predict and prevent followers from deviating from agreed upon goals. Though transactional leadership was born as a sort of fraternal twin to transformational leadership, much empirical research still demonstrates difficulty in completely separating the sets of behaviors that are purportedly unique to each (see Gundersen, Hellesoy & Raeder, 2012; Liu, Liu, & Zeng, 2011).

**Spiritual Leadership.** The dominant organizational paradigm dating back to the Industrial Revolution has been traditional, centralized, standardized, formal and bureaucratic; the “emerging and exponentially accelerating force for global societal and organizational change,” however, will require a paradigm shift from the organizational malaise of time past to learning organizations (Fry, 2003, p. 694). A learning organization promotes and supports expansive ways of thinking and where people are empowered to co-achieve a clearly thought out and communicated organizational vision (Fry, 2003).

Fry (2003) defines spiritual leadership as “comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate oneself and others so that they have a sense of spiritual survival through calling and membership” (pp. 694-695). Spiritual leadership entails two things, according to Fry (2003):

- (1) Creating a vision wherein organization members experience a sense of calling in that their life has meaning and makes a difference; and (2) Establishing a

social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and feel understood and appreciated. (p. 695)

According to Fry (2003), “The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity” (p. 693). Moxley (2000) explains that leadership effectiveness must integrate the totality of the individual that define the quintessence of human existence, namely: the body (physical), mind (logical/rational thought), heart (emotions/feelings), and spirit. Additionally, Moxley (2000) says looking at the person as a whole and not as fragmented or compartmentalized parts is central to leadership. Finally, Moxley (2000) argues that leadership requires claiming and harnessing ones spiritual energy and work to understand the interdependence of all life energy so that they can be used in work and leadership.

Regarding the specific qualities of spiritual leadership, Fry (2003) identifies twenty-five under the category “vision,” nine under the category “altruistic love”, and six under the heading “hope/faith.” Fry (2003) argues that though traditional theories of leadership often include emphasis on the physical, mental or emotional components of human behavior in organizations, the spiritual component has been neglected (p. 694) (See *Figure 1* Qualities of Spiritual Leadership, p. 257). Other theories of leadership that necessitate mentioning but do not warrant detailed explanations include the following theories, models or frameworks.



**Great-Person Theories.** Formerly referred to as “Great-Man” theories, this set of theories generally speculates that “great” people become leaders because of their ability to obtain and then maintain a following. Perhaps the most famous great-person theory based on frequency of citing is Thomas Carlyle work where he argued, “For, as I take it, Universal History, the history of what man has accomplished in this world, is at bottom the History of the Great Men who have worked here” (Carlyle, 1840/2008, n.p.). According to Bass (2008), great-person theorists posit that those who are determined as “great” shape history. Bennis and Nanus (1985a) explain, “Leadership skills were once thought a matter of birth. Leaders were born, not made, summoned to their calling through some unfathomable process” (p. 5). For a thorough analysis of great-person theories and leadership see Jennings (1960).

**Trait Theories.** Trait theories, earlier known as personality theories, evolved from the 1920s with work from scholars such as Bernard (1926), Bingham (1927) and Page (1935). Bass (2008) explains, prior to the 1940s, the two most frequently asked questions in trait leadership studies were “(1) What traits distinguish leaders from other people; and (2) What is the extent of the differences?” (p. 50). Over the years, personality theory became disjointed as pragmatic and philosophical issues blurred. Eventually they began to unite around a typology that employed both organizing structures and reasonable measurements; this structure became known as the five-factor model or “the Big Five” (i.e., Barrick & Mount, 1991). For a variety of reasons the five-factor approach became increasingly criticized; one criticism affecting the theories credibility was that trait studies revealed whether a leader was perceived as leader-like,

but often failed to effectively measure if the leaders were actually successful (Bass, 2008). Bass (2008) concludes however, that trait theory studies can still yield powerful results and grant insights into what makes a leader effective. Trait theories stand in stark contrast to what is called the “romance of leadership” that posits leaders are social constructions of followers as followers place more emphasis on the *image* of the leader rather than his/her competencies relative to the role of leadership (Meindl, 1993).

**Servant Leadership.** Greenleaf (1977) is the father of servant leadership. Servant leadership focuses on bettering followers rather than promoting the self-interest of leaders (Liden, Wayne, Zhao, & Henderson, 2008; Sendjaya, Sarros, & Santora, 2008). Research reveals that there are at least three *leader-organization* models (Wong & Page, 2003; Parolini, 2004; Chen, Chin-Yi, & Li, Chun-I, 2012) and two *leader-follower* models (Patterson, 2003; Winston, 2003) of servant leadership. Most recently, Liden, Wayne, Zhao and Henderson, (2008) developed a multidimensional measure and multi-level assessment to measure servant leadership; part of their motivation for developing the assessment was the cavern in global servant leadership assessment research.

Next, Wong’s (2003) research moved servant leadership theory forward through his development of a value-based theoretical framework and model. Wong’s (2003) model is an opponent-process model of servant leadership that explores what he identifies as two opposing motivation forces – serving others and self-serving. Where power and pride typify self-seeking leadership, humility and self-denial point toward servant leadership (Wong, 2003).

In recent decades there has been an increase in research in the development of conceptual models; however, Winkler (2010) explains, despite development, there is still little known about the situations that lend themselves to the facilitation of servant leadership. Finally, according to Stone, Russell and Patterson (2003) and Bass (2000), there is some similarity between the characteristics of a servant leader and a transformational leader. Bass (2000) says servant leadership is similar to the inspirational motivation/charisma and individualized consideration domains of transformational leadership (p. 33).

**Transformational Leadership.** In terms of an introduction, transformational leadership is the theoretical framework employed in this study to explore the leadership competencies of Pope Francis. Though it will be applied in detail in Chapter Five, an introduction of the theoretical framework will be offered here. Burns (1978) argues that transformational leaders are people who are conceived of as heroes, motivators, intellectual leaders and leaders of reform. Scholarship supports that transformational leaders carry out the vision of the organization, Bass 1981/1985; Bennis & Nanus, 1985a; Burns, 1978; Bass, 1990; Yukl, 1999; Hollander, 2009), commits people to action (Bennis, 1984; Mosadeghrad and Yarmohammadian, 2006) and who transmutes followers into leaders, and thereafter who “may convert leaders into agents of change” (Bennis & Nanus, 1985a, p.3).

Transformational leadership dates back to the early work of Weber (1923/1963); it is one of the three prevailing seminal leadership theories discussed in the literature (McCleskey, 2014; Conger, 1999). Diaz-Saenz (2011) argues transformational

leadership has been “the single most studied and debated idea within the field of leadership studies” (p. 299). According to Diaz-Saenz (2011), transformational leadership is “the process by which a leader fosters group or organizational performance beyond expectation by virtue of the strong emotional attachment with his or her followers combined with the collective commitment to a higher moral cause” (p. 299).

Burns (1978) indicated that transforming leadership was perhaps the most potent type of leadership. A transformative leader, according to Burns (1978), is one who “engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents” (p. 4). Ergeneli, Gohar and Temirbekova (2007) say, “transformational leaders move their followers beyond their own self interests for the good of the group, organization or society” (p. 705). Bennis and Nanus (1985a) argue, “Transformative leadership achieves significant change that reflects the community of interests of both leaders and followers: indeed, it frees up and pools the collective energies in pursuit of a common goal” (p. 217). Important to this study are conclusions to Bennis and Nanus’ (1985a) work that spawned numerous studies on particular aspects of transformational leadership, they concluded:

[Transformational leadership is] a collective, there is a symbiotic relationship between leaders and followers, and what makes it collective is the subtle interplay between the followers’ needs and wants and the leader’s capacity to understand, on way or another, these collective aspirations. Leadership is “causative,” meaning that leadership can invent and create institutions than can empower

employees to satisfy their needs. Leadership is morally purposeful and elevating, which means, if nothing else, that leaders can, through deploying their talents, chose purposes and visions that are based on key values of the work force and create the social architecture that supports them. Finally, leadership can move followers to higher degrees of consciousness, such as liberty, freedom, justice, and self-actualization. (p. 217-218)

According to Burns (1978), “[L]eadership is nothing if not linked to collective purpose; that the effectiveness of leaders must be judged by their press clippings but by actual social change measured by intent and by the satisfaction of human needs and expectations” (p. 3). Being able to articulate a collective purpose is a key role of a transformational leader, it implies a sort of reciprocity between leaders and followers. Articulating a “collective purpose” can be likened to being visionary whereby a transformational leader is charged with articulating the direction or orientation in which the leader wants to take the organization. It is widely accepted that envisioning is a fundamental quality associated with transformational leadership (Weber, 1947; House, 1977; Burns, 1978; Bass, 1985; Bennis & Nanus, 1985a/b; Konger & Kanungo, 1987; Kouzes & Posner, 1995). Burns (1978) defines leadership as “Leaders inducing followers to act for certain goals that represent the values and the motivations – the wants and needs, the aspirations and expectations – *of both leaders and followers*” (p. 20).

As mentioned earlier, followership is critical to successful leadership. There are five general ways that a leader can contribute to the performance of followers according to Bass (2008), they are:

1. Clarifying what is expected of the subordinates, particularly the purposes and objectives of their performance; 2. Explaining how to meet such expectations; 3. Spelling out the criteria for the evaluation of effective performance; 4. Providing feedback on whether the individual subordinate or group is meeting the objectives; and 5. Allocating rewards that are contingent on their meeting the objectives. (p. 401)

These ways a leader can support followers are important as they can offer a guide as to *what* would be helpful for the leader to communicate at which stage of the change process in order to be most effective.

The specific transformational leadership theoretical framework employed in this study is Bass and Riggio's (2006) model of transformational leadership. Bass and Riggio's (2006) model was born out of Burns (1978) research on transactional and transformational leadership where seventy-three statements representing either transformational or transactional leadership behaviors were identified. Results from Burn's (1978) study were presented to one hundred and seventy-six high-ranking U.S. military officials who rated their perceptions of how well each of the behavior items pertained to their immediate supervisors.

According to Bass and Riggio (2006), the results from their study were factor analyzed resulting in three factors being extracted from the transactional leadership items (contingent reward, management-by-exception, and laissez-affair leadership) and four factors from the transformational one (idealized influence/charismatic, inspirational

motivation, intellectually stimulating, and individually considerate).<sup>6</sup> Bass and Avolio (2000, as cited in Bass & Riggio, 1996) describe the Multifactor Leadership Questionnaire (MLQ), the instrument that bore out of Burn's (1978) original study and which later was refined, as the most widely accepted and utilized instrument to measure transformational leadership. Bass (2008) adds, the MLQ measure is known in the literature as the Full Range Leadership Model (FRL) as it measures the components of both transformational *and* transactional leadership. Though the MLQ is the most widely used measurement tool to assess transformational leadership, other methods for measuring transformational leadership can also yield reliable results (Bass & Riggio, 2006). These measures include diaries, written documents, discourse, observational methods, alternative pencil-and paper measures and interviewing (Bass, 2008; Bass & Riggio, 2006).

In terms of the model, understanding each of the four aforementioned transformational factors (or sometimes called components or dimensions) is especially relevant to this study because they offer a framework to assess the Pope's leadership.

***Idealized Influence/Charisma.*** Bass and Riggio (2006) argue transformational leaders "behave in ways that allow them to serve as role models for others" (p. 6). Research done by Bass and Riggio (2006) reveals that there are two dimensions of idealized influence: (1) the leader's actual behaviors, and (2) how followers perceive the

---

<sup>6</sup> Originally only three factors were evidenced along the dimensions of transformational leadership, charismatic-inspirational, intellectually stimulating and individually considerate, however further research added clarity to the results which ultimately yielded the four components listed.

specific behavioral elements associated with the leader. Furthermore, idealized influence leadership includes elements of risk-taking that followers view as habitual rather than arbitrary (Bass & Riggio, 2006). Next, Bass and Riggio (2006) explain, leaders who demonstrate idealized influence are seen as having “high standards of moral and ethical conduct” (p. 6).

Additionally, idealized influence leaders demonstrate the ability to communicate a shared mission or vision; it is also they who are able to reassure followers that obstacles will be overcome (Bass & Riggio, 2006, p. 6). Inspiring a shared vision is not the same thing as inspirational motivation though the two are bedfellows; Dunn, Dastoor and Sims (2012) argue inspiring a shared vision

is the extent to which leaders create a compelling image of what the future can be like. They speak with genuine conviction about the higher meaning and purpose of the work. They appeal to others to share an exciting dream of the future, and show others how long-term interests can be realized by enlisting a common vision. (p. 47)

Where Bass (2008) conflates idealized influence with charismatic leadership in Bass and Riggio’s (2006) model, idealized influence leadership and inspirational motivation leadership are identified as forming a combined single factor of charismatic-inspirational leadership (p. 6). Because charisma is a placeholder in two competencies of Bass and Riggio’s (2006) model, a brief excursion to explore its meaning more deeply is merited. According to Burns (1978) “charisma” means “the endowment of divine grace;” he goes on to say that this definition has been “cheapened” over the years (pps.



243, 244). Weber (1923, 1963), the first to use the term in reference to transformational leadership, did not make clear “whether this gift of grace was a quality possessed by leaders independent of society or a quality dependent on its recognition by followers” (Burns, 1978, p. 245).

Contemporarily, “charisma” is typically operationalized in terms of: (1) a leader having an ideal and remarkable capacity to influence others through role modeling; (2) a leader's ability to advocate and communicate a clear mission, purpose and vision, and (3) whether or not a leader is risk-friendly and ethical (Bass & Riggio, 2006; Bryman, 1992). According to Bass and Riggio (2006), this component's moral elements examines “Whether ‘puffery’ and egoism on the part of the leader predominate and whether the leader is manipulative or not” (p. 15).

***Inspirational Motivation.*** This aspect of transformational leadership seeks to motivate followers to higher levels of effort and performance through role-modeling and other behavior techniques (Bryman, 1992). The inspirationally motivating leader models behaviors that inspire *action* toward a goal whereas individualized influence leaders' role modeling is conceived of in relationship to influencing people toward a shared vision or mission. Inspirational motivation is closely connected to individualized consideration and charisma as previously mentioned (see Bass & Riggio, 2006; Hunt, 1999; Shamir & Howell, 1999).

Where in Bass' (1985) original model inspiration was a sub-factor of charismatic leadership, later research by Bass and Avolio (1993) made it a “stand-alone” factor of transformational leadership. McCleskey (2014) argues that leaders motivate and inspire

followers by “providing a shared meaning and a challenge to those followers” (p. 120). Bass and Riggio (2006) describe optimism and enthusiasm as key to a leader’s ability to inspire and motivate. Baldoni (2009) adds realism and innovation or improvement seeking to Bass and Riggio’s (2006) list of keys to a leader’s ability to inspire and motivate.

In addition, Bass and Riggio (2006) argue that with inspirational motivation “[l]eaders get followers involved in envisioning attractive future states; they create clearly communicated expectations that followers want to meet and also demonstrate commitment to goals and the shared vision” (p. 6).

Regardless as to whether one positions the competency of being visionary within the context of inspirational motivation, idealized influence or individual consideration, theorists agree, being visionary is a competency of a transformational leader (Bass, 1985, Bennis and Nanus, 1985a; Peters, 1987). Finally, strong evidence suggests that transformational leaders motivate people in a way that commits them to action (Bennis, 1984; Bennis & Nanus, 1985a; Burns, 1978; Harris, 1989; Peters & Austin, 1985; Peters & Waterman, 1982; Tichy & Devanna, 1990; & Tyssen, Wald & Spieth, 2014). Bass and Riggio (2006) say these components moral elements examines “Whether the leader’s program is open to dynamic transcendence and spirituality or is closed propaganda and a line’ to follow” (p. 15). Ultimately this component examines “Whether providing for true empowerment and self-actualization of followers or not” (Bass and Riggio, 2006, p. 15).

***Intellectual stimulation.*** Bass (1991) explains, “intellectual stimulation also needs to be nurtured and cultivated as a way of life in the organization” (p. 27). At its core, intellectual stimulation refers to a leader's ability to prompt differing approaches in followers in an effort to solve organizational problems and to find fresh ways of dealing with challenges (Rafferty & Griffin, 2004). Accordingly, Bass and Riggio (2006) claim that intellectual stimulation occurs when “the education, concerns, and experiences of the followers are enlisted in a joint effort to deal with problems in a creative way” (p. 37).

Encouraging followers to challenge ideas or to view situations through alternative lenses is essential for this competency to be fully expressed. Li, Shang, Lui and Xi (2014) say, “Intellectual stimulation relates to the behavior that challenges followers to reexamine some of their personal assumptions about their work and rethink how it can be performed” (p. 555). Moreover, according to Winkler (2010), Bass and Riggio (2006) and Bass (1991), in addition to intellectual stimulation encouraging followers to challenge common narratives and explore alternative methods for solving problems, it is also a way for followers to express innovation and creativity through organizational ideation. Furthermore, according to Li, Shang, Lui and Xi (2014), leaders who promote intellectual stimulation of followers can generate a higher-quality leader-follower relationship that may in turn increase the efficacy of the leader. Bass (1991) explains, leaders who intellectually stimulate followers often have the ability to articulate a shared vision that is jointly acceptable between leader and followers as they place a premium on the organization’s intellectual resources, adaptability and development of its workforce.

Bass (1991) offers a cautionary note to leaders, he says:

Leaders can be intellectually stimulating to their employees if their own jobs allow them to explore new opportunities, to diagnose organizational problems, and to generate solutions. Leaders whose jobs force them to focus on solving small, immediate problems are likely to be less intellectually stimulating than those who have time to think ahead and in larger terms. (p. 30)

This quote by Bass (1991) reminds the reader that leadership is a dynamic process that points to patterns of living and behaving, patterns of behaviors like micro-managing or focusing on immediate organizational problems that can have a negative influence on intellectual stimulation. As humans we do not live and work in static bubbles where dynamic variables always ideally manifest.

Because at the heart of intellectual stimulation is the leader's ability to: (1) inspire creativity in followers; (2) encourage people to test out new ways of addressing problems and identifying solutions; and (3) encourage questioning of the status quo, it is vital the leader *not* be critical. According to Bass and Riggio (2006), with this type of leadership there is no public criticism of individuals' mistakes.

Empowerment can be associated with intellectual stimulation as far as it has to do with managing problems and supporting an organizational climate where autonomy is valued. Specifically, empowerment refers to a strategy of leadership that gives followers the proper authority and power to complete their task or jobs fully (Bryman, Steffans & Campo, 1996). In Bass (1985), Conger and Kanungo (1998) and House and Shamir's (1993) models, empowerment is utilized rather than control-over strategies in an effort to achieve transformational influence over their followers. Sahin, Cubuk and Uslu (2014)

define empowerment “as providing an environment for the employees where they can take on responsibilities for their actions, employees being given autonomy and decision making authority, and the awareness of the responsibilities of handling the decision outcomes” (p. 3). In Sigler and Pearson’s (2000) study it was concluded that when a leader facilitates an organizational climate that empowers employees, there is a significant positive effect on employees work performance and commitment to the organization.

Though empowerment is alluring because of the potential positive effects it can have on organizational commitment, the ability to influence followers and enlist them in pursuing a shared vision, and the ability to have a positive effect on employee work performance, there are dangers associated with it. Bass and Riggio (2006) claim, leaders have to be mindful of what they call “the dark side of empowerment.” “The dark side” refers to situations where followers are empowered but where their goals or vision are not in alignment with, or are wholly different from, the leader’s goals or vision (Bass & Riggio, 2006). Empowerment in this context can create an opportunity for followers to sabotage a change initiative or negatively affect organizational success (Bass & Riggio, 2006). Finally, Bass and Riggio (2006) claim groupthink and social loafing are counterproductive group processes that can be linked to empowerment.

A leaders change orientation can also be associated with intellectual stimulation. Bass (1981) said that the real “movers and shakers” of the world were and are transformational leaders. Transformational leaders embrace and encourage change (Stewart, 2006). Peters (1987) argues that organizational leaders must be “lover[s] of

change and preacher[s] of vision and shared values, strategy development bottom-up, all staff functions support the line rather than vice-versa” (p. 43). Perhaps leaders must be lovers of change, as Peters (1987) put it, because of the endemic nature of change relative to the reality of organizational development. Hamilton and Bean (2005) explain during change implementations employees are “entrenched in different realities” and those at the helm must use their skills to shape contexts to achieve desired outcomes” (p. 336). Dunn, Dastoor and Sims (2012) call embracing opportunities to challenge and change the status quo, “challenging the process” (p. 47).

Regardless as to what it is called, transformational leaders exhibit a keen ability to usher organizations through change processes as they move people collectively toward the vision of the organization without requiring followers to sacrifice personal needs (Bennis & Nanus, 1985a; Kotter, 1988, Dunn, Dastoor & Sims, 2012). In fact, Tichy and Devanna (1990) claim transformational leaders should take as their starting point the recognition of the need to invigorate organizations in order to respond to environmental pressures. According to Bass (1981) “Persons are needed who can ‘initiate structure in group expectation and show us how to master and motivate institutions and individuals within a complex environment experiencing excessive internal and external stressors and changes’” (p. 609).

Though it is commonly understood in transformational leadership research that leaders are agents of change, one criticism of this claim is that the literature has failed to clearly explicate *how* leaders have the capacity to manifest organizational change (Northouse, 2004). To help mitigate that criticism this study employs Lewin’s (1951)

three-stage model of planned change in an effort to illuminate what leadership competencies are needed when and where to facilitate the change process.

***Individualized Consideration.*** Bass (1991) says individual consideration manifests when a transformational leader pays close and particular attention to the individual needs of his or her followers and when the follower's jobs are designed with the individual needs in mind. Li, Shang, Lui and Xi (2014) add, leaders who are individually considerate demonstrate respect for followers' personal feelings and take them into consideration when leading. Leaders here act as coaches and advisors as they help followers develop a personal path within the organization that is mutually beneficial to the individual and the organization (Bass, 1991; Tyssen, Wald & Spieth, 2014). Moreover, in their study exploring critical incidents, as reported by eighty-one respondents, Hollander and Kelly (1990) found that the relationship between the leader and the follower had the most significant impact on the leader being perceived as a "good leader" (as cited in Hollander, 1992). Fundamentally, relationships between leader and follow matter in the organizational environment.

It flows that when one considers the needs of an individual when assigning or directing tasks, the follower's commitment to completing the task would be heightened (Emery & Barker, 2007). It should be noted though, that there is some ambiguity regarding the supporting and developing roles of a leader relative to individual consideration. For example, according to Yukl (1999), "individualized consideration includes both supporting and developing, which are distinct behaviors with somewhat different effects on subordinates. . . . Developing includes coaching and mentoring.

Supporting includes being friendly, helpful, considerate, and appreciative of individual subordinates” (p. 288). Yukl (1999) explains the supporting role is not inherently connected to the core transformational behaviors because the link between support and subordinate performance and motivation is weak. Regardless, Bass & Riggio (2006) found individual consideration at all levels enhances followers’ commitment to the organization.

Regarding trust, Dionne, Gupta, Sotak, Shirreffs, Serban, Hao, & Yammarino (2014) say, “Ultimately, transformational leadership results in trust and respect for a leader and it motivates followers to achieve more than what is expected” (p. 18). Trust first emerged as a significant theme in transformational leadership with the work of Bennis and Nanus (1985a) and Kouzes and Posner (1993). Zhu and Akhtur (2014) posit transformational leaders can evoke followers’ trust via one of two domains, an affect domain and a cognitive one. These domains are further operationalized by Zhu and Akhtur (2014) who explain, “Affect-based trust is grounded upon emotional investments and expressions of genuine care and concern in trust relationships, whereas cognition-based trust is built upon attributions of the leader’s characteristics, such as ability, integrity, and reliability” (p. 373). Finally, Zhu and Akhtur (2014) concluded, leaders should be aware of the positively correlated effect that trust, along both dimensions, can have on followers helping behaviors. Though the cognitive dimensions of trust might technically also fit into the dimension of intellectual stimulation, throughout this study it will be contextualized within the broader context of individualized consideration.



Finally, it is not hard to see that the four competencies of transformational leadership developed by Bass and Riggio (2006) are not mutually exclusive; this complicates the ability to produce reliable and valid transformational theory development. For example, the principle of empowerment is connected to trust and having charisma is connected to one's ability to inspire. Despite this criticism, transformational leadership is the most widely written about theory or model of leadership and thus provides a sound guide for this study. Bass and Riggio (2006) findings of this theory's moral elements examines "Whether followers are treated as ends or means, whether their unique dignity and interests are respected or not" (p. 15).

As mentioned, the theoretical framework employed in this study is transformational leadership. Using this framework as a tool for analysis is justified as it speaks most to actual change processes in complex organizations (Bass, 2008). The framework's four dimensions of leadership can lend important insights into the instruments and competencies needed for an effective change agent to unfreeze an organizational culture and move it such that it ultimately refreezes a new vision. Bass (2008) explains that there are lots of types of leaders but one hallmark of transformational leaders is that they achieve social change. A final demonstration pointing to the veracity of my claim that transformational leadership is the best tool to use to examine the change initiative under investigation in this study comes from Bass (2008), he argues:

The leader [transformational] is a moral agent who moves followers to be aware of how strongly they feel about their needs and to define their values so meaningfully that they can proceed with purpose. Transformational leaders are

invested with power to use their principles to move followers to change others and themselves into persons who share both modal and end values. (p. 646)

**Organizational Culture.** Leavitt and Bass (1964) were first to identify the concept of organizational culture, which was positioned in organizational psychology. According to Keyton (2011), organizational culture can be defined as “the set of artifacts, values and assumptions that emerge from the interactions of organizational members” (p. 1). For Schein (1990), organizational culture is what a “group learns over a period of time as that group solves its problems of survival in an external environment and its problems of internal integration. Such learning is simultaneously a behavioral, cognitive, and an emotional process” (p. 111). Organizational cultures are formed when a common set of people share and demonstrate a stable and decisive history (Schein, 1990). Given that definition, some organizations could not claim an organizational culture as a “strong” organizational culture. A strong organizational culture exists when a long shared history among the people is evidenced or because they have shared important intense experiences (Schein, 1990, p. 111). Given the history and sharing of “intense” experiences throughout the last two centuries, it is argued that the Church has a strong organizational culture. When a group of people is part of a large organizational unit, like the Church, and has a long shared history there will be an overarching organizational culture as well as organizational subcultures within the organization. In the case of the Church, there are structural organizational subcultures: (1) layers of Church hierarchy (for example, layers of hierarchy that form independent yet not mutually exclusive subcultures; i.e, college of cardinals, college of bishops, priests); and (2) nation or regional organizational

subcultures (for example, the Church relative to a particular culture; e.g., the U.S., countries in Africa, Central and South America countries, India, etc). Attempting to uncover the various organizational subcultures in the Church would prove a prodigious task as the comingling of multitudes of vicarious variables across organizational subculture units would need to be vetted and the interaction effects of each variable accounted for. Such an endeavor is beyond the scope of this study.

Additionally, according to Schein (1990), there are three central levels where organizational culture manifests: (1) observable artifacts (physical layout, dress code, how people address each other, the smell and feel of the place, its emotional intensity, and other phenomena, to the more permanent archival manifestations such as company records, products, statements of philosophy, and annual reports); (2) values (shared beliefs and rules that govern the attitudes and behaviors of individuals or client systems as identified through analyzing the norms, ideologies, charters, and philosophies of the organization); and (3) basic underlying assumptions (the often unconscious, taken for granted suppositions that determine perceptions, thought processes, feelings, and behaviors of individuals and client system, these lie deep below the surface) (pp. 111-112). Ott (1989) argues values are considered vital to understanding organization culture.

Significantly, Schein (1990) states, it is quite possible for a group to hold conflicting values that manifest themselves in inconsistent behavior while having complete consensus on underlying assumptions. It is equally possible for a group to reach consensus on the level of

values and behavior and yet develop serious conflict later because there was no consensus on critical underlying assumptions. (p. 112)

Importantly, Schein (1990) explains, when a group's culture is solidified, it is less susceptible to anxieties:

Once a group has learned to hold common assumptions, the resulting automatic patterns of perceiving, thinking, feeling, and behaving provide meaning, stability, and comfort; the anxiety that results from the inability to understand or predict events happening around the group is reduced by the shared learning. The strength and tenacity of culture derive, in part, from this anxiety reduction function. One can think of some aspects of culture as being for the group what defense mechanisms are for the individual. (p. 111)

This connection to anxiety is critical; as we will learn later, when organizations undergo the process of change, there is a propensity for significant anxieties to present themselves in the organizational culture, or client system as Lippitt, Watson and Westley (1958)<sup>7</sup> put it. This anxiety upsets the equilibrium of the status quo (the organizational culture) by reorienting the client system to a different way of thinking, valuing, perceiving, believing and behaving (Lewin, 1951; Lippitt, Watson & Westley, 1958; Klein, 1996; Jones, Jimmieson & Griffiths, 2005). Organizational cultures do not easily

---

<sup>7</sup> Bindings on the book indicate Lippitt (1958) as the sole author of the work, yet the copyright page shows three authors, hence this study credits the three authors for the work, the other reference to the same book is: Lippitt, R. (1958). *The dynamics of planned change: A comparative study of principles and techniques*. New York: Harcourt, Brace.

change; even when external pressures exist or new members or leaders arrive on the scene, client systems do not easily give up or modify their underlying assumptions (Schein, 1990).

Organizations may develop underlying assumptions that become increasingly dysfunctional or counterproductive as the organization grows and evolves over time (Schein, 1990). In this case, the role of a change agent is critical in helping the client system “unlearn” patterns of behavior preventing it from growing in the changing environment and world (see Argyris, Putnam, & Smith, 1985; Beckhard & Harris, 1987; Hanna, 1988; Lippitt, Watson & Westley, 1958; Walton, 1987; Jones, Jimmieson & Griffiths, 2005). According to Schein (1990), when this is the case, leaders typically engage in some combination of the following:

- (1) Leaders may unfreeze the present system by highlighting the threats to the organization if no change occurs, and, at the same time, encourage the organization to believe that change is possible and desirable.
- (2) They may articulate a new direction and a new set of assumptions, thus providing a clear and new role model.
- (3) Key positions in the organization may be filled with incumbents who hold the new assumptions because they are either hybrids, mutants, or brought in from the outside.
- (4) Leaders systematically may reward the adoption of new directions and punish adherence to the old direction.

(5) Organization members may be seduced or coerced into adopting new behaviors that are more consistent with new assumptions.

(6) Visible scandals may be created to discredit sacred cows, to explode myths that preserve dysfunctional traditions, and destroy symbolically the artifacts associated with them.

(7) Leaders may create new emotionally charged rituals and develop new symbols and artifacts around the new assumptions to be embraced, using the embedding mechanisms. (p. 117)

Schein (1990) concludes, most organizational change endeavors likely fail because the leader or change agent ignored the cultural forces driving the organization. It is argued in this study that the status quo cultural forces driving the Church are cleric-centric and that Pope Francis desires to reorient that organizational culture to one that is Catholic social teaching-centric.

### **Organization of Chapters**

In this Chapter an overview of the study has been offered to orient the reader and the research question under investigation was identified as: (1) What organizational leadership competencies does Pope Francis employ to facilitate the shift in the orientation of the organizational culture of the Catholic Church from being cleric-centric to Catholic social teaching-centric? Additionally, a literature review was offered that explored seminal leadership research theories, illuminated the components of transformational leadership (the theoretical framework employed in this study) and discussed organizational culture.

In Chapter Two the method employed in this study will be articulated. This Chapter will be divided into three main parts. In Part I an argument will be advanced claiming that a qualitative approach to studying the Pope's change initiative is justified. Part II of the Chapter will identify the data sources used in the study, and how data will be analyzed. Part III offers an operationalization of terms relevant to the study.

The aim of Chapter Three is to explore the orientation of the organizational culture of the Church through two different lenses, a cleric-centric lens and a CST-centric one. Fundamentally, this chapter is designed to investigate the argument that Pope Francis is a change agent who is attempting to reorient the organizational culture of the Church from being cleric-centric to being centered on Catholic social teaching. Key pieces in this chapter include: (1) An analysis of Pope Francis' vision of Church as manifest in his discourse, writings and reports of his behavior that reflect the principles of Catholic social teaching; (2) Vatican II is briefly discussed and its significance highlighted. (3) The fifteen sicknesses threatening the church that Pope Francis identified and uses as a sort of diagnostic tool to identify clericalism are examined. (4) Pope Francis' reformation and restructuring of the Curia is explained. (5) Relying on the Pope's discourse, writings and reports of his behavior, an analysis of his organizational cultural orientation to Church is identified.

Chapter Four outlines the tool used to explore the Pope's organizational culture change initiative, Kurt Lewin's (1951) three-stage model of planned change. Positioned in Field theory the Chapter offers an analysis of the tool and explains how it can help

illuminate the change process the Pope has initiated. The three stages of planned change – unfreezing, moving and refreezing, are vetted.

The theoretical framework used in this study is what Chapter Five is oriented toward. The Chapter is broken down into five parts. (1) The size and complexity of Church leadership is discussed. (2) Transformational leadership, the theoretical framework employed in this study will be exacted and further explained. (3) An analysis of Pope Francis' leadership is offered. (4) Conclusions are offered that identify whether or not Pope Francis meets the criteria necessary to be identified as transformational.

The final Chapter is dedicated to describing the conclusions drawn from the research and analysis conducted in this study. A review and summary of the study is offered in this chapter and future research directions will be illuminated. In addition to the aforementioned six Chapters, two appendices are offered.

Appendix A is meant to help the reader understand the nature, constitution and structure of the institution “Church.” This Appendix is divided into five primary sections. (1) Definitions and explanations of “Catholic” Church, her use of feminine pronouns to self-identify and “Roman Catholic” are offered. (2) An exploration of Christ-centered humanism and human dignity is presented. (3) The organizational foundation and hierarchy of the Church is explained. (4) The term “Magisterium” is investigated. (5) A survey of the Offices of the Church is explained.

Appendix B offers a detailed characterization and definition of CST using the method outlined in the Chapter Two. In addition to examining key Magisterial



documents and sourcing Tradition to explore the foundation of Catholic social teaching, an exegesis of CST is offered.

## CHAPTER II

### METHOD

The impetus for this case study is to explore Pope Francis' change initiative that entails him shifting the organizational culture of the Church from a cleric-centric orientation to an orientation that emphasizes Catholic social teaching (CST). To that end I am employing Kurt Lewin's (1951) three-stage model of planned change (unfreezing, moving and refreezing)<sup>8</sup> and through the lens of the transformational leadership theoretical framework previously mentioned, determine if Pope Francis has the leadership capacity to facilitate his change initiative. I am an active Catholic woman in the Archdiocese of St. Paul and Minneapolis, Minnesota and have decades of work experience in the field of social justice. As such, I have personal interest in exploring the Pope's change initiative and its implications for Church organizational culture.

This Chapter is organized into three parts. Part one explains the justification for using a qualitative method to explore and answer the research questions under investigation. Part two explains the research in terms of a case study and illuminates the data used to answer the research question. Part three is dedicated to operationalizing the terms and concepts constituent to the study.

#### **Part I - The Qualitative Method**

Qualitative methods are at "best an umbrella term covering an array of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring

---

<sup>8</sup> For a detailed explanation of this model see Chapter Four.

phenomena in the social world” (Van Maanen, 1979b, p. 520). Historically, leadership research has been dominated by one data-gathering instrument – the self-administered questionnaire (Bryman, 2004, p. 731). Parry (1998) says leadership research has historically been dominated by psychological approaches reliant on majorly quantitative analyses of data. Although the tradition of quantitative data gathering and analysis has dominated the field of leadership research, there has been a billowing in qualitative leadership studies since the 1990s (Conger, 1998; Bryman, 2004; Bryman & Stephens, 1996; Bryman, Gillwater & McGuinness, 1996).

Conger (1998) explains, qualitative data analysis may have its “greatest role to play in the exploratory phase of researching a topic” (p. 108); particularly when little is known about a subject. Furthermore, as Bryman (2004) explains, qualitative studies on leadership are well matched when investigating new forms of leadership. Although the Pope, in the role of world-wide leader of the Church is not new, no research to date has been found that explores a Pope’s leadership in terms of a major overhaul of the organizational culture of the Church in the context of transformational leadership in light of Lewin’s (1951) change model. Additionally, the world-wide Church provides a unique context to study leadership. Bryman (2004) says, “It may be that the open-ended and flexible character of qualitative research lends itself to the exploration of such novel settings” (p. 754). Alvesson and Deetz (2000) claim that it is “important to move from abstract, general categories and efforts to standardize meanings towards an increased focus on local patterns, where the cultural and institutional context and meaning creation

patterns are driven by participants – or jointly by participants and researchers” (p. 59).

Furthermore, Conger (1998) argues:

In reality, qualitative research must play an important role no matter what stage we are in the investigation of leadership topics. The main reason is the extreme and enduring complexity of the leadership phenomenon itself. For the foreseeable future, there will be no endpoint – a moment where researchers will be able to say that we now have a complete and shared understanding of leadership. This is powerfully exemplified in the fact that after literally thousands of studies in the field we have yet to develop a general theory of leadership that explains all aspects of the process adequately. (p. 108-109)

Next, qualitative methods may be particularly suited for leadership research “Since organizational change is usually an integral part of the leadership process, events such as achievements, failures, opportunities and crisis are constantly reshaping leadership experiences for both the leader and the led” (Conger, 1998, p. 110). This dynamic nature of leadership, according to Conger (1998), is difficult to get at through quantitative methods. Conger (1993) explains, quantitative methods are only capable of measuring one *static* moment of time; transformational leadership, however, is “ideally suited” to unearth the many dimension of leadership over time (p. 119).

Finally, qualitative research can go beyond traditional quantitative methods and yield important data results otherwise unavailable. Miles, Huberman and Saldana (2013) explain:

With qualitative data, one can preserve chronological flow, see which events lead to which consequences, and derive fruitful explanations. Then, too, good qualitative data are more likely to lead to serendipitous findings and to new integrations; they help researchers go beyond initial conceptions and generate or revise conceptual frameworks. . . . the findings from well-analyzed qualitative studies have a quality of “undeniability.” Words, especially organized into incidents or stories, have a concrete, vivid, and meaningful flavor that often proves far more convincing to a reader – another researcher, a policymaker, or a practitioner – than pages of summarized numbers. (p. 4)

## **Part II**

**Case Study Design.** According to Yin (2009), “A case study is an empirical inquiry that investigates a contemporary phenomenon in depth and within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident” (p. 18). Yin (2014) explains that the case study can be used in many situations to contribute to the scholarly knowledge base “of individual, group, organizational, social, political, and related phenomena” (p. 4). Specifically, Yin (2014) says case studies can give researchers holistic and “real world” perspectives of organizational and managerial processes (p.4). As such, a case study design was employed for this study.

**Data Sources and Analysis.** Miles, Huberman and Saldana (2013) explain that in qualitative research data must be collected, displayed, and analyzed. According to Miles, Huberman and Saldana (2013), data collecting or “condensation” is not separate from analysis, “It is a *part* of the analysis” (p. 12). Accordingly, they define data

condensation as “the process of selecting, focusing, simplifying, abstracting, and/or transforming the data that appear in the full corpus (body) of written-up field notes, interview transcripts, documents, and other empirical materials” (p. 12). Miles, Huberman and Saldana (2013) contend by condensing data the data becomes stronger (p. 12). Data condensation is not necessarily quantification though (Miles, Huberman & Saldana, 2013). Miles, Huberman and Saldana (2013) argue qualitative data “can be transformed in many ways: through selection, through summary or paraphrase, through being subsumed in a larger pattern, and so on” (p. 12).

In terms of a definition of data display, Miles, Huberman and Saldana (2013) say, “Generally, a *display* is an organized, compressed assembly of information that allows conclusion drawing and action” (pgs. 12-13). The third phase of qualitative research according to Miles, Huberman and Saldana (2013) is drawing and verifying conclusions. They argue:

From the start of data collection, the qualitative analyst interprets what things means by noting patterns, explanations, causal flows, and propositions. The competent researcher holds these conclusions lightly, maintaining openness and skepticism, but the conclusions are still there, vague at first and then increasingly explicit and grounded. “Final” conclusions may not appear until data collection is over. (p. 13)

Miles, Huberman and Saldana (2013) continue, they say conclusions also must be verified as researchers proceed. Verifications may be brief

as in a fleeting second thought crossing the analyst's mind during writing, with a short excursion back to field notes; or it may be thorough and elaborate, with lengthy argumentation and review among colleagues to develop "intersubjective consensus" or with extensive effort to replicate a finding in another set of data.

(p. 13)

Multiple data sources were used to answer the research question: "What organizational leadership competencies does Pope Francis employ to facilitate the shift in the orientation of the organizational culture of the Catholic Church from being cleric-centric to Catholic social teaching-centric?" which included the Pope's discourse, writing and reports of his behavior. Regarding the Pope's discourse, four meditations, four homilies, nineteen speeches and four interviews were examined. The Pope's meditations, homilies and speeches were selected from the Vatican host-site ([www.vatican.com](http://www.vatican.com)). All meditations, homilies and speeches identified on the site were first sorted by key-word searches for common relevant themes. The specific discourse used for inclusion in this study's analysis was chosen based on the magnitude and precision of relevant key themes (for example, clericalism and tenants of Catholic social teaching) and concepts present. Discourse was also chosen for inclusion in this study when reports of one or more of the events under investigation in this study were present. The four interviews chosen for this analysis were identified through research that examined the data in terms of key themes, concepts and the events under investigation in this study.

From a media standpoint, thirty-one news articles were explored. These news articles were chosen based on their germaneness to the key themes, concepts and

associated events relevant to and identified in this study. Catholic and non-Catholic sources of the Pope's discourse, writings and reports of his behavior were included according to the magnitude of their connectivity to the Pope's change initiative and at least one of the key study themes or concepts.

The two formal written documents the Pope has produced during his Pontificate were investigated: *Evangelii Gaudium*, an apostolic exhortation; and *Lumen Fidei*, an encyclical. From a multimedia perspective, one Twitter feed, one radio broadcast and two videos were studied. Multimedia sources were chosen based on the same process media sources were chosen. In all, sixty-eight different data sources were used in an effort to assess the organizational cultural orientation of Pope Francis and discern whether or not he could be deemed a transformational leader.

Data was sorted by sifting through and analyzing the data set to identify common concepts, themes and events (data condensation). Similar phrases were grouped and relationships between variables and patterns were evidenced. Common patterns and processes (for example, Pope denouncing clericalism and calling for a "poor-centric" Church) were also grouped and compared. Ultimately, a matrix system was employed to group different pieces of code and create a model in an effort to get a picture of the overall narrative being painted regarding the Pope's leadership, orientation toward Church organizational culture and his change initiative.

Once the original data set was chosen and more concepts, themes and relevant events emerged, a second and third investigation of available sources was conducted to



clarify and validate data previously identified. Data was coded into concepts, themes, and events.

**Concepts.** According to Rubin and Rubin (2005), a concept “is a word or term that represents an idea important to your research problem” (p. 10). Important words revealed in the data were: “Authority;” “Magisterium;” “Curia;” “Closed Doors;” “Worldliness;” “Catholic Social Teaching;” “Social Doctrine;” “Tradition;” “Pastoral;” “Pastor;” “Social Justice;” “Church;” “Faith;” “Love;” “Gospel;” “Radical;” “Jesus;” “Leadership;” “Change;” “Reform;” “Hierarchy;” “Vatican II;” “Cleric-centrism (clericalism);” “Community;” and “Pope.”

**Themes.** Rubin and Rubin (2005) explain themes “are summary statements and explanations of what is going on” (p. 10). Themes in this study included, “Catholic Social Teaching,” “Perceptions of Church Hierarchy,” “Clericalism,” “Pope Francis” “Leadership;” “Vatican II;” “Reform” and “Change.” The four main components of transformational leadership as previously identified in this study were also coded, they are “Individual Inspiration/Charisma;” Intellectual Stimulation;” Inspirational Motivation” and “Individual Consideration.”

**Events.** Interactions described that are specific to things that have taken place are called events (Rubin & Rubin, 2005). Events that stood out in this data set included, “Reform of the Curia;” “Selection of Cardinals;” Council of Nine;” “and “Directive Teaching.” The emphasis of these is significant as they pointed to a theme that painted a picture of what the organizational culture orientation the Pope desires to move away from and that which he desires to move toward.

### **Part III - Operationalization of Terms**

**Cleric-Centrism.** The most basic definition of “clericalism” is “a policy of maintaining or increasing the power of a religious hierarchy” (Merriam Webster Online Dictionary, 2015). In turn, a “cleric” then is “A person who has been legitimately received into the ranks of the clergy” (Fanning, 1908). But “clergy” in the strictest sense refers to the entire ecclesiastical hierarchy (Fanning, 1908). Consequently, Fanning (1908) says, “a cleric is one who belongs in some sense to the hierarchy” (Fanning, 1908, n.p.).

According to Donohue (2003):

Clericalism is a culture of non-accountability where a bishop does what he does because of who he is. His status determines his authority just as much as it justifies his actions. Born of elitism and arrogance, bishops who are caught up in this culture find it easy to forget who they really are: apostles of Christ. Which is why they fail. (n.p.)

Dubay (1997) explains clericalism using “addiction” as a metaphor, he writes:

[C]lericalism for many is an addictive way of life. An addiction “is any substance or process that has taken over our lives and over which we are powerless”. It can be a process that begins to have control over us to the point where we are not willing to give it up in order to make our lives fuller. In fact, it exerts so much control over us that we cannot see the elephant in the livingroom [sic.] and fight those who speak of its reality. (p. 373)

Dubay (1997) further elucidates the type of addiction he is talking about is “process addiction” where a series of activities or interactions have hooked us [priest] and on which we become dependent” (p. 373). Members of Church hierarchy who suffer from clericalism, Dubay (1997) explains, become “dead” and cannot see that their very addiction disallows them from seeing other addictive processes that promote the very things CST fights against, like racism, patriarchy, and war. Unfortunately, Dubay (1997) continues, the agents for moral change [priests] “are 'fixed' and 'numbed out' and zombielike to the areas of society that need their voice most. It creates a part of our spirit into which the graces of growth, development and change cannot come and work” (p. 373).

Finally, Dubay (1997) calls clericalists “Master liars,” he expounds:

An addictive system is dishonest and a master liar. Its members lie to themselves and the world around them. They put on a good front with some of them even wearing a uniform (collar or habit) which suggests “we can do the job.” (p. 374)

In his depiction of worldliness and clericalism the Pope (2013) says,

people get caught up in an abstract, globalized universe, falling into step behind everyone else, admiring the glitter of other people’s world, gaping and applauding at all the right times. At the other extreme, they turn into a museum of local folklore, a world apart, doomed to doing the same things over and over, and incapable of being challenged by novelty or appreciating the beauty which God bestows beyond their borders. (*Evangelii Gaudium*, 2013, #234)

Pope Francis concurs with these assessments of clericalism offered by Donohue (2003) and Dubay (1997); he also classifies it as a sickness, as something that interferes with the ability to be authentic ministers and pastors who exemplify Christ's presence in the world. As will be discussed in detail in the following chapter, the Pope has identified fifteen "sicknesses" that he claims infect the Curia<sup>9</sup> and thus the Church; he uses the sicknesses to "diagnose" the problem of clericalism and give it concrete footings. Furthermore, Pope Francis sees worldliness as a path to clericalism; a path that numbs the suffering from seeing the poor in the world because they are too busy intrigued with the properties of their life.<sup>10</sup>

Two examples cited in a homily given by Pope Francis on May 25, 2013 serve nicely to illustrate the negative effects of clericalism on a priestly ministry. Example (1) "[Say] an engaged couple who went to a parish office and instead of receiving support and congratulations were fobbed off with a list of the prices for the wedding and asked to show their documents. 'So they found the door closed'" (Christian Acceptance, 5/26/13, n.p.). The Pope continued,

Those who could have opened the door, thanking God for this new marriage, failed to do so. On the contrary, they shut it. So often we control faith rather than facilitating it, and this is something which began in Jesus time with the Apostles. We are tempted to "take over the Lord." (Christian Acceptance, 5/26/13, n.p.)

---

<sup>9</sup> "Curia" refers to the body of people and offices that assist Pope Francis in the governance of the Church. Curia is capitalized in this document as the word is always used in reference to the Roman Curia, the central government of the Church.

<sup>10</sup> For a full analysis of Pope Francis' understanding of clericalism, see Chapter Three.

Example (2):

A girl-mother goes to the parish to ask for Baptism for her child and hears “a Christian” say: “no, you can't have it, you're not married.” Look at this girl who had had the courage to carry her pregnancy to term and not to have an abortion. What does she find? A closed door, as do so many. This is not good pastoral zeal, it distances people from the Lord and does not open doors. So when we take this path . . . we are not doing good to people, the People of God”. Jesus “instituted seven sacraments, and with this approach we institute the eighth, the sacrament of the pastoral customs office. (Christian Acceptance, 5/26/13, n.p.)

These two examples are important because they help tell the reader what clericalism looks like to Pope Francis. In much of his discourse and writings he repeats the phrase “closed doors” as one way to represent clericalism. Cleric-centrism is operationally defined as an orientation to Church organizational culture where leaders perceive structures, power, authority, ritual over meaning, authority over other, and rigidly defined dogma to be of significant import as manifest in wardrobe, behavior, writing, preaching and relationships.

Cleric-centrism can be masked, however, as Dubay (1997) and Pope Francis warns. Cleric-centrism must be seriously discerned and juxtaposed to CST-centrism so as not to be confused; it is not enough, for example to “talk” about social justice issues, one's life must reflect that in words, writing and behavior. Fundamentally, what Pope Francis is desiring to change, or move away from, is the organizational culture of Church that is focused on clericalism, that as he says, impedes the Church's ability to evangelize

and be missionary. If he is moving *away* from cleric-centrism then the question of “To where does he want to go?” is left wanting. The next section of this Chapter answers that question.

**Catholic Social Teaching.** Catholic social teaching is often confused with Catholic social thought. According to Boileau (2003),

First, Catholic social thought should not be restricted only to what is called Catholic social teaching (“CST”), which comes only from the popes and conferences of bishops. It should include Catholic nonofficial social thinking (“CNOST”). There are many other thinkers, usually neglected, such as von Ketteler, Sturzo, and John A. Ryan. They all frequently acted in the past as precursors, stimulators, and developers of the official teaching. (p. 242)

“Catholic nonofficial social thinking,” as Boileau (2003) describes, represents a sort of “bottom-up” approach to describing the Catholic social tradition (Mich, 2001). Where Catholic social teaching does not properly include the voices of social activists, Catholic social thought demands activist voices, or the voices of people who affect and *enact* social teaching, must be considered (Mich, 2001). Mich (2001) says, “Catholic social teachings are not shaped by the magisterium alone” (p. 4).

Certainly Catholic social teaching has been influenced by activists such as Dorothy Day with the Catholic Worker movement and Cesar Chavez’s work challenging oppressive structures (Mich, 2001); however, the question under investigation in this study is focused on exploring how Pope Francis perceives the organizational culture of the Church and the orientation in which he intends to direct it. Activist work, however

important to the development of Catholic social teaching, would telescope this work too narrowly. Perhaps of interest from the perspective of directions for future research, research that casts Pope Francis in the role of an activist would be interesting and potentially yield important results relative to the question of social change movements.

A bottom-up approach to Catholic social teaching is one method for uncovering the significance of, and for defining, Catholic social teaching. Another approach to defining CST, contends Hauerwas and Bennett (2007/2009), is understanding “that we must recognize not only the theological claims inherent in the social encyclical tradition, but also that the social encyclical tradition is not limited to the political and economic sphere, precisely because of those theological claims” (n.p.). Hauerwas and Bennett (2007/2009) argue, Magisterial encyclicals that form the body of Catholic social teaching are not solely about controversial issues. They continue, maintaining encyclicals “must help us see that Catholic social teaching must be interpreted as the ongoing attempt by the Church to respond to the challenge of social orders built on the assumption that we can live as if God does not exist” (n.p). In other words, they claim that in general, world “social orders” are framed in the context that “God does not exist” and thus encyclicals must offer an alternative narrative pointing to the role of revelation as paramount in addressing social order.

Additionally, Hauerwas and Bennett (2007/2009) reason an approach to Catholic social teaching that focuses on encyclicals tends to paint an incomplete picture of Catholic social teaching; they claim, “The theological agenda of the encyclicals has sometimes been lost, because it has not been recognized that the encyclicals represent the

Church's attempt to come to terms with the political and social changes represented by the Enlightenment” (n.p.). Others like Mich (2001) and Curran (2002) claim that the two approaches are not mutually exclusive; one can use encyclicals as direction and support for the development of Catholic social teaching in ways that do not exclude the theological concerns of Hauerwas and Bennett (2007/2009). Though alternative methods for defining Catholic social teaching have been offered, the one employed in this study focuses, in part, on encyclicals produced by Popes. This approach may not be the only approach used in the literature but it is the most common one employed (Hauerwas & Bennett, 2007/2009). In addition to employing encyclical documents to develop how Catholic social teaching becomes operationalized in this study, an exegesis of Scripture relative to the social condition is offered in Appendix B.

The foundation for building the definition of Catholic social teaching as used in this document is founded on Catholic social doctrine, a doctrine instituted in papal, conciliar, and episcopal documents (UCSSB, Seven Themes of Catholic Social Teaching). The Pontifical Council for Justice and Peace is a department in the Curia that is responsible for the writing and 1994 publication of Catholic social doctrine in what they entitle, “Compendium of the Social Doctrine of the Church” (Compendium).

The authors of the Compendium (1994) state its purpose:

[It] intends to present in a complete and systematic manner, even if by means of an overview, the Church's social teaching, which is the fruit of careful Magisterial reflection and an expression of the Church's constant commitment in fidelity to the grace of salvation wrought in Christ and in loving concern for humanity's



destiny. Herein the most relevant theological, philosophical, moral, cultural and pastoral considerations of this teaching are systematically presented as they relate to social questions. (#8)

The Pontifical committee charged with the preparation of the Compendium (1994) says,

*The document is presented as an instrument for the moral and pastoral discernment of the complex events that mark our time; as a guide to inspire, at the individual and collective levels, attitudes and choices that will permit all people to look to the future with greater trust and hope; as an aid for the faithful concerning the Church's teaching in the area of social morality. (#10)*

As reported above, according to the Pontifical Council, the Compendium (1994) offers a *complete* representation of Catholic social thought and its intended purpose is as a tool for discernment to guide the moral and pastoral discernment of the faithful. The two terms “moral” and “pastoral” are significant. “Moral” refers to how the faithful are to think and behave in terms of “right” and “wrong” and “pastoral” refers to how the faithful are to engage that morality in *relationship* to other people in the modern world.

The compilers of the Social doctrine of the Church originally identified four themes from analysis of encyclicals and scripture: the principle of human dignity, the principle of the common good, the principle of subsidiarity and the principle of solidarity. Since published, other Catholic authorities, like the UCCSB, expanded on those four themes ultimately identifying seven themes: dignity of the human person, dignity of work and the rights of workers, call to family, community and participation, rights and responsibilities/subsidiarity, option for the poor and vulnerable, solidarity and care for

God's creation (USCCB, Seven Themes of Catholic Social Teaching, 2015). The hence expanded themes do not add anything to the original Compendium; rather, they added clarity and refinement to the principles originally identified.

Thus, there is a threefold justification for using this method of defining Catholic social teaching over another. First, the Pontifical Council that developed the Compendium (1994) is a department within the Curia; the Curia performs their duties in the name of and with the authority of the Pope. The Vatican explains the Curia in this way:

In exercising supreme, full, and immediate power in the universal Church, the Roman pontiff makes use of the departments of the Roman Curia which, therefore, perform their duties in his name and with his authority for the good of the churches and in the service of the sacred pastors. (Vatican Curia, 2015)

Given that Catholic social teaching as unearthed from the Social doctrine of the Church was formulated by a department in the Curia, the administrative authority of his office, the method employed in this study is justified.

Second, the seven principles of Catholic social teaching as operationalized in this study are highlighted on both the Vatican's website and the website of the USCCB. The import of this is that bishops or priests who were interested in a primer on CST or who would refer a subordinate to the doctrine would likely send interested parties to one of these two sites. This is a logical conclusion in that these sites are considered representative of "authoritative" teaching bodies.

The final justification for employing this method (that it is the most widely used

method), is significant, but not sound. When I say not “sound” I am not suggesting the method lacks veracity or validity; what is suggested is that advancing the argument that one method is better than another simply because it is the “most popular” method employed, has limited authority.

In summary than, Catholic social teaching is operationalized as that which is constitutive to one of the seven themes of CST: dignity of the human person; dignity of work and the rights of workers; call to family, community and participation; rights and responsibilities/subsidiarity; option for the poor and vulnerable; solidarity; and stewardship of God’s creation. “Catholic social teaching-centric” then, refers to the circumstance where one, through discourse, writing or behaviors is orientated toward and focuses on the principles inherent to CST.

**Organizational Culture.** For purposes of this study, organizational culture will be defined in terms of the larger organizational unit, the Church organizational culture as promulgated by the Magisterium. It is further argued that the prevailing organizational culture for the last five decades (as manifest according to Schein’s (1990) discussion of artifacts, espoused values and assumptions and beliefs) has been a cleric-centric organizational culture and the current Pope, Pope Francis, is attempting to move the Church from being cleric-centric to being Catholic social teaching-centric.

To that end, clericalism and Catholic social teaching emphases will be explored in the context of Schein’s (1996) definition of organizational culture, as “the set of shared, taken-for-granted implicit assumptions that a group holds and that determines how it perceives, thinks about, and reacts to its various environments” (p. 236). Where the

Method for this study was elucidated in this Chapter, the next Chapter is dedicated to examining the organizational culture of the Church through two lenses, a cleric-centric lens and a CST-centric one.

## CHAPTER III

### ORIENTATION OF THE CATHOLIC CHURCH: FROM CLERIC-CENTRIC TO CATHOLIC SOCIAL TEACHING-CENTRIC

The purpose of this Chapter is to investigate the argument that Pope Francis is a change agent who is attempting to reorient the organizational culture of the Catholic Church from being cleric-centric to being centered on Catholic social teaching. In order to solidify that argument, it is first necessary to demonstrate that the themes found in Pope Francis' discourse and writing become tangible in the principles of Catholic social teaching. A brief exploration of the major themes and documents produced from the Second Vatican Council<sup>11</sup> is likewise required before the argument in a shift in organizational culture orientation can be made. It is argued that challenges felt by the Second Vatican Council in the mid 1960's echo similar challenges Pope Francis faces as he attempts to reorient the Church back in the direction that Vatican II initiated, a direction I have labeled "Catholic social teaching-centric."

After offering a concise review of Vatican II, the argument that Pope Francis is attempting to reorient the Church from being cleric-centric to being Catholic social teaching-centric will be investigated. To that end, first, the fifteen "sicknesses" that Pope Francis identified as infecting the leadership of the church will be explicated. Second, I will use Pope Francis' rhetoric, his writings and reports of his behaviors to demonstrate

---

<sup>11</sup> Councils are legally convened Church assemblies made up of members of Church hierarchy for the purpose of discussing and regulating matters of church doctrine and discipline; constitutions, decrees and declarations are often promulgated by the Pope based on the collaborative efforts of the council members (Wilhelm, 1908).

that he perceives the current focus (orientation) of the Church to be cleric-centric, a centrism that he perceives to be unhealthy. Third, using the operationalization of Catholic social teaching articulated in Chapter Two, the argument will be advanced that Pope Francis is indeed attempting to make a fundamental change in the Church by reorienting the focus of the Church toward her social doctrine. Again, the Pope's rhetoric, writings and reports of his behaviors will be highlighted to support the argument.

## **Vatican II**

For several decades after Vatican II, Catholics struggled to integrate their newfound "openness to the modern world" with what had until very recently been a monolithic teaching authority that prescribed personal moral behavior within closely defined limits (McCormick & Cahill, 2006). The Council was convened by Pope John XXIII precisely because traditional theologies and the authorities in Rome seemed closed off from modern scientific and humanistic disciplines, and even from the experiences and needs of the peoples and nations whose members made up "the world church" (McCormick & Cahill, 2006). Vatican II brought traditions and new questions into dialogue. This was an inspiration to many both inside and outside the Catholic Church. It also created disagreements about just how adaptable Catholicism should be. Heated disagreements resulted in an occasional conflagration among theologians or between theologians and Church authorities (McCormick & Cahill, 2006, p. x).

Vatican II was an Ecumenical Council initiated by Pope John XXIII during what is called by some as a time of social optimism for the Church (O'Malley, 2008; Michaud, 1994; Bokenkotter, 1977). According to Shehan (1966), Pope John XXIII had only been

Pope for ninety days when he announced his plan on January 25, 1959 to convoke the Church's twenty-first ecumenical council. The Council met from October 1962 to December 1965 and produced sixteen documents, each speaking to a particular direction, change, or hope the Pope had for the Church (Shehan, 1966, Michaud, 1994).

Perhaps until now, the second Vatican Council has been “unquestionably the most significant event for the Roman Catholic Church and Roman Catholic theology in the twentieth century” (Michaud, 1994, n.p.). Based on the investigation conducted in this study it seems Pope Francis' change initiative will be *that event* for the twenty-first century. In any case, though the Second Vatican Council sought to intentionally engage the modern world in the life of the Church, the changes promoted were met with significant resistance (O'Malley, 2008; Bokenkotter, 1977; Michaud, 1994).

As resistance to the Council's reforms loomed, Pope John XXIII made a statement saying, “They [resisters] are ‘prophets of doom within the Church’ and [he] spoke of the world's need for the ‘medicine of mercy’” (Shehan, 1966, n.p.). The papacy of Pope John the XXIII's was relatively short, he was elected Pope on October 28, 1958 and reigned until his death in 1963 (Shehan, 1966); he was canonized (granted sainthood) by Pope Francis on April 27, 2014 (Francis, 4/27/2014). His successor, Pope Paul the VI saw the Council to its conclusion in 1965 (Shehan, 1966).

A brief exploration of the purpose and documents of Vatican II is significant as it will be demonstrated that Pope Francis is attempting to bring to fruition the changes the Council initiated; changes that had been subdued or reined back under the leadership of both Pope John Paul II and Pope Benedict XVI (Boff, 2014; Cornwell, 2013). Cardinal

Timothy Dolan (as cited in Rocca, 2015) says, “Now we have a pope who says, ‘Look, we just had five decades of internal debates and controversy about the meaning of Vatican II, and now it’s time to do it.’ And that’s what he’s doing” (n.p.).

Four years went into preparing for Vatican II, the first period of deliberations ended on December 8, 1962; it was Pope Paul VI who opened the second session on September 29, 1962 stressing the importance of the Church dialoging with and engaging the reality of the world “today” (Shehan, 1966). The second session ended on December 4, 1963, it had produced two of the final sixteen Council documents, the Constitution on the Sacred Liturgy and the Decree on the Instruments of Social Communication (Shehan, 1966).

Lasting from September 14 to November 21, 1964, the third session produced one of two seminal Vatican II documents on the Nature of the Church, *Lumen Gentium*. The other seminal document, *Guadium et Spes* or the Pastoral Constitution on the Church in the Modern World, was produced in the final session of the council (Shehan, 1966; Michaud, 1994). Importantly, the former document affirmed the richly biblical view of the Church as the people of God (Shehan, 1966). Additionally, this document pointed to a congenial and collaborate view of Church leadership where the entire College of Bishops, along with the Pope, shared the responsibility for “shepherding the Church of Christ” (Shehan, 1966). This was seen as a grand effort to foster Christian unity. The latter of the two documents, *Guadium et spes*, emphasized the importance of the Church reading “the signs of the times” as she leads and guides the Christian faithful (*Guadium et spes*, #4).



The final session of the Council dated from September 14, 1965 to December 8 of that same year. This session produced eleven documents ranging in topics from the bishops' pastoral office, to priestly formation, renewal of religious life, the relationship of the Church to non-Christian religions, Christian education and religious freedom (Shehan, 1966).<sup>12</sup> Though the promulgated documents are often touted as having equal significance, they do not. According to O'Malley (2008), the four constitutions have the highest ranking, or are marked with the greatest authority, they are: On the Sacred Liturgy (*Sacrosanctum Concilium*) -- 1963; On the Church (*Lumen Gentium*) -- 1963; On Divine Revelation (*Dei Verbum*) -- 1965; and on the Church in the Modern World (*Gaudium et spes*) -- 1965. The nine "decrees" make up the next rank: On the Mass Media (*Inter Mirifica*) -- 1963; On the Catholic Eastern Churches (*Orientalium Ecclesiarum*) -- 1964; on the Renewal of Religious Life (*Perfecta Caritatis*) -- 1965; On the Training of Priests (*Optatum Totius*) -- 1965; On Bishops (*Christus Dominus*) -- 1965; On Ecumenism (*Unitatis Redintegratio*) -- 1965; On the Apostolate of the Laity (*Apostolicam Actuositatem*) -- 1965; On Missionary Activity (*Ad Gentes Divinitus*) -- 1965; and On the Ministry and Life of Priests (*Presbyterorum Ordinis*) -- 1965. The three "declarations" make up the last tier of documents: On Christian Education (*Gravissimum Educationis*); On Non-Christian Religions (*Nostra Aetate*); and on Religious Liberty (*Dignitatus Humanae*).

---

<sup>12</sup>For full texts of the sixteen Vatican II documents go to <http://w2.vatican.va/content/vatican/it.html>

The main themes that the Council addressed that unknowingly would soon after lead to crisis in the Church are: collegiality, ecumenism, religious freedom, theological and cultural pluralism, a personalist approach to moral issues, dialogue and the use of biblical and historical criticism (Bokenkotter, 1977, p. XV). One of the hottest contested issues during the council had to do with the structure of the Curia and the notion of collegiality among the bishops (O'Malley, 2008; Tong, 2012; Shehan, 1966). Many bishops did not want to forgo a less hierarchical structure where power was more shared than linear; the council prevailed, however, and *Lumen Gentium* was promulgated promoting a sense of collegiality among the college of bishops and implying that other layers in the Church, including the laity have value in decision-making processes (O'Malley, 2008).

O'Malley (2008) sums up one of the most challenging and crisis-inducing conclusions drawn from the Council, pointing for some to a “disturbing” direction to which the Council was attempting to reorient the Church, he says:

The council becomes more explicit by introducing a new vocabulary and literary form. Words like “charism,” “dialogue,” “partnership,” “cooperation,” and “friendship” indicate a new style for the exercise of authority and implicitly advocate conversion to a new style of thinking, speaking, and behaving, a change from a more authoritarian and unidirectional style to a reciprocal and responsive model. (n.p.)

This “crisis” that initially surfaced during the Council and continued for decades was reflected in the language and literary style chosen to express doctrine and ideas that

were “meant to sink into the very soul of the church and of every Catholic” (O’Malley, 2008, n.p.). According to O’Malley (2008), the language strategy of the council produced a “language-event” that “indicated and induced a shift in values and priorities” (n.p.). Tension in the Church is not bad according to O’Malley (2008), “The church, like any organization, must deal with tension, not deny it” (n.p). He continues, “If the institution is to be healthy and effective in carrying out its missions, it must maintain and exploit the dialectic between continuity and change, between center and periphery, between firmness and flexibility” (O’Malley, 2008, n.p.).

As already noted, the decades following the Council ushered in confusion, tension and even calamity (Michaud, 1994, n.p). Bokenkotter, (1977) concludes, the decade after the close of the council in 1965 was one of palpable crisis for many Catholics who were not intellectually, spiritually, or emotionally prepared for the change (p. 391). Interestingly, Pope Francis’ formation began just months after Vatican II was announced, the period known for its “epochal change” (Ivereigh, 2014). Ivereigh (2014) contends, the Council was the Pope’s greatest teacher “and the greatest source, later, of his pontificate” (n.p.).

No doubt, the Second Vatican Council had a significant influence on the development of Pope Francis’ theology and leadership. Regardless of his stage of development, however, his focus has always remained on the poor. Ivereigh (2014) explains, “The option for the poor ran through all his pastoral, educational, or political policies and was key to his own choices and witness” (n.p).

Important to moving the organizational culture of the Church to one that was more poor-centric, more CST-centric, required a diagnosis of the problem he encountered -- the problem of clericalism, which interfered with his ability to create a CST-centric organizational culture. In a homily on December 22, 2014 to the Curia, the Pope outlined fifteen “sicknesses” that he felt fueled the cleric-centric organizational culture he desperately desires to change.

### **Pope Francis’ Vision of Church Organizational Culture and Clericalism**

In popular statements that have been echoed many dozens of times in discourse and writing, the Pope’s vision of Church that brings the poor to the forefront is evidenced.<sup>13</sup> For example, in *Evangelii Gaudium* he writes, "Any Church community, if it thinks it can comfortably go its own way without creative concern and effective cooperation in helping the poor to live with dignity and reaching out to everyone, will also risk breaking down" (2013, #207). Moreover, Pope Francis’ writing affirms his poor-centric vision; he says, “God shows the poor 'his first mercy’” (*Evangelii Gaudium*, 2013, #198). This divine preference has consequences for the faith life of all Christians, he explains. Importantly, the Pope indicates that being centered on the poor not only can “teach us” about Christ’s love and what it means to have faith but it also requires a willingness to be open to mystery and not having all the answers, he writes:

Nor does the light of faith make us forget the sufferings of this world. How many men and women of faith have found mediators of light in those who suffer! So it

---

<sup>13</sup> See analysis later in this Chapter evidencing that Pope Francis’ primary vision of Church is that she is focused on the poor, oppressed and marginalized.

was with Saint Francis of Assisi and the leper, or with Blessed Mother Teresa of Calcutta and her poor. They understood the mystery at work in them. In drawing near to the suffering, they were certainly not able to eliminate all their pain or to explain every evil. Faith is not a light which scatters all our darkness, but a lamp which guides our steps in the night and suffices for the journey. To those who suffer, God does not provide arguments which explain everything; rather, his response is that of an accompanying presence, a history of goodness which touches every story of suffering and opens up a ray of light. In Christ, God himself wishes to share this path with us and to offer us his gaze so that we might see the light within it. (*Lumen Fidei*, 2013a, #57)

Pope Francis' vision of being "poor-centric" is evidenced in his writing, yet it begs the question, how does this vision practically manifest in order that it be actualized? According to Bass (2008), "Visions may be too abstract, too complex, unrealistic, unreachable, or impractical" (p. 633). Because the Pope's vision of wanting a "Church which is poor and for the poor" is abstract and vague, one must look to what he means by that to determine the practical ways by which that vision can manifest (Francis, 2013, #198). It is reasonable then, to look at the Pope's discourse, writing and behaviors to determine what he *means* when he says he wants a "Church which is poor and for the poor." I argue that Pope Francis can be concluded as being CST-centric as his discourse, writings and behaviors point to that reality.

Not only does the Pope's discourse, writings and behaviors point to the orientation of Church organizational culture that he desires to manifest, but they also

reveal an organizational culture orientation that he desires to move *away* from. It is argued further in this Chapter that the Pope perceives the current organizational culture of the Church to be cleric-centric and that he wants to unfreeze that orientation and refreeze a culture that emphasizes CST. It is important to remind the reader here that cleric-centrism and CST-centrism are *orientations* to Church organizational culture that *do not* affect, promote or otherwise modify “orthodox” Church doctrine. Church doctrine is not an issue in this study.

**The Fifteen Sicknesses Threatening the Church.** During his December 22, 2014 address to members of the Curia Pope Francis warned them “against careerism and urg[ed] them to live the reality of the priesthood – as servants” (CNA/EWTN 12/24/2014, n.p.). As reported in a CNA/EWTN (12/24/2014) news report, the Pope told Curia members, “Some feel themselves 'lords of the manor' – superior to everyone and everything, forgetting that their lives should be rooted in humility and generosity” (n.p.).

Though lengthy, it is extremely important to the veracity of this study that the sicknesses Pope Francis claims have infected the Curia (or have the potential to infect) be explicated as it is these sicknesses that provide a significant impetus for his change initiative. These “sicknesses,” along with “worldliness,” are connected to clericalism and represent some of the foremost forces pushing the client system (members of the Catholic Hierarchy and other organizational members) back toward the status quo. The Pope believes that this list of fifteen signs of sickness is “what impedes its [the Curia’s] ability to service the wider mission of the Church” (CNA/EWTN, 12/24/2014, n.p.). In a sense, it is through the lens of these fifteen sicknesses that we have insight into how Pope

Francis has “diagnosed” the problems he intends to appreciably affect with his change initiative.

There are numerous signs of sickness in the Curia, the Pope said in his speech to the Curia on December 22, 2014, but number one, the “sickness of considering oneself 'immortal', 'immune' or 'indispensable', neglecting the necessary and habitual controls,” is the most egregious (CNA/EWTN, 12/24/2014, n.p.). The Pope goes on to say,

A curia that is not self-critical, that does not stay up-to-date, that does not seek to better itself, is an ailing body...It is the sickness of the rich fool who thinks he will live for all eternity, and of those who transform themselves into masters and believe themselves superior to others, rather than at their service. (CNA/EWTN, 12/24/2014, n.p.)

The Pope claims that the second sign of sickness is what he calls “Martha-ism,” defined as “excessive industriousness; the sickness of those who immerse themselves in work, inevitably neglecting 'the better part' of sitting at Jesus' feet” (CNA/EWTN, 12/24/2014, n.p.). The third sickness the Pope says, is “The sickness of mental and spiritual hardening,” referring to

those who, along the way, lose their inner serenity, vivacity and boldness and conceal themselves behind paper, becoming working machines rather than men of God...It is dangerous to lose the human sensibility necessary to be able to weep with those who weep and to rejoice with those who rejoice! It is the sickness of those who lose those sentiments that were present in Jesus Christ. (CNA/EWTN, 12/24/2014, n.p)

“Ailment of excessive planning and functionalism” is the fourth sickness outlined by the Pope. Pope Francis explains that this ailment manifests when people delude themselves into believing that perfect planning naturally leads to effective progress, he says it is akin to becoming a sort of accountant (CNA/EWTN, 12/24/2014). Why might one fall prey to this sickness? According to the Pontiff,

One falls prey to this sickness because it is easier and more convenient to settle into static and unchanging positions. Indeed, the Church shows herself to be faithful to the Holy Spirit to the extent that she does not seek to regulate or domesticate it. The Spirit is freshness, imagination and innovation.

(CNA/EWTN, 12/24/2014, n.p)

The next two sickness outlined by the Pope are “sickness of poor coordination” and “spiritual Alzheimer’s disease.” The former manifests when members fail to act in communion with each other “and the body loses its harmonious functionality and its temperance, becoming an orchestra of cacophony because the members do not collaborate and do not work with a spirit of communion or as a team” (CNA/EWTN, 12/24/2014, n.p). The latter occurs, the Pope argues, when Salvation history is disregarded or forgotten, this results in a “progressive decline of spiritual faculties, that over a period of time causes serious handicaps, making one incapable of carrying out certain activities autonomously, living in a state of absolute dependence on one's own often imaginary views” (CNA/EWTN, 12/24/2014, n.p).

Sicknesses seven and eight according to Pope Francis are “ailment of rivalry and vainglory” and “existential schizophrenia.” The former harkens to issues of grandeur that



the Pope has spoken of previously, this sickness manifests when appearances, the color of one's robes, insignia and honors become the most important aim in life...It is the disorder that leads us to become false men and women, living a false 'mysticism' and a false 'quietism'" (CNA/EWTN, 12/24/2014, n.p). The latter sickness the Pope claims is akin to leading a double life, which is the "fruit of the hypocrisy typical of the mediocre and the progressive spiritual emptiness that cannot be filled by degrees or academic honors" (CNA/EWTN, 12/24/2014, n.p). The sickness of existential schizophrenia afflicts primarily those who, in abandoning their pastoral service, "limit themselves to bureaucratic matters, thus losing contact with reality and with real people. They create a parallel world of their own, where they set aside everything they teach with severity to others and live a hidden, often dissolute life" (CNA/EWTN, 12/24/2014, n.p).

The next two sicknesses identified by the Pope are the sicknesses of "chatter, grumbling and gossip" and the sickness of "deifying leaders." The former the Pope confirms is a

serious illness that begins simply, often just in the form of having a chat, and takes people over, turning them into sowers of discord, like Satan, and in many cases cold-blooded murderers of the reputations of their colleagues and brethren.

It is the sickness of the cowardly who, not having the courage to speak directly to the people involved, instead speak behind their backs. (CNA/EWTN, 12/24/2014, n.p)

The latter sickness the Pope has previously discussed in the context of hierarchical careerism, he says this sickness occurs when people ingratiate their superiors in hopes of receiving favor; he goes on to say,

They are victims of careerism and opportunism, honoring people rather than God. They are people who experience service thinking only of what they might obtain and not of what they should give. They are mean, unhappy and inspired only by their fatal selfishness. (CNA/EWTN, 12/24/2014, n.p)

The eleventh sickness is worded in terms of a disease; the Pope refers to it as “The disease of indifference towards others.” This manifests as selfishness wherein the warmth and sincerity of personal relationships is lost. The Pope says this disease is evidenced “When the most expert does not put his knowledge to the service of less expert colleagues; when out of jealousy...one experiences joy in seeing another person (fall) instead of lifting him up or encouraging him” (CNA/EWTN, 12/24/2014, n.p). Next is “The illness of the funeral face” which refers to those who believe that in order to be serious one must paint the face with “melancholy and severity and to treat others – especially those they consider inferior – with rigidity, hardness and arrogance. In reality, theatrical severity and sterile pessimism are often symptoms of fear and insecurity” (CNA/EWTN, 12/24/2014, n.p).

Numbers thirteen and fourteen are the “disease of accumulation” and the “ailment of closed circles.” The former refers to when one “seeks to fill an existential emptiness of the heart by accumulating material goods, not out of necessity but simply to feel secure...Accumulation only burdens and inexorably slows down our progress”

(CNA/EWTN, 12/24/2014, n.p). The latter sickness threatens the “Body” (entirety) of the Church, it manifests

when belonging to a group becomes stronger than belonging to the Body and, in some situations, to Christ Himself. This sickness too may start from good intentions but, as time passes, enslaves members and becomes a 'cancer' that threatens the harmony of the Body and causes a great deal of harm – scandals – especially to our littlest brothers. (CNA/EWTN, 12/24/2014, n.p)

The final disease specifically articulated by the Pope is the “disease of worldly profit and exhibitionism.” This disease occurs as one transforms or confuses his service with power. The Pope explains, “this is a sickness of those who seek insatiably to multiply their power and are therefore capable of slandering, defaming and discrediting others, even in newspapers and magazines, naturally in order to brag and to show they are more capable than others” (CNA/EWTN, 12/24/2014, n.p.).

The list of sicknesses outlined by the Pope is sicknesses he claims that significantly threaten to infiltrate the minds and behavior of those in the Curia (CNA/EWTN, 12/24/2014). He concludes his speech with the following:

I once read that priests are like airplanes: they only make the news when they crash, but there are many that fly. Many criticize them and few pray for them. It is a very nice phrase, but also very true, as it expresses the importance and the delicacy of our priestly service, and how much harm just one priest who falls may cause to the whole body of the Church. (CNA/EWTN, 12/24/2014).

These sicknesses, or the Pope's "diagnosis" of clericalism in the Church, are important to articulate because as Pope Francis says, just one member of the Church hierarchy who "falls" can harm the credibility of the entire "body of the Church."

**Reform of the Curia.** To address the sicknesses that reflect clericalism and move the Church toward an organizational culture that is more CST-like, the Pope has committed to reforming the organizational structures of the Curia. In his address to the Episcopal Conference of Latin America (7/28/2013), the Pope says:

The Continental Mission is planned along two lines: the programmatic and the paradigmatic. The programmatic mission, as its name indicates, consists in a series of missionary activities. The paradigmatic mission, on the other hand, involves setting in a missionary key all the day-to-day activities of the Particular Churches. Clearly this entails a whole process of reforming ecclesial structures. The "change of structures" (from obsolete ones to new ones) will not be the result of reviewing an organizational flow chart, which would lead to a static reorganization; rather it will result from the very dynamics of mission. What makes obsolete structures pass away, what leads to a change of heart in Christians, is precisely missionary spirit; hence the importance of the paradigmatic mission. (p. 2)

Pope Francis' discourse articulating the fifteen sicknesses that impede the Church from serving her wider mission are powerful testimonies of his disdain for clericalism and desire to reorient the organizational culture of the Church to one that is centered on mission and evangelization; themes, I contend, which are advanced through a Catholic

social teaching-centric orientation. Clericalism and CST are not opposites; rather, they each point to a different orientation or focus. When examining the Pope's behaviors since his election on March 13 of 2013, the evidence allows for a conclusive proclamation that the Pope is indeed an agent of organizational change for the Church, moving her from a cleric-centric orientation to one that emphasizes the tenants of Catholic social teaching. Some of his telling behaviors are highlighted in the following section of this chapter.

***Restructuring of the Roman Curia.*** Pope Francis' change initiative requires an analysis of his discourse, his writing and reports of his behaviors. Some of the most telling signs that the Pope desires to decentralize and reorient the organizational culture of the Church are manifest in his restructuring of the Curia as evidenced in reports of his behaviors. The Pope's vision for the future of being a Church "of the poor and for the poor" is a dominant theme in his Pontificate. How though, can that vision manifest in an organizational culture that is cleric-centric, one that is dominated by worldliness? In a few words, it cannot, according to the Pope. Pope Francis unabashedly states that an affective reorientation of the Church demands a change in her structures. As reported by Gagliarducci (2014), the changes proposed run deeper than a mere changing of the guards, they "are clearly designed to bring about a change of mentality more than a simple restructuring of Vatican departments" (n.p.). As an ironic note, the Pope claims that he did not foresee his role in Rome as being a change agent; it was not something that he had been planning or anticipated. He told Harris (2014) in an interview, "that he had no expectations regarding the 'cleansing process' of the Curia before starting, because 'I expected to go back to Buenos Aires'" (n.p.). The Pontiff continued, "After

that, well, I don't know. You see, God is good to me, he's bestowed on me a healthy dose of unawareness. I just do what I have to do" (Harris, 2014, n.p.).

**Council of Nine.** Signaling major reform is on the way, one of the first organizationally significant things Pope Francis did upon his election was reconfigure the power structure of the Curia to assist in the governance of the universal Church and to construct a plan for revising the apostolic constitution "Pastor bonus" – a document from John Paul II on the Curia that was issued in 1988 (Vatican Radio, 9/9/14; Allen, 2013). Just one month after his election, the Pope appointed a council of eight cardinals from around the world, creating an advisory board to help govern the Church (Povoledo, 2013). Later, an additional Cardinal was appointed making it a "Council of Nine" (Vatican Radio, 9/9/14). Significantly, only one of the appointees (Cardinal Giuseppe Bertello of Italy, President of the Government of the Vatican City State) was from the current Curia (Allen, 2013). According to Povoledo (2013), Pope Francis also established commissions to advise him as he contemplates necessary changes to the operation of the Vatican Bank and the management of Vatican economic affairs.

**Vatican Secretary of State.** According to Puella (2014), one of the major shake-up's the Pope initiated shortly after his election was the curbing of the power the Vatican's Secretary of State wields. Since the 17<sup>th</sup> century the cardinal holding the office of Secretary of State has been the top-ranking official in the Vatican's bureaucracy (Puella, 2014). In the past several decades, Puella (2014) expounds, the office has become increasingly powerful, having authority over finances and job hires and "taking on roles analogous to prime minister and chief of staff in the papal court, as well as that

of top diplomat” (n.p.). Cardinal Tarcisio Bertone was “dethroned” and Cardinal Pietro Parolin was appointed as his successor on October 15, 2013 (Thavis, 2013; Puella, 2014). Where Bertone, who held the Secretary of State position for seven years, had zero experience as a diplomat prior to his appointment by Benedict XVI, Parolin came to the office with significant experience and respect (Thavis, 2013).

In addition to changing the leadership of the once highest office in the Vatican bureaucracy, the Pope stripped the office’s authority over finances and gave it a smaller role relative to internal bureaucratic matters (Puella, 2015). The two former Secretaries of State, Bertone, and before him Cardinal Angelo Sodano, drove around in limousines with their aides, Parolin walks by himself in and around the Vatican (Puella, 2014). Puella (2014) says in one of his first public interviews Parolin said, Vatican bureaucrats should be "more evangelical" (n.p.). Moreover, Catholic newspapers described Parolin as being "alien to clerical exhibitionism" (Puella, 2014).

In terms of the Vatican bank, a new department was created in 2013 to oversee Vatican finances; the head, Cardinal George Pell, is an Australian who had never worked in Rome. Cardinal Pell is reportedly “a man far removed from the Italian-dominated Curia” (Puella, 2014). According to an article in Economist magazine, this change in the Curia may be the most important since a restructuring in 1967 by Pope Paul the VI (Faith, hope--and how much change, 2014). The Pope has publicly warned his cardinals to shun power, clericalism and cliques. In May of 2013, the Pope gave a speech saying, “that there was no room for ‘social climbers or careerists’ in the Church hierarchy. He has urged cardinals not to behave as if they lived in ‘a royal court’” (Puella, 2014, n.p.).

According to Cardinal Vincent Nichols, the Archbishop of Westminster in London (cited in Puella, 2014), the Pope told the group of cardinals in his speech in May of 2013, “Don't take this [being a cardinal] as an honor, don't take this as a promotion, don't take this as a privilege” (n.p.).

As reported by O'Grady (2013), reforming the Curia is no easy task. O'Grady said a veteran Vatican official told him, “There are certain procedures which worked well in the past. Things have gone downhill recently, but the Vatican is too big to function without procedures, and introducing new ones is not easy” (n.p.). O'Grady (2013) says the Curia has not undergone serious reforms since Vatican II when offices concerning ecumenism and the laity were formed.

**Cardinal Burke's Demotion.** Importantly, Cardinal Raymond Burke, in his former leadership role oversaw the appointment of bishops in the United States (Nardi, 2014). It is widely agreed that Cardinal Burke is a conservative who is sometimes labeled “extremist” (Nardi, 2014). Pope Francis demoted Cardinal Burke, the former Archbishop of St. Louis, from his post -- the highest post in the Curia known as the Apostolic Signatura (akin to the Supreme Court) -- to a largely ceremonial position of patron of the Knights of Malta in October, 2014 (Nardi, 2014). The Knights of Malta is a lay religious order that seeks to aid people in need around the world (Nardi, 2014).

This move effectively removed Cardinal Burke from Curial leadership; this is significant as Burke represents the archetypical cleric-centric leader that the Pope is denouncing in his discourse, writing and reports of his behavior. According to Fox (1/24/2014),



[Cardinal Burke] has been loved by liturgical arch-traditionalists who seek out the favor of princes from a bygone age. Burke seems to relish standing, arms outstretched, hands facing inward, being dressed in layers of soft cloth, delicate lace, and embroidered gold vestments by men who then assign boys to carry his long red train around the church and to the altar. (n.p.)

In addition to his habits of dress, Cardinal Burke's leadership in the Curia reflected cleric-centrism. Fox (1/24/2014) explains:

His [Burke's] climb up the episcopal ladder has been characterized by a generous sense of self, by division and by a lack of pastoral sensitivity. His subsequent Vatican appointments were sure signs of organizational failure, disregard for the laity, and church leadership that essentially rewards incompetence. (n.p.)

**Appointment of Cardinals.** Of great significance to the Pope's change initiative is who he chooses to appoint as cardinals. In an unprecedented move, the Pope chose 20 new cardinals in February of 2015, each from smaller less known dioceses that are in more obscure locations (Allen, 2015). Allen (2015) claims,

The consequences of that shift are essentially unknowable, but seem destined to be profound. There's almost nothing any pope ever does that's as consequential to shaping culture in the Church as naming its senior leadership, and cardinals are the most important papal selections of all. In one fell swoop, in other words, Pope Francis is challenging both the Western domination and the *clericalism* that have long been among the defining features of the College of Cardinals. (Emphasis added, n.p.)

Furthermore, Allen (2015) explains that Pope Francis' new cardinals are significantly representative of the Catholic diaspora:

When Francis was elected in March 2013, Africa and Asia each had 9.6 percent of the vote. After Saturday, Africa will have 12 percent and Asia will have 11.2 percent, both of which are essentially all-time highs. Overall, the developing world will now make up almost 41 percent of the College of Cardinals, its highest share ever and significantly up from the 35 percent it represented just two years ago. All this, of course, is nothing more than bringing the leadership of the Church slightly more in line with its demographic realities at the grassroots. Of the 1.2 billion Roman Catholics in the world today, two-thirds now live outside the West, a share projected to reach three-quarters by the end of this century.

(n.p.)

Allen (2015) indicates many from the United States are “put out” by Francis' choices, citing that it is the second time the U.S. has been passed up for a cardinal appointment. He invites U.S. Catholics to “ponder the fact that the 70 million Catholics in the country account for just 6 percent of the global Catholic population, but the 11 US cardinals are almost 9 percent of the college” (n.p.). Significantly, Allen (2015) concludes, Catholics will be “living in a bit more of a global village, with a crop of new leaders taking the Church in unpredictable new directions. It may not come with a cool sound-bite, but it's the stuff of which revolutions truly are made” (n.p.). The crop of new leaders Allen is referring to here is the newly elected cardinals that the Pope has chosen to help guide his change effort.

Finally, the diversity represented in Pope Francis' appointment of cardinals represents not only a shift in geographic representation, but perhaps more importantly, his choices represent a shift in how the impoverished around the world are represented.

Lawler (2015) explains:

The archbishops named by Pope Francis [to become cardinals] are drawn disproportionately from communities that are in pain: from Myanmar, a nation slowly emerging from under a brutal dictatorship; from Vietnam and Ethiopia, where the Church has suffered political oppression; from an Italian diocese coping with a flood of impoverished immigrants and a Mexican diocese ravaged by the violence of drug traffickers. With these choices the Pope accomplishes two things. First, he reminds us of the suffering that hundreds of millions of people endure every day, and of our obligation to address their needs. Second, he gives pastors who are experts on human suffering a greater voice in the leadership of the universal Church. (n.p.)

By appointing these new cardinals the Pope is effectively stacking the deck in his leadership cabinet with people who have demonstrated leadership in areas that have endured great human suffering, in geographic regions with often times inadequate resources to sustain their populations such that they can live dignified lives.

Furthermore, these appointments demonstrate the Pope's desire to be advised by people who he perceives have lived his larger vision of being a Church of the poor, for the poor. Appointing new cardinals is just a beginning, however, in order to affect lasting change toward his vision of Church, the Pope also realized the import of revising the Curia.

*Curial Reform in Terms of the Pope's Vision.* However important Curial reform is to the Pope's change agenda, it is important to remember that changes to the Curia are not an end, they are a means to an end; the means to reorient the Church to a Catholic social teaching-centric Church, one that lives her social doctrine in living out the demands of the Gospel (Jamison, 2013). As is evidenced in the next section of this Chapter, the Pope's vision of being a Church for the poor, by the poor has been a theme he has repeated in about every major speech or document he has authored. Jamison (2013) reports,

This is not a secular vision but one founded upon the Church as the bride of Christ, a doctrine he emphasized in his first homily as Pope: "We can walk as much as we want, we can build many things, but if we do not profess Jesus Christ, things go wrong. We may become a charitable NGO, but not the Church, the Bride of the Lord." (n.p.)

The Pope's overarching change efforts clearly include a desire to return to collegiality in the governance of the Church as articulated by Vatican II. One sign of this return was his convoking of an extraordinary Synod of Bishops.

**Extraordinary Synod of Bishops.** Shortly after his election, Pope Francis announced he would convene an extraordinary Synod of Bishops to address matters of the family in the modern world. According to the USCCB (2015),

A General Assembly of the Synod of Bishops is called "Extraordinary" when it is convened to deal with matters "which require a speedy solution" (Code of Canon

Law. . . , canon 346 §2) and which demand "immediate attention for the good of the entire Church." (n.p.)

From October 5-19, 2014, the Synod convened with the theme, "The pastoral challenges of the family in the context of evangelization." This first session was meant to telescope the questions relevant to the topic of family that demand attention and consideration. The USCCB (2015) states, "As the *Lineamenta*<sup>14</sup> explains, the results of the consultation based on the questions contained therein 'will serve as the basis for the *Instrumentum Laboris*' for the Ordinary General Assembly of the Synod of Bishops in October 2015" (n.p.).

The Synod is important to mention in this analysis, not because it speaks clearly about clericalism or being CST-centric, but because it affirms Pope Francis' desire to engage the modern world and address contemporary issues that have been a source of pain and divisiveness in the recent Church. Some notable issues he is engaging in this synod include gay marriage, cohabitation prior to marriage and the reception of sacraments by those who have been divorced and remarried (UCSSB, 2015).

Fundamentally, the calling of this Synod, in part, evidences the Pope's departure from the centralist and liturgical focus of the previous two Popes; here he is engaging bishops and lay people in conversation about what have been some of the most divisive issues facing the Church in recent decades.

---

<sup>14</sup> The full draft of *Lineamenta: The Vocation and Mission of the Family in the Church and Contemporary World*, 2014 can be found at [http://www.vatican.va/roman\\_curia/synod/documents/rc\\_synod\\_doc\\_20141209\\_lineamenta-xiv-assembly\\_en.html](http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20141209_lineamenta-xiv-assembly_en.html)

The Synod did not escape controversy however, and there was demonstrative resistance felt toward being more open to concerns about the definition and role of family in the modern world. According to Rocca (2015), “The synod excited controversy even before its start, when the Vatican sent the world’s bishops’ conferences a questionnaire and encouraged them to seek the views of ordinary Catholics” (n.p.). In England and Wales, Rocca (2015) explains, the bishops’ conference put the questionnaire on the SurveyMonkey site so that parishioners would have online access to complete it. Several other conferences and individual bishops “published summaries of the responses, generating complaints that church teaching should not be fodder for a public-opinion survey” (Rocca, 2015). As will be seen in the next chapter, resistance, even anxiety is a natural byproduct of change.

The Pope demonstrated an earnest desire to get a pulse on the challenges and forces affecting families all over the globe. For example, the Pope told the nearly two hundred members present at the opening of the Synod to speak “without fear” and “to say what one feels duty-bound in the Lord to say” (Rocca, 2015). Rocca (2015) reports, “The ensuing debate, inside and outside the synod hall, was the fiercest the Vatican had seen since Vatican II itself, with *sotto voce* accusations of heresy and racism and even warnings of schism” (n.p.).

Additionally, a document issued at the gathering’s midpoint set off alarums and excursions because of its conciliatory language toward cohabiting couples, divorced and remarried Catholics, and those in same-sex unions (Rocca, 2015). Australian Cardinal George Pell, the Pope’s finance chief, denounced the document in an interview conducted

by the Catholic News Service, exclaiming, “We’re not giving in to the secular agenda; we’re not collapsing in a heap” (as cited in Rocca, 2015).

More resistance, anxiety and anger was expressed when the American Cardinal Raymond Leo Burke went further telling the Spanish magazine *Vida Nueva* that the church felt like a “ship without a rudder” (Rocca, 2014). Burke called on Pope Francis to end the debate regarding conciliatory language on controversial issues with an unambiguous restatement of traditional moral teachings; the Pope did not oblige (Rocca, 2014/2015).

As Rocca (2015) reports,

“Such tension was very much in the spirit of Vatican II, which aimed to update the pastoral practice of church doctrine,” says Cardinal Wuerl, who helped to draft a final document for the synod’s first session that left the most disputed questions unresolved. “If your starting point is ‘We already have the answers,’ this process becomes difficult to deal with,” says Cardinal Wuerl. But the Pope “is saying, ‘We have the revelation, but we don’t have the application for all times; don’t presume that we know everything and that we have every answer.’”

(n.p.)

Any changes in the Church’s approach to family issues will ultimately be up to the Pope; clearly, however, his engagement of a Synod to explore and investigate issues of family in the Modern world make it clear that any decisions that are made will be done in collegiality with the College of Bishops.

Popes John Paul and Benedict XVI were wary of collective action by bishops, especially on key Church teachings. Pope Francis, by contrast, is calling for the decentralization of increasing power; “Excessive centralization,” he has written, “rather than proving helpful, complicates the Church’s life and her missionary outreach” (As cited in Rocca, 2015).

The debates and expressed resistance to the openness of reframing how the Church defines and ministers to families around the globe are a sign that the first stage (unfreezing stage) of Pope Francis’ change initiative has commenced. (The stages of the three-stage model of planned change employed in this study will be discussed along with the implications associated with Pope Francis’s change initiative in light of the model in Chapters Four and Five.)

Despite resistance, the synod moved forward. In the Pope’s homily at the closing Mass of the Synod (10/19/2014) he says:

In these days, during the extraordinary Synod of Bishops, we have seen how true this is. “Synod” means “journeying together.” And indeed pastors and lay people from every part of the world have come to Rome, bringing the voice of their particular Churches in order to help today’s families walk the path of the Gospel with their gaze fixed on Jesus. It has been a great experience, in which we have lived synodality and collegiality, and felt the power of the Holy Spirit who constantly guides and renews the Church. For the Church is called to waste no time in seeking to bind up open wounds and to rekindle hope in so many people who have lost hope. (n.p.)



Significantly, in this short paragraph the Pope mentions the importance of working together (Pope, bishops, lay people) and he acknowledges that differences regarding how families exist and operate manifest in particular Churches world-wide and affirms the need to “remain fixed on Jesus.” Finally, he acknowledges that in recent years many have been “wounded” and have “lost hope.” With these words Pope Francis clearly connects his vision for a Church that engages the modern world, a vision initiated by Vatican II but then recoiled under the leadership of Pope John Paul II and Pope Benedict XVI. As reported in the context of the Synod on Family, New York Times columnist Frank Bruni noted that recent events affirm what is heard “In and around Rome, the talk is of Pope Francis’ sage acceptance of the 21st century, of his empathy, of his departure from the stern moralizing on matters of the heart” (As cited in Deignan, 2014). In an interview with *Civiltà Cattolica*, the Pope said, “Let us think of when slavery was accepted or the death penalty was allowed without any problem. Exegetes and theologians help the church to mature in her own judgment” (As cited in Faith, hope-and how much change? 2014, n.p.).

One of Pope Francis’ themes is helping the Church to “mature in her judgment” in light of the modern world; to assist that maturation process the Pope has initiated significant changes in the Curia. The reformation of the Curia was a pointed, bold and decisive move to change the orientation of the Church leadership from a cleric-centric orientation to one that embraces the values associated with CST. These Curial change initiatives, coupled with his calling for an Extraordinary Synod, clearly demarcate

rhetoric, writings and reports of his behavior that establish the direction the Pope desires to *move away* from and points to his vision for the future.

**A Return of “the Nuns on the Bus.”** Another demonstration that Pope Francis is more concerned with social justice issues than with clericalism was the recent final report on the investigation of the Leadership Conference of Women Religious. The original investigation, launched under Pope Benedict XVI’s leadership, said the group of nuns’ “was in ‘grave’ doctrinal crisis” (Winfield & Zoll, 4/16/2015). Winfield and Zoll (4/16/2015) reported that in 2012

Vatican officials said the Leadership Conference had over-emphasized social justice issues when they should have also been fighting abortion, had undermined church teaching on homosexuality and the priesthood, and had promoted “radical feminist” themes in their publications and choice of speakers. The nuns' group called the allegations “flawed.” (n.p.)

It was thought that the investigation would go on for at least two more years but on April 16 “The Vatican ha[d] unexpectedly ended its controversial overhaul of the main umbrella group of U.S. nuns, cementing a shift in tone and treatment of the U.S. sisters under the social justice-minded Pope Francis” (Winfield & Zoll, 4/16/2015). As reported by Winfield & Zoll (4/16/2015), “The turnabout suggested possible papal intervention to end the standoff on amicable grounds” (n.p.). This “turnaround” is significant as it represents the Pope’s support for a social justice or CST-centric organizational culture orientation versus one that emphasizes clericalism. In essence, when Church leadership emphasizes clericalism then CST-driven activities by members

of the Church become suspect and cannot flourish. Catholic social teaching-driven activities become suspect in a cleric-centric organizational culture because they are not top-down initiatives driven by leaders focused on power, authority and rigid traditionalist interpretations of doctrine; they are driven by the needs of the poor, marginalized and oppressed. When the organizational culture of the Church is orientated *toward* CST then power, authority and rigid traditionalists interpretations of doctrine are relegated to the background rather than the foreground.

**The Problem of Worldliness.** In his morning meditation entitled, “Hope, the Hidden Virtue,” Pope Francis (10/29/2013) warns the audience to be careful to what they find themselves anchored. He says, “The first Christians depicted hope as an anchor. Hope was an anchor fixed to the shores beyond. But where are we anchored?” the Pope asks. He continues with the question,

[A]re we anchored on the shores of that far away ocean, or are we anchored in an artificial lagoon we ourselves have made, with our rules, our behavior, our schedules, our *clericalism* ... are we anchored where everything is comfortable and secure? This is not hope. (Emphasis added, Francis, 10/29/2013, p. 1)

As an agent of change, the Pope invites the audience to imagine a world where the Church is not anchored or tethered to clericalism and the power, authority and corruption that can accompany it; he thus argues such a tethering puts the Church’s essential substance at risk. On April 24, 2014 in the context of morning meditation the Pope declared, “The Church is a story of love and we are the part of it. That is why when institutions take over, when offices and bureaucracy assume the dominant role, the

Church loses her true substance and risks reducing herself to a mere non-government organization” (n.p.). The Pope’s concern that clericalism reduces the Church to a Nongovernmental Organization (NGO) is also evidenced in his speech to Argentinian youth (7/25/13) at World Youth Day, he says:

Let me tell you what I hope will be the outcome of World Youth Day: I hope there will be noise. Here there will be noise, I’m quite sure. Here in Rio there will be plenty of noise, no doubt about that. But I want you to make yourselves heard in your dioceses, I want the noise to go out, I want the Church to go out onto the streets, I want us to resist everything worldly, everything static, everything comfortable, everything to do with *clericalism*, everything that might make us closed in on ourselves. The parishes, the schools, the institutions are made for going out ... if they don’t, they become an NGO, and the Church cannot be an NGO. May the bishops and priests forgive me if some of you create a bit of confusion afterwards. That’s my advice. Thanks for whatever you can do.

(Emphasis added, p. 1)

Here the Pope tells the youth what he wants them to stay away from, namely worldliness and clericalism, two things he often connects and denounces. In his Apostolic Exhortation *Evangelii Gaudium* (2013), the Pope writes:

This worldliness can be fuelled [sic.] in two deeply interrelated ways. One is the attraction of gnosticism, a purely subjective faith whose only interest is a certain experience or a set of ideas and bits of information which are meant to console and enlighten, but which ultimately keep one imprisoned in his or her own

thoughts and feelings. The other is the self-absorbed promethean neopelagianism of those who ultimately trust only in their own powers and feel superior to others because they observe certain rules or remain intransigently faithful to a particular Catholic style from the past. A supposed soundness of doctrine or discipline leads instead to a narcissistic and authoritarian elitism, whereby instead of evangelizing, one analyzes and classifies others, and instead of opening the door to grace, one exhausts his or her energies in inspecting and verifying. In neither case is one really concerned about Jesus Christ or others. These are manifestations of an anthropocentric immanentism. It is impossible to think that a genuine evangelizing thrust could emerge from these adulterated forms of Christianity.

(#94)

The Pope's latter description of the effects of worldliness (a negative thing the Pope contends, see *Evangelii Gaudium*, 2013b & *Lumen Fidei*, 2013a) is particularly relevant to this study as it is a symptom of clericalism. Here the Pope unequivocally states that power and feeling superior to others because one follows a certain set of rules is contrary to an orientation of mission or evangelization. Furthermore, in this passage the Pope pointedly states that being stubbornly stuck ("intransigent") interpreting doctrine or a "Catholic style of the past" is antithetical to evangelization. There is a bright connection here to the unambiguous conclusion of Vatican II, that the Church must open itself to the modern world.

Pope Francis uses a museum metaphor to help convey his serious concerns regarding the impact that worldliness has on the Church, he says:

This insidious worldliness is evident in a number of attitudes which appear opposed, yet all have the same pretense of “taking over the space of the Church”. In some people we see an ostentatious preoccupation for the liturgy, for doctrine and for the Church’s prestige, but without any concern that the Gospel have a real impact on God’s faithful people and the concrete needs of the present time. In this way, the life of the Church turns into a museum piece or something which is the property of a select few. (*Evangelii Gaudium*, 2013b, #95)

For Pope Francis, being “missionary” is linked to CST as it speaks, in part, to the going “out into the world” beyond oneself to stand with those in need, those who are suffering; being missionary requires an “encounter” with others, a building of relationships with those who are in need (Scaramuzzi, 9/17/2014; *Evangelii Gaudium*, 2013b).

In *Evangelii Gaudium* (2013b) the Pope reminds readers that the point of Christianity is to have an impact on the world:

Reading the Scriptures also makes it clear that the Gospel is not merely about our personal relationship with God. Nor should our loving response to God be seen simply as an accumulation of small personal gestures to individuals in need, a kind of “charity à la carte”, or a series of acts aimed solely at easing our conscience. The Gospel is about the kingdom of God (cf. Lk 4:43); it is about loving God who reigns in our world. To the extent that he reigns within us, the life of society will be a setting for universal fraternity, justice, peace and dignity. Both Christian preaching and life, then, are meant to have an impact on society. (#95)

Additionally, the Pope says that this “worldliness” that is linked to clericalism, power and authority, has led many to become busybodies in the Church, confusing evangelization with “a social life” within the Church. In *Evangelii Gaudium* (2013b) he writes,

In others, this spiritual worldliness lurks behind a fascination with social and political gain, or pride in their ability to manage practical affairs, or an obsession with programs of self-help and self-realization. It can also translate into a concern to be seen, into a social life full of appearances, meetings, dinners and receptions.

(#95)

The face of worldliness as manifest through “doing” is not unfamiliar to Pope Francis. In *Evangelii Gaudium* (2013b), Pope Francis clarifies what he deems as the “face of worldliness:”

Those who have fallen into this worldliness look on from above and afar, they reject the prophecy of their brothers and sisters, they discredit those who raise questions, they constantly point out the mistakes of others and they are obsessed by appearances. Their hearts are open only to the limited horizon of their own immanence and interests, and as a consequence they neither learn from their sins nor are they genuinely open to forgiveness. This is a tremendous corruption disguised as a good. We need to avoid it by making the Church constantly go out from herself, keeping her mission focused on Jesus Christ, and her commitment to the poor. God save us from a worldly Church with superficial spiritual and pastoral trappings! This stifling worldliness can only be healed by breathing in the

pure air of the Holy Spirit who frees us from self-centeredness cloaked in an outward religiosity bereft of God. Let us not allow ourselves to be robbed of the Gospel! (#97)

This passage is significant in that the Pope is not only telling the reader what *not* to do, he is making it clear that a remedy to clericalism (as connected to worldliness) is for the Church to remain focused on Jesus Christ and remain committed to the poor. It is argued in this study, that it is this reorienting the Church's focus to being a "church of the poor for the poor," that signals a Catholic social teaching-centric orientation. Harkening back to his words in *Evangelii Gaudium* (2013b):

God shows the poor 'his first mercy'. This divine preference has consequences for the faith life of all Christians. . . . This is why I want a Church which is of the poor and for the poor. They have much to teach us . . . We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them." (#198)

**A Consequence of Closed Hearts: Scandal.** Quoting *Gaudium et spes* in his address to the Episcopal Conference of Latin America (7/28/2013), the Pope says:

We do well to recall the words of the Second Vatican Council: "The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ as well" (*Gaudium et spes*, 1). Here we find the basis for our dialogue with the contemporary world. Responding to the existential issues of people today,



especially the young, listening to the language they speak, can lead to a fruitful change, which must take place with the help of the Gospel, the magisterium, and the Church's social doctrine. (p. 4)

Here the Pope implicitly acknowledges the need for change by identifying some ways that change can come about, specifically, by engaging the modern world, responding to "today's" issues and listening to the young. Furthermore, in this discourse the Pope invokes the Gospel, the Magisterium and the Church's social doctrine as essential tools for unfreezing the status quo.

Not only is the Pope concerned that clericalism has the propensity to have a negative impact on worship and being able to live the Gospel precepts as the Church teaches, he also has concern that it makes the Church more vulnerable to scandal. In his meditation entitled, "An examination of conscience" (1/16/2014), reflecting on 1 Samuel 4:11-11, the Pope speaks about defeat and the importance of an authentic relationship with God; he says, "Is it a formal relationship, a distant relationship? Does the word of God enter our hearts, change our hearts, does it have this power or not?" Or, he queries, "Is it a formal relationship ... but our hearts are closed to this word?" These questions, the Pope says, brings to the foreground the Church's many defeats, defeats he claims, that are the result of people not hearing, seeking, or allowing them to be sought by God. He goes on to say, "and then after the tragedy has occurred we ask, 'But Lord, what happened?'" (Francis, 1/16/2014). Referring to Psalm 43 the Pope says, "Thou has made us the taunt of our neighbors, the derision and scorn of those about us. Thou hast made us a byword among the nations, a laughingstock among the peoples" (Francis, 1/16/2014). It is here,

the Pope says, that we are lead “to think about the scandals in the Church, but are we ashamed? So many scandals that I do not wish to mention individually, but we all know about them. We know where they are! Some scandals have been very costly” (Francis, 1/16/2014, n.p.).

Linking scandal more pointedly to clericalism Pope Francis (1/16/2014) explains, the “word of God was rare in those scandals. In those men, in those women, the word of God was rare. They did not have a bond with God. They had a position in the Church, a position of power and comfort” but they did not have “the word of God” (n.p.). Linking power with the outward prestige associated with honors and medals, the Pope (1/16/2014) continues adding that it is pointless to say, “but I wear a medal, I wear a cross: yes, like those who carried the ark without a living relationship with God and God’s word!” Reflecting then on Jesus’ own words regarding scandal, the Pope (1/16/2014) says, they lead to “the decay of the people of God, to weakness and the corruption of priests” (n.p.). Emphasizing the *a priori* value of God’s word being the rudder for leadership and evangelization, Pope Francis concludes with a reference back to Samuel 3:1, he says: “without God's word, without God's strength” the door is left open to “clericalism” and to “clerical corruption” (Francis, 1/16/2014). Additionally, in his meditation where he reflected on the significance of prophets, Pope Francis (12/16/2013) argues, where there is no prophecy, no vision “the emphasis falls on legality” (n.p.). Referring to the Gospel of Matthew (21:33-27), the Pope (12/16/2013) explains the priests in the passage basically called on Jesus to demonstrate his legal authority to preach, demonstrating that they did not understand prophecy. Claiming that the situation

in Mathew's Gospel was not much different from Samuel's experience in the time that "Israel had no prophets," the Pope concludes, "Legality and authority. When there is no prophecy among the people, clericalism fills the void" (n.p.).

At the conclusion of his morning meditation (12/16/2013), the Pope prays:

All of us who are baptized are prophets. Lord, may we not forget your promise; may we never grow weary of going forward; may we never close ourselves in through a legality that closes doors. Lord, free your people from the spirit of *clericalism* and come to their aid through your spirit of prophecy. (Emphasis added, n.p.)

In this meditation the Pope casts clericalism as something that has the propensity to "close doors," as something preventing baptized people from living the call to be prophet, something he characterizes as a good thing. Furthermore, here the Pope uses the phrase "spirit of clericalism," he is not saying being a cleric, per say, is negative, only that when one has an orientation toward focusing on clericalism versus something else (being a prophet) it prevents one from fully connecting with Gospel values, a barrier that can have negative consequences.

There are consequences for clericalism, consequences that contribute to scandal and abuse and consequences that interfere with the dignity and collegial spirit of the office of priest. Scandal, as Appleby (2002) claims, is the "bitter fruit of clericalism." Appleby (2002) reports, "The bitter fruit of clericalism is the often unreflected upon assumption that by virtue of ordination alone a priest is spiritually and morally superior to the laity" (n.p.). Furthermore, Grochowski (2012) says:

Active participation in the life of a Christian community can contribute to avoiding new forms of clericalism, situations of inopportune pastoral centralism, merely part-time pastoral services, ministerial choices that revolve around one's own individual needs and the inability to see the bigger picture and the unity of the community. (p. 14)

Clericalism can come in many forms and has different faces; regardless of the face one puts on it, Pope Francis claims it is a barrier to serving the poor, Pope Francis (11/27/2014) explains,

With social pastoral care, with Caritas, with different organizations, as the Church has always done throughout the centuries, we can take on the burden of the poorest people through meaningful actions, actions that render present the Kingdom of God, manifesting and expanding it. Also by learning and working together with those who are doing very effective things to benefit the poorest people. It is such a productive area of charitable ecumenical pastoral care, in which we make commitments to serve the poorest along with brothers and sisters of other Churches and ecclesial communities. The leading role of lay people and of the poor themselves is very important in all of this. As well as the freedom of lay people, for what imprisons us, what does not allow the doors to open, is the sickness of clericalism. It is one of the most serious problems. (p. 5)

Words or behaviors that give the impression to seekers that the Church's doors are closed reflect clericalism according to Pope Francis. Additionally, Pope Francis says the role the laity and the poor has in ensuring Church doors are open is important.

Significantly, Pope Francis desires the leadership of the Church to be merciful, it is in the context of mercy that the Pope reflects on the tragic consequences of being cleric-centric; in an interview on 7/28/2013 the Pontiff laments, “This new era we have entered, and the many problems in the Church – like the poor witness given by some priests, problems of corruption in the Church, the problem of *clericalism* for example -- have left so many people hurt, left so much hurt” (Emphasis added, p. 1).

In the following section of this chapter, the argument is advanced that through Pope Francis’ discourse and writing he is attempting to change the Church’s orientation from a cleric-centric one to being Catholic social teaching-centric. To advance this argument, it will be demonstrated that Pope Francis emphasizes each of the tenants of Catholic social teaching, as operationalized in the Chapter Two’s section on method throughout his discourse and writing. This is significant, for although the Pope never uses the phrase “Catholic social teaching-centric,” his writing and behavior justify the argument that indeed he is moving the Church in a direction where the tenants of CST are emphasized and clericalism is rejected. In other words, his overarching themes of mission and evangelization are made visible and tangible within the context of CST.

#### **The Pope’s Reorienting the Organizational Culture Toward a CST-Centric Focus.**

Pope Francis’ chosen papal name has significant implications for his change initiative. In an interview on March 16, 2013, the Pope told the audience the impetus for his name choice was a direct result of what his good friend Cardinal Claudio Hummes said to him as he leaned in to kiss and hug the Pope after he had been elected (Pope Francis reveals why he chose his name, 4/16/2013). Those words were “Don’t forget the

poor!” the Pope said, and he immediately thought of St. Francis of Assisi (Pope Francis reveals why he chose his name, 4/16/2013, n.p.). Then the Pope continued:

Francis is also the man of peace. That is how the name came into my heart:  
Francis of Assisi. For me, he is the man of poverty, the man of peace, the man who loves and protects creation; these days we do not have a very good relationship with creation, do we? He is the man who gives us this spirit of peace, the poor man ... How I would like a Church which is poor and for the poor!  
(Pope Francis reveals why he chose his name, 4/16/2013, n.p.)

Since those first hours when he chose his name, Pope Francis has modeled and emphasized his vision for the Church that empathizes the poor. In *Evangelii Gaudium* (2013b) the Pope writes:

This is why I want a Church which is poor and for the poor. They have much to teach us. Not only do they share in the *sensus fidei*, but in their difficulties they know the suffering Christ. We need to let ourselves be evangelized by them. The new evangelization is an invitation to acknowledge the saving power at work in their lives and to put them at the center of the Church’s pilgrim way. We are called to find Christ in them, to lend our voice to their causes, but also to be their friends, to listen to them, to speak for them and to embrace the mysterious wisdom which God wishes to share with us through them. (#198)

Later in that same document the Pontiff writes,

[N]one of us can think we are exempt from concern for the poor and for social justice: “Spiritual conversion, the intensity of the love of God and neighbor, zeal

for justice and peace, the Gospel meaning of the poor and of poverty, are required of everyone”. I fear that these words too may give rise to commentary or discussion with no real practical effect. (*Evangeli Gaudium*, 2013b, #201)

Two things are striking from this latter statement: (1) The Pope is unequivocal in his insistence that striving toward peace and justice and engaging the poor and poverty through the lens of the Gospel are constitutive elements of being Catholic, though he is speaking to the whole of humanity, his primary audience is Catholic. (2) He demonstrates concern that his pleas for change will have no practical effect. Clearly this latter point reflects his acknowledgment that the status quo is powerful and the forces that resist change may interfere with his change initiative. Despite the concerns he outlines above, the Pope goes on to say, “I trust in the openness and readiness of all Christians, and I ask you to seek, as a community, creative ways of accepting this renewed call” (#201). Critically, though he has demonstrated doubt in people’s ability to accept his call to reform, he makes a pointed plea imploring people to remain open to conversion despite doubts.

Rocca (2015) further elucidates:

The pope’s vision of Vatican II has translated into a dramatic shift in priorities, with an emphasis on social justice over controversial moral teachings and a friendlier approach to secular culture. This has alarmed those who fear an erosion of the church’s role as the foremost bulwark of traditional morality in the West, particularly amid heated battles over same-sex marriage, bioethics, abortion and religious freedom. (n.p.)

Much of the resistance to change has presented itself in the form of fear; fear has the propensity of reinforcing the status quo. In his address promoting new evangelization, Pope Francis (9/19/2014) explains:

Clearly, all those occupied in the various spheres of pastoral care are called to recognize and interpret these signs of the times in order to provide a wise and generous response. In the face of so many pastoral exigencies, before the people's many requests, we run the risk of becoming frightened and withdrawing into ourselves in a fearful and defensive attitude. And this gives rise to the temptation of self-sufficiency and of *clericalism*, that codification of the faith in rules and regulations, as the scribes, the Pharisees, the doctors of the law did in the time of Jesus. (Emphasis added, pp. 1-2).

Though fear or other barriers such as worldliness may get in the way of the Pontiff's vision manifesting, Pope Francis insists that the poor may never be abandoned. In *Evangelii Gaudium* (2013b) the Pope insists:

Today and always, "the poor are the privileged recipients of the Gospel," and the fact that it is freely preached to them is a sign of the kingdom that Jesus came to establish. We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them. (#49)

Also in *Evangelii Gaudium* (2013b), the Pope explains what he wants for the Church by also identifying what he *doesn't* want. He says:

Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ. Here I repeat for the entire Church what I have often said to the priests and laity of



Buenos Aires: I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the center and which then ends by being caught up in a web of obsessions and procedures. If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life. More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people. (#49)

Though lengthy, this passage from his work demands attention. In the article the Pope is clearly demonstrating his passion that the Church be outward focused, focused on service, mission and evangelization. Focusing inward, being cleric-centric, he explains, leads Christians to a life where harsh judgments offer a false sense of safety and where those in spiritual need find closed doors.

Throughout this document it has been evidenced that the Pope has a disdain for worldliness, this “worldliness” he speaks of can also be translated as a sort of prosperity movement where the poor are being shut out of a Christian reality because “Christians” at the center have become incapable or realizing what it means to be a Church for the Poor.

In a lengthy seminal excerpt from a speech Pope Francis delivered at the Korean Episcopal Conference (8/14/2014) he exhorts:

I have said that the poor are at the heart of the Gospel; they are present there from beginning to end. In the synagogue at Nazareth, Jesus made this clear at the outset of his ministry. And when in Matthew 25 he speaks of the latter days, and reveals the criterion by which we will all be judged, there too we find the poor. There is a danger, a temptation which arises in times of prosperity: it is the danger that the Christian community becomes just another “part of society,” losing its mystical dimension, losing its ability to celebrate the Mystery and instead becoming a spiritual organization, Christian and with Christian values, but lacking the leaven of prophecy. When this happens, the poor no longer have their proper role in the Church. This is a temptation from which particular Churches, Christian communities, have suffered greatly over the centuries; in some cases they become so middle class that the poor even feel ashamed to be a part of them. It is the temptation of spiritual “prosperity”, pastoral prosperity. No longer is it a poor Church for the poor but rather a rich Church for the rich, or a middle class Church for the well-to-do. Nor is this anything new: the temptation was there from the beginning. Paul had to rebuke the Corinthians in his First Letter (11:17), while the Apostle James was even more severe and explicit (2:1-7): he had to rebuke these affluent communities, affluent Churches for affluent people. They were not excluding the poor, but the way they were living made the poor reluctant to enter, they did not feel at home. This is the temptation of prosperity. I am not

admonishing you because I know that you are doing good work. As a brother, however, who has the duty to confirm his brethren in the faith, I am telling you: be careful, because yours is a Church which is prospering, a great missionary Church, a great Church. The devil must not be allowed to sow these weeds, this temptation to remove the poor from very prophetic structure of the Church and to make you become an affluent Church for the affluent, a Church of the well-to do – perhaps not to the point of developing a “theology of prosperity” – but a Church of mediocrity.” (pp. 3-4)

When local churches reflect a people living in prosperity, the Pontiff warns, the Church loses her radical gospel mission; when lost he says, the entire credibility of the Church is compromised. This turpitude associated with prosperity echoes what Synod Fathers (1971) articulated in *Justice for the World* (1971):

Although in general it is difficult to draw a line between what is needed for right use and what is demanded by prophetic witness, we must certainly keep firmly to this principle: our faith demands of us a certain sparingness in use, and the Church is obliged to live and administer its own goods in such a way that the Gospel is proclaimed to the poor. If instead the Church appears to be among the rich and the powerful of this world its credibility is diminished. (#47)

It is significant to note that Pope Francis is expressively more intense and dramatic when communicating concerns about the movement over the past decades of the Church becoming a middle-class Church or a Church for the affluent, he exclaims the “Devil must not be allowed to sow these weeds” – weeds of prosperity, privilege and affluence --

in the Church. The Synod Bishops were much more subdued, though not less passionate, in their communications regarding the dangers of prosperity and privilege, suggesting it is “difficult to draw the line” between prosperity and how much is needed as “prophetic witnesses.” Unquestionably, the Pope is attempting to reorient the Church toward an organizational culture that is focused on the poor.

**Reports of Pope Francis’ Behaviors that Point Toward Simplicity, One Edified in a CST-Centric Orientation.** Pope Francis has managed, through gesture, to “soften” the “image of an institution [Catholic] that had seemed forbidding during the reign of his predecessor, Benedict” (Faith, hope--and how much change, 2014, n.p.). He has done this, in part, by demonstrating that

a pope can hold thoroughly modern views on atheism ("The issue for those who do not believe in God is to obey their conscience"), homosexuality ("If a person is gay and seeks God and has goodwill, who am I to judge?") and single mothers (he has accused priests who refuse to baptize their children of having a "sick mentality." (Faith, hope--and how much change, 2014, n.p.)

Since his election the Pope has stood out as a simple man, one who shuns the pomp and circumstance that is often associated with his office, one who is, above all else, a pastor. According to Allen (as cited in Francis: The Pope's calling, 2014), the pope is not a theologian or a politician but a pastor, one who makes personal phone calls to simple people because they are hurting or in need; part of that is just genuine pastoral outreach, but part of it is also recalibrating the model of what leadership in the Catholic Church looks like” (n.p.). In this section, I will provide some key reports of Pope Francis’

behaviors that support the argument that he is markedly different from previous Popes, that he disdains the cleric-centrism that has dominated the organizational culture of the Church since at least the election of John Paul II, and that point to a simple and humble man who desires through word and action to represent the principles of Catholic social teaching.

- Where Benedict departed from the Apostolic Palace after his resignation in February of 2013 in a Mercedes limousine, Pope Francis drives a 1984 Renault, a car similar to that reportedly owned by many French farm laborers (Faith, hope--and how much change, 2014, n.p.).
- Rather than living in the papal apartments in the Apostolic Palace that overlook St. Peter's Square, he chooses to live in Room 201 of Casa Santa Maria, a place where visiting clerics and others stay (Faith, hope--and how much change, 2014, n.p.).
- Pope Francis wears a simple metal pectoral cross that was given to him by a friend when he became bishop in 1992 rather than the gold-plated cross offered to him on the night of his election (Pope Francis' simple style influencing cardinal fashion, 2014).
- Rather than glitz, gold, fur and red shoes, Pope Francis wears a white cassock (covering) "so thin you can see his black trousers through it" and "sensible" black shoes (Pope Francis' simple style influencing cardinal fashion, 2014).
- Pope Francis refers to himself as "the Bishop of Rome," not as "Pope" or the Roman Pontiff," demonstrating congeniality within the College of Bishops rather

than a “supreme power” lurking over them (as cited in Francis: The Pope's calling, 2014, n.p.).

- In an unprecedented move, on Maundy (Holy) Thursday in March of 2013, the Pope broke from the tradition of washing the feet of “the faithful” by washing the feet of a young incarcerated Muslim woman (Alexander, H. 3/28/13).
- According to the Huffington Post (2013), the Swiss Guards confirmed that the Pope “has ventured out at night, dressed as a regular priest, to meet with homeless men and women” (n.p.).
- The Pope has developed the “habit” of stepping outside his vehicle or entering St. Peter’s Square to embrace the poor, oppressed, the severely disabled; according to Ivereigh (2014), this turned out to be “key to the Great Reform” (n.p.).

It is behaviors and habits like those listed above that together set Pope Francis apart from his predecessors, behaviors that “reconnected the bishop of Rome with God’s holy faithful people, healing the wounds of *clericalism* which at its most vicious had permitted or covered up sexual abuse” (Emphasis added, Ivereigh, 2014, n.p.).

Ivereigh (2014) explains, “Francis never wanted it forgotten that the faithful people were the ones who mattered, the ones whom the clergy were there to serve, to build up, to heal and nurture” (n.p.).

It is best to summarize the Pope’s emphasis on CST in his own words. Upon a careful reading of the following passage the reader will note all seven of the tenants of CST are explicitly expressed

We must say no to an economy of exclusions. Just as the commandment “Thou shalt not kill” sets a clear limit in order to safeguard the value of human life, today we also have to say “thou shalt not” to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points? This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving? This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape. Human beings are themselves considered consumer goods to be used and then discarded. We have created a “throw away” culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. Exclusion ultimately has to do with what it means to be a part of the society in which we live; those excluded are no longer society’s underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the “exploited” but the outcast, the “leftovers . . . . The culture of prosperity deadens us; we are thrilled if the market offers us something new to purchase. In the meantime all those lives stunted for lack of opportunity seem a mere spectacle; they fail to move us. (*Evangelii Gaudium*, 2013b, #'s 53 &54)

In the next section of this chapter it will be demonstrated that Pope Francis has actualized all seven tenants that have been identified as representing the themes of

Catholic social teaching. The Pope's discourse and writing will be used to advance the argument that his themes of becoming a poor Church for the poor, his missionary mentality and evangelical emphasis, become manifest in Catholic social teaching. Thus, the argument can then be advanced that the Pope is moving away from a cleric-centric organizational culture toward one that is Catholic social teaching centric.

**The Dignity of the Human Person.** Dignity is the bedrock of Catholic social teaching, reflecting that each person has value equal to all others as each is made in the image of God (Paul VI, 1965). So important is dignity to Pope Francis that he argues it “ought to shape all economic policies” (*Evangelii Gaudium*, 2013b, # 203). Also speaking to his desire to promote the common good, Pope Francis articulately speaks to a problem he perceives is more than an economic crisis facing the world. In a speech delivered on May 25, 2013, the Pope implores:

The current crisis is not only economic and financial but is rooted in an ethical and anthropological crisis. Concern with the idols of power, profit, and money, rather than with the value of the human person has become a basic norm for functioning and a crucial criterion for organization. We have forgotten and are still forgetting that over and above business, logic and the parameters of the market is the human being; and that something is men and women in as much as they are human beings by virtue of their profound dignity: to offer them the possibility of living a dignified life and of actively participating in the common good. (n.p.)



Not only does this passage of his speak to his profound concern for human dignity it echoes some of his chief concerns regarding prosperity, worldliness and the chasing of “idols” that as we have learned, he believes disrupts a Christian’s ability to live the call of the Gospel.

Hence, Pope Francis frames the current dis-ease in the world in terms of a “crisis of the human person.” This construal of crisis is associated with not just how people treat other people but also with the way humans perceive value (material, worldly, outwardly). He goes as far to say the person “has become a slave,” that “We must defend the human person” and that “We must liberate ourselves from these economic and social structures that enslave us. This is your duty” (Francis, 6/7/2013, n.p.).

Accordingly, Pope Francis says in the conclusion of his speech on May 25, 2013: “We must return to the centrality of the human being, to a more ethical vision of activities and of human relationships without the fear of losing something” (n.p.). This statement implies that the human being has not been the central focus of the Christian in modern times and begs the question then, “If not humans, what has been at the Church’s center?” The argument advanced and evidenced in this study is that under the leadership of Pope John Paul II and Pope Benedict XVI, the Church turned inward thus reflecting a cleric-centric orientation. Next, in a speech given to the Italian Physician’s Association (11/15/2014), the Pope reminds people:

In fact, in the light of faith and right reason, human life is always sacred and always has “quality.” As there is no human life that is more sacred than another: every human life is sacred! There is no human life qualitatively more significant

than another, only by virtue of resources, rights, greater social and economic opportunities. (n.p.)

Finally, the Pope is inclusive of homosexuals when he speaks of *all* people having human dignity, a stand that has not been embraced by traditionalists. In an interview with Spadaro (9/13/2013), the Pope said:

A person once asked me, in a provocative manner, if I approved of homosexuality. I replied with another question: 'Tell me: when God looks at a gay person, does he endorse the existence of this person with love, or reject and condemn this person?' We must always consider the person. Here we enter into the mystery of the human being. In life, God accompanies persons, and we must accompany them, starting from their situation. It is necessary to accompany them with mercy. When that happens, the Holy Spirit inspires the priest to say the right thing. (n.p.)

The Pope's statement here is significant for two reasons: (1) it points to his belief that all people are created equal in God's eyes and that he does not cast himself in the role of judge; and (2) he encourages priests to trust the Holy Spirit to help them lovingly and mercifully respond to someone who the Church has traditionally marginalized or otherwise disparagingly cast in the light of "sinner." Dignity of the human person may be fundamental to Catholic social teaching but dignity is also relevant in CST in the context of work and workers' rights.

**Dignity of Work and the Rights of Workers.** In general, the rights of workers are a concern of Pope Francis'; of particular concern however, is the impact dignity in the

workplace issues have on youth. In discourse delivered at the 103<sup>rd</sup> session of the conference on the International Labor Organization (2014), the Pope says,

This Conference has been convened at a crucial moment of social and economic history, one which presents challenges for the entire world. Unemployment is tragically expanding the frontiers of poverty. This is particularly disheartening for unemployed young people who can all too easily become demoralized, losing their sense of worth, feeling alienated from society. In working for greater opportunities for employment, we affirm the conviction that it is only through free, creative, participatory and mutually supportive work that human beings express and enhance the dignity of their life. (p. 1)

In character with his papal theme of poverty, the Pope ties labor issues, first and foremost, to alarming rates of increased poverty in the world. Additionally, Pope Francis emphasizes the pervasiveness of unemployment and job loss as he compares it to the spreading of “an oil slick in vast areas of the west” that “alarmingly” widens the borders of poverty (Francis, 5/25/2013, n.p.). Moreover, he exclaims, “there is no worse material poverty, I am keen to stress, than the poverty which prevents people from earning their bread and deprives them of the dignity of work” (Francis, 5/25/2013, n.p.).

#### **The Person in Community / Participation /Constructive Role in Government.**

This tenant is often seen in terms of three categories: family, community and civic participation. The argument is that because humans are social beings they can only really thrive in relationship to one another. When relationships, systems, or structures are

unjust or if people are prevented from participating in their own communities, nation or world, the whole of humanity feels the sting.

In light of earlier discussion of the Pope's convocation of the Synod of Bishops in October 2013 to study matters of the family, no more need be said here in efforts to evidence the Pope's active concern for family relative to the Catholic faith. In addition to his concern for the family, the Pope speaks to the notions of participation and citizenship.

In *Evangelii Gaudium* (2013b) the Pope writes, "People in every nation enhance the social dimension of their lives by acting as committed and responsible citizens, not as a mob swayed by the powers that be" (#220). He goes on to say, "Let us not forget that 'responsible citizenship is a virtue, and participation in political life is a moral obligation'" (*Evangelii Gaudium*, 2013b, #220). Importantly, here his emphasis on morality and obligation point to his insistence that all Christian work must be informed by the Gospel in light of faith (his ultimate claim for all activity in the world) *and* that this work is a constitutive element of faith, it is not something Christians have a choice about. He echoes this sentiment and adds to it the recognition that participation in government, however essential, is not easy:

We must be involved in politics because politics is one of the highest forms of charity for it seeks the common good. And Christian lay people must work in politics. You will say to me: "But it isn't easy!" Nor is it easy to become a priest. Nothing is easy in life. It is not easy, politics has become too dirty: but I ask myself: Why has it become dirty? Why aren't Christians involved in politics with an evangelical spirit? I leave you with a question. It is easy to say: "It is so and

so's fault." But me, what do I do? It is a duty! Working for the common good is a Christian's duty! And often the way to work for that is politics. There are other ways: being a teacher, for example, teaching is another route. However, political life for the common good is one of the ways. This is clear. (n.p.)

Though perhaps difficult for some to preach about things like a Catholic's responsibility to engage and participate in politics, such preaching is supported by the Pope and Catholic social teaching as outlined in the Social doctrine of the Church. Writing by Pope Francis refers to the Doctrine of social teaching as a guide for advancing a "multifaceted culture of encounter" aimed at building fraternity and peace in our world (*Evangelii Gaudium*, 2013b, #220). Specifically, the Pope writes,

Progress in building a people in peace, justice and fraternity depends on four principles related to constant tensions present in every social reality. These derive from the pillars of the Church's social doctrine, which serve as "primary and fundamental parameters of reference for interpreting and evaluating social phenomena. (#221)

The "four pillars" that the Pontiff is referring to in this passage are: (1) Time is greater than space – Not being concerned with attaining immediate results but rather giving priority "to actions which generate new processes in society and engage other persons and groups who can develop them to the point where they bear fruit in significant historical events. Without anxiety, but with clear convictions and tenacity" (*Evangelii Gaudium*, 2013b, #223). (2) Unity prevails over conflict – The Pope says that there are three primary ways to manage conflict, "wash your hands" of it, "become prisoners" of it,

or a third way which he advocates: “the willingness to face conflict head on, to resolve it and to make it a link in the chain of a new process. “Blessed are the peacemakers!” (*Evangelii Gaudium*, 2013b, #227). (3) Realities are more important than ideas – Simply put the Pope writes, “Realities simply are, whereas ideas are worked out. There has to be continuous dialogue between the two, lest ideas become detached from realities” (*Evangelii Gaudium*, 2013b, #231). He continues, “It is dangerous to dwell in the realm of words alone, of images and rhetoric. So a third principle comes into play: realities are greater than ideas” (*Evangelii Gaudium*, 2013b, #231). Understanding this pillar is particularly important as it is directly linked to one of his major themes, evangelization; the Pope writes, “The principle of reality, of a word already made flesh and constantly striving to take flesh anew, is essential to evangelization” (*Evangelii Gaudium*, 2013b, #233). (4) The whole is greater than the part – it is best to use Pope Francis’ own words to describe the essence of this pillar, he says,

An innate tension also exists between globalization and localization. We need to pay attention to the global so as to avoid narrowness and banality. Yet we also need to look to the local, which keeps our feet on the ground. Together, the two prevent us from falling into one of two extremes. In the first, people get caught up in an abstract, globalized universe, falling into step behind everyone else, admiring the glitter of other people’s world, gaping and applauding at all the right times. At the other extreme, they turn into a museum of local folklore, a world apart, doomed to doing the same things over and over, and incapable of being

challenged by novelty or appreciating the beauty which God bestows beyond their borders. (*Evangelii Gaudium*, 2013b, #234)

He goes on to say, not only is the whole greater than the parts but that the whole is greater than the *sum* of the parts (*Evangelii Gaudium*, 2013b, #237). These four pillars are not only significant for evidencing the Pontiff's understanding and support of the CST principle "The Person in Community / Participation / Constructive Role in Government," as will be demonstrated in Chapter Four, these pillars influence the Pope's management of the change process he has initiated in the organizational culture of the Church, namely, attempting to move it from a cleric-centric orientation to one that emphasizes CST.

**Rights and Responsibilities/Subsidiarity.** Basically, this tenant affirms the "right" relationship between civil bodies and humanity. The argument in CST is that no governmental body should do for a person what s/he can do for self. However, the principle affirms that when one cannot do for self, a civil body ought to step in. Importantly, this tenant also speaks to the responsibility of people to fight against "evil" systems and leaders (people and structures that promote or support policies marginalizing or oppressing others). Pope Francis' (2013b) writings in *Evangelii Gaudium* offer insight and support for this CST principle, he says,

I ask God to give us more politicians capable of sincere and effective dialogue aimed at healing the deepest roots – and not simply the appearances – of the evils in our world! Politics, though often denigrated, remains a lofty vocation and one of the highest forms of charity, inasmuch as it seeks the common good. We need

to be convinced that charity “is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones).” (#205)

Not unlike Pope Francis, this conviction affirms that “clericalism” (haughtiness, simple appearances) interfere with the ability to promote the “common good,” something he situates as fundamental to the Church’s mission and her evangelical role. Moreover, by his statement, “I ask God to give us more politicians capable of sincere and effective dialogue aimed at healing the deepest root,” the Pope is indicating that the world does not have enough of the type of leader he imagines. Furthermore, his use of the word “capable” implies that there is a particular set of competencies required in leaders to effect change. For Pope Francis, at the top of this priority list is the quality “charity,” a term he regular defines in the context of demonstrating love and showing mercy to all.

**Option for the Poor and Vulnerable.** There can be no doubt at this point in the study that Pope Francis has placed considerable significance on the Church being a Church of the poor, for the poor. For emphasis, however, and in the spirit of the purpose of this section, a passage from Pope Francis’ discourse and writings will be offered. In *Evangelii Gaudium* (2013b) Pope Francis says,

Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society. This demands that we be docile and attentive to the cry of the poor and to come to their aid. (#187)



This passage highlights the Pontiff's belief that liberating and promoting the poor in society is the responsibility of the whole of humanity and that in doing so people are being God's instruments.

**Global Solidarity.** In his address to the *Centesimus Annus Pro Pontifice* Foundation (5/25/2013), Pope Francis illuminates the need "to rethink solidarity." He says, we can no longer think of solidarity as

assistance for the poorest, but as a global rethinking of the whole system, as a quest for ways to reform it and correct it in a way consistent with the fundamental human rights of all human beings. It is essential to restore to this word "solidarity," viewed askance by the world of economics — as if it were a bad word — the social citizenship that it deserves. Solidarity is not an additional attitude, it is not a form of social alms-giving but, rather, a social value; and it asks us for its citizenship. (n.p.)

Accordingly, in *Evangelii Gaudium* (2013b) the Pope explains that we can understand solidarity in the context of the command that Jesus gave his disciples, "You yourselves give them something to eat!" (#188). Pope Francis (2013) claims solidarity means

working to eliminate the structural causes of poverty and to promote the integral development of the poor, as well as small daily acts of solidarity in meeting the real needs which we encounter. The word "solidarity" is a little worn and at times poorly understood, but it refers to something more than a few sporadic acts of generosity. It presumes the creation of a new mindset which thinks in terms of

community and the priority of the life of all over the appropriation of goods by a few. (#188)

Moreover, Pope Francis speaks very pointedly about solidarity, its purpose, and its outcome in *Evangelii Gaudium* (2013b). Note when reading this passage that Pope Francis again refers to the connection between solidarity and the poor and his insight regarding the difficulty in attempting to change structures, he writes:

Solidarity is a spontaneous reaction by those who recognize that the social function of property and the universal destination of goods are realities which come before private property. The private ownership of goods is justified by the need to protect and increase them, so that they can better serve the common good; for this reason, solidarity must be lived as the decision to restore to the poor what belongs to them. These convictions and habits of solidarity, when they are put into practice, open the way to other structural transformations and make them possible. Changing structures without generating new convictions and attitudes will only ensure that those same structures will become, sooner or later, corrupt, oppressive and ineffectual. (#189)

Correspondingly, in a speech delivered in November 2014, Pope Francis explicitly connects solidarity with Catholic social doctrine and praises its import:

When it is lived out the Social Doctrine generates hope. Everyone may thereby find within himself the strength to promote a new social justice through work. It could be argued that the application of Social Doctrine contains a certain mystique. . . . [This mystique] requires us to take

responsibility for the unemployed, for the weak, for social injustices and not to be subjected to the distortions of an economic vision. (11/21-24/14, n.p.)

This passage has resonance in the tenant of dignity of work; however, the Pope's overarching point in this passage is that it takes an awareness of solidarity to actually make structural changes. The Pontiff continues, "This is why solidarity is a key word in the Social Doctrine" (11/21-24/2014, n.p.). "But today," he adds, "we risk removing it from the dictionary for it is an uncomfortable word. But it has also become — allow me to say it — almost a dirty word. For the economy and the market, solidarity is almost a dirty word" (11/21-24/2014, n.p.).

A topic in this country that has been hotly debated is the topic of immigration, for Pope Francis, immigration is intimately connection to solidarity. Thus, one way the Pope helps people understand global solidarity is in the context of immigration. Issues of immigration and workers rights often fall under the topic of global solidarity as those issues speak to the heart of standing with and giving voice to the oppressed or marginalized.<sup>15</sup> In *Evangelii Gaudium* (2013b) the Pontiff explains the significance of immigration issues relative to global solidarity; he exclaims:

It is essential to draw near to new forms of poverty and vulnerability, in which we are called to recognize the suffering Christ, even if this appears to bring us no tangible and immediate benefits. I think of the homeless, the addicted, refugees,

---

<sup>15</sup> See Appendix B for a more detailed analysis of the interconnectedness of this and other tenants of CST as woven through Scripture and Papal documents.

indigenous peoples, the elderly who are increasingly isolated and abandoned, and many others. Migrants present a particular challenge for me, since I am the pastor of a Church without frontiers, a Church which considers herself mother to all. For this reason, I exhort all countries to a generous openness which, rather than fearing the loss of local identity, will prove capable of creating new forms of cultural synthesis. (#210)

Pope Francis chose Lampedusa as one of his first travel destinations. Lampedusa is a small island off the coast of Italy. In July of 2013, he chose that destination after hearing reports that thousands of North Africans had lost their lives trying to flee their homelands. According to Ivereigh (2014), this journey was remarkably moving for the Pope and helped to shape some of his ideas about dignity, global solidarity and immigration. In Lampedusa, on July 8, 2013, Pope Francis “wept for the dead and made immigration a pro-life issue” (Ivereigh, 2014, n.p.). In his homily at a Mass he celebrated on a Lampedusa sports field, the Pope claimed that global indifference was to blame for allowing suffering of those attempting to emigrate to Lampedusa to perdure, he pronounces, “We see our brother half dead on the side of the road, and perhaps we say to ourselves ‘poor soul . . . !’ and then go on our way” (Ivereigh, 2014, n.p.). According to Ivereigh (2014), “the real sting” of his homily was his condemnation of what he called a “‘culture of comfort,’ which makes us think only of ourselves, makes us insensitive to the cries of other people. It caused people to live now in ‘soap bubbles.’ Thus, he [Pope Francis] said, we have globalized indifference” (Ivereigh, 2014, n.p.). Globalized

indifference, as Pope Francis put it, is precisely why global solidarity is such an important tenant of CST.

**Stewardship of God's Creation.** This tenant of CST speaks directly to what the Doctrine of Social Teaching claims is a Christian responsibility to care for the planet, arguing that the planet was a gift from God (referencing the book of Genesis in the Bible) that is meant to be home for all to share. This tenant also demands Christians reject consumerism, avoid wastefulness and that they share the earth's resources -- very common themes of Pope Francis as previously illuminated. In *Evangelii Gaudium* (2013b) the Pope writes, "Small yet strong in the love of God, like Saint Francis of Assisi, all of us, as Christians, are called to watch over and protect the fragile world in which we live, and all its peoples" (#216). Notably, the Pontiff registers St. Francis of Assisi, his namesake, as a model for how and why Christians must care for the world.

Significantly, concern over this tenant of CST is manifest in the Pope's announcement of and progress toward the creation of an encyclical on the care for God's creation. In July of 2014, while meeting with the leadership of the Franciscan order, Pope Francis demonstrated deep concern for the environment (Rome Reports, 7/15/2014). Fr. Michael Perry, Minister General of the Order of Friars Minor, says:

The Pope himself brought up the issue of the environment. And he talked about his deep concern that we need, the Church needs, to find the way to respond, using the best of science. But also using the best of goodwill of all of humanity, to bring together a consensus on trying to respond to the crisis, the ecological crisis. (Rome Reports, 7/15/2014, n.p.)

The Pope's encyclical on the environment, which was compelled by scientific evidence, is expected to be released in June or July of 2015 and will touch on the following themes: climate change, the possible causes of global warming, and the role that Christians need to play in the future of global warming, and Christians' responsibility to the environment (Leslie, 2015; Zoll, 2015). Cardinal Turkson, head of the Pontifical Council for Justice and Peace who helped the Pontiff write the first draft of the encyclical said, "Francis isn't making a political call to arms or an attempt at 'greening the Church.' The pope instead is emphasizing Roman Catholic social teaching that links protecting life with fighting global inequality and preserving the environment" (Zoll, 2015, n.p.). Pope Francis goes on to say, "To care for creation, to develop and live an integral ecology as the basis for development and peace in the world, is a fundamental Christian duty" (Zoll, 2015, n.p.). Finally, Turkson says, Pope Francis is "concerned with affirming 'a truth revealed' in Genesis 2:15 on the sacred duty to till and keep the earth" (Zoll, 2015, n.p.).

Through his discourse and writing Pope Francis emphasizes CST as it is operationalized in Chapter Two. In addition to his discourse and writing, reports of the Pope's behaviors reflect a CST orientation rather than a cleric-centric one.

The Pope has a formidable task ahead as he leads the monumental change effort to reorient the organizational culture of the Church from a cleric-centric culture to one that is centered on Catholic social teaching. Pragmatically, the Pope does not see his change effort as revolutionary. In a conversation with Scalfari (the founder and former editor of *La Repubblica*, Italy's main center-left newspaper who is a 90-year-old atheist), the Pope said, he's not really a reformist, only that "his task is just to apply the

conclusions of the Second Vatican Council” (As cited in Francis: The Pope's calling, 2014, n.p.). Although he may not view his leadership as reformist or revolutionary, according to many “He is . . . a herald of change. A pope with a deliberately different approach to his calling” (as cited in Francis: The Pope's calling, 2014, n.p.).

Though he may not see himself as reformist, Pope Francis certainly is a change agent; notably, he understands he cannot lead this change effort on his own and has demonstrated an openness to help, in *Evangelii Gaudium* (2013b) he writes:

Since I am called to put into practice what I ask of others, I too must think about a conversion of the papacy. It is my duty, as the Bishop of Rome, to be open to suggestions which can help make the exercise of my ministry more faithful to the meaning which Jesus Christ wished to give it and to the present needs of evangelization. (#32)

The Pope acknowledges that John Paul II also asked for help to “find a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation” (*Evangelii Gaudium*, 2013b, #32). The Pope laments, however, “We have made little progress in this regard. The papacy and the central structures of the universal Church also need to hear the call to pastoral conversion” (*Evangelii Gaudium*, 2013b, #32). This pastoral conversion he is calling for speaks to the heart of the problem identified as clericalism. He concludes, “Excessive centralization, rather than proving helpful, complicates the Church’s life and her missionary outreach” (*Evangelii Gaudium*, 2013b, #32).

For this change initiative to take affect, he calls on his bishops around the world

to affect change on the local level. He writes, “To make this missionary impulse ever more focused, generous and fruitful, I encourage each particular Church to undertake a resolute process of discernment, purification and reform” (*Evangelii Gaudium*, 2013b, #30). His use of the terms “purification” and “reform” demand attention. Clearly the Pope is declaring that the status quo is in need of purification, but purification of what? *Clericalism*. Additionally, according to the Pope, in order for this process of purification to take hold, reform is necessary.

Again, though Pope Francis never explicitly says he desires the Church to be more CST-centric, through his discourse, writings and his reported behaviors, it is argued that his vision of being a Church that is poor for the poor, of being a missionary Church and of being evangelic in the modern world is tangibly lived out through the precepts of CST.

### **Chapter Summary**

Through analysis of Pope Francis’ discourse, writings and behaviors it has been demonstrated in this Chapter that the Pontiff is attempting to refocus the organizational culture of the Church from a cleric-centric orientation to one that emphasizes Catholic social teaching. Although the Pope does not use the phrase, “Catholic social teaching-centric,” based on his prolific and emphatic writings that focus on the tenants of Catholic social teaching, it is argued that he is promoting an organizational culture where CST is valued and promoted above clericalism.

Moreover, it has been demonstrated that the Pope’s change initiative entails a final institutionalization of the major themes of Vatican II; themes that encountered



resistance under the leadership of Pope John II and Pope Benedict the XVI. It thus can be argued that the change initiative first introduced by Vatican II lost momentum in the movement stage of the three stage process of change, effectively causing Church hierarchy to return to their quasi-equilibrium state, one that was cleric-centric and focused inward. Though the unfreezing of the cleric-centric status quo after Vatican II was initiated, it simply was not able to refreeze in the organizational culture focused on engaging the modern world in a way that would inform the Church's expression of her mission and evangelization.

In his preparatory statements remarking on his hopes for the Second Vatican Council, Pope John XXIII would often use the word "*aggrionamento*" meaning "bringing up to date" (O'Malley, 2008). Though his intent to bring the Church "up to date" can be evidenced in magnanimous change efforts, the reality of resisting forces and powerful influences pushing back toward the pre-Vatican II status quo prevented the change initiative from refreezing his vision. As explained early in this Chapter, Pope Francis' most recent predecessors, Pope John Paul II and Pope Benedict the XVI, devoted much of their energy as Pontiff to correcting what they deemed Vatican II's "deviations from Tradition" (O' Malley, 2008; Rocca, 2015). Pope Francis, however, seems dedicated to revising the change initiatives spawned by Pope John XXIII while adding his own particular flavor to the change process – that of being a Church for the poor, by the poor. Rocca (2015) explains:

Now Pope Francis has effectively reversed course. In word and deed, he has argued that the church's troubles reflect not recklessness but timidity in

interpreting and applying the principles of Vatican II, especially the council's call for the church to open itself to the modern world. (n.p.)

Finally, in discourse dated September 19, 2014 where he was promoting the “new evangelization, “Pope Francis invited all the Church “to scrutinize the signs of the times [in light of the Gospel] that the Lord offers us unceasingly;” he goes on to say, “this is the ‘acceptable time’ (cf. 2 Cor 6:2), it is the moment of firm commitment, it is the context in which we are called to labor in order to cultivate the Kingdom of God (cf. Jn 4:35-36)” (n.p.). The time may be “now” but many of his leaders are finding his new orientation challenging; as explained by Gibson (11/14/2014), many bishops are finding it difficult to “come to terms with the pontiff’s new emphasis on pastoral outreach and social justice” (n.p.).

The Pope makes clear his desire to reorient the Church from being cleric-centric to being CST-centric and he claims the time is now to do that. The questions thus become, “Can the Pope affect this change?” and “Will Pope Francis repeat the same mistakes made by the two Popes (Pope John XXIII and Pope Paul VI) who were the key change agents in the 1960s?” This study hopes to address those questions.

To that end, the next two Chapters of this study are dedicated to: (1) Discussing the three-stage model of planned change (Chapter Four). The model will be described in detail and analysis will be offered as the change model informs Pope Francis’ change initiative; and (2) Unearthing the competencies associated with transformational leadership and discussing Pope Francis leadership competencies in that context (Chapter Five).

**CHAPTER IV**  
**MODEL OF PLANNED CHANGE: UNFREEZING,  
MOVING AND REFREEZING**

The model employed in this study, Kurt Lewin's (1951) three-stage model of planned change is a powerful instrument to lend insight into mass-scale organizational culture change. This chapter is divided into two main parts. First, a discussion of field theory will be offered as it provides the foundation of Lewin's (1951) three-stage model of planned change. Second, Lewin's (1951) three-stage model of planned change -- unfreezing, moving and refreezing -- is explored in combination with Schein (1990) and Lippitt, Watson & Westley's (1958) contributions to the model's development. (See *Figure 2. Three-Stage Model of Planned Change* on p. 258 for a visual representation of how the three change models interface.)

Because this model is used as the backdrop for exploring Pope Francis' change initiative that is reorienting the Church's organizational culture from cleric-centrism to being Catholic social teaching-centric, data collected will be interspersed into the second section of the Chapter to offer analysis and highlight particulate dimensions of the model. This process will also lend insight into which transformational leadership components are required for the change initiative to succeed.

**Field Theory**

Many consider Kurt Lewin the father of organizational development (French & Bell, 1990; Wheeler, 2008). Schein (1988) exhorts:

There is little question that the intellectual father of contemporary theories of applied behavioral science, action research and planned change is Kurt Lewin. His seminal work on leadership style and the experiments on planned change which took place in World War II in an effort to change consumer behavior launched a whole generation of research in group dynamics and the implementation of change programs. (p. 239)

The three-stage model of planned change evolved from Lewin's application of field theory to social psychology in the late 1930's through the early 1950's, despite his death in 1947. Field theory itself is grounded in the physical sciences; Martin (2003) indicates that its foundation stems from the late 18<sup>th</sup> century work in fluid mechanics "in which equations linked a 'flow'—or potential for transmitted force—to spatial coordinates, but applied this formula to situations where no fluid could be found; examples are motion induced by gravity, electricity, or magnetism" (p. 4). Drawing specifically from the field of physics, Lewin developed field theory in the context of organizational development, leadership and social psychology (Burnes & Cooke, 2013). Above all, field theory is best characterized as "a method for analyzing causal relations and of building scientific constructs" (Lewin, 1951, p. 45).

**Field.** Lewin (1951) defined "field" as "a totality of coexisting facts which are conceived of as mutually interdependent" (p. 240). The field includes action, wishing, thinking, striving, valuing, achieving, etc.; all behavior, according to Lewin (1951) "is conceived of as a change of some state of a field in a given unit of time" (p. xi). The field the social scientist must grapple with is called the "life space" of the individual

(Lewin, 1951). “Life space” is a Lewinian (1942) term coined to reflect the totality of coexisting and interdependent forces that impact a person’s or a group’s behavior (see also Wheeler, 2008). Lewin (1951) argues that groups have life spaces just as individuals do; the life space of a group, according to Lewin (1951), “consists of the group and its environment as it exists for the group” (p. xi). One of the tasks of the researcher employing field theory is to determine what the significant factors are that ought be included in the representation of a life space at any one particular time (Lewin, 1951).

Though a life space is concerned with the particularities of the present, Lewin (1951) explains that the psychological field [life space] which exists at any given time also contains the views of that individual [or group] about his future and past” (p. 53). Lewin (1951) further elucidates:

The individual [or group] sees not only his present situation; he has certain expectations, wishes, fears, daydreams for his future. His views about his own past and that of the rest of the physical and social world are often incorrect but nevertheless constitute in his life space, the “reality level” of the past. In addition, a wish level in regard to his past can frequently be observed. The discrepancy between the structure of this wish- or irreality-level of the psychological past and the reality level plays an important role in the phenomenon of guilt. The structure of the psychological future is closely related, for instance, to hope and planning. (p. 53)

Though he originally developed field theory to help make sense of individual behavior, Lewin later emphasized the theory’s power as a method for analyzing and

changing group behavior (Burnes & Cooke, 2013). Regarding fields, Lewin (1951) says that analyzing both the subjective fields (individuals' perceptions of other) and objective fields (the actual outcome or next step of behavior) are important to get at the actual forces most significantly affecting or influencing the field. In other words, Y's perceptions of what X will do does not reflect what X will ultimately do; they merely reflect the expectations of what X will do in a given situation. X also has perceptions influencing what s/he thinks Y will do; the objective field is represented in AB, what actually happened. According to Lewin (1951), X and Y "will soon be in trouble if they do not 'talk things over,' that is, if they do not communicate to each other the structure of their life spaces with the object of equalizing them" (p. 197).

Notably, this process becomes significantly more complex when dealing with large groups where each individual has a unique life space; Lewin (1951) explains that understanding the role of perception in group life, taking into consideration the size of the group, can be achieved when "taking into account group goals, group standards, group values, and the way a group 'sees' its own situation and that of other groups" (p. 198); essentially, taking the group organizational culture into consideration. He further states, "It would be prohibitive if the analysis of group life always had to include analysis of the life space of each individual member" (Lewin, 1951, p. 198).

According to Lewin (1951), though periods of social change and periods of social stability differ, the conditions of both should be considered and analyzed together when exploring changes in group life. They should be considered together, according to Lewin (1951) for two main reasons: (1) "Change and constancy are relative concepts; group life

is never without change, merely the differences in the amount and type of change exist;” and (2) formulas that state “conditions for change implies the conditions for no-change as limit, and the conditions of constancy can be analyzed only against the background of ‘potential’ change” (p.199). Fundamentally, any changes in group behavior stem from changes in the forces within the field (Lewin, 1948/1952).

Moreover, Lewin (1951) indicates that in order to understand the dynamics of group life, one must gain insight into the group’s desire for, and resistance to, specific changes. Importantly, he notes that “mere constancy of group conduct does not prove stability in the sense of resistance to change, nor does much change prove little resistance” (p. 200). In fact, Lewin (1951) says, “Only by relating the degree of actual constancy to the strength of forces toward or away from the present state of affairs can one speak of degrees of resistance or ‘stability’ of group life in a given respect” (p. 200).

**Quasi-Stationary Social Equalibria.** In order to fully appreciate field theory relative to change, the concept of quasi-stationary social equalibria (QSSE) must be explained; its explanation, however, is built on an understanding of quasi-stationary processes. The basic character of a quasi-stationary process is that there is continuous change in elements, yet the form remains relatively stable. Lewin (1951) uses the metaphor of a river to explain this quality; he says that even though a river may maintain its direction and velocity, the particular elements of the river are subject to constant change (p. 202). This is analogous to the change process going on in the organizational culture of the Church. Though the organizational culture remains orthodox in terms of

Catholic doctrine, a particular element of the organizational culture, what its focus or orientation is, is shifting from being cleric-centric to Catholic social teaching-centric.

Borrowing from Kohler (1938), Lewin (1951) says that two questions have to be vetted regarding quasi-stationary processes: (1) “Why does the process under the present circumstances proceed on this particular level (for instance, why does the water in this river move with this particular velocity)?” and (2) “What are the conditions for changing the present circumstances?” (p. 202).

The question of planned change, or according to Lewin (1951) of any “social engineering,” is identical to the question: What ‘conditions’ have to be changed to bring about a given result and how can one change these conditions with the means at hand?” (p. 172). Lewin (1951) goes on to explain that the status quo is maintained by particular conditions or forces and that an [organizational] culture is not a “static affair but a live process like a river which moves but still keeps its recognizable form” (pp. 172-173). This static process with moving elements reflects the quasi-stationary process whereas the QSSE refers, namely, to group behavior within the present situation (Lewin, 1952/1959).

A quasi-stationary social state refers to situations where there exist equally strong opposing forces; this “state” represents a snapshot of time within the process of change (Lewin, 1951). Lewin (1951) emphasizes that individual or group “habits” cannot be viewed as a “kind of ‘frozen linkage,’ an association between [these] processes. Instead, habits will have to be conceived of as a result of forces in the organism *and* its life space, in the group *and* in its setting” (p. 173). Specifically, Lewin (1944), says, “Any change of group life presupposes that the constellation of forces is changed in such a way that an



equilibrium is reached on a different level” (p. 396). Lewin (1951) thus concludes that any changes in group behavior are a direct result of changes within the forces that impinge on the fields. Furthermore, the perceived strength of the force in each field has an impact as to whether client system patterns of thinking or behavior are unfrozen.

**Organizational Culture.** Lewin’s (1951) notion of life space prefigures the literature naming “culture.” Lewin’s “Life space” is akin to Schein’s (1996) characterization of organizational culture that reflects “the set of shared, taken-for-granted implicit assumptions that a group holds and that determines how it perceives, thinks about, and reacts to its various environments” (p. 236). Similarly, Lewin (1951) argues that it is not possible to predict group behavior or determine the forces impinging on the field and effect change without considering group goals, group values, group standards and the way a group sees it’s own situation and it’s collective history. We harken back to how Lewin (1951) defined “field” to strengthen the argument that his model assumes the significance of organizational culture even though he calls it other things. For example, Lewin (1951) defines “field” as “a totality of coexisting facts which are conceived of as mutually interdependent” (p. 240).

Lewin’s (1951) articulation of field and social space, for example, has striking parallels to how Schein (1996) and others define organizational culture. Accordingly, norms are said to represent the relatively visible set of assumptions in an organizational culture; however, Schein (1996) explains, there are deeper level assumptions that many members of the organization don’t even realize exist until they are confronted with a different cultural reality. Likewise, Lewin (1951) says that observable data gathered

from studying groups should be considered as “mere symptoms,” as they “are ‘surface’ indications of some ‘deeper lying’ facts” (p. 195). Here Lewin (1951) explains that the social scientist is like the physicist who has learned to read the symptoms of his instruments, he says “The equations which express physical laws refer to such deeper lying dynamic entities as pressure, energy, or temperature rather than to the directly observable symptoms such as the movements of the pointer of an instrument” (p. 195).

An analogy to the Church here may be some bishops’ belief that when in public they *must* wear their clerics (formal uniform associated with that office); the wearing of the clerics at social functions outside the Church may not itself represent the organizational culture but the *reasons* for or *pressures associated with* wearing the uniform at particular times and in particular contexts may point to the deeper beliefs about what it means to be a priest or bishop.

Regardless of the name a field is given (for example, group X), the structure of the organism

has to be represented and the forces in the various parts of the field have to be analyzed in the processes (which might be either constant “habits” or changes) are to be understood scientifically. The process is but the epiphenomenon, the real object of the study is the constellation of forces. (Lewin, 1951, pp. 173-174)

Examining the constellation of forces that impinge upon a group or organizational culture is important because organizational cultures and groups are not static entities that one can take a snapshot of for future examination, an organizational culture or a group is a living,

organic and dynamic process made up of multitudes of social interactions; individuals or cultures and groups all have the propensity to resist change (Lewin 1948/1951).

**Forces.** In light of the discussion of forces, quasi-equilibria and force fields, and given that Pope Francis' change initiative is directed at reorienting the Church's organizational culture from a cleric-centric orientation to a CST-centric one, the question thus becomes, "What are the opposing forces pulling the client system (Church hierarchy) back to equilibrium (status quo) and what are the forces directed toward the change initiative?"

In the present study, opposing forces (forces resisting change and reinforcing equilibria) include what Pope Francis calls: worldliness, bureaucracy, clericalism, "Sickness," tradition, money, power and seminary formation. Forces directed toward the Pope's change initiative include: "living the Gospel," "Representing Jesus," pastoral duties, the call for change (the Pope's words, writing, behaviors), Tradition, and being in "right" relationship with God. Interestingly, these forces do not have a home in doctrine; they all represent manifestations of how one perceives things "should be" in the organizational culture of Church as envisioned by Pope Francis. Regarding the self-management of groups, Lewin (1953) says:

Group decision is a process of social management or self-management of groups. It is concerned with the relation between motivation and action, and between the individual and the group. . . .The effect of group decision can probably be best understood by relating it to a theory of quasi-stationary social equilibria, to social

habits and resistance to change, and to the various problems of unfreezing, changing and freezing social levels. (pp. 300-301)

Schein (1996) sums things up nicely, he says:

The key, of course, was to see that human change, whether at the individual or group level, was a profound psychological dynamic process that involved painful unlearning [where] the stability of human behavior was based on ‘quasi-stationary equilibria’ supported by a large force field of driving and restraining forces. (p. 28)

It is likely that the “unlearning” necessary to unfreeze the status quo will be painful for priests and bishops who suffer from what Dubay (1997) called “process addiction.” Habits of thought become ingrained such that one not only does not see the “habit,” s/he is blinded from any consequences associated with the “habit.” Complicating things is the client system and change leader who supports the maintenance of the status quo.

**Constancy and Resistance.** The notions of constancy and resistance to change are significant considerations for field theorists (Lewin, 1951/1959; Burnes & Cooke, 2013). Resistance relative to change research, in particular, should not be ignored or minimized (Schein, 1996; Piderit, 2000). According to Lewin’s (1951) formulations, “The greater the social value of the group standard, the greater is the resistance of the individual group member to move away from this level” (p. 227). He thus concludes that resistance to change should be minimized if one applies a procedure or force that “diminishes the strength of the group standard or which changes the level that is

perceived by the individual as having social value” (Lewin, 1951, p. 227). Said another way, in order to bring about change, the balance between the forces that maintain as status quo the social self-regulation at a given level has to be upset (Lewin, 1948, p. 47).<sup>16</sup>

The argument about the requirements for change that Lewin is describing is significant. In order for his change initiative to unfreeze, the world’s bishops, who have the authority over Church processes and structures in particular regions, would have to engage the Pope’s vision of the Church and manage resistance in their own communities. If a particular bishop were to upset the equilibrium by implementing Pope Francis’ organizational culture change initiative, it is significantly more likely that the status quo would be unfrozen and moved. Additionally, according to Lewin (1951), it would also have an impact on refreezing the new vision into place. Changes in a bishop’s discourse, writing and behaviors would have to be included as a package in order to have a positive significant effect on reorienting the Church’s organizational culture within his particular region.

Similarly, as senior change agent, the Pope is responsible for offering the proper systems, processes and structures to his subordinates (bishops) in efforts to effect change. Ideally, bishops would be open to understanding the social value the Pope is attempting to manifest and then work to integrate it into his being such that they were able to model

---

<sup>16</sup> More on change theory relative to general leadership theories is explored later in this chapter.

it with words, writing and behaviors. When there is tension between change leaders visions little gets accomplished and the change initiative goes on life support.

Offering a summary of the significance of Lewin's conception of field theory, Burnes and Cooke (2013) say:

In essence, it allows individuals and groups to explore existing organizational realities, assess their appropriateness and create new organizational realities. In this way, key questions can be addressed and answered about why so many change initiatives fail, why resistance to change arises and what the real barriers to behavioral change are. (p. 421)

Earlier in his career, in his exploration of cultural reconstruction, Lewin asked, "How easily and with what methods can a certain degree of cultural change be accomplished and how permanent does such a change promise to be" (Lewin, 1943, p. 166)? It was questions such as these that led to the development of his three-step model of planned change. Burnes and Cooke (2013) explain that Lewin's work on group dynamics, action research, and his three-step model of change became the foundation for organizational development (p. 409, 414).<sup>17</sup>

In decades after its development, however, field theory came under fire for its reliance on topology to create an inert picture of an individual or group's behavior and the mathematics of "hodology" (a Lewinian invented term based on the Greek word "hodos" meaning path) to create a dynamic model of behavior change (Burnes & Cooke,

---

<sup>17</sup> A complete exploration of field theory is beyond the scope of this paper; for a deeper look into field theory see Lewin (1948/1951/1959), Burnes & Cooke (2013), and Martin (2003).

2013, Martin, 2003). Burnes and Cooke (2013) call Lewinian topology the “Achilles heel” of field theory. Although field theory had fallen suspect for its difficult to understand homological mathematics, Martin (2003) says, “field theory is an excellent vehicle for making complex social phenomena intuitively accessible without relying on prejudices or ‘common sense’ first person understandings” (p. 36). Furthermore, Elrod and Tippett (2002) provide strong evidence for the efficacy of Lewin’s three-step model of change despite its foundation in field theory. In the field of nursing, Lewin’s three-step model has been generously explored. For example, in their exploration of two case studies from a Geriatric Education Center network, Manchester, Gray-Micel, Metcalf, Paolini, Napier, Coogle and Owens (2014) apply Lewin’s three-stage model as a tool (sequential anchors) for examining the relationship between evidence based practices in clinical settings and their systems.

### **Lewin’s Three-Stage Model of Planned Change**

Lewin’s three-stage model of planned change was born out of Gestalt psychology, thus emphasizing that the whole person must be considered as different from the sum of his or her parts (Burnes & Cooke, 2012). Furthermore, according to Gestalt psychology, though an individual is greater than the sum of individual parts, the parts are interdependent and behave dynamically (Burnes & Cooke, 2012; Kadar & Shaw, 2000). Martin (2003) says, “Gestalt theorists had argued that (contra the atomistic approach of many behaviorists), one could not understand how an organism sensed the environment without attention to the field of perception as a whole” (p. 15). In other words, Gestalts

would argue that one could only understand the parts when considered in relation to the whole (Burnes & Cooke, 2013; Martin, 2003).

Smith, Beck, Cooper, Cox, Ottaway and Talbot (1982) confirm the significance of Gestalt psychology relative to organizational communication and leadership as they explain that Gestalts help organizational members and groups navigate behavior change through assisting them in changing their perceptions about themselves and the situation, which, in turn, leads to behavior changes. These behavior changes, according to Lewin (1951) are often short lived, however and group life begins to creep back to the status quo. He says, thus “it does not suffice to define the objective of a planned change in group performance as the reaching of a different level. Permanency of the new level, or permanency for a desired period, should be included in the objective” (Lewin, 1951, p. 228). For Lewin (1951), a successful planned change would include three primary stages: unfreezing, movement and refreezing. Lewin (1947) says:

A change toward a higher level of group performance is frequently short-lived; after a “shot in the arm,” group life soon returns to the previous level. This indicates that it does not suffice to define the objective of planned change in group performance as the reaching of a different level. Permanency of the new level and permanency for a desired period, should be included in the objective. A successful change includes, therefore, three aspects: *unfreezing* (if necessary) the present level, *moving* to the new level, and *freezing* group life on the new level. (p. 34).



Levasseur (2001) argues that Lewin's three-stage model of change is one of the most powerful tools a change agent can have in his or her toolbox. Furthermore, according to Schein (1999), this change model is a solid and strong theoretical model on which change theory can be built. Schein (1999) explains,

The key, of course, was to see that human change, whether at the individual or group level, was a profound psychological dynamic process that involved painful unlearning without loss of ego identity and difficult relearning as one cognitively attempted to restructure one's thoughts, perceptions, feelings, and attitudes. (p. 59)

Lippitt, Watson and Westley (1958) expanded on Lewin's model by incorporating a total of seven different phases that are distributed between Lewin's three stages. Each of these stages will be discussed in the context of Lewin's three-stage model of unfreezing, moving and refreezing. Importantly, Lippitt, Watson and Westley (1958) indicated the seven phases of the change process they identified do not necessarily follow a neat sequential path through the change phases; they argue that change processes may be cyclical where the change processes has what seems to be micro-processes that emerge as one problem is solved and new problems or challenges evolve.

In the next section of this study, the stages of the change process will be explored in light of Pope Francis' rhetoric and writing. Additionally, it will be argued that the list of qualities associated with a transformational leader are precisely those which are needed to facilitate a shift in organizational culture, particularly the organizational culture of the Church.

**Unfreezing.** Unfreezing occurs when new procedures and behaviors in an organization disrupt the status quo of the organization creating a sense of disequilibrium. Multiple sources of dis-ease in the organizational culture of the Church have been evidenced as responses to the Pope's change initiative have been noted elsewhere in this document. Importantly though, one can see how, for example, Pope Francis' restructuring of the Curia and his perceived radical discourse, writings and other reports of his behavior have upset the status quo in the organizational culture of the Church. We can thus conclude that the first stage of the three-stage model of planned change is underway; in other words, the thawing of the cleric-centric organizational culture of the Church has commenced.

According to Lippitt, Watson and Westley (1958), in order for the unfreezing process to begin, two things have to happen -- each "thing" represents a different phase of their change process model. Phase one refers to developing a need for change, which is essential to the unfreezing process; phase two reflects the establishment of a change relationship. "Problem awareness" or diagnosing the problem marks the initiation of phase one (Lippitt, Watson & Westley, 1958). Lippitt, Watson and Westley (1958) argue, sometimes different levels, or subparts, of the organization have significantly varying degrees of systems "difficulties" that the change agent desires to address; "consequently the total system lacks concerted sensitivity to the problems which may demand change effort and help" (p. 131). When this is the case, Lippitt, Watson and Westley (1958) say, organizations often seek help to change from outside the system. Importantly, Lippitt, Watson and Westley (1958) indicate there are "frequently vested

interests in the systems which are motivated to reject or prevent an awareness of serious problems. And there may be communication blockages which inhibit the spread of awareness” (p. 131).

Pope Francis has clearly communicated the problem of cleric-centrism to his subordinates and the world and he puts the onus for fixing the problem squarely on the shoulders of the bishops, he argues:

The Bishops cannot delegate this work. They should engage it as a fundamental aspect of the life of the Church, sparing no effort, care and support. Furthermore, a good formation requires solid and lasting structures that prepare them to face the challenges of our time and to carry the light of the Gospel to the various situations that priests, consecrated men and women, and lay faithful will encounter in their apostolate. Today’s culture demands a serious, thorough formation. And I wonder if we have a sufficient capacity for self-criticism to assess the results of very small seminaries suffering from a shortage of adequately trained personnel. (Francis, 11/22/13, n.p.)

These two pieces of discourse are significant for several reasons: (1) He identifies the problem with priest and lay formation as “urgent;” (2) He makes it very clear who is responsible for fixing priest formation systems and structures -- the bishops; (3) He includes the “lay faithful” at one point in the context of a need for credible formation opportunities; and (4) In the last two sentences of the latter quote he laments considering a potential lack in capacity, self-criticism and adequately trained personnel to address the formation issue (particularly in seminaries) as he sees it.

According to Lewin's theory, in order to shift the cleric-centric organizational culture in the Church, the Pope would have to avail himself to the local client system's (archdioceses) group goals, values, group standards and how the group sees them. The client system would include all levels of the local Church hierarchy as well as seminarians. This is where transformational leadership becomes indispensable. It is argued in this study, as evidenced in the Literature Review in Chapter One and which will be further explored in the following Chapter, that transformational leaders have the essential components and charisms necessary to advance a change initiative through the three stages of Lewin's (1951) model. One of those essential components is directly related to communication.

According to Klein (1996), the fundamental communication objective of the unfreezing stage is to create an organizational culture of "readiness" for the change (p. 38). For the change process to be effective, it is absolutely critical for the change agent to clearly communicate the objective of the change and concretely convey the accompanying first steps of the change (Klein, 1996; Fiol, Harris & House, 1999; Kotter, 1995). Schein (1988/1999) argues, a key factor affecting the failure of planned change efforts is the lack of preparedness of client systems to effectively engage the change. Fundamentally, it is the responsibility of the leader or the change agent to ensure that the client system has sufficient knowledge, motivation for, and understanding of the change initiative *before* change is inaugurated; without this preparedness, the likelihood of resistance and failure run high (Schein, 1988/1996/1999; Lewin, 1951/1952).

In the case of a papal election, one does not have access to preparing or pre-planning a change initiative. Though one could stave off a change effort upon election, allowing time to plan, that would assume one had an understanding of the organizational change process or had advisors who were able to coach and guide a Pope through the necessary preparatory steps. There is no evidence that Pope Francis had or has an explicit strategy for his change initiative.

In any case, as discussed earlier, the problem awareness does not automatically translate into organizational members desiring to change, the force fields affecting change also have to be addressed as there are frequently differing levels and types of resistances affecting the change effort (Lewin, 1951; Lippitt, Watson & Westley, 1958; Schein, 1999). Klein (1996) says that when challenging the status quo the change agent should begin by communicating the specific rationale for the change, in other words, the agent should clearly communicate how the changes desired by the agent can only be brought about via procedural modifications within the organization. Furthermore, Klein (1996) argues that this first communication should come from the CEO of the organization. In the case of this study, that person would be Pope Francis, and it was. It seems one of the major barriers Pope Francis will have as he attempts to shift the client systems toward the moving stage, is the vagueness of the vision he promotes.

Though Pope Francis is very clear as to what he *does not* want (cleric-centrism) his repeated discourse and writings indicating he wants to be a “Church that is poor and for the poor” does not seem to tangibly translate to Church hierarchy (or the client system as Lewin would say). This is not to suggest that the Pope’s vision is in any way flawed,

only that, according to Lewin (1951), in order for that vision to manifest, clear communications, goals and objectives about the change initiative must flow out clearly from him to the hierarchy.

If, for example, Pope Francis tangibly expressed his vision as I have operationalized it in this document, the client system would know more specifically what his vision looks like and what behaviors, thoughts, values and attitudes are necessary to engage the change. PEW reports demonstrate that there is an increased popularity for the Pope's leadership within the United States (In U.S., Pope's Popularity Continues to Grow, 3/5/2015). Regardless of this increased popularity, however, the Pope will not be able to advance his change initiative if he does not give a more concrete definition of what his vision *looks like*. Similarly, according to Lewin (1951), in order to advance his change initiative, the Pope must clearly communicate a *strategy* for change to the cardinals and bishops. Clearly, the client system has learned through the Pope's discourse, writings and reports of his behaviors what he *doesn't* want Church leaders to engage but he falls short in clearly articulating the particularities of what being "pastoral" or a "Church that is for and of the poor" looks like.

Having said that, there is precedent set for the Pope connecting his vision to a concrete reality; recall the homily where Pope Francis talked about the young couple and the young pregnant woman who went to a church to find its "doors closed." In those examples the Pope claimed that the closed doors represented clericalism and that his vision for Church was one where all were welcomed despite their lot in life or perceived "sinfulness." In that particular homily the Pope emphasized the importance of being

pastoral (kind, open, merciful and loving) rather than cleric-centric (judgmental and rigidly interpreting doctrine in ways that marginalized those who were suffering). However powerful this particular example is of how the Pope desires his leaders to behave, mainstream Church hierarchy does not have regular systematic access to his homilies, meditations, twitter feeds, video broadcasts and speeches in an appreciable way. In other words, without a structural mechanism in place to communicate how the Pope desires Church leadership to behave, the Pope runs the risk of his subordinates clinging to the status quo rather than engaging his change initiative. Additionally, according to Lewin (1951), a leader's lack of clear communication regarding his/her vision can foster resistance within the client system.

Lewin (1951) explains that the resistance toward change can be understood in terms of some organizational members' desire to maintain the status quo and avoid disequilibrium. Furst and Cable (2008) and van Dam, Oreg and Schyns (2008) indicate that other individual factors potentially affecting resistance include employees misunderstanding of the change, a lack of tolerance for change, or a cynicism toward the proposed change; each of these variables affects and is affected by disequilibrium. Disequilibrium may also stem from other forms of resistance due to like stress within a client systems due to threats on self esteem (Nadler, 1982) or stress induced by heightened levels of uncertainty (Olson & Tetrick, 1988). Disequilibrium is expressed as the driving forces for change overtake the resisting forces (Lewin, 1951). Thus, in order for change to occur, the force field has to be altered quite dramatically as just adding driving forces toward the change often produce immediate counterforces that resist the change in efforts

to maintain the status quo (equilibrium) (Schein, 1999). Lippitt, Watson and Westley (1958) argue that one method to manage these counterforces is for the change agent to objectively point out to the client system “This is what you say you believe, and look at what you are doing” (p. 152).

Pope Francis employs the above-mentioned method regularly in his discourse and writing. When he employed the “Fifteen Sicknesses” to communicate his “diagnosis” of the problem of clericalism in the Curia, for example, Pope Francis was fundamentally explaining to his subordinates that very thing, “This is what you say you believe, and look at what you are doing.”

Altering the force fields that affect the static state of organizational change then, must include communications that direct organizational members to conclude that there actually *is* a need for change; moreover, organizational members must have some degree of confidence that there is an organizational possibility of a “more desirable state of affairs” and they must have confidence in the change agent (Klein, 1996; Lewin, 1951; Lippitt, Watson & Westley, 1958).

Phase two of Lippitt, Watson and Westley’s (1958) model points to the assessment of motivation to change and the capacity for change; more specifically, it points to the establishment of a change relationship. For example, the system (client system) must “try to assess the validity of the change agent’s diagnosis and the expedience of his recommendations” (Lippitt, Watson & Westley, 1958, p. 134). In the case of this study, the client system would refer to the bishops and priests who are initiated into the change process by their leader, Pope Francis. Lippitt, Watson and



Westley (1958) go on to say that a “crucial features” of this second phase is the way in which the client system first begins to think about the potential change agent.

First impressions can do a good deal to determine the future of any human relationship” (134). Often, what the client system wants and needs in a change agent is threefold: first it wants a leader who is different enough from the status quo, exemplifying that s/he is a real expert yet enough like the client system to be likable and approachable; second, it wants a leader who is able to identify with the client system’s problems; and third, it wants a leader with whom it can identify, who will sympathize with the system’s needs and values (Lippitt, Watson & Westley, 1958, p. 134).

Additionally, in the second phase of Lippitt, Watson and Westley’s (1958) model it is emphasized that the client system must not only understand the change leader’s vision but they must, at least tentatively, agree to it. Schein (1999) says any learning anxiety or discomfort felt by the client system can be mitigated through the change leader’s creation of a safe environment to explore, enact and “try on” the change.

In Lippitt, Watson and Westley’s (1958) model, the second phase (during which the client system must effectively and intelligently arrive at the decision to work together to manifest the change) is a crucial step in the change process (p. 135). This phase, however, is not without difficulties. One such difficulty may be reflected in a subgroup’s high motivation to change but because of its weakness in relation to other subgroups of the total system, they may not have the capacity to change. For example, if a group of ten priests in a particular archdiocese is highly motivated to adopt a CST-centric culture

of Church but the local Archbishop desires to maintain the status quo, the change will be ineffectual at the level of capacity (Lippitt, Watson & Westley, 1958).

A second difficulty with this phase of the change process is that, by definition, in order to initiate change the change leader must upset the equilibrium that has been established in the organization, this can be dicey when personalities within the client system demonstrate significant resistance to the change. Klein (1996) argues, the “greater the discrepancy between the proposed change and the current practice the more difficult it is to execute the change” (p. 40). Message redundancy and the use of multimedia are effective communication tools to help the change agent mitigate difficulties when the rationale for the change is met relatively favorably and “when the change conflicts in important ways with significant cultural elements” (p. 40). Pope Francis has mastered the rhetorical tool of redundancy in his discourse and writings. Furthermore, Pope Francis uses multimedia outlets to “engage the modern world,” the top three-multimedia tools employed in efforts to deliver his messages were Twitter, video and radio.

Thomas and Hardy (2011) identify and explore two dominant approaches to resistance in change literature: the demonizing versus the celebrating of resistance to change. They ultimately argue for a new, more critical approach to change, which includes how both power and resistance are involved in the organizational change process. The most common approach to resistance is the demonizing of change, which is to view it “as a pathology that obstructs attempts to change organizations” (Thomas & Hardy, 2011, p. 322). Demonizing resistance has the propensity to backfire as it grants

authority to resist the change at all costs, including the use of power against employees. In their seminal study in a U.S. factory, Coch and French (1948) wanted to know what methods worked best in the training of employees for new jobs. They found that those who were engaged in the change process had significantly higher levels of productivity than they had had previously and those who had a chance to have a say in part of their job, for example, setting the piece-rate for the new items they were charged with making, learned tasks more rapidly. Contrarily, those who were coerced showed demonized forms of resistance, they reacted to being moved to different jobs with a rate of higher absenteeism, restricting their outputs, being hostile toward management or by simply quitting their jobs (Coch & French, 1948).

Klein and Ritti (1985) confirm Coch and French's (1948) findings noting that job satisfaction declined when employees felt they had little or no say in how they did their job or its pace and when they perceived management as failing to respond to complaints about the change or change process. Allowing client systems a say in the change process is critical to the unfreezing stage (Lewin, 1951, Lippitt, Watson & Westley, 1958, Schein, 1996; Klein & Ritti, 1985; Jones, Jimmieson & Griffiths, 2005).

Pope Francis engages followers in decision-making processes. Pope Francis evidences this through the calling of the Synod on Families, through his appointments of cardinals and by demonstrating that he can be influenced. In an interview on July 28, 2013, Marcio Campus, a Brazilian journalist, asked the Pope his feelings about Charismatic Renewal. The Pope responded, "Back at the end of the 1970s and the beginning of the 1980s, I had no time for them [Charismatics]. Once, speaking about

them, I said: ‘These people confuse a liturgical celebration with samba lessons!’ I actually said that. Now I regret it. I learned” (n.p.).

The celebration of resistance, on the other hand, may usher forth novel ideas for change (Thomas & Hardy, 2011). Thomas and Hardy (2011) claim part of celebrating resistance and looking at it positively rather than as a sign of dysfunction, is allowing the client system to make a sort of “counter-offer” to particularities of the change process and then for the change agent to seriously consider the offers and attempt to make accommodations for them, this is akin to encouraging a collaborative or participatory process as the change unfolds. Thomas and Hardy (2011) found that for change to be efficacious, change agents cannot be the only ones who have a say in determining what organizational resistance to change does or does not look like, those who see themselves as resisters must also be factored into the change formula. Regardless as to how resistant it defined, it is always marked by a sense of disequilibrium.

Pope Francis has demonstrated that he is not only open to resistance but that he embraces it as part of the natural evolution of the change process (Harris, 12/7/2014). In an interview with Pique (12/7/2014), the Pope said,

I am not worried. It all seems normal to me; if there were no difference of opinions, that wouldn't be normal . . . Resistance is now evident. And that is a good sign for me, getting the resistance out into the open, no stealthy mumbling when there is disagreement. It's healthy to get things out into the open, it's very healthy.” (n.p.)

Later in the interview the Pope added that facing resistance should not be scary -- “To me,” he said, “resistance means different points of view, not something dirty” (Pique, 2014, n.p.). Finally, the Pope indicated that some of the expressions of resistance in the Fall of 2013 during and after the Synod on Family were mostly about differing pastoral positions (Pique, 2014).

Three things stand out from this discourse: (1) The Pope indicates that indeed resistance to his change initiatives is present but he perceives that to be normal; (2) His use of the phrase, “no stealthy mumbling” points to his perception that the status quo is perceived as having a pattern where there is a lack of transparency and people talk quietly behind the scenes to others about issues they should be directing to the person they have this issue with; and (3) Pope Francis affirms the changes he is making and subsequent rumblings about said changes are not about Church doctrinal issues; rather, they are about differing pastoral positions. This latter comment also confirms the conclusion drawn early in this work indicating that the Pope’s change initiative is not founded on or directed toward changing doctrine. What he is attempting to change however, is the orientation of the organizational culture of the Church and redirect which pastoral priorities are placed where. Being able to manage resistance in forward-thinking ways puts the change agent at an advantage.

As seen, shifting equilibrium during the change process may not be easy but it can be done. Particular attention to the relationship between driving and restraining forces is critical at this stage of the change process (Lewin, 1961; Schein, 1999; and Lippitt, Watson & Westley, 1958). Driving forces can be associated with the realization that

there is a need for improvement in the organization, this realization can come at the individual level or the group level (Lippitt, Watson & Westley, 1958). According to Lippitt, Watson and Westley (1958), individuals tend to become aware of the need for self-improvement before groups. Lippitt, Watson and Westley (1958) explain:

Work with small groups seems to reveal that the lower cohesiveness of a total system and its failures of internal communication result in uncertainty about criteria of achievement and therefore in a deficiency of self-awareness. In other words, the group is much less likely than the individual to recognize its own need for improvement. On the other hand, the small group, like the individual, is sensitive to disruptions; the throes of interpersonal conflict can be particularly painful in a face-to-face situation. (p. 180)

Notably however, Lippitt, Watson and Westley (1958) argue that even though a subgroup evidences internal forces driving toward the status quo (however, weak they may be), it is not immune to external forces (other subgroups within or outside the organization). For example, even if the driving forces toward the status quo at an archdiocesan level were weak, external pressures from other subgroups (archdioceses in the region or in the United States, for example) could have an effect on unfreezing the status quo.

Schein (1999) explains that over time research on change theory revealed that equilibrium could be more easily shifted if the restraining forces were removed, this is given that the driving forces toward change already exist within the system. Restraining forces tend to be difficult to ascertain, however, because, as Schein (1999) explains, they are “often personal psychological defenses or group norms [that are] embedded in the

organizational or community culture” (p. 60). For example, restraining forces at an archdiocesan level (archbishop, auxiliary bishops and priests) could include: belief systems that Church *should* be cleric-centric; a lack of understanding of Catholic social teaching (the social doctrine of the Church); issues of power and authority; narcissism; or any number of vicarious variables. According to Lippitt, Watson and Westley (1958) the four basic forces against change are (1) disinclination to admit weaknesses; (2) fear or failure of looking ahead in the attempts to commence new practices or patterns of behavior; (3) a fatalistic expectation of failure that is based on previous, but unsuccessful, attempt at change; and (4) a fear of losing a current satisfaction like power or dependency (pp. 180-181).

***Disconfirmation, Induction of Guilt and Psychological Safety.*** For Schein (1999), unfreezing entails three basic processes that must be present, at least to some degree, before readiness and motivation to change can be stimulated: disconfirmation, induction of guilt or survival activity, and the creation of psychological safety or overcoming of learning anxiety (p.60-61). Disconfirmation, according to Schein (1999), refers to some sort of dissatisfaction or frustration that has been generated by data relative to a particular individual, culture, environment or group that “disconfirms” (denies the validity of) expectations or hopes and which “functions as the primary driving force in the quasi-stationary equilibrium” (p. 60). Lewin (1951) says that in order to effectively break open the door for movement to take place, leaders must sometimes intentionally “break open the shell of complacency and self-righteousness” of the subjects of change; thus stirring up emotions effecting the change (p. 229). This stirring up can be associated with

disconfirmation. Disconfirmation however, is not enough to unfreeze the equilibrium because the subject of the disconfirmation can deny its validity, ignore it all together, or simply blame the discomfort on others (Schein, 1999).

Thus, Schein (1999) claims that not only must disconfirmation be present in order for equilibrium to be unfrozen, but that the disconfirmation must produce what he calls “survival anxiety,” – meaning the feeling that if change is not embraced one will not be able to meet his//her needs (p. 60). “Survival guilt” would be induced when one perceives a lack of compliance (failure to change) as connected to his/her failure to achieve goals that the individual has set (Schein, 1999, p. 60).

Survival anxiety or guilt, according to Schein (1999) is not initiated until disconfirming data is realized as valid and relevant (p. 60). Schein (1999) explains, what causes us to react defensively, is a second kind of anxiety which we call “learning anxiety,” or the feeling that if we allow ourselves to enter a learning or change process, if we admit to ourselves and others that something is wrong or imperfect, we will lose our effectiveness, our self-esteem, and maybe even our identity. (p. 60).

Thus, dealing with learning anxiety is crucial to the change process as the proportion of learning anxiety is directly and positively correlated with increased disconfirmation which in turn encourages equilibrium (Schein, 1999). Accordingly, confusion and anxiety have the propensity to positively effect resistance to change (Kanter, 1983); thus the change agent must not only acknowledge the natural tendency of some organizational



members to experience resistance (due to any number of intrapersonal factors) to change, they must actively do something to mitigate it.

In order to effectively induce change then, a leader must create a sense of psychological safety for the subject or client system (Schein, 1999). A feeling of psychological safety is significant as without it the individual or client system is left ill-equipped to manage the learning anxiety; thus, the disconfirmation will remain unrealized and movement will be compromised as the subject or client system reverts back to the state of equilibrium (Schein, 1999). Schein (1999) further elucidates, “The key to effective change management, then, becomes the ability to balance the amount of threat produced by disconfirming data with enough psychological safety to allow the change target to accept the information, feel the survival anxiety,” and thus change (p. 61). To effectively unfreeze the status quo a leader ushering in organizational change, particularly large scale organizational change, must do more than just provide motivation for the change to become enduring; engaging tactics to engender psychological safety is the “true artistry” of change management (Schein, 1999, p. 61; Lewin, 1951). Schein (1999) identifies what some of these safety inducing tactics might look like, they include: group work, “creating parallel systems that allow some relief from day-to-day work pressures, providing practice fields in which errors are embraced rather than feared, providing positive visions to encourage the learner, breaking the learning process into manageable steps, and providing on-line coaching” (p. 61).

According to Klein (1996), after the initial set of communications regarding the change has been received by client systems, the change agent should engage senior

managers (cardinals) and managers throughout all levels of the hierarchy (bishops and priests) in the task of conducting give and take forums at each level with the aim of reaffirming the key points relative to the change vision and change processes. Engaging all levels of the hierarchy in the process and providing an opportunity for client systems to provide input into the change process is critical. New decisions made by an individual in the system to act in line with the change efforts can have a “refreezing” effect when the individual has the tendency to “stick to the decision” and feels a responsibility to the group to follow through with the change process (Schein, 1999).

No evidence suggests that Pope Francis has experienced any disconfirmation of anxiety thus far relative to his change initiative. He has however, produced a culture of safety though promoting a consistent (albeit sometimes vague) vision for what he perceives the organizational culture of Church should look, through his appointment of cardinals and bishops, by embracing change and resistance and by being pastoral. Finally, research indicates that in order to be successful the Pope must engage senior management, a task he has accomplished through the Synod on Family and cardinal appointments.

Schein (1999) says that Lewin’s (1951) three stage-model of planned change is a powerful model for providing a theoretical basis for change as it goes beyond mere motivation as it also explains the actual learning and change mechanisms required for change initiatives to move from a frozen state in the status quo through movement and to a refreezing of the new organizational culture or system (p.61). To summarize the communications necessary for a successful unfreezing stage to occur, Klein (1996) says:

[T]he principles of redundancy, multimedia, the use of authority and of supervision in face-to-face forums are all important. Invoking the forums as a means of involving lower levels in the change process can be invaluable as plans are modified, as they often are, during the initial states of change. In this way, those not in on the planning can still provide a valid input to strengthen the change while feeling that they have had an opportunity to voice their concerns and ideas. (p. 41)

**Movement.** As Lewin (1951) explains, as the movement phase begins new social norms develop that guide individuals; as more and more individuals move toward the changed behaviors and are observed by other organizational members, resistance declines. In this phase there is a time of cognitive restructuring and a time of trial and error that occurs around the new social norms (Lewin, 1951; Schein, 1999). According to Van Maanen & Schein (1977), “When persons undergo a transition, regardless of the information they already possess about the new role, their a priori understandings of that role will undoubtedly change” (p. 10). The question thus becomes, how does the understanding that a role (process, group, culture, etc.) has been changed come about? Schein (1999) argues the new role identification comes about through cognitive restructuring.

**Cognitive restructuring.** According to Schein (1999), once unfreezing has been initiated, movement requires a cognitive restructuring that occurs when new information received has one or more of the following impacts:

(1) *Semantic redefinition*—we learn that words can mean something different from what we had assumed; (2) *Cognitive broadening*—we learn that a given concept can be much more broadly interpreted than what we had assumed; and (3) *New standards of judgment or evaluation*—we learn that the anchors we used for judgment and comparison are not absolute, and if we use a different anchor, our scale of judgment shifts. (p. 61)

Cognitive redefinition of a situation or problem is critical to the veracity of the change process. The information needed for this new definition or framing comes in via one of two fundamental mechanisms: (1) Learning through identification, either positive or negative where a role model (either positive or negative) is also available; or (2) Learning that is enacted through trial and error processes based on the “scanning” of the environment for new concepts (Schein, 1968 as cited in Schein, 1999, p. 61). Schein’s (1999) concept of cognitive redefinition can be linked to phase three of the of Lippitt, Watson and Westley (1958) model – the clarification or diagnosis of the client system problem.

According to Lippitt, Watson and Westley (1958), the problem revealed in the unfreezing process may have appeared simple at first blush to the client group but as the group progressed to the movement phase, the problem likely is revealed as much more complicated than originally anticipated and the need for clarification or diagnosis of the problem becomes essential. Without this clarification, the problem can now seem overwhelming and such learning anxiety, as Schein (1999) puts it, can pull the learner or client system back toward equilibrium or the status quo. Additionally, Klein (1996)

explains, when planned change is initiated in large organizations, there may not be a lot of information filtering down to the workforce (bishops and potentially priests) in a timely fashion and, given that not all members of a large workforce will be directly involved in the planning of the change, uncertainty and rumors are likely to arise. To squelch the uncertainty and rumors Klein (1996) suggests three communication strategies:

The first is to provide those who initially are not directly involved with the change with detailed and accurate information about what is happening. Second, those not currently involved should be aware of how they will become engaged in the future; how the change will affect them, their new roles and responsibilities.

Third, to challenge whatever misinformation is circulating about the change. (p. 41)

Phase four of Lippitt, Watson and Westley's (1958) model is the examination of alternative routes and goals and establishing goals and intentions of actions (p. 137). In this stage cognitive and motivational problems may arise, as this is the phase in which the client system "translates its diagnostic insights first into ideas about alternative means of action and then into definite intentions to change in specific ways" (p. 137). It is in this phase, according to Lippitt, Watson and Westley (1958), that it "often becomes clear for the first time that certain present dissatisfactions, such as the pleasures of pursuing traditional goals or behaving in accustomed ways, will have to be given up if the change to a more desirable level of performance is to be accomplished" (p. 138). Lippitt, Watson

and Westley (1958) claim, as affirmed by Schein (1999), that other motivational problems for client systems may come in the form of anxieties.

Like Lippitt, Watson and Westley (1958), Schein (1999) concludes that a primary way to mitigate and/or help client systems manage this anxiety is to provide them with a sense of safety and providing them with a trial and error period to play with the change so that some of the “strangeness” wears off and the client group builds familiarity and confidence with the change behaviors the client systems is expected to engage. Additionally, fostering a participative environment in the change process will help to reduce the anxiety felt as the change process proceeds (Levasseur, 2001; Thomas & Hardy, 2011; Lewin, 1951). Additionally, a participative environment may increase the individual or client system’s sense of safety (Levasseur, 2001; Thomas & Hardy, 2011; Lewin, 1951; Lippitt, Watson & Wesley, 1958; Klein, 1996). Specifically, Levasseur (2001) says, “Success depends on continuing to develop a sense of teamwork and active communication among those people in the enterprise engaged directly in the change effort and the other members of the organization who have a stake in the outcome” (p. 73). Group effort and buy-in within subgroups in the organizations, helping members of the group who are experiencing anxiety by introducing examples of people who have made cognitive shifts and clearly communicating the change process are key to the movement stage of the model (Schein, 1999; Lewin, 1951, Lippitt, Watson & Wesley, 1958).

Thus, identifying with the change agent or others who have made the cognitive shifts necessary to advance the change initiative will help to move those still struck with

temptation to revert to equilibrium (whether it be from learning anxiety, disconfirmation or some other variable) toward the desired change (Schein, 1999). Communications that will help to reduce client system uncertainties in phase four include clearly communicating the progress and impact of the change processes as supporting evidence for the change efforts (Klein, 1996). Furthermore, Klein (1996) explains that upper level managers (cardinals and archbishops) should verse themselves with the change progress to be able to intelligently and accurately answer questions as they arise in subordinate groups. Specifically, according to Klein (1996), to reinforce the aforementioned communication flow, senior leadership (Pope, cardinals and perhaps archbishops) should:

[I]n person and through written media, . . . issue periodic supporting statements which generally highlight progress and which reiterate management's support for the change. All too often executives go on to other things once the change is launched, thinking that once they have indicated their support that should be enough. It rarely is! (p. 41)

Phase five of Lippitt, Watson and Westley (1958) model, the last phase within Lewin's (1951) second stage (movement), is related to how well the transformation of intentions toward change into actual change efforts manifests. Lippitt, Watson and Westley (1958) say, the "real success or failure of any change effort, so far as the client system is concerned, is determined by the degree to which the original ineffectiveness or stress within the system is mitigated and functional efficiency is achieved or restored" (p. 139). When functional efficiency is restored and the system has assimilated their processes there can be a drastic reversal in the level of expressed resistance to the change

initiative (Lippitt, Watson & Westley, 1958, p. 75). In this phase it is critical the client system feels support from the change agent and can elicit his or her support (Lippitt, Watson & Westley, 1958). In some organizations this support could come in the form of mentors or role models.

As such, Van Maanen and Schein (1979) found that mentoring, or having a role model who has engaged the change can facilitate the process of cognitive restructuring and be a source of psychological safety for the subject pulled toward equilibrium. This sense of psychological safety, however, only seems accessible when the mentor and mentee or as in some cases, the change agent and the change clients, have a high affective relationship (Van Maanen & Schein, 1977). When the affective bonds are few, the socialization process has the propensity to breakdown and the transition will fail (Van Maanen & Schein, 1977).

However helpful role models can be in helping subjects of change displace equilibrium and move, the effects of role modeling may not be lasting (Schein, 1999). Though role modeling (or a change consultant) is often used, in order to avoid the potential problem of the new information not fitting with the “total personality” of the learner (group, culture or organization) and thus not sticking, the change leader must create environments where learners are forced to scan their environments and invent fitting solutions (Schein, 1999). Scanning ones environment can include things like “reading, traveling, talking to people, hiring consultants, entering therapy, going back to school, etc., to expose him or herself to a variety of new information that might reveal a solution to the problem” (Schein, 1999, p. 63). In other words, if for example, an



archbishop attempted to engage the Pope's change initiative but the particular qualities of the leaders personality were not appealing to the client system, the change initiative may be prone to failure. When client systems are encouraged to scan their environments for data, conclusions can be drawn by the client system to advance the change initiative that are independent of the perceived particularities of the local leader and thus the client systems feeling of safety may be enhanced.

Schein (1999) explains, the learner, upon feeling psychologically safe, may have "spontaneous insights that spell out" solutions on his/her own (p. 63). In addition to the change process potentially going askew due to a misfit with organizational role models or consultants (in the case of an external change agent), Schein (1999) explains that there is a similar increase in the likelihood a change will go awry when the organization is using "benchmarking" to guide its performance (Schein, 1999). Schein (1999) defines "benchmarking" as organizations "comparing themselves to a reference group of organizations and attempting to identify 'best practices'" (p. 63). Benchmarking subjects the company to two dangers according to Schein (1999):

It may be, first, that none of the organizations in the reference set have scanned for a good solution so the whole set continues to operate suboptimally or, second, that the identified best practice works only in certain kinds of organizational cultures and will fail in the particular organization that is trying to improve itself. In other words, learners can attempt to learn things that will not survive because they do not fit the personality or culture of the learning system. (p. 63)

Once the cognitive redefinition takes place, “the new mental categories are tested with new behavior which leads to a period of trial and error and either reinforces the new categories or starts a new cycle of disconfirmation and search” (Schein, 1999, p. 63).

Without cognitive restructuring and the trial and error phase, the changes sought cannot be “frozen” and the organization risks movement back toward equilibrium (Schein, 1999).

Given that benchmarking has not occurred with the Pope’s change initiative and change agents remain in place (leaders in the Church are viewed as stable and constant) the Pope must work to secure sympathetic reception of his change efforts from the subparts (bishops and priests) of the system or organization (See Lippitt, Watson & Westley, 1958, p. 140). For example, a priest attempting to emphasize Catholic social teaching in the face of a particular archdiocese that does not embrace or support that emphasis may face colleagues who are apathetic or hostile. This in turn has significant potential to cause the individual actor (particular priest) to frame the change as failure and give up the change effort.

A final potential issue of moving through phase five of the change process according to Lippitt, Watson and Westley (1958) is to be able to glean enough adequate feedback regarding the consequences of the change effort. If the client system fails to receive adequate feedback from the change agent regarding the consequences for change, the change may be perceived as a sign of failure and the client system may give up; this can occur despite the change effort producing actual desired effects (Klein, 1996; Lippitt, Watson & Westley, 1958). Klein (1996) explains, at this stage it is critical for the change

agent and upper management to inform client systems of what challenges the organization has faced, how the challenges have been overcome, and how modifications to the processes have occurred. Significantly, Klein (1996) explicates:

[W]e have found that the problems associated with change become a matter of public knowledge soon after they are discovered. The actual problems are often embellished by those who revel in such things, and if unanswered with the facts, they become part of the common folklore. The hierarchy ought to be invoked again, and accurate information should proceed down through the structure to the lowest levels in face-to-face meetings. (p. 42)

**Refreezing.** Refreezing occurs when change is effectuated. Lewin (1951) and Robson (2011) explain refreezing is when the new practices (norms) in the organization alter the organizational setting and leaders can increase the likelihood of the new culture being sustained through reinforcing the new practices. Phase six of Lippitt, Watson and Westley's (1958) model refers to the generalization and stabilization of change. They claim that in order for change to be stabilized within a client system the change must spread to subparts of the client system (Lippitt, Watson & Westley, 1958). If, for example, Pope Francis' change efforts took hold in particular archdioceses around the United States, there could be positive reverberations, support and pressure for other archdiocese to sustain the change. Thus, not only would neighboring parts of the system be positively influenced but the subpart being "copied" would be encouraged to sustain the change given that others have viewed the subsystem as a role model of the change process.

Accordingly, Schein (1999) says for the refreezing of the new behavior to take effect, it must be, to some degree, “congruent with the rest of the behavior and personality of the learner or it will simply set off new rounds of disconfirmation that often lead to unlearning the very thing one has learned” (p. 63). For example, if the archbishop of a particular archdiocese does not support the Pope’s change initiative and remains cleric-centric, it is unlikely that the priests within that archdiocese will be able to sustain a change even if they feel compelled to or have low or no resistance to change. Those priests who had previous high resistance to change, even if behavior changes have perceivably been “frozen” will most likely revert back to the former state of equilibrium to avoid disconfirmation and anxiety. For this reason it is essential that change agents actively work with client systems to

install, test, debug, use, measure, and enhance the new system. It is not acceptable for them to deliver a report to senior management and leave the implementation of the new technology to the people affected by it. This would be akin to performing open-heart surgery and asking the patient to take responsibility for his or her care from that point on. (Levasseur, 2001, p. 73)

Furthermore, Lewin (1951) says that permanence of the new behavior cannot be solely attributed to the freezing effect of the decision, at times other factors may trump the actual reasons the decision was frozen in the first place. For example, a priest might adopt a new behavior, which integrates Catholic social teaching into his preaching or other leadership activities as a result of pressure from his archbishop or fellow priests to do so. If, however, integrating such behaviors leads to higher satisfaction in his work,

more connections to the greater community or to a greater sense of connecting with and being in alignment with the universal Church and the Christian interpretations of the teachings of Christ, the new behaviors will have increased likelihood of being frozen. The original motivators initiate the change but they are not sufficient to sustain the change. Schein (1999) explains, for group or organizational cultural refreezing to occur, it is “best to train the entire group that holds the norms that support the old behavior” (p.63). Thus, according to Schein (1999), if priest or bishop groups met and were “encouraged to reveal their implicit norms that change was possible by changing the norms themselves,” the change initiative would have increased likelihood of being refrozen (p. 63). Groups meetings such as these, according to Lewin’s (1951) model, would serve as an ideal backdrop for engaging in discussions regarding change efforts.

Lippitt, Watson and Westley (1958) argue that procedural change is often followed by and supported through structural changes in the organization. Many systems provide a sort of inherent momentum which can perpetuate the sustainability of change. Lippitt, Watson and Westley (1958) say, “In effect, this is the process of institutionalization: certain changes tend to endure simply because the system’s progressive movement is a stronger force than that of any of its incipient retrogressive tendencies” (p. 141). In *Evangelii Gaudium* (2013b) Pope Francis writes,

It is important to draw out the pastoral consequences of the Council’s teaching, which reflects an ancient conviction of the Church. First, it needs to be said that in preaching the Gospel a fitting sense of proportion has to be maintained. This would be seen in the frequency with which certain themes are brought up and in

the emphasis given to them in preaching. For example, if in the course of the liturgical year a parish priest speaks about temperance ten times but only mentions charity or justice two or three times, an imbalance results, and precisely those virtues which ought to be most present in preaching and catechesis are overlooked. The same thing happens when we speak more about law than about grace, more about the Church than about Christ, more about the Pope than about God's word. (#38)

Here the Pope is speaking of a procedural shift. In order to help refreeze an orientation that was CST-centric, the hierarchy could respond, in part, to the Pope's call by changing the way preaching is done in ordinary time. If, for example, the Magisterium created a lectionary and sacramental for ordinary time in the Church (time outside of important Church periods like Advent, Christmas, or Lent) that intentionally integrated tenants of Catholic social teaching, the teachings would become "institutionalized" in the Church's processes and the change effort would have a high degree of stabilization.<sup>18</sup> This would be an example of what Klein (1996) argues is critical to the change being frozen, building organizational structures and processes into the system that support the new ways of thinking and behaving.

Critically, Klein (1996) explains, "Although higher management still has an important symbolic role, the specifics of the change, especially as they affect people personally, can best be conveyed by direct supervision" (p. 42). Here, the Pope as

---

<sup>18</sup> The recommendation for Curial changes to the Sacramentary and Lectionary in an effort to manifest the Pope's change initiative was suggested by Fr. Brian Lynch, Pastor, Our Lady of the Prairie, Belle Plaine, MN.

change agent would no longer be the primary actor pushing the change process. Instead, the crux of the freezing stage would be dependent on his cardinals' and archbishops abilities to directly supervise subordinates in ways that support, manage and maintain the change.

The final phase, phase seven of Lippitt, Watson and Westley's (1958) model, refers to the achievement of a terminal relationship with the change agent. The potential problems associated with this final phase can depend on the sense of dependency the client system has had on the change agent to support and guide the change effort, on whether or not system agents have learned to problem solve and trouble shoot the forces that attempt to return to the former status quo; and whether a sort of substitute for the change agent has been introduced (this could be in the form of a permanent program or sub-institution being granted authority to manage the change) (Lippitt, Watson & Westley, 1958). Ultimately, according to Lippitt, Watson and Westley (1958), it is the change agent's job to help the client system work toward change through each one of the seven phases; "This means that the relationship between the change agent and the client system, the channel through which all the agent's knowledge and influence must pass, is the most important single aspect of the change process" (p. 143). Part and parcel of being a change agent is the development of human potential and the ability to create, maintain and manage significant interpersonal relationships. As such, the change agent has moral and value laden responsibilities as the change process is enacted, developed and sustained.

According to Lippitt, Watson and Westley (1958), the change agent must be committed to making intelligent value judgments, pass judgment on unproductive or maladjusted problem-solving processes, determine efficient standards and propose ways to improve interpersonal relationships (p. 277). An efficacious change agent typically collaborates with the client system as part of the change efforts and is responsible for creating a sound plan for creating relationships between him or her and the client system (Lippitt, Watson & Westley, 1958).

The change process can be lengthy, successful refreezing only happens when the change agent and/or his top executives who have been intimately involved in the change remain committed to the change process until new required behaviors have successfully replaced those that existed prior to the change (Levasseur, 2001). Moreover, according to Lippitt, Watson and Westley (1958), the change agent is a sort of moral agent as s/he must face questions such as, “What are my motivations for wanting to be a change agent?” and if the client system has asked for help, “What is the client’s motivation for asking for help” (p. 96). As a result of the agent’s moral and ethical responsibilities, s/he cannot afford to take himself or herself too seriously:

[The agent’s] objectives must be clear to [the agent] and to others. The emotional reactions which [the agent] experiences as a result of [h/her] participation in the change process become a part of that process itself, and thus it is [the agent’s] responsibility to be aware of these emotional reactions, to minimize their irrational elements, and to keep the rational elements in proper perspective. (p. 96)



There is no doubt that change efforts often fail (Lewin, 1951; Klein, 1996; Schein, 1999; Lippitt, Watson & Westley, 1958; Thomas and Hardy, 2011). According to Klein (1996), communication is essential for the change process to move through its stages and phases, he says:

We believe that many difficulties often associated with significant change can be more easily dealt with if there is strategic thinking about what and how to communicate. The process should be based on a good grasp of some principles of communication together with an understanding of the change process. (p. 44)

### **Summary of Leadership Qualities Needed for a Change Initiative**

According to Levasseur (2001), it is critical that change agents and their senior management provide visionary leadership to enable the change process. Though Lewin's (1951) change model is one of the most powerful tools available to change agents to illustrate what steps change agents must follow, it does not explicate in detail what the change agents must actually do to effect change (Levasseur, 2001). In light of that criticism and based on the Lewin's (1951) description of the change process and findings from the Literature Review in Chapter One, I argue that the transformational leadership style is the most fitting style of leadership for a change agent in the context under investigation.

In this section of the Chapter an overview of the transformational leadership components required for a successful change initiative in consideration of Lewin's three-stage model of planned change will be offered based on the review of the literature outlined in Chapter One.

**Inspired Leader/Charisma.** On the inspired leader/charisma domain the following components of transformational leadership have been identified as having import to the unfreezing stage of the planned change process: (1) Role model – influence followers to rise above, inspire them to go beyond what they thought possible; (2) Communicate a shared vision and mission – inspire to achieve; (3) Charismatic; (4) Communicates and molds expectations; (5) Risk friendly – Risk taking is viewed as habitual rather than arbitrary; (6) Reassures followers obstacles will be overcome; (7) Ethical; and (8) Excites a dream of the future.

**Inspirational Motivation.** On the inspirational motivation domain the following components of transformational leadership have been identified as having import to the unfreezing stage of the planned change process: (1) Motivates and inspires subordinates through role-modeling; (2) Clearly communicates expectations; (3) Envisions an attractive future state; (4); Innovates and seeks to improve; (5) Encourages team spirit; (6) Is enthusiastic and optimistic; (7) Provides shared meaning - Encourages meaning to be felt in work; (8) Keep others well informed; (9) Demonstrates a commitment to goals; and 10. Challenge followers to achieve their best.

**Intellectual Stimulation.** On the intellectual stimulation domain the following components of transformational leadership have been identified as having import to the unfreezing stage of the planned change process: (1) Entertains new ideas that seem unusual; (2) Encourages followers to challenge ideas or view ideas through alternative lens; (3) Empowers followers – encourages autonomy; (4) Articulates shared vision through placing a premium on intellectual resources, is adaptable and develops the

workforce and (5) Creates/inspires imaginative visions; encourages creativity; (6) Encourages followers to identify different approaches to solving problems; (7) Encourages – is not critical of individual followers; and (8) Embraces and encourages change.

**Individual Consideration.** On the individual consideration domain the following components of transformational leadership have been identified as having import to the unfreezing stage of the planned change process: (1) Demonstrates care for subordinate (emotional, organizational, person); (2) Pays attention to individual needs of followers; (3) Acts as coaches, advisors and mentors as they help followers develop personal path within the organization; (4) Encourages self-development and professional development; (5) Perceived as being a good leader; and (6) Is supportive – kind friendly, considerate and appreciative.

### **Chapter Summary**

There is no singular member of an organization who has more impact on the success of the change process and the stabilization of the change once in place than the organizational leader or the change agent (Lewin, 1951; Lippitt, Watson & Wesley, 1958; Lavasseur, 2001; Bass & Riggio, 2006; Kouzes and Posner, 1995). In the case of this study that person is Pope Francis.

This chapter has been dedicated to unearthing the key principles of Kurt Lewin's (1951) three-stage model of planned change. To that end, the chapter was divided into two main parts. First, field theory was discussed as it formed the foundation of Lewin's (1951) three-stage model of planned change. Second, Lewin's (1951) three-stage model

of planned change – unfreezing, moving and refreezing -- was explored in combination with Schein (1990) and Lippitt, Watson & Westley's (1958) contributions to the model's development. The model provides a prime tool for analyzing Pope Francis' change initiative where he aims to reorient the organizational culture of the Church from being cleric-centric to an orientation that emphasizes Catholic social teaching. As an end note to the Chapter, the key components of Bass and Riggio's (1986) model of transformational leadership was offered to highlight the components of transformational leadership that are essential to a successful change initiative.

Massive organizational culture shifts take time; Pope Francis was elected to his Office in March of 2013, making it just over two years that he has been in leadership. Further complicating the scene is the sheer number of Church leaders that he must usher through this change process. Given the dubious nature of this task and the time demands and constraints on this study, the model only can offer explanatory power in terms of its first stage, the unfreezing stage. Although it is possible to argue that the thaw is coming, there is no tangible data to indicate that will happen anytime soon. In the next Chapter the theoretical framework employed in this study, transformational leadership, will be excavated and the research question under investigation in this study will be answered.

## CHAPTER V

### TRANSFORMATIONAL LEADERSHIP: POPE FRANCIS

As we learned earlier, the study of leadership has been pervasive. Bass (2000/2008) claimed that attempting to define “leadership” though is pointless as its definition is dependent of what aspect(s) of leadership were of particular interest and in what context the leadership is operationalized. Though it may be fruitless to pursue a global definition of leadership, looking at *transformational* leadership in the context of Pope Francis’ change initiative could lend important insight into the demands and constraints affecting his plan to shift the organizational culture of the Church from a cleric-centric one to a Catholic social teaching-centric orientation. No studies have been identified that examine the leadership dimensions of planned change in the context of the Church and Pope Francis’ planned change initiative. Some scholarly studies on the Church were discovered, however their foci was outside of or inconsequential to the research questions under investigation.

According to Lowney (2003), all people at all levels of a hierarchy can lead (p. 15). Nanus (1989) argues, “When leaders are unclear about their intentions, or fail to communicate them clearly, people are understandably confused” (p. 28). Nanus (1989) explains however, the transmission of values and vision, especially in large complex organizations can be difficult to achieve. Regarding a failure of leaders to effectively communicate intentions, Nanus (1989) says, “It is much tougher to coordinate efforts. Action taken may be contradictory or may even cancel each other out. Under these conditions, progress becomes much more difficult to achieve” (p. 28). Nanus’ (1989)

observations are important to this study. In an exploration of leadership in the Church, it was determined that there are four-hundred and twenty-thousand and seven-hundred and forty-seven leaders in the Church, not including those appointed as permanent deacons (Glatz, 2015; USCCB, Statistics). This is a staggering number of leaders that represent four levels of Church hierarchy. Given the number of leaders that influence the organizational culture of the Church, it is clear why change is a complex and arduous task. Nanus' (1989) warning of the difficulty to coordinate efforts in large complex organizations need be taken seriously by the leading change agents in the Church's organizational structure. The foreboding complexity of the Church's hierarchy necessitates absolute and clear communications for the change leader and his<sup>19</sup> change agents to be effective (Nanus, 1989; Bass, 1988/2000; Peters, 1987).

In the Catholic Church there is one Pope, the Bishop of Rome, who is charged with the entire leadership of the Church. As previously identified, the current Pope is Pope Francis I. Though not perfectly analogous, as mentioned in the Introduction, the Pope's organizational leadership position would be akin to a CEO of a major organization. Directly beneath him are cardinals; the main duties of cardinals are to advise the Pope and elect a new Pope in the event the leader resigns or dies. According to Vatican statistics, there are two hundred and twenty-five cardinals, thirty-nine of whom were appointed by Pope Francis (Distribution of living Cardinals, 4/9/2015).

---

<sup>19</sup> A male pronoun is used in reference here to Church leadership given that the Pope, cardinals, bishops and priests are all male.

Again, for normalizing purposes, the office of Cardinal would be similar to an executive vice-president position in a traditional organization.

Bishops are those equivalent to upper management, the level of organizational leadership typically charged with the implementation of organizational change initiatives (Lewin, 1951). In the Church there are five thousand and one hundred and seventy three Bishops (Catholic News Service, 3/24/2015). The bishops are charged with the organizational leadership of priests in their diocese or archdiocese. In some archdiocese there is an archbishop, the head of the entire region, and auxiliary bishops who assist the archbishop in his pastoral, governance and leadership capacity.

Worldwide there are four-hundred, fifteen-thousand and three-hundred and forty-eight priests (diocesan and religious order) (Catholic News Service, 3/24/2015). Priests would be equivalent to general managers of an organization who are charged with leading a particular “department” in the organization.

According to the Catholic News Service (3/24/2015), at the start of 2014 there were 1.253 billion Catholics in the world. As a Catholic woman, it pains me to analogize lay Catholics as “clients;” I am confident that the Catholic leadership and other laity around the world would agree that secularizing the “faithful” and labeling them “clients” bastardizes the meaning of *being* Catholic. Yet in an effort to try to communicate the organizational structure of the Church to a scholarly audience residing outside the Church, it is essential to attempt to place the “faithful” in a context readily understood by secular society. Ultimately, it is the laity for whom the Church leadership serves (Murray, 1944; Francis, *Evangelii Gaudium*, 2013b).

The research question posited in this study is: (1) What organizational leadership competencies does Pope Francis employ to facilitate changing the orientation of the Catholic Church from being cleric-centric to CST-centric? What is fundamentally being examined here is Pope Francis' change initiative that requires an unfreezing of the status quo, movement toward his vision and then a refreezing of a new organizational culture. Organizational change however requires leadership. Thus, the fulcrum of any change rests on whether a leader has the competencies necessary to facilitate the change. Although there are volumes of studies in OD literature on change, very few speak to the specific leadership competencies actually needed to facilitate the change process and none have been identified that examine Papal change initiatives in the Church.

Importantly, Kurt Lewin's (1951) model of planned change is used in this study to unearth the process or stages through which a change initiative traverses. However seminal it is as a tool for identifying and managing the change process, the model is deficient when it comes to explicating specifically *how* a leader or change agent helps organizational members (client systems) manage the stages of change (Levasseur, 2001). More specifically, Battilana, Gilmartin, Sengul, Pache and Alexander (2010) in their study of 89 clinical managers in the United Kingdom who implemented change projects between 2003 and 2004, found that organizational change success is not a given and that it is dependent on the leader having particular competencies. Their findings "suggests that treating planned organizational change as a generic phenomenon might mask important idiosyncrasies of both the activities involved in the change implementation process and the unique functions leadership competencies might play in the execution of



these activities” (Battilana, Gilmartin, Sengul, Pache & Alexander, 2010, p. 423).

Thus, studies on organizational change are most efficacious when they examine a change initiative in light of change agents’ leadership competencies. In essence, exploring leadership competencies and how they inform the change process is critical to actually investigating change itself. It is for this reason that this study explores Pope Francis leadership.

Having established the magnitude of leaders Pope Francis is charged with leading in his change initiative and the need to identify the leadership competencies required to facilitate a change process, the rest of this chapter is dedicated to: (1) Reviewing transformational leadership and its basic competencies; (2) Discussing Pope Francis’ leadership practices in the context of the transformational leadership framework. The Pope’s leadership practices will be discerned through an examination of his speeches, written communications, public reports, and reports of his behaviors. For brief review, the four components of Bass and Riggio’s (2006) model are: individualized influence/charisma, inspirational motivation, intellectual stimulation and individualized consideration; and (3) The research question under investigation will be answered and conclusions regarding the likelihood of the Pope’s change initiative successfully manifesting in the organizational culture of the Church will be explored.

### **An Analysis of Pope Francis’ Leadership**

Prior to being elected Pope, as Archbishop of Buenos Aries, the then named Jorge Bergoglio had many leadership roles. Bergoglio had an uncanny ability to listen and somehow “he just knew,” Rossi said, “[He] is an intuitive discerner, which can be

disconcerting. He can help you decide in two minutes what you hadn't even been thinking about. He's not infallible, but he usually gets it right" (As cited in Ivereigh, 2014, n.p.). Additionally, Ivereigh (2014) points out that the Pope has a "charismatic, personalist style of leadership" (n.p.).

In a retreat Bergoglio gave in April of 1990 in La Plata, Argentina, he reflected on and powerfully taught the priests present about the deeper meaning of the story of the Good Samaritan found in the Bible. "Prayer," Bergoglio said, means "enduring the possibility of change; it [means] a willingness to suffer" (Ivereigh, 2014, n.p.). It was on this retreat, Ivereigh (2014) explains, that Bergoglio expressed a model of Church that would foretell his teaching and leadership as Pope. This model was "one that was intimate, physically close, looks the poor in the eye, and speaks to the heart" (Ivereigh, 2014, n.p.). As Archbishop, Bergoglio talked often about how "Catholicism was a fleshy business," and how this "fleshiness" reflected "how God saved humanity – by coming close, and embracing reality as it is" (Ivereigh, 2014, n.p.). According to Ivereigh (2014), Bergoglio was concerned though

[That] too often the Church was tempted to flee that reality, taking refuge in bureaucracy, ideology, or rationality. Salvation can only happen, [Bergoglio] suggested, one person at a time, through direct personal engagement. Unless love was incarnated, it was not love; meanwhile, the poor could be lifted from poverty if they were treated and loved as individual human beings. (n.p)

Not only does this speak to the then Archbishop's leadership style, it also points to his dislike of excessive bureaucracy (a form of clericalism) and worldliness. Ivereigh

(2014) argues Bergoglio's entire life has been a witness to what it means to be in solidarity with the poor and oppressed, a solidarity that is compromised by clericalism. Ivereigh (2014) states, as Archbishop, Bergoglio's priority was "combatting worldliness wherever he found it" (n.p.). Bergoglio saw worldliness (a form of clericalism) as a primary barrier to the Church being a poor Church for the poor (Ivereigh, 2014). Ivereigh (2014) says, "The option for the poor ran through all his pastoral, educational, or political policies and was key to his own choices and witness" (n.p.). Bergoglio drew on Catholic social teaching as well as his personal experiences and the mentorship of friends to guide and inform his teaching and leadership styles (Ivereigh, 2014, n.p.).

In his numerous leadership roles, Bergoglio led many change initiatives, some big, some small. As Archbishop the Pope dealt with major resistors within his Jesuit Order, political di-ease within the Church in Argentina as well as in secular society, and he fought tirelessly against power structures that were oppressive (Ivereigh, 2014). Furthermore, Archbishop Bergoglio complained that excessive bureaucracy within the Church often crippled leaders' ability to be servants to the poor (Ivereigh, 2014). His fights against the aforementioned were always fueled by his demonstrative love for the poor and his fundamental belief that the Church should be a poor Church for the poor (Ivereigh, 2014).

**Idealized Influence/Charisma.** As Pope, Francis continued with vim and vigor to promote his vision that the Church should be a poor Church for the poor. In his first days and weeks as leader of the Church the Pope demonstrated charisma by emphasizing the need to remain focused on Jesus as the liberator, the lover, the merciful one, the one

who demonstrated unbridled compassion to the poor, oppressed and marginalized (Ivereigh, 2014). As demonstrated in Chapter Three of this dissertation, the Pope made his vision of the Church clear early; there was no question he wanted the Church's organizational culture to shift from being cleric-centric to one that was CST-centric. When he offered an outline of the fifteen sicknesses threatening the Curia Pope Francis effectively "diagnosed" and labeled the problem his change initiative aims to address: cleric-centrism in the Church. The consistency in which he communicates his vision and mission reflects charisma, a hallmark trait of transformational leaders.

Through engaging directly with the poor, afflicted, and marginalized, Pope Francis role models a CST-centric orientation of organizational culture. This is evidenced, in part, by his acts of inviting homeless people to the Vatican for dinner, his embracing and kissing the wounds of a severely disfigured man, and through his words (Wedman, 11/27/2013). Karimi (11/7/2013) reports, "The Pope has called for open interaction with people from all walks of life, especially the poor, weak and vulnerable. And he is practicing what he preaches" (n.p.). The Pope behaves according to the dictate of his words and asks followers to do the same. On September 21, 2013, the Pope tweeted, "True charity requires courage: let us overcome the fear of getting our hands dirty so as to help those in need" (n.p.). As also evidenced in Chapter Three of this dissertation, the Pope's behaviors are seemingly commensurate with the perceptions of his followers; this is an important trait of a leader who has idealized influence.

Furthermore, Pope Francis has been evidenced as speaking of hope and the importance of giving others hopes. In addition, the Pope has emphasized the importance

of bishops being a hopeful light to their followers (*Evangelii Gaudium*, 2013b). Instilling a sense of hope in followers is also a mark of a leader with idealized influence.

**Intellectual Stimulation.** In terms of his leadership competencies, Pope Francis reflects the quality of intellectual stimulation in his headship. He has demonstrated this perhaps most profoundly through his appointments of cardinals representing poorer regions of the world, regions not typically represented in the College of Cardinals.

Through these appointments he sent the message that he was thinking outside of the box and seeking also to inject diverse viewpoints into the decision making process.

Furthermore, the Pontiff's choice of cardinal appointments and his reform of the Curia reflect he is not only open to different approaches to management and leadership, but that he practically engages such approaches to advance his change initiative. The reforming of the Curia also reflects the Pope's ability to address old problems in new ways with credibility. Finally, the character of not criticizing an individual leader publicly is a habit Pope Francis has modeled. Perhaps the most recent and noteworthy example of this would be when he "dethroned" Cardinal Burke from the highest leadership position in the Curia. The Cardinal and Pope have fundamentally different approaches to Church; where Burke is legalistic, wears scarlet robes with twenty-foot trains and promotes clericalism, Pope Francis is humble, simple, merciful and gracious. The two leaders' differences are not grounded in doctrinal issues, per se, they are grounded in how the Church *should* be oriented. Regardless of their extreme different orientations toward what the organizational culture of the Church should focus on, there is no evidence that the Pope ever spoke negatively about the Cardinal. In an interview

after Burke was removed from office, O’Loughlin (12/7/14) reported that the Pope denied that Burke’s job change was punitive, the Pope simply said that there was “some restructuring that was occurring in the Curia.” The Pope went so far as to say that he thought the Cardinal likes the reassignment “because he is a man that gets around a lot, he does a lot of traveling, and would surely be busy there” (O’Loughlin, 12/7/14, n.p.).

Pope Francis is a leader who has demonstrated he values empowering other organizational members to help bring his vision of Church to fruition. Perhaps one of the greatest instances of this flows from how he convened and lead the Synod on Family in October 2013. The Pope told the nearly two hundred members present at the opening of the Synod to speak “without fear” and “to say what one feels duty-bound in the Lord to say” (Rocca, 2015). Through this action the Pope was giving power to the attendees to have an influence over what the major themes of the Synod would turn out to be. As leader of a complex global organization, the Pope has articulated his desire to give bishops, within sound doctrinal reason, the authority to lead their local Church. In *Evangelii Gaudium* (2013b) he states, “It is not advisable for the Pope to take the place of local Bishops in the discernment of every issue which arises in their territory. In this sense, I am conscious of the need to promote a sound “decentralization” (#16). This is empowerment.

If it is true that transformational leaders embrace and encourage change (Stewart, 2006) than there is no question that Pope Francis embodies this transformational competency or orientation. He was quoted by Hopkins (10/19/14) as saying, “God is not afraid of new things” (n.p). Given his sweeping changes in the Curia, his diagnosis of the

Church's leadership problems via articulating fifteen sicknesses, his non-traditionalist approach to appointing cardinals, and his emphasis on reorienting the Church toward being more CST-centric, neither is he afraid of new things.

Importantly however, as this study posits, there is no evidence that Pope Francis is interested in leading change efforts around major doctrinal issues; in *Evangelii Gaudium* (2013b) he writes, "At the same time, today's vast and rapid cultural changes demand that we constantly seek ways of expressing unchanging truths in a language which brings out their abiding newness" (#41). This statement supports the thesis in this study whereby the Pope's vision of change in the Church reflects a reorientation of her organizational culture, not a fundamental change in Church doctrine. Being unwilling to change, Pope Francis has said, has many risks. According to Hopkins (10/19/14) the Pope said, "Traditionalists, risk a temptation of 'hostile inflexibility'" (n.p.). As was highlighted in Chapter Three, this "traditionalist" attitude the Pope is referring to is manifested in clericalism, the current orientation of the Church that the Pope desires to change.

**Individual Consideration.** Individual Consideration is the third competency outlined in the transformational leadership model. Here the leader pays attention to the needs of the followers' whole beings, s/he respects followers' feelings, assists people in finding a path that is mutually beneficial, and offers both support of and development opportunities for followers. In section III of *Evangelii Gaudium* (2013b) entitled, "From the heart of the Gospel," Pope Francis offers encouragement and direction to his fellow leaders. The Pope writes:

First, it needs to be said that in preaching the Gospel a fitting sense of proportion has to be maintained. This would be seen in the frequency with which certain themes are brought up and in the emphasis given to them in preaching. For example, if in the course of the liturgical year a parish priest speaks about temperance ten times but only mentions charity or justice two or three times, an imbalance results, and precisely those virtues which ought to be most present in preaching and catechesis are overlooked. The same thing happens when we speak more about law than about grace, more about the Church than about Christ, more about the Pope than about God's word. (#38)

The Pope goes on to encourage priests to be unceasing in using the lens of love to preach and lead, he says:

The integrity of the Gospel message must not be deformed. What is more, each truth is better understood when related to the harmonious totality of the Christian message; in this context all of the truths are important and illumine one another. When preaching is faithful to the Gospel, the centrality of certain truths is evident and it becomes clear that Christian morality is not a form of stoicism, or self-denial, or merely a practical philosophy or a catalogue of sins and faults. Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others. Under no circumstance can this invitation be obscured! All of the virtues are at the service of this response of love. If this invitation does not radiate forcefully and attractively, the edifice of the Church's moral teaching risks becoming a house of



cards, and this is our greatest risk. It would mean that it is not the Gospel which is being preached, but certain doctrinal or moral points based on specific ideological options. The message will run the risk of losing its freshness and will cease to have “the fragrance of the Gospel.” (#39)

Pope Francis has demonstrated guidance and care for fellow Church leaders; he has also demonstrated individual consideration for laity and non-Catholics. One example of Pope Francis exhibiting this leadership competency relative to the laity and non-Catholics occurred at the end of one of his first audiences in the St. Paul VI Hall at the Vatican where he wanted to thank and pray for the media for their work during the Conclave. This tradition began with Benedict XVI in 2005 that gave an apostolic blessing to the media shortly after his election. Pope Francis’ approach to this blessing was different though, it was an approach that demonstrated his profound respect for people, all people Catholic and otherwise. In noting that many in the audience were not Catholic or even believers, the Pope said, “I cordially give this blessing silently, to each of you, respecting the conscience of each, but in the knowledge that each of you is a child of God” (Ivereigh, 2014, n.p.).

According to Ivereigh (2014), many of those in the media who arrived in Rome for the Conclave did so in a state of disgust due to stories of Vatican hypocrisy. After the Pope’s “blessing” though, many reportedly left shaking their heads and “confessed their amazement at what had taken place there over the past fortnight: how a ship run aground was now plowing through the waves again, lifted by a fresh, strong wind that seemed to come out of nowhere” (Ivereigh, 2014, n.p.).

Through a preponderance of discourse and writings previously offered, there is little question that the Pope cares deeply about his followers and about the poor, marginalized and the oppressed. As reported by O’Loughlin (12/7/14), when asked whether gay marriage was discussed at the Synod of Family the Pope said, “Nobody mentioned homosexual marriage at the synod, it did not cross our minds, the synod addressed the family and the homosexual persons in relation to their families” (n.p.). Then he added, “We have to find a way to help that father or that mother to stand by their son or daughter” (O’Loughlin, 12/7/14, n.p.). While perhaps not the answer gay-marriage right activists would like, it demonstrates the Pope’s intent to keep the family as a unit where love and mercy are central and judgment is suspended; repeated themes of the Pope.

**Inspirational Motivation.** Like the competency idealized influence, being a role model who inspires followers to pursue a shared vision that the leader has promoted is a quality of this competency. Through clearly communicating a vision, a leader motivates followers to engage a sense of shared meaning. For Pope Francis, his overarching vision of being a poor Church for the poor has been clearly communicated from the first days of his Pontificate; a vision that was clearly also evidenced in his role as Archbishop of Buenos Aires (See also Chapter Three). However, a main obstacle that has prevented his vision from fully manifesting in the ranks of his leadership, according to Pope Francis, is clericalism. Though there are obstacles to the Pope’s vision becoming fully manifest, Bass and Riggio (2006) argue that through inspiring motivation a leader can successfully positively influence followers’ sense of commitment to a vision or goal. Bass and Riggio

(2006) explain, “The inspirational leader works to move followers to consider the moral values involved in their duties as members of their unit, organization, and profession” (pp. 36-37).

One way the Pope continues to inspirationally motivate his subordinates is by calling on them to be Christ-like, to be true “shepherds” to the faithful, a role he models. According to McElwee (4/26/2015), while speaking during his Sunday prayer the Pope said “those given leadership in the church are not called to be managers but servants that imitate a Jesus who deprived himself of everything and ‘saved us with his mercy’” (n.p.). The Pope further stated,

Unlike the corrupt, Christ the pastor is a thoughtful guide that participates in the life of his flock, not searching for other interests, not having other ambitions than those of guiding, feeding, protecting his sheep. . . .And all this to the highest price, that of the sacrifice of life. (McElwee, 4/26/2015, n.p.)

In a homily to cardinals and bishops the Pope implores his fellow leaders to model the life of Jesus. The Pope says:

Jesus responds immediately to the leper’s plea, without waiting to study the situation and all its possible consequences . . . . For Jesus, what matters above all is reaching out to save those far off, healing the wounds of the sick, restoring everyone to God’s family. And this is scandalous to some people! (Gibson, 2/15/2015, n.p.)

The Pope then continues:

Jesus is not afraid of this kind of scandal. He does not think of the close-minded who are scandalized even by a work of healing, scandalized before any kind of openness, by any action outside of their mental and spiritual boxes, by any caress or sign of tenderness which does not fit into their usual thinking and their ritual purity. (Gibson, 2/15/2015, n.p.)

Here the Pope is attempting to inspirationally motivate his fellow Church leaders by pointing to the ludicrousness of the perceived profound poor-centric habits of Jesus (reaching out to the leper) as being interpreted as “scandalous.” In other words, he is saying to those present, if “you” call my vision of Church scandalous and allow “rituals” to interfere with being present for the poor than “you” are essentially scandalizing the behaviors of Christ.

A mound of evidence has been produced in Chapter Three of this study witnessing to Pope Francis’ insistence on specific moral values that he believes should drive a leader in the Church (e.g., be a shepherd, pastoral, poor, loving, humble, merciful, avoid worldliness and clericalism, lead by example as witnesses of Christ’s incarnate love in the world). In this section of the study it has been documented that Pope Francis exhibits each of the competencies associated with transformational leadership, thus a reliable conclusion can be drawn that the Pontiff is a transformational leader.

### **Analysis of Data and Research Question Answered**

In Chapter One of the study a literature review of leadership was offered that illuminated the four dimensions of Bass and Riggio’s (2006) model of transformational leadership, the leadership framework utilized in this study. Second, in Chapter Three the

argument was advanced that Pope Francis has begun a change initiative in an attempt to shift the orientation of the organizational culture of the Church from a cleric-centric orientation to a Catholic social teaching-centric one. Through data analysis it was determined that Pope Francis has a CST-centric orientation toward the Church's organizational culture.

Third, in Chapter Four, Kurt Lewin's (1951) model of planned change was discussed in relation to the change models of Schein (1999) and Lippitt, Watson and Westley's (1958). The three stages of Lewin's model – unfreezing, moving, and refreezing -- framed the study. Schein's (1999) disconfirmation, induction of guilt/survivor anxiety and creation of psychological safety, in addition to Lippitt, Watson and Westley's (1958) seven phase change process were used to add brightness to the guiding model. Additionally, in Chapter Four, the transformational leadership competencies needed to be a change leader for the three stages of the three-stage model – unfreezing, moving and refreezing -- were identified.

Based on an analysis of the data, it was determined that Pope Francis' organizational culture change initiative is in the thicket of the unfreezing stage of the three-stage model of planned change. This is not a surprising outcome given two key variables: (1) The Church is a massive, complex and diverse international organization with over four hundred thousand leaders who represent most countries in some capacity around the globe. (2) Pope Francis was elected to the highest leadership position in the Church just twenty-five months ago. While he came to the position with an impressive background of leadership experience (e.g., former Archbishop of Buenos Aires and he

was a member of the College of Cardinals), change initiatives, particular organizational culture change initiatives, take a significant amount of time (Bass, 2008).

Based on the findings in this Chapter on transformational leadership, along with data and analysis from former Chapters, I am ready to answer the research question: “What organizational leadership competencies does Pope Francis employ to facilitate the shift in the orientation of the organizational culture of the Catholic Church from being cleric-centric to Catholic social teaching-centric?” It was determined that Pope Francis can be labeled a transformational leader and *does* have the competencies required to lead a change initiative. Pope Francis rated highly on every component of Bass and Riggio’s (2006) model: idealized influence/charismatic; intellectual stimulation; inspirational motivation; and individual consideration.

Before drawing further conclusions it is important to harken back to the discussion in the Literature Review in Chapter One where the “dark side” of empowerment was discussed. What the literature indicated was when leaders empower followers there is an inherent danger that the followers may thwart organizational movement toward the vision as they resist movement. An additional danger to empowering subordinates who have opposing vision for the direction of the organization is the potentiality of them role-modeling ways that encourage system clients’ reversion to the status quo. Regardless, as Schein claimed in Chapter One, there are strategies a leader can use to help subordinates and client systems “unlearn” that which had been previously frozen.

It has been determined that the Church is in the first stage of the change process, the unfreezing stage. Schein (1990) offers a strategy wrapped in seven suggestions to aid leaders in unfreezing the status quo. Of the seven suggestions Schein (1990) offers, there is evidence that Pope Francis has engaged them all but could benefit by bolstering the seventh. The seven suggestions and how the Pope has engaged them are articulated below.

(1) Schein (1990) suggests key positions in the organization may be filled with new incumbents who hold the new assumptions because they are either hybrids, mutants, or brought in from the outside. With his appoint of the new cardinals and his reform of the Curia, the Pope can be said to have engaged this strategy,

(2) Leaders systematically may reward the adoption of new directions and punish adherence to the old direction in an effort to motivate unlearning (Schein, 1990). Though the Pope does not characterize the demotion of Cardinal Burke as a punitive act, by demoting Cardinal Burke he was able to promote other leaders who more clearly represent his vision for change.

(3) According to Schein (1990), another technique change leaders can use to facilitate unlearning is to “seduce” or “coerce” organizational members into adopting new behaviors that are more consistent with new assumptions. Regarding “seduction,” it could be argued that Pope Francis’ repeated emphasis on the role of clergy as being loving, merciful and compassionate and calling them to be true Shepherds who are more Christ-like may entice clergy to engage his vision. A bishop’s and priest’s vocation is

dedicated to Christ,<sup>20</sup> by appealing to that dedication, the Pope may be able to “seduce” followers into being more CST-centric. Here is one way the Pope has done this, in a speech he gave on March 16, 2013 he said:

Christ is the Church’s Pastor, but his presence in history passes through the freedom of human beings; from their midst one is chosen to serve as his Vicar, the Successor of the Apostle Peter. Yet Christ remains the center, not the Successor of Peter: Christ, Christ is the center. Christ is the fundamental point of reference, the heart of the Church. Without him, Peter and the Church would not exist or have reason to exist. (Pope Francis reveals why he chose his name, n.p.).

There is no evidence the Pope has used any coercive tactics to encourage the unlearning of the cleric-centric organizational culture of the Church.

(4) According to Schein (1990), another strategy a leader could employ to facilitate unlearning is to create visible scandals to discredit sacred cows, to explode myths that preserve dysfunctional traditions, and destroy symbolically the artifacts associated with them. Though there may arguably be a Burkean example in this strategy (however unconscious), it is argued that Pope Francis’ articulation of the Fifteen Sicknesses infecting the Curia exploded myths about what Church *should* value and what it *should* look like. The Fifteen Sicknesses represent Pope Francis’ clear diagnosis that the problem of clericalism (dysfunctional traditions) is pervasive in the status quo.

(5) One of Schein’s (1990) suggestions for leader’s to facilitate unlearning in the unfreezing stage of the change process is to create new emotionally charged rituals and

---

<sup>20</sup> See Appendix A



develop new symbols and artifacts around the new assumptions to be embraced, using the embedding mechanisms. Certainly Pope Francis has introduced a new way of thinking and behaving for Church hierarchy.

Some emotionally charged things he has done, likely in hopes of creating new rituals, is transform the Curia and behave in radically pastoral ways to “common people” (e.g., calling people at home who have contacted him, getting out of his vehicle to embrace people, hugging and kissing a severely disfigured man). Notably, how the Pope dresses, the items he choose to adorn himself with, where he lives and comments he has made deploring worldliness also represents seemingly radical new ways of thinking and behaving.

(6) Schein (1990) says highlighting the threats to the organization if no change occurs, and, at the same time, encouraging the organization to believe that change is possible and desirable is another change strategy that leaders can use to facilitate the unfreezing process. The Pope has certainly illuminated threats to the organization if change does not occur. For example, he claims the credibility of pastors will be more severely damaged if change doesn't occur, and the consequences of that affect the whole credibility of the Church. Furthermore, when clericalism is emphasized worldliness replaces a true concern for the poor, marginalized and oppressed and people become detached from one another; according to Pope Francis, this type of lifestyle is devoid of the Gospel message, a message that he casts as salvific.

In addition, the Pope has encouraged his vision of the organizational culture of Church by modeling new behaviors and ways of thinking that inspire and point to the

feasibility that change can indeed occur. Through his role modeling he is “living” the way he desires to move the Church. Modeling is a powerful tool change agents can use to reduce anxieties, encourage a brighter future and give followers a snapshot of a reality they might not have otherwise achieved.

(7) The last suggestion by Schein (1990) for change leaders involved in the unfreezing stage of a change process is to clearly communicate the new direction and the new set of assumptions. Though to a great extent the Pope has employed this strategy, research from this study indicates that it may be helpful for him to direct followers to more structural and institutionalized ways of expressing his vision.

Though him talking about keeping “doors of the Church open” to all people and giving pastors specific examples of how to be more pastoral are important, it seems for his change initiative to become “unstuck” he has to create more structural changes that filter down to the local priest and bishop level. An example of this structural change would be if the Magisterium induced changes in the lectionary and sacramentary that would give priests tangible ways to talk about the things Pope Francis has deemed important; namely, the principles of Catholic social teaching.

From this analysis of Schein’s (1990) suggestions for change leaders in the midst of the unfreezing process, it is argued that the Pope, as a transformational leader, is doing all the “correct” things to move the organizational culture of the Church from a cleric-centric orientation to one that is CST-centric. The Pope’s challenge is going to be managing those leaders who have competing visions of Church and who may be resisting his change initiative. Instituting structural and institutional changes in the Church that

require leadership to engage the tenants of CST intentionally through the Mass and their leadership would have a significant impact in this area.

Finally, a review of Bass's (2008) list of five general ways a leader can contribute to the performance of followers may add brightness to the strategies the Pope could employ to further unfreeze the status quo (this list was first identified in the Literature Review in Chapter One). Bass's (2008) suggestions were:

- (1) Clarifying what is expected of the subordinates, particularly the purposes and objectives of their performance could enhance follower functioning;
- (2) Explaining how to meet such expectations;
- (3) Spelling out the criteria for the evaluation of effective performance;
- (4) Providing feedback on whether the individual subordinate or group is meeting the objectives; and
- (5) Allocating rewards that are contingent on their meeting the objectives.

These suggestions of Bass (2008) add vividness to Schein's (1990) suggestions by focusing specifically on followers work performance. These suggestions could be addressed in a series of leadership training initiatives where the Pope, along with his trusted advisors, created training intensives for bishops to learn new strategies for leading, thinking and behaving that reflected the Pope's vision. For transformational leadership training programs to be effective they need to focus on education and development, not only skills (Avolio & Gibbons, 1988). For this study, education and development would likely come in the form of teaching bishops how a continued emphasis on clericalism threatens the future of the organization. Development of

followers would be in the form of given them ideas, tools, and strategies for engaging Pope Francis' vision of having a CST-centric Church.

There are a variety of strategies that Pope Francis and his change initiative team could employ in a training program for bishops that would help facilitate the unfreezing of clericalism and push movement toward creating an organizational culture that is CST-centric. According to Bass (2008), some of these strategies include: lectures and discussions; role-playing (including role reversal); simulations and games; programmed instruction, e-learning and computer-assisted instruction; behavior modeling; training in specific leadership skills; and sensitivity training.

Though Pope Francis has been identified as a transformational leader and is employing appropriate strategies to unfreeze the status quo that represents a cleric-centric organizational culture in the Church, it seems without intentional retooling of some organizational structures that affect the lower level leaders in the organization, change will be slow to come and risks of followers reverting back to the status quo will be high.

## **CHAPTER VI**

### **CONCLUSION**

What I was ultimately interested in exploring for this study was a disconnect I perceived between the Magisterium and Pope Francis' emphases on CST and how that filtered down through the levels of Church hierarchy. In order to understand what was going on however, I also surmised that research on change using Lewin's three-stage model of planned change as a tool for analysis, could lend interesting results that I could then use to help myself and others in the local Church who were interested in assisting the Pope with his change initiative. This Chapter begins with a review of the study. Second, a summary of the study will be illuminated. Next, the directions for future research will be offered.

#### **Review**

In Chapter One an overview of the study was offered to orient the reader and identify the research question under investigation which was: (1) What organizational leadership competencies does Pope Francis employ to facilitate the shift in the orientation of the organizational culture of the Catholic Church from being cleric-centric to Catholic social teaching-centric? Additionally, a literature review was offered that explored seminal leadership research and discussed organizational culture.

The aim of Chapter Two was to articulate the Method employed in this study. This Chapter was divided into three main parts. In Part I the argument was made that a qualitative approach to studying the Pope's change initiative was justified. Part II of the

Chapter identified the data sources used and analysis employed in the study. Part III offered an operationalization of terms relevant to the study.

The purpose of Chapter Three was to explore the orientation of the organizational culture of the Church through two different lenses, a cleric-centric lens and a CST-centric one. Fundamentally, this chapter was designed to investigate the argument that Pope Francis is a change agent who is attempting to reorient the organizational culture of the Church from being cleric-centric to being centered on Catholic social teaching. In this Chapter: (1) An analysis of Pope Francis' vision of Church was highlighted; (2) Vatican II was briefly discussed and its significance was illuminated. (3) The fifteen sicknesses threatening the church that Pope Francis identified and used as a sort of diagnostic tool to identify clericalism were examined. (4) Pope Francis' reformation and restructuring of the Curia was explained. (5) Relying on the Pope's discourse, writings and reports of his behavior, an analysis of his organizational cultural orientation to Church was identified.

Chapter Four offered an outline of the tool used to explore the Pope's organizational culture change initiative, Kurt Lewin's (1951) three-stage model of planned change that is positioned in Field theory. The Chapter offered an analysis of the tool and explained how it could help illuminate the change process that the Pope has initiated. The three stages of planned change – unfreezing, moving and refreezing -- were vetted and the leadership competencies required to manage a change process were identified.

The theoretical framework used in this study was the focus of Chapter Five, which was broken down into six parts. (1) The size and complexity of Church leadership

was discussed. (2) Transformational leadership, the theoretical framework employed in this study was exacted and explained. (3) An analysis of Pope Francis' leadership was offered. (5) Conclusions were presented that identified whether or not Pope Francis met the criteria necessary to be identified as transformational. (6) Analysis was offered that illuminated the impact the finding of the study has on Pope Francis' change initiative in light of Lewin's (1951) three-stage model of planned change.

### **Summary**

It has been demonstrated in this study that Pope Francis is a change agent who has embarked on a monstrous task of overhauling the organizational culture of the Church. The task is monstrous given the sheer size of the organization, an organization that boasts over four hundred thousand active leaders. The Pope has unabashedly moved his change initiative forward – a change initiative that hopes to leave the clericalism of the status quo behind as he moves the Church toward a Catholic social teaching-centric organizational culture.

Through a description and subsequent analysis of Kurt Lewin's (1951) three-stage model of planned change, it was realized that the Pope's changed initiative is in the first stage – the unfreezing stage. It was further evidenced that particular transformational leadership qualities are well suited to move a change initiative through the three stages so the new vision of the Pope can be realized. Research question number one was henceforth confirmed as the Pope was determined to be a transformational leader. Finally, some strategies and suggestions for enhancing efforts to unfreeze the status quo from the Papal level were discussed.

## **Future Research**

This study opens the door for much more research. For example, it would be interesting to conduct a longitudinal study that followed the Pope's change initiative over his Papacy. This work would yield valuable results regarding how transformational leaders can engage Kurt Lewin's (1951) three-stage model of planned change as the tool to advance change initiatives. Secondly, exploring the impacts that Pope Francis' discourse, writings and reports of his behaviors have over time on his change initiative would yield valuable insight into how transformational leaders can model and direct a change of an organizational culture. Finally, using movement literature to guide an analysis of Pope Francis' change initiative that put him in the role of activist would be interesting.

Only time will tell if Pope Francis is successful in creating an organizational culture of Church that is Catholic social teaching-centric. Gagliarducci (4/17/2015) reported that Cardinal Maradiaga, who is a member of the nine-member Council of Cardinal advisors, instituted by Pope Francis shortly after his election said, "Reform will take time." He is echoing Pope Francis' recognition that this change initiative is a dynamic process that requires patience and a tolerance for initial resistance. Recall one of the duties that Pope Francis charged the Council of Nine with, the reworking of the former apostolic constitution, "Pastor bonus," which was instituted by John Paul II in 1988 and which "regulates and defines the charges, duties and composition of the offices of the Vatican administration" (Gagliarducci, 4/17/2015, n.p.). As reported by Gagliarducci (4/17/2015), Cardinal Maradiaga said, "'Pastor bonus'" took several years



to implement. ‘We cannot suppose (a new constitution) is going to be accomplished in short time’” (n.p.). From overhauling the Curia to modeling a radical CST-orientation in his discourse, writings and reports of his behaviors, there is no question that Pope Francis intends to thaw the clericalism that has overrun the current organizational culture of Church and freeze the organizational culture to one that is Catholic social teaching-centric.

## Works Cited

- Aldag, R. J., & Brief, A. P. (1981). *Managing organizational behavior*. St. Paul, MN: West Publishing.
- Alexander, H. (March 28, 2013). Pope washes feet of young Muslim woman prisoner in unprecedented twist on Maundy Thursday. *The Telegraph*. Retrieved from <http://www.telegraph.co.uk/news/worldnews/the-pope/9960168/Pope-washes-feeet-of-young-Muslim-woman-prisoner-in-unprecedented-twist-on-Maundy-Thursday.html>
- Allen, J. L. (2013, April 13). Pope Francis taps eight cardinals to lead Vatican reform. *National Catholic Reporter*. Retrieved from <http://ncronline.org/blogs/ncr-today/pope-taps-eight-cardinals-lead-reform>
- Allen, J. L. (2015, February 13). Pope Francis is poised to change Catholicism forever. *CRUX: Covering all things Catholic*. Retrieved from <http://www.cruxnow.com/church/2015/02/13/pope-francis-is-poised-to-change-catholicism-forever/>
- Alvesson, M., & Deetz, S. (2000). *Doing critical management research*. London: Sage.
- Appleby, R. S. (Winter, 2002). The Do-It-Yourself Catholic Rorschach Test. *Notre Dame Magazine*. Retrieved from <http://magazine.nd.edu/news/14716-the-do-it-yourself-catholic-rorschach-test/>
- Argyris, C., Putnam, R., & Smith, D. M. (1985). *Action science*. San Francisco: Jossey-Bass.

- Aristotle. (1999). *Nicomachean Ethics*. (T. Irwin, Trans.). 2<sup>nd</sup> Ed. Indianapolis, IN: Hackett Publishing Company.
- Avolio, B. J., & Bass, B. M. (1995). Individual consideration viewed at multiple levels of analysis: A multi-level framework for examining the diffusion of transformational leadership. *The Leadership Quarterly*, 6(2), 199-218.
- Avolio, B., & Gibbons, T. C. (1988). Developing transformational leaders: A lifespan approach. In J. A. Conger & R. N. Kanungo (Eds.), *Charismatic leadership: The elusive factor in organizational effectiveness* (pp. 276-308). San Francisco: Jossey-Bass.
- Avolio, B., Bass, B., & Jung, D. (1999). Re-examining the components of transformational and transactional leadership using the Multifactor Leadership. *Journal of Occupational and Organizational Psychology*, 72(4), 441-462.
- Bainvel, J. (1912). Tradition and Living Magisterium. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved March 1, 2015 from <http://www.newadvent.org/cathen/15006b.htm>
- Baldoni, J. (2009). Wanted: Inspirational Leaders. *Conference Board Review*, 46(4), 6-7.
- Bamberger, P. A., & Pratt, M. G. (2010). Moving forward by looking back: Reclaiming unconventional research contexts and samples in organizational scholarship. *Academy Of Management Journal*, 53(4), 665-671.  
doi: 10.5465/AMJ.
- Barrick, M. R., & Mount, M. K. (1991). The big-5 personality dimensions and job performance: A meta-analysis. *Personal Psychology*, 78(1), 111-118.

- Bass, B. M. (1981). *Stodgill's Handbook of leadership: A Survey of theory and research*, rev. ed. New York: The Free Press.
- Bass, B. M. (1985). *Leadership and performance beyond expectations*. New York: Free Press.
- Bass, B. M. (1988). The inspirational process of leadership. *Journal of Management Development*, 7, 21-31.
- Bass, Bernard M. (1990). From transactional to transformational leadership: Learning to share the vision. *Organizational Dynamics*, 18(3), 19.
- Bass, B. M. (1991). From transactional to transformational leadership: Learning to share the vision. *Organizational dynamics*, 18(3), 19-31.
- Bass, B. M. & Avolio, B. J. (1993). Transformational leadership: A response to critiques. In M. M. Chemers & R. Ayman (Eds.), *Leadership theory and research: Perspectives and directions* (pp. 49-80). New York: Academic Press.
- Bass, B., & Avolio, B. (1994). *Improving organizational effectiveness through transformational leadership*. Thousand Oaks: Sage Publications.
- Bass, B. M. (1997). Does the transactional-transformational leadership paradigm transcend organizational and national boundaries? *American Psychologist*, 52(2), 130-139.
- Bass, B. M. (2000). The future of leadership in learning organizations. *Journal of Leadership & Organizational Studies*, 7(3), 18-40.  
doi: 10.1177/107179190000700302
- Bass, B. M. (2008). *The Bass handbook of leadership: Theory, research, & managerial*

*applications* (4th ed.). New York, NY: Free Press.

doi: [http://dx.doi.org/10.1016/1048-9843\(95\)90035-7](http://dx.doi.org/10.1016/1048-9843(95)90035-7)

Bass, B. M., & Avolio, B. J. (1993). Transformational leadership: A response to critiques.

In M. M. Chemers, & R. Ayman (Eds.), *Leadership theory and research: Perspectives and directions* (pp. 49–88). San Diego: Academic Press.

Bass, B. M., & Riggio, R. E. (2006). *Transformational leadership* (2nd ed.). New York, NY: Psychology Press.

Battilana, J., Gilmartin, M., Sengul, M., Pache, A., & Alexander, J. A. (2010). Leadership competencies for implementing planned organizational change. *The Leadership Quarterly*, *21*(3), 422-438.

doi:<http://dx.doi.org.ezp2.lib.umn.edu/10.1016/j.leaqua.2010.03.007>

Beckhard, R., & Harris, R. (1987). *Organizational transitions: Managing complex change* (2nd ed., Addison-Wesley series on organization development). Reading, MA: Addison-Wesley.

Benedict XVI. Vatican. *Deus Caritas Est: Encyclical letter to the bishops priests and deacons men and women religious and all the lay faithful on Christian love*. 25 December 2005. 1 September 2014. <[http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf\\_ben-xvi\\_enc\\_20051225\\_deus-caritas-est.html](http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20051225_deus-caritas-est.html)>

Bennis, W. G. (1968). *Interpersonal dynamics ; essays and readings on human interaction* (Rev. ed.. ed.). Homewood, Ill.: Homewood, Ill. : Dorsey Press.

Bennis, W. G. (1984). The 4 competencies of leadership, *Training and development journal*, *38*(8), 14-19.

- Bennis, W. G., & Nanus, B. (1985a). *Leaders: The strategy for taking charge*. New York: Harper & Row.
- Bennis, W. G., & Nanus, B. (1985b). *Quick, go out and get a leader*. New York: Harper & Row.
- Bernard, L. L. (1926). *An introduction to social psychology*. New York: Holt.
- Bingham, W. V. (1927). *Leadership*. In H. C. Metcalf, *The psychological foundations of management*. New York: Shaw.
- Blake, R. R. & Mouton, J. S. (1964). *The managerial grid*. Houston, TX: Gulf.
- Boff, L. (2014). *Francis of Rome and Francis of Assisi: Springtime for the Church*. (D. Livingstone, Trans.). New York: Orbis.
- Bogotch, I. E., Macphee, B., & Riedlinger, B. (1995). An urban district's knowledge of and attitudes toward school-based innovation. *Urban Education, 30*, 5–26.
- Bokenkotter, Thomas. 1977. *A Concise History of the Catholic Church*. Garden City: Double Day and Company.
- Boileau, D. A. (2003). *Some Reflections on the Historical Perspective*. R. Aubert (Ed.). *Catholic Social Teaching: An Historical Perspective*. (241-282). Milwaukee: Marquette University Press.
- Brueggeman, W., Parks, S., & Groome, T. (1997). *To act justly, love tenderly and walk humbly*. Eugene, OR: Wipf & Stock Pub.
- Bryman, A. (1992). *Charisma and leadership in organizations*. London: Sage.
- Bryman, A. (2004). Qualitative research on leadership: A critical but appreciative review. *The Leadership Quarterly, 15*(6), 729-769.

doi: <http://dx.doi.org/10.1016/j.leaqua.2004.09.007>

Bryman, A., Gillingwater, D., & McGuinness, I. (1996). Leadership and organizational transformation. *International Journal of Public Administration*, 19, 849–872

Bryman, A., Stephens, M., & Campo, C. A. (1996). The importance of context: Qualitative research and the study of leadership. *The Leadership Quarterly*, 7(3), 353-370. doi:[http://dx.doi.org/10.1016/S1048-9843\(96\)90025-9](http://dx.doi.org/10.1016/S1048-9843(96)90025-9)

Burns, J. (1978). *Leadership* (1st ed.). New York: Harper & Row.

Burnes, B. (2004). Kurt Lewin and the planned approach to change: a re-appraisal. *Journal of Management Studies*, 41(6), 977–998

Burnes, B. & Cooke, B. (2013), Kurt Lewin's Field Theory: A review and re-valuation. *International Journal of Management Reviews*, Vol. 15, 408–425 (2013)  
doi: 10.1111/j.1468-2370.2012.00348.x

*Leadership Quarterly*, 15(6), 729-769. doi:10.1016/j.leaqua.2004.09.007

*Catechism of the Catholic Church*. Vatican. (1994). Retrieved from  
[http://www.vatican.va/archive/ENG0015/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0015/_INDEX.HTM)

Catholic Church. (1994). *Catechism of the Catholic Church*. Vatican City : Chicago, IL: Libreria Editrice Vaticana ; <distributed by> Loyola University Press.

Catholic-Hierarchy.org. (n.d.). The Hierarchy of the Catholic Church. Retrieved from  
<http://www.catholic-hierarchy.org>

Catholic News Agency (CNA/EWTN). Vatican. (2014, December 24). You are not 'lords of the manor': Pope Francis' tough words to curia. *Catholic News Agency*.

Retrieved from <http://www.catholicnewsagency.com/news/you-are-not-lords-of-the-manor-pope-francis-tough-words-to-curia-12908/>

Carlyle, T. (1840/2008). ([Kindle DX Version](#)). *On heroes, hero-worship, and the heroic in history*. Amazon.

Chadwick, H. (1984). *Early Christian thought and the classical tradition*. New York: Oxford University Press.

Chen, Chin-Yi, & Li, Chun-I. (2012). Assessing the spiritual leadership effectiveness: The contribution of follower's self-concept and preliminary tests for moderation of culture and managerial position. *The Leadership Quarterly*, 24(1), 240-255.

Chirico, P. (1978). Dynamics of change in the Church's self-understanding. *Theological Studies*, 39(1), 55-75.

Christian Acceptance. (2013, May 26). (by *L'Osservatore Romano*, Weekly ed. in English, 26 May 2013). Retrieved from <http://www.osservatoreromano.va/en/news/christian-acceptance>

*Code of can law, Latin-English edition*. (1983). Washington, DC: Canon Law Society of America.

Compendium of the Social Doctrine of the Church. (2004). *Libreria Editrice Vaticana*  
Retrieved from [http://www.vatican.va/roman\\_curia/pontifical\\_councils/justpeace/documents/rc\\_pc\\_justpeace\\_doc\\_20060526\\_compendio-dott-soc\\_en.html](http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_en.html)

Conger, J. A. (1998, Spring 98). Qualitative research as the cornerstone methodology for understanding leadership. *Leadership Quarterly*.



- Conger, J. A. (1999). Charismatic and transformational leadership in organizations: An insider's perspective on these developing streams of research. *Leadership Quarterly*, 10(2), 145-179.
- Conger, J. A., & Kanungo, R. N. (1998). *Charismatic Leadership in Organizations*. Thousand Oaks: Sage.
- Cooke, B. (1998). Participation, process and management: Lessons for development in the history of organization development. *Journal of International Development*, 10(1), 35-54. doi:10.1002/(SICI)1099-1328(199801)10:1<35::AID-JID434>3.0.CO;2-U
- Cornwell, J. (2013, March 8). Goodbye to all that: under the ultra-conservative Benedict XVI, the Vatican was racked by intrigue, confusion and decay. Can a new pope lead the Catholic Church in a new direction? *New Statesman* [1996], 142(5148), 22+. Retrieved from [http://login.ezproxy.lib.umn.edu/login?url=http://go.galegroup.com.ezp1.lib.umn.edu/ps/i.do?id=GALE%7CA323660956&v=2.1&u=umn\\_wilson&it=r&p=EAIM&sw=w&asid=dd2a7520384321f6a7b370bd2c321cc8](http://login.ezproxy.lib.umn.edu/login?url=http://go.galegroup.com.ezp1.lib.umn.edu/ps/i.do?id=GALE%7CA323660956&v=2.1&u=umn_wilson&it=r&p=EAIM&sw=w&asid=dd2a7520384321f6a7b370bd2c321cc8)
- Cubero, C. (2007). Situational leadership and persons with disabilities. *Work*, 29(4), 351-356.
- Curran, C. E. (2002). *Catholic social teaching 1891-present: A historical theological and ethical analysis*. Washington, D.C.: Georgetown University Press.
- Coch, L., & French, J. (1948). Overcoming resistance to change. *Human Relations*, 1, 512-532.

- Culpepper, R. A. (1998). *The Gospel and letters of John*. Nashville, TN: Abingdon Press.
- D'Ambrosio, M. (2014). *When the church was young: Voices of the early fathers*. Cincinnati, OH: Servant Books.
- Deignan, T. (2014, October 1). Losing hope that Pope Francis will bring real change to the church. *IrishCentral*. Retrieved from <http://www.irishcentral.com/news/irishvoice/Losing-hope-in-Pope-Francis.html>  
doi: <http://dx.doi.org.ezp3.lib.umn.edu/10.1016/j.leaqua.2005.07.002>
- De Wulf, M. (1911). Neo-Scholasticism. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved March 4, 2015 from New Advent: <http://www.newadvent.org/cathen/10746a.htm>
- Diaz-Saenz, H. R. (2011). Transformational leadership. In A. Bryman, D. Collinson, K. Grint, B. Jackson & M. Uhl-Bien (Eds.), *The SAGE handbook of leadership* (pp. 299-310). Thousand Oaks, CA: Sage
- Dionne, S. D., Gupta, A., Sotak, K. L., Shirreffs, K. A., Serban, A., Hao, C., . . . Yammarino, F. J. (2014). A 25-year perspective on levels of analysis in leadership. *The Leadership Quarterly*, 25(1), 6-35.  
doi: <http://dx.doi.org/10.1016/j.leaqua.2013.11.002>
- Distribution of living Cardinals according to the Pontificate in which they were created. Vatican. (2015, April 9). Retrieved from <http://press.vatican.va/content/salastampa/en/documentation/cardinali---statistiche/distribuzione-per-papa.html>

- Donohue, W. A. (2003). The Problem with Clericalism. *Society*, 40(3), 41-42.
- Dubay, J. J. (1997). Clericalism. *The Furrow*, 48(6), 373-375. Retrieved from <http://www.jstor.org/stable/27663450>
- Dunn, M. W., Dastoor, B., & Sims, R. L. (2012). Transformational Leadership and Organizational Commitment: A Cross-Cultural Perspective. *Journal Of Multidisciplinary Research (1947-2900)*, 4(1), 45-60.
- Elrod, P.D. II and Tippett, D.D. (2002). The 'Death Valley' of change. *Journal of Organizational Change Management*, 15, pp. 273–291.
- Emery, C.R., Barker, K.J., 2007. The effect of transactional and transformational leadership styles on the organizational commitment and job satisfaction of customer contact personnel. *Journal of Organizational Culture, Communications & Conflict* 11, 77–90.
- Ergeneli, A., Gohar, R., & Temirbekova, Z. (2007). Transformational leadership: Its relationship to culture value dimensions. *International Journal of Intercultural Relations*, 31(6), 703-724. doi: <http://dx.doi.org/10.1016/j.ijintrel.2007.07.003>
- Faith, hope--and how much change? Pope Francis's first year. (2014, March 8). *The Economist*, 410(8877), 60(US). Retrieved from <http://go.galegroup.com.ezp3.lib.umn.edu/ps/i.do?id=GALE|A360647098&v=2.1&u=mnaumntwin&it=r&p=PROF&sw=w&asid=2f97e9822e26c1247d7932f78d8d9516>
- Fanning, W. (1908). Cleric. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved April 11, 2015 from New Advent:

<http://www.newadvent.org/cathen/04049b.htm>

Fiedler, F. E. (1964). A contingency model of leadership effectiveness. In L. Berkowitz (ed.). *Advances in experimental social psychology*, vol. 1. New York: Academic Press.

Fiedler, F. E. (1967). *A theory of leadership effectiveness*. New York: McGraw Hill.

Fiol, C. M., Harris, D., & House, R. (1999). Charismatic leadership: Strategies for effecting social change. *Leadership Quarterly*, 10(3), 449–482.

Fontana, A., & Frey, J. H. (2005). The interview: From neutral stance to political involvement. In Denzin, N.K., & Lincoln, Y.S. (Eds.), *The Sage Handbook of Qualitative Research*. 3rd ed. Thousand Oaks, CA: Sage, 695-728.

doi: <http://dx.doi.org.ezp2.lib.umn.edu/10.1016/j.orgdyn.2009.10.002>

Fox, T. C. (2014, January 24). Cardinal Burke again in papal spotlight. *National Catholic Reporter*. Retrieved from <http://ncronline.org/blogs/ncr-today/cardinal-burke-again-papal-spotlight>

Francis: The Pope's calling. (2014, October 3). *BBC News*. Retrieved from <http://www.bbc.com/news/magazine-29459131>

Francis. Vatican. (2013, July 25). Apostolic journey to Rio De Janeiro on the occasion of the XXVIII world youth day. Meeting with the young people from Argentina. Retrieved from [http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco\\_20130725\\_gmg-argentini-rio.pdf](http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130725_gmg-argentini-rio.pdf)

Francis. Vatican. (2013, July 28). Apostolic journey to Rio De Janeiro on the occasion of

the XXVIII world youth day. Address to the Leadership of the Episcopal Conferences of Latin America during the general coordination meeting. Sumaré Study Center, Rio de Janeiro. Retrieved from [http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco\\_20130728\\_gmg-celam-rio.pdf](http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130728_gmg-celam-rio.pdf)

Francis. Vatican. (2013, July 28). Apostolic journey to Rio De Janeiro on the occasion of the XXVIII world youth day. Press conference of Pope Francis during the return flight. Retrieved from [http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco\\_20130728\\_gmg-conferenza-stampa.pdf](http://w2.vatican.va/content/francesco/en/speeches/2013/july/documents/papa-francesco_20130728_gmg-conferenza-stampa.pdf)

Francis. Vatican. (2013, September 21). True charity requires courage: let us overcome the fear of getting our hands dirty so as to help those in need. Twitter. Retrieved from <https://twitter.com/Pontifex/status/381317258955337728>

Francis. Vatican. (2013, November 16). Video-message of Pope Francis to participants in the pilgrimage-meeting at the shrine of Our Lady of Guadalupe, Mexico City. Retrieved from [http://w2.vatican.va/content/francesco/en/messages/pont-messages/2013/documents/papa-francesco\\_20131116\\_videomessaggio-guadalupe.pdf](http://w2.vatican.va/content/francesco/en/messages/pont-messages/2013/documents/papa-francesco_20131116_videomessaggio-guadalupe.pdf)

Francis. Vatican. (2013, December 16). “The eye that is opened.” Morning meditation in the chapel of the Domus Sanctae Marthae. (by *L'Osservatore Romano*, Weekly ed. in English, n. 51, 20 December 2013). Retrieved from <http://w2.vatican.va/content/francesco/en/cotidie/2013/documents/papa->

francesco-cotidie\_20131216\_eye-opened.pdf

Francis. Vatican. (2013, April 14). Homily of Pope Francis. “Outside-the-walls”,

Vatican City. Retrieved from

[http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco\\_20130414\\_omelia-basilica-san-paolo.pdf](http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130414_omelia-basilica-san-paolo.pdf)

Francis. Vatican. (2013, May 25). Address of Pope Francis to the *Centesimus Annus*

Pro Pontifice Foundation. Clementine Hall. Retrieved from

[http://w2.vatican.va/content/francesco/en/speeches/2013/may/documents/papa-francesco\\_20130525\\_centesimus-annus-pro-pontifice.html](http://w2.vatican.va/content/francesco/en/speeches/2013/may/documents/papa-francesco_20130525_centesimus-annus-pro-pontifice.html)

[Francis. Vatican. \(2013, June 7\). Address of Pope Francis to the students of the Jesuit schools of Italy and Albania.](#) Paul VI Audience Hall. Retrieved from

[http://w2.vatican.va/content/francesco/en/speeches/2013/june/documents/papa-francesco\\_20130607\\_scuole-gesuiti.pdf](http://w2.vatican.va/content/francesco/en/speeches/2013/june/documents/papa-francesco_20130607_scuole-gesuiti.pdf)

[Francis. Vatican. \(2013, October 29\). “Hope the hidden virtue.”](#) Morning meditation in the chapel of the Domus Sanctae Marthae. (by *L'Osservatore Romano*, Weekly ed. in English, n. 44, 1 November 2013). Retrieved from

[http://w2.vatican.va/content/francesco/en/cotidie/2013/documents/papa-francesco-cotidie\\_20131029\\_hidden-virtue.html](http://w2.vatican.va/content/francesco/en/cotidie/2013/documents/papa-francesco-cotidie_20131029_hidden-virtue.html)

Francis. Vatican. (2013, November 21-24). Video-message of Pope Francis for the third festival of the social doctrine of the church held in Verona. Verona. Retrieved

from <http://w2.vatican.va/content/francesco/en/messages/pont->

[messages/2013/documents/papa-francesco\\_20131121\\_videomessaggio-festival-dottrina-sociale.pdf](http://m.vatican.va/content/francesco/2013/12/16/documents/papa-francesco-cotidie_20131216_eye-opened.html)

Francis. Vatican. (2013, December 16). Morning meditation in the Chapel of *Domus Sanctae Marthae*: The eye that is opened. (by *L'Osservatore Romano*, Weekly ed. in English, n. 51, 20 December 2013). Retrieved from [http://m.vatican.va/content/francesco/en/cotidie/2013/documents/papa-francesco-cotidie\\_20131216\\_eye-opened.html](http://m.vatican.va/content/francesco/en/cotidie/2013/documents/papa-francesco-cotidie_20131216_eye-opened.html)

Francis. Vatican. *Lumen Fidei: Encyclical Letter*. 29 June 2013b. 1 September 2014. Retrieved from [http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20130629\\_enciclica-lumen-fidei.html](http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20130629_enciclica-lumen-fidei.html)

Francis. Vatican. *Evangelii Gaudium: Apostolic Exhortation on the Proclamation of the Gospel in Today's World*. 24 November 2013b. 1 September 2014. Retrieved from [http://w2.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html)

Francis. [Vatican. \(2014, January 16\)](http://m.vatican.va/content/francesco/en/cotidie/2014/documents/papa-francesco-cotidie_20140116_examination-conscience.pdf). “An examination of conscience.” Morning meditation in the chapel of the *Domus Sanctae Marthae*. (by *L'Osservatore Romano*, Weekly ed. in English, n. 4, 24 January 2014). Retrieved from [http://w2.vatican.va/content/francesco/en/cotidie/2014/documents/papa-francesco-cotidie\\_20140116\\_examination-conscience.pdf](http://w2.vatican.va/content/francesco/en/cotidie/2014/documents/papa-francesco-cotidie_20140116_examination-conscience.pdf)

[Francis. Vatican. \(2014, April 24\)](#). “A story of love.” Morning meditation in the

chapel of the Domus Sanctae Marthae. (by *L'Osservatore Romano*, Weekly ed. in English, n. 18, 1 May 2013). Retrieved from

[http://w2.vatican.va/content/francesco/en/cotidie/2013/documents/papa-francesco-cotidie\\_20130424\\_church-mother.pdf](http://w2.vatican.va/content/francesco/en/cotidie/2013/documents/papa-francesco-cotidie_20130424_church-mother.pdf)

Francis. Vatican. (2014, April 27). Holy mass and rite of canonization of blessed John XXIII and John Paul II, Homily of Pope Francis. St. Peter's Square.

[http://w2.vatican.va/content/francesco/en/cotidie/2014/documents/papa-francesco-cotidie\\_20140116\\_examination-conscience.pdf](http://w2.vatican.va/content/francesco/en/cotidie/2014/documents/papa-francesco-cotidie_20140116_examination-conscience.pdf)

Francis. Vatican. (2014, May 28-June 12). Message of Pope Francis on the occasion of the 103<sup>rd</sup> session of the conference of the International Labor Organization.

Geneva. [https://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco\\_20140522\\_messaggio-ilo.html](https://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140522_messaggio-ilo.html)

Francis. Vatican. (2014, August 14). Apostolic journey of his holiness Pope Francis to the Republic of Korea on the occasion of the 6<sup>th</sup> Asian youth day. (August 13-18, 2014). Meeting with the bishops of Korea. Korean Episcopal Conference, Seoul. Retrieved from

[http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco\\_20140814\\_corea-incontro-vescovi.pdf](http://w2.vatican.va/content/francesco/en/speeches/2014/august/documents/papa-francesco_20140814_corea-incontro-vescovi.pdf)

Francis. Vatican. (2014, September 19). Address of Pope Francis to participants in the meeting sponsored by the pontifical council for promoting new evangelization.

Retrieved from



[http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/pa-pa-francesco\\_20140919\\_nuova-evangelizzazione.pdf](http://w2.vatican.va/content/francesco/en/speeches/2014/september/documents/pa-pa-francesco_20140919_nuova-evangelizzazione.pdf)

Francis. Vatican. (2014, October 19). Closing mass of the extraordinary synod on the family and beatification of the servant of God Paul VI. Homily of Pope Francis. St. Peter's Square. Retrieved from

[http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco\\_20141019\\_omelia-chiusura-sinodo-beatificazione-paolo-vi.html](http://w2.vatican.va/content/francesco/en/homilies/2014/documents/papa-francesco_20141019_omelia-chiusura-sinodo-beatificazione-paolo-vi.html)

Francis. Vatican. (2014, November 15). Address of Pope Francis to participants in the commemorative conference of the Italian catholic physicians' association on the occasion of its 70<sup>th</sup> anniversary of foundation. Paul VI Audience Hall. Retrieved from

[http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/pa-pa-francesco\\_20141115\\_medici-cattolici-italiani.pdf](http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/pa-pa-francesco_20141115_medici-cattolici-italiani.pdf)

Francis. Vatican. (2014, November 27). Address of his holiness Pope Francis to participants at the international pastoral congress on the world's biggest cities. Consistory Hall. Retrieved from

[http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/pa-pa-francesco\\_20141127\\_pastorale-grandi-citta.pdf](http://w2.vatican.va/content/francesco/en/speeches/2014/november/documents/pa-pa-francesco_20141127_pastorale-grandi-citta.pdf)

French, W.L. & Bell, C.H. (1990). *Organization Development* (4th ed.). Englewood Cliffs, NJ: Prentice Hall.

Furst, S. A., & Cable, D. M. (2008). Reducing employee resistance to organizational change: Managerial influence tactics and leader-member exchange. *Journal of*

*Applied Psychology*, 93, 453—462.

Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*,

14(6), 693-727. doi: <http://dx.doi.org/10.1016/j.leaqua.2003.09.001>

Dubay, J. (1997). Clericalism. *The Furrow*, 48(6), 373-375.

Gagliarducci, A. (2014, November 10). Top Vatican jobs: The 'Francis effect' on the

Roman Curia. *Catholic News Agency*. Retrieved from

<http://www.catholicnewsagency.com/news/top-vatican-jobs-the-francis-effect-on-the-roman-curia-53574/>

Gagliarducci, A. (2015, April 17). How much time does it take to reform the Vatican? A

lot. *Catholic News Agency*. Retrieved from Catholic News Agency. Retrieved

from <http://www.catholicnewsagency.com/news/how-much-time-does-it-take-to-reform-the-vatican-a-lot-76643/>

Gibson, D. (2014, March 5). ANALYSIS: Pope Francis' plan for reform: Convert the

church. *Religious News Service*. Retrieved from

<http://www.religionnews.com/2014/03/05/analysis-pope-francis-secret-plan-reform-convert-church/>

Gibson, D. (2014, November 14). Bishops send new delegates, mixed message, to 2015

Vatican family synod. *Religious News Service*. Retrieved from

<http://www.religionnews.com/2014/11/14/bishops-send-new-delegates-mixed-message-2015-vatican-family-synod/>

Gibson, D. (2015, February 15). Pope Francis to church: Don't be a closed caste or

afraid of outcasts. *Religion News Service*. Retrieved from:

<http://www.religionnews.com/2015/02/15/pope-francis-preaches-gospel-marginalized-calls-open-welcoming-church/>

Glatz, C. (2015, March 24). Vatican statistics show modest, steady church growth worldwide. *Catholic News Service*. Retrieved from <http://www.catholicnews.com/data/stories/cns/1501270.htm>

Glynn, M. A., & DeJordy, R. (2010). Leadership through an organizational behavior lens: A look at the last half-century of research. In N. Nohria, & R. Khurana (Eds.), *Handbook of leadership and practice* (pp. 119-158). Boston, MA: Harvard Business Press.

Goodson, J. R., McGee, G. W., & Cashman, J. F. (1989). Situational leadership theory: A test of leadership prescriptions, *Group and Organizational Studies*, 14, 446-461.

Graeff, C. L. (1983). The situational leadership theory: A critical review. *Academy of Management Review*, 8, 285-291.

Graeff, C. L. (1997). Evolution of situational leadership theory: A critical review. *The Leadership Quarterly*, 8(2), 153-170. doi: 10.1016/S1048-9843(97)90014-X

Greenleaf, R. K. (1977). *Servant leadership*. Essay, Robert K. Greenleaf Center, Indianapolis, IN. Retrieved from <https://www.leadershipparlington.org/pdf/TheServantasLeader.pdf>

Grochowski, Z. Vatican. (2012, March 25). Pastoral Guidelines for Fostering Vocations to Priestly Ministry. [http://www.usccb.org/search.cfm?site=newusccb&proxystylesheet=newusccb\\_frontend&q=clericalism&btnG.x=0&btnG.y=0&btnG=Search&lang=eng](http://www.usccb.org/search.cfm?site=newusccb&proxystylesheet=newusccb_frontend&q=clericalism&btnG.x=0&btnG.y=0&btnG=Search&lang=eng)

- Gundersen, G., Hellesoy, B. T., & Raeder, S. (2012). Leading international project teams: The effectiveness of transformational leadership in dynamic work environments. *Journal of Leadership & Organizational Studies*, 19(1), 46-57.  
doi: 10.1177/1548051811429573
- Hackman, J. R., & Wageman, R. (2007). Asking the right questions about leadership: Discussion and conclusions. *American Psychologist*, 62, 43-47.  
<http://dx.doi.org.ezp1.lib.umn.edu/10.1037/0003-066X.62.1.43>
- Hahn, S. (2015, March 1). College of Cardinals. Retrieved From <http://www.catholic-pages.com/hierarchy/cardinals.asp>
- Hamilton, F., Bean, V. (2005). The importance of context, beliefs, and values in leadership development. *Business ethics: A European review*, 14(4), 336-347.
- Hanna, D. P. (1988). *Designing organizations for high performance*. Reading, MA: Addison-Wesley.
- Harris, E. (December 7, 2014). 'I'm not worried' about resistance, Pope Francis says in new interview. *Catholic News Agency*.  
<http://www.catholicnewsagency.com/news/im-not-worried-about-resistance-pope-francis-says-in-new-interview-65272/>
- Harris, P. R. (1989). *High performance leadership: Strategies for maximum career productivity*. Glenview, IL: Scott, Foresman.
- Hauerwas, S., & Bennett, J. (2007/2009). Catholic Social Teaching. *Oxford Handbooks Online*. Retrieved 4 Apr. 2015, from

<http://www.oxfordhandbooks.com.ezp1.lib.umn.edu/view/10.1093/oxfordhb/9780199227228.001.0001/oxfordhb-9780199227228-e-31>.

Hersey, P., & Blanchard, K. H. (1969a). Life cycle theory of leadership. *Training & Development Journal*, 23(5), 26-34.

Hersey, P., & Blanchard, K. H. (1969b). *Management of organizational behavior*. Englewood, NJ: Prentice-Hall.

Hersey, P., & Blanchard, K. H. (1977). *Management of organizational behavior: Unitizing human resources*. Englewood, NJ: Prentice-Hall.

Hersey, P., & Blanchard, K. H. (1979). Life cycle theory of leadership. *Training & Development Journal*, 33(6), 94.

Hersey, P., & Blanchard, K. H. (1980). The management of change. *Training & Development Journal*, 34(6), 80.

Hersey, P., & Blanchard, K. H. (1981). So you want to know your leadership style? *Training & Development Journal*, 35(6), 34.

Hersey, P., & Blanchard, K. H. (1982). Leadership style: Attitudes and behaviors. *Training & Development Journal*, 36(5), 50-52.

Hersey, P., & Blanchard, K. H. (1996). Great ideas revisited: Revisiting the life-cycle theory of leadership. *Training & Development Journal*, 50(1), 42.

Hersey, P., & Blanchard, K. H. (2000). *Management of organizational behavior: Leading Human Resources* (8<sup>th</sup> ed.). Englewood, NJ: Prentice-Hall.

Hersey, P., & Blanchard, K. H. (2012). *Management of organizational behavior: Leading Human Resources* (10<sup>th</sup> ed.). Englewood, NJ: Prentice-Hall.

- Himes, K. R. (2005). *Modern Catholic social teaching: Commentaries and interpretations*. Washing, DC: Georgetown University Press.
- Hollander, E. (1992). Leadership, followership, self, and others. *The Leadership Quarterly*, 3(1), 43-54.
- Hollander, E. (2009). *Inclusive leadership: The essential leader-follower relationship* (Series in applied psychology (New York, N.Y.)). New York: Routledge.
- Hollander, E., Kelly, D. R. (1990). *Rewards from leaders as perceived by followers*. Paper presented at the Eastern Psychological Association, Philadelphia, PA. March 30.
- House, R. (1977). A 1976 theory of charismatic leadership. In J. G. Hunt & L. L. Larson (Eds.). *Leadership: The cutting edge*. Carbondale, IL: Southern Illinois University Press.
- House, R. (1999). Weber and the neo-charismatic paradigm: A response to Beyer. *Leadership Quarterly*, 10, 563-574.
- House, R., & Shamir, B. (1993). Toward the integration of transformational, charismatic, and visionary theories. In M. Chemmers & R. Ayman (Eds.), **Leadership** theory and research perspectives and directions (pp. 577-594). Orlando, FL: Academic Press.
- Hunt, J. G. (1999). Transformation/charismatic leadership's transformation of the field: A short, historical essay. *Leadership Quarterly*, 10, 129-144.

- Hur, M. H. (2008). Exploring differences in leadership style: A study of manager tasks, follower characteristics and task environments in Korean human service organization. *Social Behavior and Personality*. 36(3): 359-372.
- Huy, Q. N., Corley, K. G., & Kraatz, M. S. (2014). From support to mutiny: Shifting legitimacy judgments and emotional reactions impacting the implementation of radical change. *Academy of Management Journal*, 57(6), 1650-1680. doi: 10.5465/amj.2012.0074
- In U.S., Pope's Popularity Continues to Grow (Pew Research Centers Religion Public Life Project RSS) (2015, March 5). Retrieved from <http://www.pewforum.org/2015/03/05/in-u-s-popes-popularity-continues-to-grow/2/>
- Is Pope Francis Leaving Vatican At Night To Minister To Homeless? (2013, December 2.). *Huffington Post*. Retrieved from [http://www.huffingtonpost.com/2013/12/02/pope-francis-homeless\\_n\\_4373884.html](http://www.huffingtonpost.com/2013/12/02/pope-francis-homeless_n_4373884.html)
- Ivereigh, A. (2014). (Kindle DX Version). *The great reformer: Francis and the making of a radical Pope*. Amazon.
- Jamison, C. (2013, April 4). Reforming the Curia is not Pope Francis's principal task. *Catholic Herald*. Retrieved from <http://www.catholicherald.co.uk/features/2013/04/04/reforming-the-curia-is-not-pope-franciss-principle-task/>

Jennings, E. E. (1960). *An anatomy of leadership: Princes, heroes and supermen*. New York: Harper.

John XXIII. Vatican. *Mater et Magistra: On Christianity and social progress*.

15 May 1961. 1 September 2014. Retrieved from

[http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf\\_j-](http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-)

[xxiii\\_enc\\_15051961\\_mater.html](http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html)

John XXIII. Vatican. *Pacem en Terris*. 11 April 1963. 1 September 2014. Retrieved

from

[http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf\\_j-](http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-)

[xxiii\\_enc\\_11041963\\_pacem.html](http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html)

John Paul II. Vatican. *Redemptor hominis*. 4 March 1979. 1 September 2014. Retrieved

from

[http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-)

[ii\\_enc\\_04031979\\_redemptor-hominis.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_04031979_redemptor-hominis.html)

John Paul II. Vatican. *Sollicitudo rei socialis: To the bishops, priests*

*religious families, sons and daughters of the Church and all people of good will*

*for the twentieth anniversary of "Populorum Progressio."* 30 December 1987. 1

September 2014. Retrieved from <http://w2.vatican.va/content/john-paul->

[ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_30121987\\_sollicitudo-rei-socialis.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_30121987_sollicitudo-rei-socialis.html)

John Paul II. Vatican. *Centesimus annus: To His Venerable Brothers in the Episcopate*

*the Priests and Deacons Families of Men and Women religious all the*

*Christian Faithful and to all men and women of good will on the hundredth*



anniversary of *Rerum Novarum*. 1 May 1991. 1 September 2014. Retrieved from  
[http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_01051991\\_centesimus-annus.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html)

John Paul II. Vatican. *Laborem exercens*. 14 September 1981. 1 September 2014.  
Retrieved from  
[http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf\\_jp-ii\\_enc\\_14091981\\_laborem-exercens.html](http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_14091981_laborem-exercens.html)

Jones, R. A., Jimmieson, N. L., & Griffiths, A. (2005). The impact of organizational culture and reshaping capabilities on change implementation success: The mediating role of readiness for change. *Journal of Management Studies*, 42(2), 361-386. doi: 10.1111/j.1467-6486.2005.00500.x

Judge, T. A., Piccolo, R. F., & Kosalka, T. (2009). The bright and dark sides of leader traits: A review and theoretical extension of the leader trait paradigm. *The Leadership Quarterly*, 20(6), 855-875.  
doi:<http://dx.doi.org/10.1016/j.leaqua.2009.09.004>

Jurgens, W. A. (1970). *The faith of the early Fathers*. V. 1. Collegeville, MN: Liturgical Press.

Kadar, E.E. and Shaw, R.E. (2000). Toward an ecological field theory of perceptual control of locomotion. *Ecological Psychology*, 12, pp. 141–180.

Kanter, R. M. (1983). *The change masters*. New York: Simon & Schuster.

- Karimi, F. (2013, November 7). Pope Francis' embrace of a severely disfigured man touches world. *CNN*. Retrieved from <http://www.cnn.com/2013/11/07/world/europe/pope-francis-embrace/index.html>
- Kasser, T. *The high price of materialism*. Cambridge, MA: MIT Press.
- Keyton, J. (2011). *Communication & organizational culture : A key to understanding work experiences* (2nd ed.). Thousand Oaks, Calif.: SAGE.
- Klein, S. M. (1996). A management communication strategy for change. *Journal of OrgChange Mgmt*, 9(2), 32-46. doi: 10.1108/09534819610113720
- Klein, S.M. and Ritti, R.R. (1985), *Understanding Organizational Behavior*, 2nd ed., Kent, Boston, MA.
- Kohler, W. (1938). *The place of value in a world of fact*. New York: Liveright Publishing.
- Komonchak, J. (1994). Vatican II and the encounter between Catholicism and liberalism. In R. Bruce Douglas and David Hollenback (Eds.), *Catholicism and liberalism: Contributions to American public philosophy* (pp. 76-99). New York: Cambridge University Press.
- Kotter, J. (1988). *The leadership factor*. New York: Free Press.
- Kotter, J. (1995). Leading change: Why transformation efforts fail. *Harvard Business Review*, 73(2), 59–67.
- Kouzes J. M. & Posner, B. Z. (1993). *Credibility: How leaders gain and lose it, why people demand it*. San Fransico: Jossey-Bass.

- Kouzes J. M. & Posner, B. Z. (1995). *The leadership challenge*. San Francisco: Jossey-Bass.
- Land, P. S. (1961). Pope John XXIII: teacher. *America*, 106, 149-151.
- Lawler, P. (2015, January 5). No more 'princes of the Church'—the Pope's new model for the College of Cardinals. *CatholicCulture.org*. Retrieved from <https://www.catholicculture.org/commentary/otn.cfm?id=1069>
- Leslie, A. (2015, March 17). Pope Francis' encyclical on the environment draws interest. *World Religion News*. <http://www.worldreligionnews.com/religion-news/christianity/pope-francis-encyclical-on-the-environment-draws-interest>
- Levasseur, R. E. (2001). People Skills: Change Management Tools--Lewin's Change Model. *Interfaces*, 31(4), 71.
- Leavitt, H. J., Y., & Bass, B. M. (1964). Organizational psychology. In P. R. Farnsworth, Olga McNemar, and Quinn McNemar (Eds.), *Annual Review of Psychology*, 15:371-398. Palo Alto, CA: Annual Reviews.
- Leo XIII. Vatican. *Libertas Praestantissimum: On the nature of human liberty*. June 1888. 1 September 2014. [http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf\\_l-xiii\\_enc\\_20061888\\_libertas.html](http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_20061888_libertas.html)
- Leo XIII. Vatican. *Rerum Novarum: Encyclical of Pope Leo XIII on capitol and labor*. 15 May 1891. 1 September 2014. [http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf\\_l-xiii\\_enc\\_15051891\\_rerum-novarum.html](http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html)

- Leo XIII. Vatican. *Satis Cognitum: On unity in the church*. Vatican. 29 June 1896. 1 September 2014. [http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf\\_l-xiii\\_enc\\_29061896\\_satis-cognitum.html](http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_29061896_satis-cognitum.html)
- Levasseur, R. E. (2001). People skills: Change management tools: Lewin's change model. *Interfaces*, 31(4), 71-73. Retrieved from <http://www.jstor.org/stable/25062720>
- Lewin, K. (1942). Field theory and learning. In Cartwright, D. (ed.), (1952) *Field Theory in Social Science: Selected Theoretical Papers by Kurt Lewin*. London: Social Science Paperbacks, pp. 60–86.
- Lewin, K. (1943). Cultural reconstruction. *The Journal of Abnormal and Social Psychology*, 38(2), 166-173. doi: 10.1037/h0062523
- Lewin, K. (1944). A research approach to leadership problems. *Journal of Educational Sociology*, 17(7, Leadership In Democracy), 392-398. Retrieved from <http://www.jstor.org/stable/2262546>
- Lewin, K. (1948). Action research and minority problems. In G. W. Lewin (Ed.), *Resolving social conflict* (pp. 201-216). New York: Harper & Row. (Reprinted from *Journal of Social Issues*, 2, 34-46, 1946)
- Lewin, K., & Cartwright, D. (1959). *Field theory in social science: Selected theoretical papers*. London: Tavistock.
- Lewin, K. (1951). *Field theory in social science; selected theoretical paper* (1st ed.]. ed.). New York: Harper.

- Lewin, K. (1952). Frontiers in group dynamics. In D. Cartwright (Ed.), *Field theory in social science* (pp. 188-237). London: Social Science Paperbacks. (Reprinted from *Human Relations*, 1, 2-38, 1947)
- Lewin, K. (1953). Studies in group decision. In D. Cartwright & A. Zander (Eds.), *Group dynamics: Research and theory* (pp. 287-301). Evanston, IL: Row, Peterson and Company.
- Lewin, K. (1959). Group decision and social change. In E. E. Maccoby, T. M. Newcomb, & E. L. Hartley (Eds.), *Readings in social psychology* (3rd ed., pp. 197-211). London: Methuen.
- Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008). Servant leadership: Development of a multidimensional measure and multi-level assessment. *The Leadership Quarterly*, 19(2), 161-177.
- Lippitt, R. (1958). *The dynamics of planned change ; a comparative study of principles and techniques*. New York: Harcourt, Brace.
- Liu, J., Liu, X., & Zeng, X. (2011). Does transactional leadership count for team innovativeness? *Journal of Organizational Change Management*, 24(3), 282-298. doi: 10.1108/095348111111132695
- Li, G., Shang, Y., Liu, H., & Xi, Y. (2014). Differentiated transformational leadership and knowledge sharing: A cross-level investigation. *European Management Journal*, 32(4), 554-563. doi: 10.1016/j.emj.2013.10.004
- Lisska, A. (2012). *Natural Law and the Roman Catholic Tradition: The Importance of*

Philosophical Realism. *American Journal Of Economics & Sociology*, 71(4), 745-786.

Lord R. G., Brown D. J. (2004). *Leadership processes and follower self-identity*.

Mahwah, NJ: Lawrence Erlbaum Associates.

Lowney, C. (2003). *Heroic Leadership: Best Practices from a 450-year old-Company*

*That Changed the World*. Chicago: Loyola Press.

Lynch, B. T. (February, 2015). Message "Structural changes in the Church."

Malina, B. J., & Rohrbaugh, R. L. (1998). *Social-science commentary on the Gospel of*

*John*. Minneapolis, MN: Fortress Press.

Manchester, J., Gray-Miceli, D. L., Metcalf, J. A., Paolini, C. A., Napier, A. H., Coogle,

C. L., & Owens, M. G. (2014). Facilitating lewin's change model with collaborative evaluation in promoting evidence based practices of health professionals. *Evaluation and Program Planning*, 47(0), 82-90. doi:

<http://dx.doi.org/10.1016/j.evalprogplan.2014.08.007>

Martin, J. L. (2003). What is field theory? *American Journal of Sociology*, 109,1-49.

McCleskey, J. A. (2014). Situational, Transformational, and Transactional Leadership

and Leadership Development. *Journal Of Business Studies Quarterly*, 5(4), 117-130.

McCool, G. A. (1989). *Nineteenth-century scholasticism: The search for a unitary method*.

New York: Fordham University Press.

McCormick, R. A. & Cahill, L. S. (2006). *The Critical Calling*. Washington: Georgetown

University Press. Retrieved March 30, 2015, from Project MUSE database.

- McElwee, J. J. (2015 April 26). Francis: Priests are shepherds, not managers. *Vatican Insider*. Retrieved from <http://vaticaninsider.lastampa.it/en/the-vatican/detail/articolo/francesco-francis-francisco-40676/>
- Meindl, J. R. (1993). Reinvented leadership: A radical social psychological approach. In J. K. Murningham (Ed.). *Social psychology in organizational advances in theory*. A. Englewood Cliff, New Jersey: Prentice Hall.
- Metlake, G (1912). *Ketteler's Christian social reform (Mainz Sermons)*. Philadelphia: The Dolphin Press.
- Merriam Webster Online Dictionary. (2015). Retrieved from <http://www.merriam-webster.com/dictionary/clericalism>
- Mich, M. L. K. (2001). *Catholic social teaching and movements*. Mystic, CT: Twenty-Third Publications.
- Michaund, D. (1994). Vatican II (1962-1965), In *Boston Collaborative Encyclopedia of Western Theology*. Retrieved 2015 January 10 from <http://people.bu.edu/wwildman/bce/vatican2.htm>
- Miles, M. B., Huberman, A. M., & Saldana, J. (2013). *Qualitative Data Analysis: A Methods Sourcebook*. Thousand Oaks, CA: Sage.
- Misner, P. (1991). *Social Catholicism in Europe: From the onset of industrialization to the First World War*. New York: Crossroad.
- Mosadeghrad, A. M., & Yarmohammadian, M. H. (2006). A study of relationship between managers' leadership style and employees' job satisfaction. *Leadership in Health Services*. 19(2): 11-28.

- Moxley, R. S. (2000). *Leadership and spirit: Breathing new vitality and energy into individuals and organizations*. Durham Center For Creative Leadership.
- Murphy, M. (Winter 2011 Edition). "The Natural Law Tradition in Ethics", *The Stanford Encyclopedia of Philosophy* Edward N. Zalta (ed.), URL = <http://plato.stanford.edu/archives/win2011/entries/natural-law-ethics/>.
- Murray, J. C. (1944). "Toward a theology for the layman: The Problem of its Finality," *Theological Studies*, (5), pp. 43-75.
- Nadler, D. A. (1982). Managing transitions to uncertain future states. *Organizational Dynamics*, 11, 37-45.
- Nanus, B. (1989). *The leader's edge: The seven keys to leadership in a turbulent world*. Chicago, IL: Contemporary Books.
- Nature, Constitution and Mission of the Church. Vatican. 29 January 2009. 22 February 2015. Retrieved from [http://www.vatican.va/roman\\_curia/pontifical\\_councils/chrstuni/anc-orient-ch-docs/rc\\_pc\\_christuni\\_doc\\_20090129\\_mission-church\\_en.html#\\_ftn6](http://www.vatican.va/roman_curia/pontifical_councils/chrstuni/anc-orient-ch-docs/rc_pc_christuni_doc_20090129_mission-church_en.html#_ftn6)
- Nardi, G. (2014, September 17). Exile Malta? Final papal purge of Cardinal Burke? *Katholisches.info: Magazine for church and culture*. Retrieved from <http://www.katholisches.info/2014/09/17/exil-malta-endgueltige-paepstliche-sauberungsaktion-gegen-kardinal-burke/>
- Nichols, A. (2003). *Discovering Aquinas: An introduction to his life, work, and influence*. Grand Rapids, Mich.: Eerdmans Publishing.
- Northouse, P. (2004). *Leadership: Theory and Practice*, (3rd ed.). Thousand Oaks, CA:



Sage.

O'Brien, D., & Shannon, T. (1992). *Catholic Social Thought: The Documentary Heritage*. Maryknoll, NY: Orbis Books.

Olson, D. A., & Tetrick, L. E. (1988). Organizational restructuring: The impact of role perceptions, work relationships and satisfaction. *Group and Organization Studies*, 13(3), 374–389.

O'Grady, D. (2013, August 31). Can Francis Cure the Curia? *Commonweal*. Retrieved from <https://www.commonwealmagazine.org/can-francis-cure-curia>

O'Loughlin, M. (2014, December 7). Pope Francis: Demotion of Burke not 'punishment'. *CRUX: Covering all things Catholic*. Retrieved from <http://www.cruxnow.com/church/2014/12/07/pope-francis-demotion-of-burke-not-punishment/>

O'Malley, J. W. (2008). (Kindle DX Version). *What happened at Vatican II?* Cambridge, MA: The Belknap press of Harvard University Press, distributed by Amazon.

Origen, *Hom. 6 In Luc*. Retrieved from <http://classicsindex.wikispaces.com/ORIGEN>

Ott, J. S. (1989). *The Organizational Culture Perspective*. Chicago, IL: Dorsey Press.

Page, D. P. (1935). Measurement and prediction of leadership. *American Journal of Sociology*, 41, 31-43.

Parry, K. W. (1998). Grounded theory and social process: A new direction for leadership research. *Leadership Quarterly*, 9(1), 85.

Parolini, J. L. (August, 2004). Effective servant leadership: A model incorporating

servant leadership and the competing values framework. *Servant Leadership Research Roundtable Proceedings*. Retrieved from  
[http://www.regent.edu/acad/global/publications/sl\\_proceedings/home.shtml](http://www.regent.edu/acad/global/publications/sl_proceedings/home.shtml)

Patterson, K. (2003, August). Servant leadership: A theoretical model. *Servant Leadership Research Roundtable Proceedings*. Retrieved from  
[http://www.regent.edu/acad/global/publications/sl\\_proceedings/home.shtml](http://www.regent.edu/acad/global/publications/sl_proceedings/home.shtml)

Paul VI. Vatican. *Sacrosanctum Concilium: Constitution on the sacred liturgy*. 4 December 1963. Retrieved from  
[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html)

Paul VI. Vatican. *Lumen Gentium: Dogmatic constitution of the Church*. 21 November 1964. 1 September 2014. Retrieved from  
[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19641121\\_lumen-gentium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html)

Paul VI. Vatican. *Christus Dominus: Decree concerning the pastoral office of bishops in the Church*. 28 October 1965. Retrieved from  
[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651028\\_christus-dominus\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19651028_christus-dominus_en.html)

Paul VI. Vatican. *Dei Verbum: Dogmatic constitution on divine revelation*. 18 November 1965. Retrieved from  
[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651118\\_dei-verbum\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651118_dei-verbum_en.html)

- Paul VI. Vatican. (December 7, 1965). *Guadium et Spes: Pastoral constitution on the Church in the modern world*. Retrieved from [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19651207\\_gaudium-et-spes\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html)
- Paul VI. Vatican. (March 26, 1967) *Popularum Progressi, Encyclical on the development of peoples*. Retrieved from [http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf\\_p-vi\\_enc\\_26031967\\_populorum.html](http://w2.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html)
- Peters, T. (1987). *Thriving on chaos: Handbook for a management revolution* (1st Perennial Library ed.). New York: Perennial Library.
- Peters, T., & Austin, N. (1985). *A passion for excellence : The leadership difference*. New York: Random House.
- Peters, T., & Waterman, R. (1982). *In search of excellence : Lessons from America's best-run companies* (1st ed.). New York: Harper & Row.
- Peterson, M. F., & Hunt, J. G. (1997). International perspectives on international leadership. *Leadership Quarterly*, 8(3), 203–232.
- Piderit, S. K. (2000). Rethinking resistance and recognizing ambivalence: A multidimensional view of attitudes toward an organizational change. *Academy of Management Review*, 25, 783—794.
- Pique. E. (2014, December 7). Pope Francis: "God has bestowed on me a healthy dose of unawareness". *Lanacion.com/El Mundo*. Retrieved from <http://www.lanacion.com.ar/1750350-pope-francis-god-has-bestowed-on-me-a-healthy-dose-of-unawareness>

Pius XI. Vatican. *Quadragesimo anno*. 15 May 1931. 1 September 2014. Retrieved

from

[http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_19310515\\_quadragesimo-anno.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html)

Pius XI. Vatican. *Divini Redemptoris*: Encyclical on atheistic communism to the patriarchs, primates, archbishops, bishops, and other ordinaries in peace and communion with the apostolic see. 19 March 1937. 1 September 2014. Retrieved

from [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_19031937\\_divini-redemptoris.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19031937_divini-redemptoris.html)

Pius XI. Vatican. *Ingravescentibus Malis*: Encyclical of Pope Pius XI on the rosary to the venerable brethren, patriarchs, primates, archbishops, bishops, and other ordinaries in peace and communion with the apostolic see. 29 September 1937. 1 September 2014. Retrieved from [http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf\\_p-xi\\_enc\\_29091937\\_ingravescentibus-malis.html](http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_29091937_ingravescentibus-malis.html)

Pontifical Council for Justice and Peace's document: Pontifical Council For Justice and Peace Compendium of the Social Doctrine of the Church to His Holiness Pope John Paul II Master of Social Doctrine and Evangelical Witness to Justice and Peace. Retrieved from

<http://www.catholicculture.org/culture/library/view.cfm?id=7209&CFID=29084157&CFTOKEN=78995492>.

Pope Francis reveals why he chose his name. (2013, April 16). *Catholic Herald*.

Retrieved from <http://www.catholicherald.co.uk/news/2013/03/16/pope-francis->

reveals-why-he-chose-name/

Pope Francis' simple style influencing cardinal fashion. (2014, February 20). Daily News. Retrieved from <http://www.nydailynews.com/life-style/fashion/pope-simply-style-influences-cardinals-article-1.1621628>

Povoledo, E. (August 31, 2013). Pope Appoints Diplomat as Vatican Secretary of State. New York Times. Retrieved from [http://www.nytimes.com/2013/09/01/world/europe/pope-fills-key-vatican-post.html?\\_r=0](http://www.nytimes.com/2013/09/01/world/europe/pope-fills-key-vatican-post.html?_r=0)

Puella, P. (2014, March 13). In Vatican shake-up, Pope redefines role of second-in-command. *Rueters, U.S. Edition*. Retrieved from <http://www.reuters.com/article/2014/03/13/us-pope-anniversary-curia-insight-idUSBREA2C0UC20140313>

Rafferty, A.E., & Griffin, M.A. (2004). Dimensions of transformational leadership: conceptual and empirical extensions. *Leadership Quarterly*, 15, 329–354.

Rantz, R. (2002). Leading urban institutions of higher education in the new millennium. *Leadership and Organization Development Journal*, 23, 456–466.

Ratzinger, J. Vatican . Congregation for the doctrine of the faith: Profession of faith. 29 June 1998. 5 September 2014. Retrieved from [http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_1998\\_professio-fidei\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_1998_professio-fidei_en.html)

- Rocca, F. (2015, April 3). Pope Francis and the New Rome. *Wall Street Journal*.  
Retrieved from <http://www.wsj.com/articles/pope-francis-and-the-new-rome-1428075101>
- Rock, I. and Palmer, S. (1990). The legacy of Gestalt psychology. *Scientific America*, 263(6), pp. 48–61.
- Rome Reports. (2013, July 15). Pope Francis prepares encyclical on the Ecology for start of 2015. Rome. <http://www.romereports.com/pg157684-pope-francis-prepares-encyclical-on-the-ecology-for-start-of-2015-en>
- Rost, J. C. (1991). *Leadership for the twenty-first century*. New York: Praeger.
- Rost, J. C. (1993). Leadership development in the new millennium. *Journal of Leadership & Organizational Studies*, 1(1), 91-110.  
doi: 10.1177/107179199300100109
- Rost, J. C. (2008). Followership: An outmoded concept. In R. Riggio, I. Chaleff, & J. Lipman-Blumen (Eds.), *The art of followership: How great followers create great leaders and organizations* (pp. 53–64). San Francisco, CA: Jossey-Bass.
- Rubin, Herbert J. & Irene S. Rubin. (2005). 10 The First Phase of Analysis: Preparing Transcripts and Coding Data. In *Qualitative Interviewing (2nd ed.): The Art of Hearing Data*. (2nd, pp. 201-224). Thousand Oaks, CA: SAGE Publications, Inc.  
doi: <http://dx.doi.org.ezp2.lib.umn.edu/10.4135/9781452226651.n10>
- Şahin, D. R., Çubuk, D., & Uslu, T. (2014). The Effect of Organizational Support, Transformational Leadership, Personnel Empowerment, Work Engagement,

Performance and Demographical Variables on the Factors of Psychological Capital. *EMAJ: Emerging Markets Journal*, 3(3), 1-17.

doi: 10.5195/emaj.2014.49

Saunders, W. (1994, September 15). "Protestant and Catholic Bibles." Arlington, VA:

*The Arlington Catholic Herald*. Retrieved from

<https://www.ewtn.com/library/ANSWERS/PCBIB.HTM>

Scaramuzzi, I. (2014, September 17). The Catholic Church is a missionary Church, it

rejects biased and one-side positions. *Vatican Insider*. Retrieved from

<http://vaticaninsider.lastampa.it/en/the-vatican/detail/articolo/francesco-francisco-udienza-audience-audiencia-36371/>

Schein, E. H. (1977). *Toward a theory of organizational socialization* Massachusetts

Institute of Technology (MIT), Sloan School of Management.

Schein, E. H. (1988). *Organizational Psychology* (3rd ed.). London: Prentice Hall.

Schein, E. H. (1990). Organizational culture. *American Psychologist*, 45(2), 109-119.

doi: 10.1037/0003-066X.45.2.109

Schein, E. H. (1996). Culture: The missing concept in organization studies.

*Administrative Science Quarterly*, 41(2, 40th Anniversary Issue), 229-240.

Retrieved from <http://www.jstor.org/stable/2393715>

Schein, E. H. (1999). Kurt Lewin's Change Theory in the Field and in the Classroom:

Notes Toward a Model of Managed Learning. *Reflections*, 1(1), 59-74.

- Schihl, R. J., & Flannagan, P. D. (2013). Catechesis and evangelism: A resource packet from Catholic catechesis. Retrieved 22 February 2015.  
[http://www.catholiccatechesis.org/docs/Catechesis and Evangelism Packet.pdf](http://www.catholiccatechesis.org/docs/Catechesis%20and%20Evangelism%20Packet.pdf)
- Sendjaya, S., Sarros, J. C., & Santora, J. C. (2008). Defining and measuring servant leadership behavior in organizations. *Journal of Management Studies*, 45(2), 402-424.
- Shamir, B. (2007). Introduction: From passive recipients to active co-producers: Followers' roles in the leadership process. In B. Shamir, R. Pillai, M. C. Bligh, & M. Uhl-Bien (Eds.), *Follower-centered perspectives on leadership: A tribute to the memory of James R. Meindl* (pp. ix–xxxix). Stamford, CT: Information Age Publishing.
- Shamir, B., & Howell, J. M. (1999). Organizational and contextual influences on the emergence and effectiveness of charismatic leadership. *The Leadership Quarterly*, 10(2), 257-283. doi: [http://dx.doi.org.ezp2.lib.umn.edu/10.1016/S1048-9843\(99\)00014-4](http://dx.doi.org.ezp2.lib.umn.edu/10.1016/S1048-9843(99)00014-4)
- Shehan, L. (1966). Introduction. In W. M. Abott (Ed.), *The documents of the Vatican II with notes and comments by Catholic, Protestant, and Orthodox authorities*. (J. Gallagher, Trans.). (Kindle DX Version). Retrieved from Amazon.com
- Sigler, T.H., Pearson, C. M. (2000). Creating an empowering culture: examining the relationship between organizational culture and perceptions of empowerment. *Journal of Quality Management*, 5, 27–52.
- Smith, M., Beck, J., Cooper, C.L., Cox, C., Ottaway, D. & Talbot, R. (1982). Introducing



Organizational Behaviour. London: Macmillan. doi: 10.1111/j.1468

2370.2012.00348.x

Spadaro, A. (2013, September 30). A big heart open to God. *America: The National Catholic Review*. Retrieved from: <http://americamagazine.org/pope-interview>

St. Ignatius of Antioch. (n.d.). *Eccl. Hist.* 3.22.36. Retrieved October 23, 2014, from [http://crossroadsinitiative.com/library\\_author/45/St.\\_Ignatius\\_of\\_Antioch.html](http://crossroadsinitiative.com/library_author/45/St._Ignatius_of_Antioch.html) Eusebius

Starck, P. L., Warner, A., & Kotarba, J. (1999). 21(st)-century leadership in nursing education: The need for trifocals. *Journal of Professional Nursing, 15*, 265–269.

Stewart, J. (2006). Transformational leadership: An evolving concept examined through the works of Burns, Bass, Avolio, and Leithwood. *Canadian Journal of Educational Administration and Policy, (54)*, 1-29.

Stone, A. G., Russell, R. F., & Patterson, K. (2004). Transformational versus servant leadership: A difference in leader focus. *The Leadership & Organization Development Journal, 25*(4), 349–361.

Synod of Bishops. (1971b). *Justice in the world: World synod of Catholic Bishops*. Retrieved from <http://www.shc.edu/theolibrary/resources/synodjw.htm>

Synod of Bishops. Vatican. (2014). *Lineamenta: The Vocation and Mission of the Family in the Church and Contemporary World*. Retrieved from [http://www.vatican.va/roman\\_curia/synod/documents/rc\\_synod\\_doc\\_20141209\\_lineamenta-xiv-assembly\\_en.html](http://www.vatican.va/roman_curia/synod/documents/rc_synod_doc_20141209_lineamenta-xiv-assembly_en.html)

- Thavis, J. (2013). *The Vatican diaries: A behind-the-scenes look at the power, personalities and politics at the heart of the Catholic Church*. London: Penguin Books.
- The Holy Bible: Containing the Old and New Testaments with the Apocryphal/Deuterocanonical books: New Revised Standard Version*. (1989). New York: American Bible Society.
- Thomas, R., & Hardy, C. (2011). Reframing resistance to organizational change. *Scandinavian Journal of Management*, 27(3), 322-331.  
doi: <http://dx.doi.org.ezp2.lib.umn.edu/10.1016/j.scaman.2011.05.004>
- Tichy, N., & Devanna, M. (1990). *The transformational leader*. New York: Wiley.
- Tong, J. (2012). A Missionary People. *America*, 207(9), 30-31.
- Trevino, L. K., Brown, M., & Hartman, L. (2003). A qualitative investigation of perceived executive ethical leadership: Perceptions from inside and outside the executive suite. *Human Relations*, 56, 5–37.
- Turicchi, R. S. (2014, September 26). Op/ed: The leadership of Pope Francis. *Pacific Coast Business Times*. Retrieved from <http://www.pacbiztimes.com/2014/09/26/oped-the-leadership-of-pope-francis/>.
- Tyssen, A. K., Wald, A., & Spieth, P. (2014). The challenge of transactional and transformational leadership in projects. *International Journal of Project Management*, 32(3), 365-375.  
doi: <http://dx.doi.org/10.1016/j.ijproman.2013.05.010>

- Uhl-Bien, M., Riggio, R. E., Lowe, K. B., & Carsten, M. K. (2014). Followership theory: A review and research agenda. *The Leadership Quarterly*, 25(1), 83-104.  
doi: <http://dx.doi.org.ezp3.lib.umn.edu/10.1016/j.leaqua.2013.11.007>
- U.S. Catholics View Pope Francis as a Change for the Better (Pew Research Centers Religion Public Life Project RSS) (March 6, 2015). Retrieved from <http://www.pewforum.org/2014/03/06/catholics-view-pope-francis-as-a-change-for-the-better/>
- USCCB. (n.d.) Glossary of Terms. Retrieved from <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catechism/catechism-of-the-catholic-church/epub/OEBPS/51-glossary.xhtml>
- USCCB. (1986). Economic justice for all: Pastoral letter on Catholic social teaching and the U.S. economy Retrieved from [http://www.usccb.org/upload/economic\\_justice\\_for\\_all.pdf](http://www.usccb.org/upload/economic_justice_for_all.pdf),
- USCCB. (1992). The teaching ministry of the diocesan bishop: A pastoral reflection. Retrieved from <http://www.usccb.org/about/doctrine/publications/upload/teaching-ministry-of-the-diocesan-bishop.pdf>
- USCCB. (January, 1996). *Communities of salt and light: Reflections on the social mission of the parish*. Retrieved from <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/communities-of-salt-and-light-reflections-on-the-social-mission-of-the-parish.cfm>
- USCCB. (November, 1998). *Everyday Christianity: To hunger and thirst for justice*.

- USCCB. (1998). *Sharing Catholic social teaching: Challenges and directions U.S. Bishops*. Retrieved from [www.usccb.org](http://www.usccb.org).
- USCCB. (2003, January 22). *Strangers no longer*, A pastoral letter concerning migration from the Catholic bishops of Mexico and the United States.
- USCCB. (2014, March 11). Bishops Express Thanks On First Anniversary Of Pope Francis, Highlight Concern For Poor, Reform Of Curia, Outreach To Alienated. Retrieved from <http://www.usccb.org/news/2014/14-052.cfm>
- USCCB. (2015). Seven Themes of Catholic Social Teaching. Retrieved from [www.usccb.org](http://www.usccb.org).
- USCCB. (2015). Bishops and Diocese. Retrieved from [www.usccb.org](http://www.usccb.org).
- van Dam, K., Oreg, S., & Schyns, B. (2008). Daily work contexts and resistance to organizational change: The role of leader-member exchange, perceived development climate and change process characteristics. *Applied Psychology: An International Review*, 57, 313—334.
- van Knippenberg, D., & Sitkin, S. B. (2013). A critical assessment of charismatic transformational leadership research: Back to the drawing board? *Academy of Management Annals*, 7, 1–60.
- Van Maanen, J. (1979a). The fact of fiction in organizational ethnography. *Administrative Science Quarterly*, 24(4), 539-550.
- Van Maanen, J. (1979b). Reclaiming Qualitative Methods for Organizational Research: A Preface. *Administrative Science Quarterly*, 24(4), 520-526.
- Van Maanen, J., and E. H. Schein. “Toward a Theory of Organizational Socialization,

- Research in Organizational Behavior,” Vol. 1, M. B. Staw and L. L. Cummings, eds. (Greenwich, CT: JAI Press, 1979).
- Vatican Curia. Vatican. Retrieved from [http://www.vatican.va/roman\\_curia/index.htm](http://www.vatican.va/roman_curia/index.htm).
- Vatican Radio. Vatican. (2014, September 9).  
[http://en.radiovaticana.va/news/2014/09/15/the\\_council\\_of\\_9\\_meets\\_with\\_pope\\_francis\\_in\\_vatican/1106579](http://en.radiovaticana.va/news/2014/09/15/the_council_of_9_meets_with_pope_francis_in_vatican/1106579)
- Walton, R. (1987). *Innovating to compete*. San Francisco: Jossey-Bass.
- Weber, M. (1963). *The sociology of religion* (Beacon paperback, BP 189). Boston: Beacon Press.
- Wedman, B. (2013, November 27). Meet the disfigured man whose embrace with Pope Francis warm hearts. CNN News. Retrieved from  
<http://www.cnn.com/2013/11/26/world/europe/pope-francis-disfigured-man/>
- Weinberg, R., & McDermott, M. (2002). A comparative analysis of sport and business organizations: Factors perceived critical for organizational success. *Journal of Applied Sport Psychology*, 14, 282–298.
- Weissenberg, P., & Kavanagh, M. J. (1972). The independence of initiating structure and consideration: A review of literature. *Personal Psychology*, 25, 119-130.
- Wheeler, L. (2008). Kurt Lewin. *Social and Personality Psychology Compass*, 2, pp. 638–1650.
- Whitehead, K. (1995). How did the Catholic Church get her name? Eternal Word Television Network, Retrieved from  
<https://www.ewtn.com/library/ANSWERS/WHITEHE1.HTM>

- Whitehead, K. (1996). The Church and the apostles. *Eternal Word Television Network*, Retrieved from <http://www.ewtn.com/library/ANSWERS/HOWNAME.HTM>,
- Whitehead, K. (2000/2007). *One, holy, catholic, and apostolic: The early church was the catholic church*. San Francisco: Ignatius Press.  
doi: <http://dx.doi.org.ezp3.lib.umn.edu/10.1016/j.leaqua.2005.07.006>
- Wilhelm, J. (1908). General Councils. In *The Catholic Encyclopedia*. New York: Robert Appleton Company. Retrieved April 10, 2015 from New Advent:  
<http://www.newadvent.org/cathen/04423f.htm>
- Winfield, N. & Zoll, N. (2015, April, 16). Vatican Unexpectedly Ends Crackdown of US Nun Group. *ABC News*. Retrieved from:  
<http://abcnews.go.com/Health/wireStory/vatican-unexpectedly-ends-overhaul-us-nun-group-30359122>
- Winkler, I. (2010). *Contemporary Leadership Theories: Enhancing the Understanding of the Complexity, Subjectivity and Dynamic of Leadership*. (1st ed., Contributions to Management Science). Springer Verlag.
- Winston, B. E. (2003, August). Extending Patterson's servant leadership model: Explaining how leaders and followers interact in a circular model. *Servant Leadership Research Roundtable Proceedings*. Retrieved from  
[http://www.regent.edu/acad/global/publications/sl\\_proceedings/home.shtml](http://www.regent.edu/acad/global/publications/sl_proceedings/home.shtml)
- Wong, P. T. P. (2003). An opponent-process model of servant leadership and a typology of leadership styles. Retrieved from  
<http://twu.ca/academics/graduate/leadership/servant-leadership/servant->

leadership-roundtable-typology.pdf

- Wong, P. T. P., & Page, D. (2003, August). Servant leadership: An opponent-process model and the revised servant leadership profile. *Servant Leadership Research Spirituality and Servant Leadership: A Conceptual Model and Research Proposal Emerging Leadership Journeys*, Vol. 4 Iss. 1, pp. 120- 140. © 2011 Regent University School of Global Leadership & Entrepreneurship ISSN 1930-806X | editorelj@regent.edu *Roundtable Proceedings*. Retrieved November 26, 2010 from [http://www.regent.edu/acad/global/publications/sl\\_proceedings/home.shtml](http://www.regent.edu/acad/global/publications/sl_proceedings/home.shtml)
- World Christian Database. (n.d.). Retrieved October 14, 2014 from <http://www.worldchristiandatabase.org/wcd/>
- Yin, R. K. (2009). *Case Study Research: Design and Methods*. Thousand Oaks, CA: (4<sup>th</sup> ed.). Sage Publications.
- Yin, R. K. (2014). *Case Study Research: Design and Methods (Applied Social Research Methods)*. (5<sup>th</sup> ed.). Thousand Oaks, CA: Sage Publications.
- Yukl, G. (1999). An evaluation of conceptual weaknesses in transformational and charismatic leadership theories. *Leadership Quarterly*, 10(2), 285.
- Yukl, G. (2010). *Leadership in organizations* (7th ed.). Upper Saddle River, NJ: Prentice Hall.
- Yukl, G. (2011). Contingency theories of effective leadership. In A. Bryman, D. Collinson, K.Grint, B. Jackson & M. Uhl-Bien (Eds.), *The SAGE handbook of leadership* (pp. 286-298). Thousand Oaks, CA: Sage.
- Zhang, Y., & Wildemuth, B. (2009). *Unstructured Interviews [PDF Document]*,

Zia, M. (2013). *The faith understood: An introduction to Catholic Theology*.

Steubenville, OH: Emmaus Road Publishing.

Zoll, R. (2015, March 10). Cardinal previews Francis' encyclical on the environment.

*CRUX: Covering all things Catholic*. Retrieved from

<http://www.cruxnow.com/life/2015/03/10/cardinal-gives-an-early-look-at-francis-encyclical-on-the-environment/>

Zhu, Y., & Akhtar, S. (2014). How transformational leadership influences follower

helping behavior: The role of trust and prosocial motivation. *Journal of*

*Organizational Behavior*, 35(3), 373-392. doi: 10.1002/job.1884



**Figure 1**

<b>Vision</b>	<b>Altruistic Love</b>	<b>Hope/faith</b>
Broad appeal to key stakeholders	Forgiveness	Endurance
Defines the destination & journey	Kindness	Perseverance
Reflects high ideals	Integrity	Do what it takes
Encourages hope/faith	Empathy/compassion	Stretch goals
Establishes a standard of excellence	Honesty	Expectation of
	Patience	reward/victory
	Courage	
	Trust/loyalty	
	Humility	

---

---

*Figure 1.* Qualities of spiritual leadership (Fry, 2003, p. 695).

Figure 2



Figure 2. Three-Stage Model of Planned Change

## Appendix A

### **An Overview of the Catholic Church: Orientations, Definitions and Explanations**

Given that there are two intended audiences for this dissertation, an academic one and a Catholic one, the purpose of this Appendix is twofold: (1) To orient readers who are not familiar with some of the more technical aspects of or theological underpinnings of the Catholic faith and her Tradition; and (2) To “operationalize” the orientations, definitions and explanations relative to the Church in an effort to ground this study.

This Appendix begins with an explanation of some foundational terms and theology that reflect how the Church defines herself. Second, Christ-centered humanism and human dignity are discussed in the context of identifying some foundational concepts. Third, the foundation and hierarchy of the Catholic Church discussed. **“Catholic” Church, Feminine Pronouns, “Roman Catholic” and “Catholic” Church.**

St. Ignatius of Antioch was the leader (Bishop) of Antioch in the first decade of the second century; this city was a famous Christian community and one of the empire’s greatest cities (D’Ambrosio, 2014, p.19). The first recorded use of the word “Catholic Church” is in *ca.*110 CE as found in the writings of St. Ignatius of Antioch in his letter to the Smyrnaeans where he pointedly criticizes the heretics known as “docetists.”<sup>21</sup> He wrote this letter, and six others in transit from Antioch to Rome, after being sentenced to

---

<sup>21</sup> Docetists were a group of people who believed that Christ was fully divine and thus his “humanness” was only an illusion, i.e., if he was not born of a real woman he could not have lived, been crucified and then rose again. This would render the crucifixion non-salvific and void the sacrament of the Eucharist (see Chadwick, 1993)

death by “beast” in a Roman arena (Jurgens, 1970; See also Acts 11:26<sup>22</sup>; Eusebius *Eccl. Hist.* 3.22.36). In his letter to the Smyrnaeans, St. Ignatius of Antioch writes, “Wherever the bishop appears, let the people be there; just as wherever Jesus Christ is, there is the Catholic Church” (n.p.). According to Jurgens (1970), “Catholic Church” is the translation for the Greek words “ἡ καθολικὴ ἐκκλησία” that would have been used in St. Ignatius of Antioch’s letter. Whitehead (2007) explains,

Very early in post-apostolic times [circa 110 CE], however, the Church did acquire a proper name--and precisely in order to distinguish herself from rival bodies which by then were already beginning to form. The name that the Church acquired when it became necessary for her to have a proper name was the name by which she has been known ever since--the Catholic Church. (n.p.)

Finally, according to St Cyril of Jerusalem (Jurgens, 1970):

the Church is called ‘Catholic’ because it extends through all the world, from one end of the earth to another. Also because it teaches universally and without omission all the doctrines which ought to come to man’s knowledge, about things both visible and invisible, heavenly and earthly; and because it brings under the sway of true religion all classes of men, rulers and subjects, learned and ignorant; and because it universally treats and cures every type of sin, committed by means of soul and body and possesses in itself every kind of virtue which can be named, in deeds and words, and spiritual gifts of every kind. (p. 359; See also Nature, Constitution and Mission of the Church, 2009, #19)

---

<sup>22</sup> All Bible passages cited are taken from the New American Bible translation.

Furthermore, the Church considers herself to be a universal church. Whitehead (2007) says “catholic” and “universal” are synonymous. Schihl and Flanagan (2013) explain what that means:

We are a universal church, worldwide, ecumenical. We are concerned with the local church community. We are concerned with the diocesan church community. We are concerned with the national church community. We are concerned with the worldwide church community with whom we share the same one Faith, one Baptism, one Lord, unchanged from Apostolic times. (p. 2)

Moreover, the one faith (Catholic) shared is reflected, in part, in the order of the Mass. Regardless of where one travels in the world, the structure and prayers of the Mass are the same. Similarly, the one faith recognizes the Holy Father, or the Pope, as the head of the body known as “Church.” The United States Conference of Catholic Bishops summarizes, “The Church is catholic or universal both because she possesses the fullness of Christ’s presence and the means of salvation, and because she has been sent out by Christ on a mission to the whole of the human race” (USCCB, Glossary of Terms, n.d., n.p.).

**Use of Feminine Pronouns to Self-Identify.** Sometimes complicating one’s understanding of “Catholic” and “universal” is the Church’s use of the feminine pronoun when she refers to herself. Feminine pronouns are used when the Church refers to herself because she is perceived to be the “bride” of Christ. The Catechism (1994) explains:

The theme of Christ as Bridegroom of the Church was prepared for by the

prophets and announced by John the Baptist. The Lord referred to himself as the "bridegroom." The Apostle speaks of the whole Church and of each of the faithful, members of his Body, as a bride "betrothed" to Christ the Lord so as to become but one spirit with him. The Church is the spotless bride of the spotless Lamb. "Christ loved the Church and gave himself up for her, that he might sanctify her. (#796)

**Roman Catholic Church.** A final point of clarification about the word "Catholic" is warranted; some erroneously refer to the Church as the "Roman Catholic Church," that would be specious according to Whitehead (2007). Today, the Catechism of the Catholic Church <sup>23</sup> (henceforth "Catechism," 1994), explains, "The word 'Church' means 'convocation.' It designates the assembly of those whom God's Word 'convokes,' i.e., gathers together to form the People of God, and who themselves, nourished with the Body of Christ, become the Body of Christ" (#777).

Whitehead (2007) claims that the term "Roman Catholic" is *not* used by the Church herself; he explains: "The English-speaking bishops at the First Vatican Council in 1870 conducted a successful campaign to insure that the phrase 'Roman Catholic' was nowhere included in any of the Council's official documents about the Church herself, and the term was not included" (n.p.). Similarly, he explains, "nowhere in the sixteen documents of the Second Vatican Council is *Roman Catholic*. Pope Paul VI signed all the documents of the Second Vatican Council as 'I, Paul, Bishop of the Catholic Church'"

---

<sup>23</sup> The Catechism is a sort of instruction manual for Catholics, it contains the deposit of faith as is to be currently understood.

(n.p). Whitehead (1996) goes on to say that though there are references in documents to “the Roman curia, the Roman missal, the Roman rite, etc., when the adjective Roman is applied to the Church herself, it refers to the Diocese of Rome!” (n.p.).

The confusion seems to perdure in part, because of the universal Church’s centrality in Rome, the diocese of the Pope. For example, cardinals are called “Cardinals of the Holy Roman Church” because by their title, they become honorary clergy of the Bishop of Rome (the Pope) and Rome is the Pope’s home diocese (Whitehead, 2007).

Whitehead (2007) does not downplay Rome’s centrality to the Church but he says,

Although the Diocese of Rome *is* central to the Catholic Church, this does not mean that the Roman rite (or, as is sometimes said, “the Latin rite”) is coterminous with the Church; this would also mean forgetting or neglecting the Byzantine, Chaldean, Maronite or other oriental rites that are all part of the Catholic Church today. (n.p.)

Thus, when a Catholic person in the United States, for example, says he or she is a “Roman Catholic,” meaning the person affirms he or she is a member of the Church that is united with the Pope, the person is technically correct. Whitehead (2007) reminds Catholics, however, that there is only *one* Church, not separate churches identifying as Roman, Christian or Byzantine.

## **Christ-Centered Humanism and Human Dignity**

Vatican II (1962-1965) inaugurated a shift in the building blocks of the foundation of Catholic social teaching from a fundamental basis in natural law<sup>24</sup> to a base in scripture and Christology (See Murphy, 2011 and Himes, 2005). This shift did not abandon the tradition of natural law but did place a special emphasis on the dignity of the person relative to the law. In a seminal Vatican II document, *Guadium et Spes* (1965), written under the leadership of Pope Paul VI, it is argued that the Church must respond to the changing modern world while at the same time acknowledging the civil “imbalances, injustices and anxieties that the modern developments had produced” (Komonchak, 1994, p. 82). According to Komonchak (1994), “As its distinctive response [to the developments in the modern World], the church offered its central teachings about God, Christ, and the human persons – a Christologically centered humanism” (p.82). Thus, as Donahue (2005) explains,

The new emphasis on scriptures led to a significant departure from the usual neoscholastic philosophical framework of Catholic social teaching. The moral significance of scripture was found not in the legal directives as “divine law” but in its depiction of the call of every Christian to be united in Christ and actively to participate in the social mission of the Church. (pp. 54-55)

---

<sup>24</sup> “Natural Law” as Himes (2005) explains, is “what governs beings who are rational, free, and spiritual and at the same time material and organic” (p. 44). Accordingly, Aquinas argues that it is through natural law that one participates in the eternal law (Murphy, 2011). Murphy (2011) explains that because humans are rational beings we can understand, at least that which is revealed to us, the eternal will and then freely act on it. A full explanation of the history of natural law relative to the Church is beyond the scope of this study.



Thus, *Guadium et Spes* laid the bedrock for understanding natural law as rooted in Christology and the theology of creation (Donahue, 205).

This Christological-centered humanism that was articulated in *Guadium et Spes* as a response to modernity, continued to be a theme of Pope John Paul II. In his first encyclical, *Redemptor Hominis* (1979), he wrote:

The development of technology and the development of contemporary civilization, which is marked by the ascendancy of technology, demand a proportional development of morals and ethics. For the present, this last development seems unfortunately to be always left behind. (p. 25)

It was argued that with advancements in technology and other worldly changes comes an acceptance of a certain moral and ethical responsibility. In the Compendium of Social Doctrine of the Church (2004) it states, “Humanity is coming to understand ever more clearly that it is linked by one sole destiny that requires joint acceptance of responsibility, a responsibility it inspired by an integral and shared humanism” (#6). According to the Catechism (1994):

Social justice can be obtained only in respecting the transcendent dignity of man. The person represents the ultimate end of society, which is ordered to him: “What is at stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt.” (#1929)

Moreover, the social doctrine of the Church, or Catholic social teaching (CST), is not motivated by earthly ambitions; rather, it is motivated by carrying “forward the work of

Christ himself under the lead of the befriending Spirit” (Compendium of Social Doctrine, #13).

In conclusion, there is no doubt that Pope Leo XIII and his immediate predecessors (namely Pope Pius XI) writings on CST were motivated out of a deep sense of charity and passion for justice, but their “qualities were smothered by triumphalist ecclesiology, antidemocratic political values, and a conservative, even negative understanding of natural law” (O’Brien & Shannon, 1992, p.1). The more modern documents born out of the Second Vatican council (1962-1965) offered more positive views of the modern world that lead to a focus on Christ-centered humanism. O’Brien and Shannon (1992) explain that these more forward thinking documents communicated a “vision of the church as servant to humanity, a renewed concern for the human person and human rights, and increasing emphasis on popular participation, and a more open and humble acknowledgement of the historically conditioned character of human life and consciousness” (p. 1).

### **The Foundation and Hierarchy of the Catholic Church**

According to Chirico (1978), “Church comes into being among all those who are united in their faith in the risen Christ” (p. 69). To Catholics, the word, “church” is significantly more than a building. The physical structures where Catholics gather are referred to as particular churches where the “universal” Church refers to the living and dynamic bride of Christ, eternally alive in its members who are obedient to the Magisterium in its teaching of faith and morals (Paul VI, 1964/1965).

Pope Paul VI (1964) elucidates:

Christ, the one Mediator, established and continually sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with visible delineation through which He communicated truth and grace to all. But, the society structured with hierarchical organs and the Mystical Body of Christ, are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things; rather they form one complex reality which coalesces from a divine and a human element. (#8)

The Church's foundation in Tradition and sacred Scripture is paramount; the development of her hierarchy stems from that foundation. According to the Catechism (1994) the Church, "to whom the transmission and interpretation of Revelation is entrusted, 'does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence'" (#82).

An explanation of the foundation of Church and her hierarchy, including how it evolved, is important to understanding the significance of this study as it is the Church hierarchy that is responsible for modeling and communicating the orientation of the organizational culture of the Church to the "faithful" (Baptized Catholics). Thus, this section will begin with an explanation of "Tradition;" second, the term "apostolic" will be defined; third, the meaning of the term "magisterium" will be illuminated; and finally, a description and explanation of the offices that the Church embodies will be highlighted.

## **Tradition**

According to the Catechism (1994), the Gospel was handed on in two ways: (1) Orally- by the apostles through their preaching, by their example, through institutions they established and through what they received from Christ himself, his way of life and works or what they learned from the Holy Spirit; and (2) In writing -- “by those apostles and other men associated with the apostles who, under the inspiration of the same Holy Spirit, committed the message of salvation to writing” (n.p.). The Catechism (1994) states, this “living transmission, accomplished by the Holy Spirit, is called Tradition, since it is distinct from Sacred Scripture, though closely connected to it” (#78). In other words, “Jesus committed his teaching, not merely to the pages of a book, but to living men who handed it on to others” (Whitehead, 2007, n.p./1996).

Regarding the oral Tradition, Catholics believe Jesus commanded the apostles to preach; in Matthew 28: 19-20 it says,

Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.” Additionally, when Jesus was commissioning the eleven disciples he said, “Go into the whole world and proclaim the gospel to every creature.”

Similarly, in Mark’s gospel it reads, “He [Jesus] said to them, “Go into the whole world and proclaim the gospel to every creature” (Mark 16:15). The term “apostolic” then, stems from the Catholic understanding that there is an oral Tradition of the Church that is passed on through the Apostles of Jesus who were specifically instructed to “go forth and

teach.” Tradition is not only oral, however, it also stems from the early writings of what are referred to as the Church Fathers (see discussion below).

### **Apostolic**

The Catechism (1994) explains:

The Church is apostolic. She is built on a lasting foundation: “the twelve apostles of the Lamb” (Rev 21:14). She is indestructible (cf. Mt 16:18). She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops. (#869)

Most simply put, “Apostolic” refers to the succession of leadership throughout the millennium extending from Peter to the current Bishop of Rome who is the “Pope” and temporally the head of the body of the Church. Peter is central to this succession according to Catholics as he is the one among the twelve disciples who confesses Jesus as the Christ (see Mark 8, Matthew 16 & Luke 9) and he is the first apostle witness to Christ’s resurrection through his observation of Jesus’ empty tomb (see 1 Corinthians 15 and Luke 24). Finally, in Matthew’s gospel (16:17-19) Jesus says to Peter,

Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father. And so I say to you, you are Peter, and upon this rock I will build my church, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.

Thus, Catholics consider Peter the first Pope of the Church. As time progressed, the “keys” of the Church were handed down two hundred and sixty-six times, culminating in the election of the current Pope, Pope Francis.

**Church Fathers.** Catholics gleaned the historical understanding of apostolic succession through the writings of what are known as the “Church Fathers” – leaders of the early Church who were known for their antiquity, holiness, orthodoxy, and who had Church approval (D’Ambrosio, 2014). Though a complete excavation of Church history here would be beyond the scope of this study, given that the study is about the leadership of the Church hierarchy and their emphasis, or lack thereof, of CST, some detail here is warranted. Earlier the reader was introduced to St. Ignatius, Bishop of Antioch; he is considered a “Father of the Church.” The importance of Antioch as a center of apostolic Christianity cannot be overestimated (D’Ambrosio, 2014). It was the first community of outreach to the Gentiles (NT: Acts 11:20) and the base from which Paul and Barnabas were sent out on their missionary journeys (NT: Acts 13:2-3; 15: 35-41; 18:22-23). According to St. Irenaeus who wrote in the late second century:

In order that the full and living Gospel might always be preserved in the Church the apostles left bishops as their successors. They gave them “their own position of teaching authority.” Indeed, “the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved in a continuous line of succession until the end of time. (Cited in the Catechism, 1994, #77)

The Catechism (1994) explains:

Through the centuries, in so many languages, cultures, peoples, and nations, the Church has constantly confessed this one faith, received from the one Lord, transmitted by one Baptism, and grounded in the conviction that all people have only one God and Father. St. Irenaeus of Lyons, a witness of this faith, declared. (#172)

Thus, the Church considers herself an Apostolic Church as the leadership of the Church stems directly from the first apostles of Jesus, namely Peter. In conclusion, then, the hierarchical principle of the Church is founded in the persons of the apostles.

### **Magisterium**

According to the Gospel of Matthew, in his last words to the Apostles Jesus commissioned them or sent them on *mission*, he said: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (28:19-20). As Jesus commissioned the disciples he gave them a formula of sorts, where truths understood in light of Tradition were "confided to the Church as a deposit which it would guard and faithfully transmit as it had received it without adding to it or taking anything away" (Bainvel, 1912, n.p.). Furthermore, Bainvel (1912) explains, "This formula expresses very well one of the aspects of tradition and one of the principal roles of the living magisterium" (n.p.).

The transmission of the deposit of faith requires human cooperation; for Catholics, the Roman Pontiff (Pope) and the bishops are

authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people entrusted to them, the faith to be believed and put into practice.” The *ordinary* and universal *Magisterium* of the Pope and the bishops in communion with him teach the faithful the truth to believe, the charity to practice, the beatitude to hope for. (Catechism, 1994, #2034)

The term “Magisterium” thus refers to the teaching body of the Church and is exercised by the Pope and the bishops in union with him (Ratzinger, 1998); some of which the Pope proclaims is considered infallible. Though a full excavation of the term “infallibility” relative to the teaching body of the Church is beyond the scope of this study, given it’s relative importance to understanding the authority of the Pope as head of the Church and Magisterium it is essential it be defined.

According to Merriam-Webster dictionary, “Infallibility” is defined as “incapable of error; not liable to mislead, deceive, or disappoint; incapable of error in defining doctrines touching faith or morals” (Retrieved 3/1/15). Catholics glean the authority for the application of infallibility to the Pope and Magisterium, in part, from Matthews Gospel, where Jesus says to Peter that he will build his Church through Peter in such a way that “the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven” (16: 18-19). The protection from the netherworld (evil) sited above, according to the Church, guards the Magisterium through the Holy Spirit, from teaching error.

The Church upholds the doctrine of the Trinity, a dogma protecting the



teaching that God is of one nature but of three persons: God the Father, God the Son (Jesus) and God the Holy Spirit. These three persons are considered consubstantial. The doctrine of the Trinity was fleshed out in the first four centuries as heresies arose against the teaching of this Traditional teaching. For Catholics, the doctrine of the Holy Spirit, flows, in part, from John's Gospel where Jesus says to his apostles, "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always" (14:15-16). Malina and Rohrbaugh (1998) explain the word "Advocate" is translated from the Greek *parakletos*, as Paraclete. The author of John's Gospel is telling the reader that Jesus was the *first* Paraclete but that when he is gone he will send another who will facilitate the continued presence of Jesus (Malina & Rohrbaugh, 1998; Culpepper, 1998).<sup>25</sup>

Thus, according to Catholics, the teaching of infallibility is a charism of the Holy Spirit handed on by Jesus to the apostles and their successors to be a continued presence of his in the world. How does this apply to Magisterial teachings? There are three types of Magisterial teachings that require Catholic assent, two of which propose infallibility. The "extraordinary Magisterium" rarely makes formal pronouncements, when they are made though, said pronouncements are considered infallible. These pronouncements can be made in two ways: (1) by the Pope via his apostolic authority when he speaks "ex-cathedra," meaning "from of the chair" of

---

<sup>25</sup> For functions of the Paraclete see John's Gospel 14:16;14:26; 15:26; 16:8; 16:13-14; 16:14-15.

Peter, and (2) when an ecumenical or general council (meeting of Pope and bishops) convenes and pronounces a doctrine concerning faith and morals (Ratzinger, 1998, Code of Canon Law, Canon 750 §2).

The “ordinary” and “universal” Magisterium is the teaching authority of bishops in union with the pope and is exercised in "ordinary" acts of teaching outside an ecumenical council (Ratzinger, 1998). Interestingly, a solemn definition of a teaching (for example, when the Pope speaks “ex cathedra”) is not the only teaching that the Church considers infallible; the ordinary and universal Magisterium also teaches infallibility when it definitively confirms or reaffirms the Church’s teaching at, say, an ecumenical council (Ratzinger, 1998, see #9, see also canon 749 §2). Thus, a solemn definition does *not* have to be pronounced in order for the teaching to be considered infallible but any teaching taught by the ordinary and universal magisterium is necessarily definitive and therefore, infallible (Ratzinger, 1998). Occasionally, Catholics will cite canon 749 §3 as evidence that, “No doctrine is understood as defined infallibly unless this is manifestly evident;” however, it must be pointed out that §3 does *not* refer to infallibly proposed teachings but only to the solemn definitions proposed by the extraordinary Magisterium.

Though there are two types of teachings that propose infallibility, Pope John Paul VI (1964) explains that individual Bishops do not enjoy that charism, he says:

Although the individual bishops do not enjoy the prerogative of infallibility, they nevertheless proclaim Christ's doctrine infallibly whenever, even though dispersed through the world, but still maintaining the bond of communion among

themselves and with the successor of Peter, and authentically teaching matters of faith and morals, they are in agreement on one position as definitively to be held. This is even more clearly verified when, gathered together in an ecumenical council, they are teachers and judges of faith and morals for the universal Church, whose definitions must be adhered to with the submission of faith. (#25)

Pope Leo XIII (1896) explains the progression of Apostolic authority in the teaching body of the Church and how those teachings should be received, he says:

Christ instituted in the Church a living, authoritative and permanent Magisterium, which by His own power He strengthened, by the Spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by every one as true. (#9)

Importantly, Catholics believe that Church teachings relative to faith and morals, even those arrived at outside of an “infallible definition” and without being pronounced in a “definitive matter” but that which are proposed by the ordinary Magisterium are to be adhered to “‘with religious assent’ which, though distinct from the assent of faith, is nonetheless an extension of it” (Catechism, 1994, #892). The Magisterium and other layers of Church leadership are charged with modeling and teaching the moral components of Catholicism in such a way that is consistent with the Church’s self-revelation.

## **Offices of the Church**

There are three clerical offices in the Church that populate five levels of hierarchy: pope, cardinal, bishop, priest, and deacon. As was learned in Chapter Two, the word “clerical,” according to Catholics, is the collective term used to represent those who are ordained – “who administer the rites of the church” (USCCB, n.d., n.p.; See also Code of Canon Law, Book III: The teaching and function of the church). For purposes of this study only three of the five levels of hierarchy are relevant: (1) the Pope, of which there is only one who governs at any given time. (2) Bishops, as they are the leaders of particular regions who in union with the Pope are responsible for, among other things, teaching the faithful. In the Archdiocese of St. Paul and Minneapolis there is one Archbishop and two auxiliary bishops. (3) Priests, given they are directly responsible, among other things, for leading and teaching people in their local churches. There are a multitude of priests in the Archdiocese.<sup>26</sup>

**Pope.** To Catholics, Christ is the eternal or supreme pastor of the Church; through apostolic succession, though, it is the Pope who, “as pastor of all the faithful, . . . is sent to provide for the common good of the universal Church and for the good of the individual churches. Hence, he holds a primacy of ordinary power over all the churches” (Paul VI, 10/28/1965, Preface, 2). As supreme Church leader he enjoys “by divine

---

<sup>26</sup> It must be acknowledged that Clergy have a tremendous amount of responsibilities, only one of which is relative to teaching or supporting the teachings of the Church; however, given that the focus of this study has to do with the transmission of Catholic Social Doctrine and the subjects in the study are limited to bishops and priests within the St. Paul and Minneapolis Archdiocese and the teachings of the Pope;

institution, ‘supreme, full, immediate, and universal power in the care of souls’” (Catechism, 1994, #937, Pope Paul VI, 1965, Preface, 2). Pope Paul VI (1964) wrote, “the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church, has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered” (#22). The Pope is the Vicar of Christ as it was Jesus who handed on from the apostle Peter to the Pope the “keys” or the leadership of the Church; the Catechism (1994) explains:

The Lord made Simon alone, whom he named Peter, the “rock” of his Church. He gave him the keys of his Church and instituted him shepherd of the whole flock.

“The office of binding and loosing which was given to Peter was also assigned to the college of apostles united to its head.” This pastoral office of Peter and the other apostles belongs to the Church’s very foundation and is continued by the bishops under the primacy of the Pope. (# 881)

Particularly relevant to this study is the binding authority the Pope embodies as supreme leader over ethical and moral teachings of the faithful. There is no person on earth who has more authority relative to what is taught and what is or should be emphasized in the Church than this man. Hierarchically then, the Pope is the supreme leader; as such, his primary duties are to “protect, interpret, and pass down the teachings of Christ in their full purity. Through various means, including encyclicals, homilies and catechetical addresses, the pope spiritually nourishes the People of God, according to the mandate Jesus gave Peter, ‘feed my sheep’” (Jn. 21:15-17)” (Zia, 2013, n.p.). Finally, it

is the pope who appoints the next two layers of Church hierarchy, the cardinals and the bishops.

**Cardinals.** As a matter of tradition, cardinals are typically appointed from what is called the “College of Bishops;” referencing the totality of individual bishops worldwide. Similarly, Cardinals as a whole make up what is called the “College of Cardinals.” The main duties of cardinals is to advise the pope and elect a new Pope in the event the leader resigns or dies (See Code of Canon Law, Part II, Ch. III, pps. 111-116). According to Hahn (3/1/2015), there are three degrees within the College of Cardinals (Bishops, Priest and Deacons) that has to do with their position *within* the College of Cardinals not their actual degree of orders (or status) as a bishop, priest or deacon (n.p.). Like cardinals, the pope appoints bishops who are in charge of a “Diocese,” which typically refers to a geographic area made up of multiple Church parishes or communities.

**Bishops.** According to Pope Paul VI (1964), bishops are charged with preaching the faith  
who lead new disciples to Christ, and they are authentic teachers, that is, teachers endowed with the authority of Christ, who preach to the people committed to them the faith they must believe and put into practice, and by the light of the Holy Spirit illustrate that faith. (#25)

Upon receiving what is called the fullness of the “sacrament of Holy Orders,” the bishop is integrated into the episcopal college, which makes him the visible head of the particular Church entrusted to him (Catechism, 1994, #1594, see also Paul VI, 1965, II 8

(a)). Furthermore, the bishops share in the apostolic responsibility and mission of the whole Church under the authority of the Pope (Catechism, 1994, #1594, see also Pope Paul VI, 1965, II 8 (a)). Pope Paul VI (1964) explains, “only in union with the Pope does the college or body of bishops have supreme and full authority over the universal Church” (#22). The Catechism (1994) further enlightens readers on the subject:

The power which they [bishops] exercise personally in the name of Christ, is proper, ordinary, and immediate, although its exercise is ultimately controlled by the supreme authority of the Church.” But the bishops should not be thought of as vicars of the Pope. His ordinary and immediate authority over the whole Church does not annul, but on the contrary confirms and defends that of the bishops.

Their authority must be exercised in communion with the whole Church under the guidance of the Pope. (#895)

Important to this study is the oath that priests profess in the process of being ordained a Bishop, that oath states (emphasis added):

I, N., in assuming the office of ....., promise that in my words and in my actions I shall always preserve communion with the Catholic Church.

With great care and fidelity I shall carry out the duties incumbent on me toward the Church, both universal and particular, in which, according to the provisions of the law, I have been called to exercise my service. In fulfilling the charge entrusted to me in the name of the Church, **I shall hold fast to the deposit of faith in its entirety; I shall faithfully hand it on and explain it, and I shall avoid any teachings contrary to it.** I shall follow and foster the common

discipline of the entire Church and I shall maintain the observance of all ecclesiastical laws, especially those contained in the Code of Canon Law.

With Christian obedience I shall follow what the Bishops, as authentic doctors and teachers of the faith, declare, or what they, as those who govern the Church, establish. I shall also faithfully assist the diocesan Bishops, so that the apostolic activity, exercised in the name and by mandate of the Church, may be carried out in communion with the Church. So help me God, and God's Holy Gospels on which I place my hand." (Oath Of fidelity: On assuming an office to be exercised in the name of the Church, as cited in Ratzinger, 1998, n.p., see also Code of Canon Law, 833, nn.5-8)

Bishops are a particularly important level of hierarchy as they are the direct superiors of all the priests and deacons in their jurisdiction. And, in large geographic regions there may be an Archbishop and "auxiliary" bishops whose responsibilities are to assist the Archbishop, and one Archbishop -- the ultimate Church authority of the region. The Archbishop not only governs the priests and deacons in the archdiocese, he also has authority over seminaries in his region. Significantly then, if the Archbishop deems a particular Church teaching significant, he has the authority to mandate its teaching in Seminary and to support his priests in transmitting that teaching or deposit of teachings to the faithful.

As it states in the Catechism (1994), "Helped by the priests, their co-workers, and by the deacons, the bishops have the duty of authentically teaching the faith, celebrating divine worship, above all the Eucharist, and guiding their Churches as true pastors"



(#939). The teachings handed on to the faithful are not just optional or arbitrary. Pope Paul VI (1964) emphasized the authority to which Catholics are to understand their teachings, he writes:

Bishops, teaching in communion with the Roman Pontiff, are to be respected by all as witnesses to divine and Catholic truth. In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent. This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, even when he is not speaking *ex cathedra*; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking. (#25)

**Priests.** Another word for “priest” is “presbyter.” A parish may have a pastor and an associate pastor, the latter would be considered subordinate to the pastor charged with the care of the parish. According to Canon 515 §1, a parish is a “certain community of the Christian faithful stably constituted in a particular church, whose pastoral care is entrusted to a pastor” (p. 168). Moreover, pastor is the leader but he is under the authority of the diocesan bishop, “in whose ministry of Christ he has been called to share.” The priest, in union with his bishop, is charged with carrying out the functions of “teaching, sanctifying, and governing, also with the cooperation of other presbyters or

deacons and with the assistance of lay members of the Christian faithful” (Code of Canon Law, canon 519, p. 170).

The Code of Canon Law states that priests are to make the “Most Holy Eucharist” the center of the parish assembly of the faithful (528 §2, p. 173). Additionally, he must strive to know the people in his parish (529 §1, p. 174), and particularly important to this study, he is

obliged to make provision so that the word of God is proclaimed in its entirety to those living in the parish; for this reason, he is to take care that the lay members of the Christian faithful are instructed in the truths of the faith, especially by giving a homily on Sundays and holy days of obligation and by offering catechetical instruction. **He is to foster works through which the spirit of the gospel is promoted, even in what pertains to social justice.** He is to have particular care for the Catholic education of children and youth. He is to make every effort, even with the collaboration of the Christian faithful, so that the message of the gospel comes also to those who have ceased the practice of their religion or do not profess the true faith. (Emphasis added, 528 §1, p. 173)<sup>27</sup>

It has been established that the Church hierarchy is a stable, routinized structure made of particular people who have been charged through tradition and apostolic succession to administer to and teach the faithful. This Appendix has offered a brief outline of some of the basic tenants of the Church in order to orient the reader and ground the study. In the

---

<sup>27</sup> For the functions especially entrusted to the pastor, i.e., administering the Sacraments, see Canon 530, Code of Canon Law, pp. 174-175.

next Appendix Catholic social teaching is defined as per the Method identified in Chapter Two. Additionally, an exegesis of Catholic social teaching will be offered in the following Appendix.

## **Appendix B**

### **Catholic Social Teaching**

This Appendix is offered to give the reader in depth background on Catholic social teaching and how its tenants developed. Furthermore, this Appendix utilizes the method for operationalizing CST that was identified in Chapter Two but offers a more detailed analysis of how CST evolved over the last hundred and forty years. Although volumes have been written about it, numerous groups formed around it and countless programs dedicated to it, Catholic social teaching remains dynamic, organic and oft misunderstood. To unearth its meaning, this Chapter is dedicated to excavating the bedrock of Catholic social teaching through an exploration of: (1) The background of Scripture relative to CST; (2) Passages from Hebrew and New Testament Scriptures will be highlighted as they relate to CST; (3) The Magisterial development of what evolved as CST will be illuminated; and (4) The tenants of CST will be articulated.

As noted in Chapter Two, though there are other approaches to defining Catholic social teaching, the approach used in this study is justified. Offering an extensive exploration of Catholic social teaching is warranted as it is argued that the organizational culture orientation that Pope Francis desires to move Church toward, is CST-centric. Throughout this study it has been evidenced that the current organizational culture orientation is Cleric-centric; it has further been argued that cleric-centrism is precisely that from which Pope Francis would like to move the Church *from*. For a complete analysis of the cleric-centrism and CST-centrism see Chapter Three.

It is commonly understood that our world is plagued by war, famine, poverty, an unequal distribution of resources and access to fair-wage employment, health care and education. But is this a particularly *Catholic* problem? According to Pope Paul VI, it is. In the preface of the seminal encyclical *Guadium et Spes*, authored by Pope Paul VI (1965), he says, the “joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ” (#1). The United States Conference of Catholic Bishops (USCCB) agree; in their document, “Economic Justice For All: *Pastoral Letter on Catholic Social Teaching and the U.S. Economy*” (1986), the Bishops argue that the plight of the poor, oppressed and marginalized is, by definition, a Catholic problem. The Bishops (1986) explain:

Part of the American dream has been to make this world a better place for people to live in; at this moment of history that dream must include everyone on this globe. Since we profess to be members of a "catholic" or universal Church, we all must raise our sights to a concern for the well- being of everyone in the world. Third World debt becomes our problem. Famine and starvation in sub-Saharan Africa become our concern. Rising military expenditures everywhere in the world become part of our fears for the future of this planet. We cannot be content if we see ecological neglect or the squandering of natural resources. (#365)

Furthermore, in a famous homily given by Pope John Paul the II in Coventry, England, he pleads for people, *all people*, to commit themselves to peace, he says:

Al[sic.] people must deliberately and resolutely commit themselves to the pursuit

of peace. Mistrust and division between nations begin in the heart of individuals.

Work for peace starts when we listen to the urgent call of Christ: “Repent and believe in the gospel” (Marc. 1, 15). We must turn from domination to service; we must turn from violence to peace; we must turn from ourselves to Christ, who alone can give us a new heart, a new understanding. (#2)

### **What is Catholic Social Teaching?**

Generally speaking Catholic social teaching, also frequently referred to as the “Social Doctrine of the Church,” is defined in the Compendium of Social Doctrine (1994) as: “[that] which is the fruit of careful Magisterial reflection and an expression of the Church's constant commitment in fidelity to the grace of salvation wrought in Christ and in loving concern for humanity's destiny” (#8). However magnificent, this definition does little toward pointing one in the direction of what Catholic social teaching looks like in action. In order to grasp this development, careful effort needs to be directed at unearthing the genesis of this teaching that began, according to Christians, thousands of years ago; dating perhaps back to the time books of the Hebrew Bible were written (the books of the Bible many Christians refer to as the “Old Testament”). Although a full excavation of the Hebrew Bible relative to Catholic social teaching will not be offered, it is important to understand the lengthy chronology of the development of the teaching.

**Scripture Background.** According to Donahue (2005), “If Catholic social teaching is to form people’s consciences, inspire their imaginations, and shape their lives, it must weave biblical theology into its presentation” (p. 11). “Scripture,” according to Catholics, refers to the set of books (canon) written by human hand but which are the inspired words

of God; the set of books in totality are referred to as Bible. Of course, the Bible did not magically appear as such, it was organized into the canons in the first three centuries after Christ. The Catholic Bible is divided into two canons, Hebrew Scriptures (Old Testament) and the New Testament. Hebrew Scripture is made up of forty-six books that are derived from the Greek Septuagint (LXX) translation of the Alexandrian Canon.

Non-Catholic Christian's typically have thirty-nine books in their Old Testament; these are books from the Hebrew Palestinian Canon (Schihl & Flanagan, 1991). The seven books of the Hebrew Bible that are not included in non-Catholic Christian Bibles - Tobit, Judith, Wisdom, Sirach, Baruch, I and II Maccabees, and Esther - are often referred to as "deuterocanonical" because they are books contained in the Septuagint but not in the Hebrew canon. "Septuagint" refers to the official Greek translation of the Old Testament (c. 100 BC). In 1534 Martin Luther translated the Bible into German and in doing so, grouped the seven deuterocanonical books of the Hebrew Bible under the title "Apocrypha," declaring, "These are books which are not held equal to the Sacred Scriptures and yet are useful and good for reading" (Saunders, 1994, n.p.). Catholic Tradition has maintained the inclusion of the deuterocanonical books in the Hebrew Bible as their inclusion occurred in the first centuries after Christ and appears in the original canon.

The criteria typically associated with the inclusion of a particular book into the canon in the early centuries is: (1) whether the book was considered apostolic in origin; (2) its use in community or "church" services in the first centuries after Jesus; and (3) its special relationship to God (Schihl & Flanagan, 1991). Schihl and Flanagan (1991)

remind readers, “the Bible is the book of the Church; the Church is not a church of the Bible” (p.3).

Though Scripture forms the foundation of Catholicism, the Catholic faith does not believe that all God’s revelation is revealed in the Bible. Catholics cite in-text validation for this belief. Although numerous examples exist, one passage from John will be mentioned here. The author of John tells the reader, “I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth” (John 16:12-13). Scripture is the cornerstone of the Catholic faith but she also relies on Sacred Tradition (Tradition) to inform the faith. “Tradition” is Divine revelation “by word of mouth” (2 Thess 2:15; Schihl & Flanagan, 1991, p. 53). Schihl and Flanagan (1991) share who the people are who have been entrusted to shape and inform Tradition: “The faithful people entrusted to hand on the Word of God are found among the Apostolic Fathers (1st and 2nd centuries), the Post–Apostolic Fathers (2nd to 8th centuries), and the Doctors of the Church” (p. 53). Furthermore, Schihl and Flanagan (1991) claim, “The latest expression of the constant faith of the Church, handed on by faithful people in direct succession from the Apostolic Church is found in the documents of Second Vatican Council.” Given that Catholicism relies on Scripture, Tradition and the Magisterium to inform the faith, those are the primary sources that will be used in the process of excavating, exploring and reflecting on the history and formation of Catholic social teaching.

**Hebrew Scripture.** Through justice humans confront and interact with God. This God, according to Catholics is a God of justice (Brueggeman, Parks & Groome,



1997). According to Brueggeman, Parks and Groome (1997), doing justice is a primary expectation of God. These authors further share, of the indictments of the prophet Micah, three important factors should be emphasized: the message is directed at leadership, it is consistently economic, it is critical of the system of social control and there is an invitation to act justly which is placed in the context of the systematic power which is evil. As we will see, much of Catholic social teaching is reflected in these indictments of Micah's.

In Genesis, the first book of Hebrew Scriptures, the reader learns that humans are “made in the image” of God (and thus are sacred) and are made “male and female” (identifying humans as relational) (Genesis 1:27). This is important to the understanding of Catholic social teaching where the most basic premise is that humans are relational and through a relationship with other people one has the opportunity to be in relationship with God.

The author of Psalms tells the reader that God listens to prayers and answers them, God's answers are important to readers as they point people in the direction of right action and demonstrate God's desire to be in relationship. In Psalms it is written:

I will listen for what God, the Lord, has to say; surely he will speak of peace to his people and to his faithful. May they not turn to foolishness! Near indeed is his salvation for those who fear him; glory will dwell in our land. Love and truth will meet; justice and peace will kiss. Truth will spring from the earth; justice will look down from heaven. Yes, the LORD will grant his bounty; our land will yield its produce. Justice will march before him, and make way for his footsteps.

(Psalm 8:9-14)

This passage expresses that though God is a God of justice, salvation will be a joyous meeting because of God's saving love.

Furthermore, the Hebrew Bible teaches that justice is paramount and those who do not promote justice will experience negative consequences: "Those who shut their ears to the cry of the poor will themselves also call and not be heard" (Proverbs, 23:13).

Punishment for failing to act justly is further highlighted in Isaiah where a restoration of the Davidic Kingdom is discussed; here, the concentration turns to a new figure, which, at an unknown point in the future, restores the Kingdom. The author of Isaiah explains:

But he shall judge the poor with justice, and decide fairly for the lands afflicted.

He shall strike the ruthless with the rod of his mouth, and with the breadth of his lips he shall slay the wicked. Justice shall be the band around his waist, and faithfulness a belt upon his hips. (11:4-5)

Again, through this passage Catholics are reminded that to be right with God one must act justly defending the poor, widowed, and marginalized. Realizing that punishment is a result of failing to act is significant as it speaks to a community of believers who are guided by a particular faith, a faith that warns against apathy.

In a specific plea the author of Isaiah tells readers, "Learn to do good. Devote yourself to justice; aid the wronged. Uphold the rights of the orphan; defend the cause of the widow" (1:17). Moreover, the author of Deuteronomy explains, "You shall not defraud a poor and needy hired servant, whether he be one of your own countrymen or one of the aliens who live in your communities" (24:14). Regardless of who or where,

defense of the needy and right action is described as essential to be in right relationship with God. Furthermore, the same author states, "You shall not violate the rights of the alien or of the orphan, nor take the clothing of a widow as a pledge. For, remember, you were once slaves in Egypt, and the LORD, your God, ransomed you from there; that is why I command you to observe this rule" (24:17-18). Because Israel's slavery in Egypt was not so distant from the hearers' of the passages personal experiences, the intended audience of the passage would have understood the passages exhortation to treat the poor, particularly the indebted poor, with care and compassion. Chapter twenty-four in Deuteronomy continues with the theme of allowing provisions for the needy, the author writes:

For, remember, you were slaves in Egypt, and the LORD, your God, redeemed you from there; that is why I command you to do this. When you reap the harvest in your field and overlook a sheaf in the field, you shall not go back to get it; let it be for the resident alien, the orphan, and the widow, so that the LORD, your God, may bless you in all your undertakings. When you knock down the fruit of your olive trees, you shall not go over the branches a second time; let what remains be for the resident alien, the orphan, and the widow. When you pick your grapes, you shall not go over the vineyard a second time; let what remains be for the resident alien, the orphan, and the widow. For remember that you were slaves in the land of Egypt; that is why I command you to do this. (24:18-22)

This passage is lengthy but it is important as it adds a level of depth to understanding Catholic social teaching. Discussed in more detail later, it should be noted here that God

is not telling the faithful they do not have a right to “reap” one’s harvest; rather, God is simply saying people must *share* their harvest with the needy. Further, the author of the passage above reminds readers that so God redeemed Israel so Israel must redeem the poor.

Additionally, Proverbs abruptly states, “Those who oppress the poor revile their Maker, but those who are kind to the needy honor him” (14:31). Critically, it must be recognized that this passage places doing justice in the context of religious duty. Catholic social teaching also places doing justice in the context of religious duty. Not only are Catholics called specifically to act on behalf of those suffering though, they are also called to “liberate the captives” when confronted with oppression. The prophet Jeremiah reveals this call, “Thus says the LORD: Do what is right and just. Rescue the victim from the hand of his oppressor. Do not wrong or oppress the resident alien, the orphan, or the widow, and do not shed innocent blood in this place” (22:3). In Zachariah it is pronounced,

Judge with true justice, and show kindness and compassion toward each other.

Do not oppress the widow or the orphan, the resident alien or the poor; do not plot against one another in your hearts. But they refused to listen; they stubbornly turned their backs and stopped their ears so as not to hear. (7: 9b-11)

In this passage the author of Zachariah is appealing to Israel to be impartial when administering justice (connection to policy makers), to exercise compassion (be kind and demonstrate care for the poor, oppressed and marginalized) and to avoid evil (do not conduct oneself in ways that could result in oppression). The author concludes this

passage by saying that Israel did not listen; this isn't simply a reference to ignoring the command, this passage indicates Israel actively turned away from God by refusing to listen (affecting one's relationship with God – God does not abandon though, it is Israel who refused to receive the relationship).

Inasmuch, Zachariah continues to explain that those who do not listen to the call of justice will be punished, a theme we have heard before; the author says,

And they made their hearts as hard as diamond so as not to hear the instruction and the words that the LORD of hosts had sent by his spirit through the earlier prophets. So great anger came from the LORD of hosts: Just as when I called out and they did not listen, so they will call out and I will not listen, says the LORD of hosts. And I will scatter them among all the nations that they do not know. So the land was left desolate behind them with no one moving about, and they made a pleasant land into a wasteland. (12-14)

Hebrew Scripture has instruction for just action, it also reminds readers of God's loving action in the world. In the Book of Judith it is told that God helps, supports, protects, and saves: "You are the God of the lowly, helper of the those with little account [oppressed], supporter of the weak, protector of those in despair, savior of those without hope" (Judith, 9:11b). Hope is inextricably linked to faith, inextricably linked to Catholic social teaching. Though numerous, the Hebrew Scripture passages that give readers a window into what justice meant in ancient Israel to the Jews, are not exhaustive. Often citing Hebrew Scriptures, authors of New Testament books also implore just action on the part of the faithful.

**New Testament.** The New Testament fortifies the mandate from Hebrew Scriptures where justice is a principal call. In Luke, the author writes that when teaching in the temple Jesus was handed a scroll with writings by the prophet Isaiah and said,

The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, . . . Today this scripture passage is fulfilled in your hearing. (4:18-21)

Jesus explains to those in attendance that by hearing his message the recipients have an obligation to act as he has acted, as the prophets foretold. Further, in Galatians, the author makes it clear that Jesus will not tolerate racism, oppression or sexism; that all are members of His body; the author writes, “There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus” (3:28).

According to Jesus’ words in Scripture, believers’ very salvation is yoked to one’s treatment of the poor, oppressed or marginalized. Matthew’s author says:

Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you?

When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' And these will go off to eternal punishment, but the righteous to eternal life.

(Matthew 25:34-46)

Although lengthy, the aforementioned passage is critical to our understanding of the New Testament's message of justice. Jesus clearly explains that when one acts on behalf of the oppressed, the person is uniquely connected to and serving him. Jesus further explains that such action is righteous and will be salvific. Again, through just action one has access to God's agape, access to fellowship with the God.

The above scriptural references to justice reflect only a brief sketch of justice related to passages in Scripture. An exhaustive survey would be beyond the scope of this analysis; the purpose of these references was to demonstrate an impermeable foundation, which informs the Church's social teaching. Catholic social teaching also has deep roots in the Magisterium.

**Magisterial Development of Catholic Social Teaching.** In the mid-19<sup>th</sup> Century there was much debate in the Church regarding what philosophical and theological approach would guide the development of Catholic theology. Within an eleven-year range, between 1855 and 1866, “traditionalism, ontologism, Gunther’s dualism, and Frohschammer’s rationalism had all been condemned,” leaving scholasticism as the major force behind Catholic theology (McCool, 1989, p. 132). This is significant as it was the neoscholastic approach to philosophy and theology that laid the bedrock for Catholic social teaching. Though there is no specific canon offering a compendium of Catholic social teaching, it can be argued that it’s foundation has been built on Scripture and Magisterial documents beginning with Pope Leo XIII’s encyclical *Rerum novarum* in 1891 (Curran, 2002). Over the next century, numerous Papal documents were generated by different Popes, bishops, Roman Synods and councils that, in light of the Gospel, grappled with the social tensions generated by industrial capitalism, tensions that continue to exist in modern day. Historically then, as will be demonstrated in this section, the papacy has promoted and boisterously argued for upholding the dignity of each human being through being in solidarity with the poor, oppressed and marginalized.

The first well-recognized encyclical on Catholic social thought, *Rerum novarum* owes its momentum and forward thinking to a German priest, Wilhelm Emmanuel von Ketteler, who, in 1848 initiated a moral and religious revolution by addressing the economic and social devastation caused by the Industrial Revolution (Mich, 2001). Although Ketteler observed the totality of devastation and poverty the Industrial Revolution spawned in Germany, it was the unfair wages of factory workers and the



conditions in which they worked that drew his focused attention. By 1848 it had become clear to Ketteler “on the one hand that here lay a great need of the time, an evil to be remedied, and on the other, that the Roman Catholic Church was called upon to make a determined effort in response” (Misner, 1991, p. 31). In 1850 Father Ketteler was named archbishop of Mainz where he continued to deliver pointed anti-socialist and anti-liberalist sermons that framed “Social Catholicism.” He sagaciously argued,

Separated from God, men regard themselves as the exclusive masters of their possessions and look upon them only as means of satisfying their ever-increasing love of pleasure; separated from God they set up sensual pleasures as the enjoyments of life as a means of attaining this end; and so of necessity a gulf was formed between the rich and the poor. (Metlake, 1912, pp. 34-35)

Ketteler, coined the term “Social Catholicism” circa 1841. This era, according to Mich (2001), marked the beginning of the movement known as “Social Catholicism;” this movement was rooted in justice. Mich (2001) shares that although the legacy of Social Catholicism was adulterated from this base later, it set into motion an unprecedented type of thought that laid the foundation for contemporary Catholic social justice teachings and demarcated the beginning of the development of Catholic social teaching.

Almost 45 years later, Pope Leo the XIII would use Ketteler’s works as the grounding for much of his encyclical *Rerum novarum* (1891). This encyclical gained immediate attention for its pointed discussion on the social ills brought about by the Industrialized Revolution. In his Encyclical, *Quadragesimo anno*, Pope Pius XI (1931),

said of *Rerum novarum*, it “proved itself the *Magna Charta* upon which all Christian activity in the social field ought to be based, as on a foundation” (#39). Pope Leo XIII’s impetus for writing *Rerum novarum* was threefold: (1) He was concerned with the theological and moral implications of industrial capitalism. Because the Church was considered an institution of moral guidance, he argued it was obligated to be a part of the working classes solution to this new form of government that made workers’ rights a top priority. (2) Pope Leo also had pastoral concerns. He feared that if the Church did not act then atheistic socialist movements would swallow the working class. If this were to occur, he surmised, the salvation of souls would be jeopardized. (3) Ecclesial concerns further motivated Pope Leo XIII’s writings in *Rerum Novarum* (Curran, 2002, Mich, 2001). As fragments of industrial capitalism swept through countries, often with great appeal to the masses, he was concerned that the position of the Church would be weakened.

Before its completion, *Rerum novarium* (1891) underwent three drafts. In the final draft there was a special emphasis placed on the right to private property. Although seemingly a pro-capitalist document, most scholars agree that it’s impetus was more *anti-socialist* (Curran, 2002, Mich, 2001). According to Mich (2001), Pope Leo XIII realized that capitalism was likely to stay and workers were likely to continue to suffer, thus he hoped that this document would help to address some of the ills the working class faced and support them in their struggles. Regarding socialism, Pope Leo was particularly concerned with how its approach to workers subordinated them to society (Curran, 2002). He called on the faithful to act *against* such subordination. In *Rerum novarum* (1891)

Pope Leo XIII states:

We approach the subject with confidence, and in the exercise of the rights which manifestly appertain to Us, for no practical solution of this question will be found apart from the intervention of religion and of the Church. It is We who are the chief guardian of religion and the chief dispenser of what pertains to the Church; and by keeping silence we would seem to neglect the duty incumbent on us. (#16)

There was no question about Pope Leo XIII's zeal for connecting the Church with what he thought were the chthonic social ills of his time. The central themes in this major work of Pope Leo XIII (1891) included: the suffering of workers; the right to property for workers; the role of the state in supporting workers when they suffer, are threatened, or harmed; promoting livable wages for all workers; recognizing and supporting the workers' right to organize; the promotion of collaboration rather than class struggle; and the right of the Church to speak on social issues. According to *Rerum novarum* (1891),

Whenever the general interest or any particular class suffers, or is threatened with harm, which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it is to the interest of the community, as well as of the individual, that peace and good order should be maintained; that all things should be carried on in accordance with God's laws and those of nature; that the discipline of family life should be observed and that religion should be obeyed; that a high standard of morality should prevail, both in public and private life; that justice should be held sacred and that no one should injure another with impunity . . . (Leo XIII, #36).

Curran (2002) explains that the above passage in *Rerum novarum* points to a short of relational anthropology that maintained neither individualism nor collectivism was good for society when taken to an extreme. Interestingly, Curran (2002) reminds the reader, though *Rerum novarum* “is formally addressed to the bishops of the world,” Pope Pius XI correctly instructs people that “Leo XIII addressed himself ‘to the entire Church of Christ and indeed to the whole human race’” (p. 27).

Although not without faults, *Rerum novarum*'s basis in reason and natural law set into motion a succession of thought and deed that paved the way for social teachings to be formally connected to the Church. The two encyclicals, *Quadragesimo anno* (Pope Pius XI, 1931), and *Mater et Magistra* (Pope John XXIII, 1961), commemorate *Rerum novarum* (1891) and apply its precepts uniquely to the challenges faced in their day. Curran (2002) explains that the methodology extended in the aforementioned two documents that honored *Rerum novarum* (1891), emphasize human reason, human nature, and natural law; however, *Quadragesimo anno* (1931) extends this methodology by explicitly addressing the implications of moral law relative to Catholic social teaching.

In *Quadragesimo anno* (1931), Pope Pius XI had this to say about *Rerum novarum*: “it laid down for all mankind the surest rules to solve aright that difficult problem of human relations called ‘the social question’” (#2). The same writing goes on to say, “The Encyclical *On the Condition of Worker's* [*Rerum novarum*], without question, has become a memorable document and rightly to it may be applied the words of Isaiah: “He shall set up a standard to the nations” (#2). After tumultuous human struggles resultant of the Great Depression, which continued in the shadows of the

Industrial Revolution, Pope Pius XI proposed an even more radical solution to combating social ills than that promulgated in *Rerum novarum*.

Below is an example of Pope Pius XI's explicit appeal to moral law in his statement directed at the working class:

But it is only the moral law which, just as it commands us to seek our supreme and last end in the whole scheme of our activity, so likewise commands us to seek directly in each kind of activity those purposes which we know that nature, or rather God the Author of nature, established for that kind of action, and in orderly relationship to subordinate such immediate purposes to our supreme and last end. If we faithfully observe this law, then it will follow that the particular purposes, both individual and social, that are sought in the economic field will fall in their proper place in the universal order of purposes, and We, in ascending through them, as it were by steps, shall attain the final end of all things, that is God, to Himself and to us, the supreme and inexhaustible Good. (Pius XI, 1931, # 43)

Based on moral law, he promoted a radical response to both socialism and capitalism, as they were the perceived greatest threat to the Church at that time. Pope Pious XI articulately explained the incompatibility of socialist thinking on any level and Catholicism: "Religious socialism, Christian socialism, are contradictory terms; no one can be at the same time a good Catholic and a true socialist" (1931, *Quadragesimo anno*, #20). Although Pope Pious XI's specific proposals regarding property rights, labor rights, fair wages, and the involvement of the State were never denied, they were not explicitly revered and sought after by future popes.

The next papal document to build on the aforementioned teachings entitled, *Mater et Magistra*, was issued in 1961 by Pope John XXIII. In this document Pope John XXIII continued the plea of Christians to recognize, amidst modernity, that God's law is a priori: "The most perniciously typical aspect of the modern era consists in the absurd attempt to reconstruct a solid and fruitful temporal order divorced from God, who is, in fact, the only foundation on which it can endure" (1961, # 217). Although continuing on the bedrock established by predecessors, *Mater et Magistra* (John XXIII, 1961) is perhaps best known for its emphasis on socialization, agriculture, and developing nations.

Socialization, according to this document was to be embraced. The type of socialization promoted in this document, however, did not have the pejorative tones of previous Popes writings relative to *socialism*. The document explains socialization in these terms:

Certainly one of the principal characteristics which seem to be typical of our age is an increase in social relationships, in those mutual ties, that is, which grow daily more numerous and which have led to the introduction of many and varied forms of associations in the lives and activities of citizens, and to their acceptance within our legal framework. (John XXIII, 1961, *Mater et Magistra*, #59)

Clearly, Pope John the XXIII's attitudes, teachings, and actions were not craven.

The ramifications of this socialization are outlined in sections 60-67 of *Mater et Magistra* (John XXIII, 1961). The development of social life, its argued, must be seen in light of the risks it posits: "This development in the social life of man is at once a symptom and a cause of the growing intervention of the State, even in matters which are

of intimate concern to the individual, hence of great importance and not devoid of risk” (#60). Pope John XXIII was the first Pope to accept modernity and not promote nostalgia reminiscent of ages no longer societally applicable. With this acceptance came his promotion of society members’ right to participate in every level of community. This participation would usher in the fulfillment of the dignity of humanity as right in God’s plan for creation.

In addition to this new way to view socialization, Pope John XXIII extended the rights of workers from the industrialized setting to agriculture, a poignant insight. He saw the family farmer as threatened by the lure of a fast-paced modernized culture. He wrote:

We know that as an economy develops, the number of people engaged in agriculture decreases, while the percentage employed in industry and the various services rises. Nevertheless, We believe that very often this movement of population from farming to industry has other causes besides those dependent upon economic expansion. Among these there is the desire to escape from confining surroundings which offer little prospect of a more comfortable way of life. (John XXIII, 1965, *Mater et Magistra*, #124)

The desire to escape from confining surroundings he feared, would lead people to abandon farming for the sake of more promising industrial work; work fraught with socialistic underpinnings. Pope John XXIII went on to explain:

There is the lure of novelty and adventure that has taken such a hold on the present generation, the attractive prospect of easy money, of greater freedom and

the enjoyment of all the amenities of town and city life. But a contributory cause of this movement away from the country is doubtless the fact that farming has become a depressed occupation. It is inadequate both in productive efficiency and in the standard of living it provides. (1961, #124)

It is noteworthy that the sagacity articulated in *Mater et Magistra* regarding the depressed state of agriculture in 1961, namely the threat to family farming, have continued to be significant societal and governmental concerns into the twenty-first century.

The final important contribution of *Mater et Magistra* to Catholic social teaching was the discussion on developing nations rights to live their cultural values without manipulative pressures of conformity; sections 169-170 indicate:

The developing nations, obviously, have certain unmistakable characteristics of their own, resulting from the nature of the particular region and the natural dispositions of their citizens, with their time-honored traditions and customs. In helping these nations, therefore, the more advanced communities must recognize and respect this individuality. They must beware of making the assistance they give an excuse for forcing these people into their own national mold. (John XXIII, 1961)

Respect is at the heart of love. Love without respect has the propensity to become a form of domination or destruction. Pope John Paul II (1979) said:

In men and among men is there a growth of social love, of respect for the rights of others—for every man, nation and people—or on the contrary is there an increase of



various degrees of selfishness, exaggerated nationalism instead of authentic love of country, and also the propensity to dominate others beyond the limits of one's legitimate rights and merits and the propensity to exploit the whole of material progress and that in the technology of production for the exclusive purpose of dominating others or of favoring this or that imperialism? (*Redemptor hominis*, 1979, #15)

The wisdom advanced in these sections represents a wisdom often lacking by our very country. To this country's chagrin, political leaders' desire to force other countries into our country's national mold has led to war, mass suffering, and demonstrative acts threatening human dignity everywhere. This theme of advancing justice through supporting our brethren in developing countries continued to be a principal theme in Pope Paul VI's encyclical *Populorum Progressio (On the Development of Peoples)* that was written in 1967.

Interestingly, Pope John XXIII's encyclical *Mater et Magistra* (1961), stirred a debate about whether a Pope even had the authority to write on social and economic issues. According to Mich (2001), the rejection of papal authority to teach on social issues came from the conservative side of the American church and the left-wing side of the European church. The left-wingers argued,

Let the church confine her exhortations to the Gospels and to the law of love. These are the things of the spirit, and it is only things in the spirit that are or should be properly the concern of the church. The task of civilization is purely temporal, wholly secular, and the church has nothing to say about it. (Land, 1961,

p. 149)

As seen throughout this Appendix, it is precisely the inextricably linked nature of the temporal and spiritual that gives the Church *the authority* to teach about social issues. In 1965 Pope Paul VI spoke pointedly about the inherent flaw in ideologies separating the temporal from the spiritual. In *Gaudium et Spes* he wrote, “This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age” (Paul VI, 1965, #43). He indicates that it was exactly this “scandal” that prophets of the Old Testament fought against. He thus continues with an exhortation for Christians:

The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation. Christians should rather rejoice that, following the example of Christ who worked as an artisan, they are free to give proper exercise to all their earthly activities and to their humane, domestic, professional, social and technical enterprises by gathering them into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory. (Paul VI, 1965, #43)

Pope Paul VI leaves no question that social thought and action are not only inherently tied to the mission of the Church they are the obligation of all those who claim to be Christian.

*Pacem in terris*, Pope John XXIII's encyclical on peace written in 1963, was the first encyclical to emphasize social thought where the impetus was not a commemoration of *Rerum novarum*. Although not written in light of *Rerum novarum*, *Pacem in terris*

(John XXIII, 1963) also uses a natural law methodology in the analysis and application of social responsibility relative to the Church. Reason and ordered thinking are the bedrock of this document. In the introduction of the document it is written, “Peace on Earth—which man throughout the ages has so longed for and sought after—can never be established, never guaranteed, except by the diligent observance of the divinely established order” (#5). This order is imbued on the human conscience, “But the world's Creator has stamped man's inmost being with an order revealed to man by his conscience; and his conscience insists on his preserving it. . . . All created being reflects the infinite wisdom of God” (#5).

Curran (2002) explains that it is through these natural laws that human beings are taught how to conduct themselves in relation to each other and their communities (p. 29). How one should conduct oneself relative to community is stressed in the four main parts of the encyclical: (1) Order Among Men – all people are equal in their inheritance of natural dignity and thus have certain rights and responsibilities individually and as members of society; (2) Relations Between Individuals and Public Authorities -- how relationships need be conducted between citizens and the authorities of the State; (3) Relations Between States – States responsibilities in dealing with one another; and (4) Relationship of Men and of Political Communities With the World Community.

Without question, new encyclicals take a bolder and broader stand on social issues than the one previously issued. This is likely due to Church leaders’ growth in their awareness and understanding of social ills, natural law, Christ-centered humanism and each one’s sincere desire to address the social issues specific to his era. Ultimately,

this evolution in thought was and continues to be spawned by a fundamental recognition of the Magisterium that Christian duty cannot be separated from the social demands and constraints of the world.

However important a natural law methodology may be in allowing a dialogue to flourish with all human beings it is not without its limitations (Curran, 2002). Curran (2002) identifies three flaws associated with natural law methodology that deserve attention. First, natural law methodology does not allow for Jesus Christ to play the central role in Christian morality. Curran (2002) explains that “The gospel, Jesus Christ, and grace should play a significant role in the life of Christians” and early encyclicals, without doubting this role, certainly did not highlight its significance (p. 29). Curran (2002), continues, even when encyclicals summarized segments with references to the gospel, Jesus Christ, or grace, it was only done so after ethical principles were put forward in light of natural law.

Second, Curran (2002) indicates that the foundational encyclicals for social justice teachings “suffer from a natural law optimism that often fails to explicitly acknowledge the harsher realities of human existence” (p. 30). As a result, the harsh reality of sin in the world and its consequences for humanity temporally and spiritually are under-acknowledged and potentially overlooked.

The third flaw in *Pacem in terris* (John XXIII, 1963) relative to its methodology, according to Curran (2002), concerns the distinction between the natural and the supernatural orders. He argues that “Papal social encyclicals dealt with the natural order and thus did not appeal to grace and the Gospel, which belong to the supernatural order”

(p. 31). Those things in the spiritual sphere of life correspond to the supernatural order where the temporal correspond to the natural sphere.

Curran's (2002) analysis is significant as it has a direct impact on excavating and then clarifying the role of the laity from that of the clergy relative to remedying social injustices. Where the ministerial priesthood's work (primary) is on the supernatural level or in the spiritual sphere (divinization and sanctification), humanization (secondary) occurs on the natural level or in the temporal sphere and reflects the role of the laity in the Church (Curran, 2002). According to Murray (1944):

The hierarchical role mediates the grace and teaching of the church to the laity, who then mediate this grace and teaching to the world by their own actions.

Fortified by grace of the sacraments and the teaching of the hierarchical church . . . the laity carries out the humanizing mission of the church in the temporal realm under the direction of the hierarchy and of natural law. Thus, there is a clear distinction between the supernatural and the natural, and the laity have a role in mediating the supernatural to the natural. (p. 48)

Albeit secondary, at some level, early encyclicals recognized the role of the laity relative to Christian social responsibility. In *Quadragesimo ann* Pope Pius XI (1931) described the laities participation in the role of this apostolate as, "The first and immediate apostles to the workers ought to be workers; the apostles to those who follow industry and trade ought to be from among them themselves" (#141). Pope Pius XI believed strongly that the role of the Magisterium was to "teach" about social justice and guide the faithful but it was incumbent upon the laity to efficaciously minister to one

another.

As previously introduced, the Second Vatican Council ushered in a new approach to natural law methodology. *Gaudium et Spes* (Paul VI, 1965) unyieldingly affirms a universal call to holiness for *all* Christians. This affirmation manifests itself in three significant ways in various Vatican II documents. First, *Gaudium et Spes* (Paul VI, 1965) highlights the connection between faith and daily life, insisting that the two are inextricably linked; in fact, as previously noted, it would be a grave error for Catholics to believe otherwise. Second, that same document reflects a call to *all* Christians to affect social issues rather than merely emphasizing the role of bishops, religious and priests in this apostolate. It says, “all Christians are urgently summoned to do in love what the truth requires, and to join with all true peacemakers in pleading for peace and bringing it about” (#78).

Third, church social teachings are demonstrated as deeply rooted in Tradition and in Sacred Scripture. In *Dei Verbum* (1965) it’s written:

This sacred tradition, therefore, and Sacred Scripture of both the Old and New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought finally to see Him as He is, face to face. (Paul VI, #7)

The “mirror” referred to in this document points to the shift from a fundamental base in natural law to a Christ-centered humanism; Scripture was emphasized relative to CST and reemphasized as being at the heart of liturgy. In *Sacrosanctum Concilium* (Paul VI, 1963) it’s written, “Sacred scripture is of the greatest importance in the celebration of the

liturgy. . . . it is from the scriptures that actions and signs derive their meaning” (#24). That document continues that for the restoration, progress and adaptation of the Sacred Liturgy to occur “it is essential to promote that warm and living love for scripture to which the venerable tradition of both eastern and western rites gives testimony” (Paul VI, #24).

Curran (2002) explains, though Vatican II theologians recognized that the natural order was a theological construct, that it was posited to demonstrate that “God could have made human beings without calling them to a divine love and friendship. This understanding guaranteed the free gift of God’s saving love” (p. 33). Curran (2002) argues though, that the natural order never existed in such a way. Thus, according to Curran (2002), “All that we have ever known are people who have been called by God to share in God’s loving friendship” (p. 33).

Understanding the important connection between and interdependence of the Magisterium and Scripture relative to the Catholic social teaching is significant for this analysis as it demonstrates a consistent and solid foundation for the articulation of the Catholic social teaching.

Where pre-Vatican II documents paved the way for the evolution of Catholic social teaching through an emphasis on natural law and order, most post-Vatican II documents shift that emphasis to accentuate the role of grace, faith, redemption, Jesus,

the Gospel, and the Holy Spirit in the fulfillment of the Church's mission.<sup>28</sup> After working together for four years on the Second Vatican Council, Pope Paul VI (1965), delivers a compelling closing speech, he says:

This is a unique moment, a moment of incomparable significance and riches. In this universal assembly, in this privileged point of time and space, there converge together the past, the present and the future -- the past: for here, gathered in this spot, we have the Church of Christ with her tradition, her history, her councils, her doctors, her saints; the present: for we are taking leave of one another to go out towards the world of today with its miseries, its sufferings, its sins, but also with its prodigious accomplishment, its values, its virtues; and lastly the future is here in the urgent appeal of the peoples of the world for more justice, in their will for peace, in their conscious or unconscious thirst for a higher life, that life precisely which the Church of Christ can and wishes to live them. (n.p.)

As it turns out, 1962-1965 was not as unique as Pope Paul had thought, or perhaps hoped. In the twenty-first century, the people of the Western world, especially perhaps people in the United States, are a people plagued by consumerism and a wastefulness that is unprecedented. Consumerism, perhaps especially in the Western world, has a significant impact on people's personal and relational satisfaction in life according to Pope Francis. Kasser (2003) outlines seminal research in the area concluding, "The

---

<sup>28</sup> Some exceptions to this methodological shift might be evidenced in Pope Paul VI's encyclical *Populorum Progression*, (1967) and his declaration *Dignitatus Humanae*, (1965).



results consistently pointed towards the conclusion that materialistic people were *less* happy and satisfied with life, and that they also reported more distress” (n.p.). Kasser (2003) emphasizes that people in the United States have bought into the myth that higher consumerism leads to a “good life,” a happy life. Not only does Kasser’s findings yield the conclusion that people who buy into consumerism have a generalized less satisfactory life, he also found that a consumerist orientation had the potentiality to lead to less vitality, depression, narcissism and anxiety. At the end of the Pope’s closing statements of the Second Vatican Council (1965), he “urgently appeals” to all people in the world for more justice, as people “will for peace.” Similarly, in Pope Francis’ discourse, writing and reports of his behavior he repeatedly denounces worldliness, a form of clericalism that he claims interferes with the Church’s ability to be missionary and evangelize.

According to Catholic social teaching, without intentional action toward justice in an effort to build peace, the world will continue to be divided, war will ravage countries, the planet will be in ruin, human suffering will go unchecked and unjust powers and structures will continue to bloat. The tenants of Catholic social teaching, which are formed from the bedrock of in Scripture, Tradition and the Magisterium, offer guidelines or an off-ramp so to speak, for humanity to change course. Before moving to the tenants of CST however, it is important to explore one more document, *Justice for the World* (1971).

### **Justice For the World**

Critical to this study is the Roman Synod document written in 1971 entitled,

“Justice in the World.” This document calls for *all* believers in God to promote social justice, peace and freedom; the authors state, “indeed we commend collaboration also with those who, even though they do not recognize the Author of the world, nevertheless, in their esteem for human values, seek justice sincerely and by honorable means” (Synod of Bishops, 1971, #62). Specifically, however, the Synod of Bishops charged with compiling this document make a bold claim connecting Catholicism to peace and justice, they say:

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. (1971, #6)

Though there is a specific reference to the “Church’s mission,” connecting the statement directly to Catholicism, it could be argued that the Synod Bishops intended their claim to extend to all Christians, all who preach the Gospel.

Interestingly, many, including some bishops and cardinals, criticized the Synod Bishops for making such bold statements in the document. Particularly contentious was their use of the word “constitutive.” Denouncers argued that word was too strong as it made a binding connection between *being* Catholic and *doing* justice. Rome did not agree. Furthermore, not only do the Synod Bishops make this constitutive claim regarding justice and Catholicism, they argue, without justice through action the credibility of the Christian message is at stake and “will only with difficulty gain credibility with the people of our times” (#35). This concern has been echoed by Pope

Francis.

While the document makes bold claims connecting Catholicism with justice it doesn't stop there. The Synod Bishops also outlined an eight-point program for international action that offered recommendations for the local Church (Church in a particular place) to "foster education and ecumenical collaboration in the field of justice" (Synod of Bishops, 1971, #3). The eight points of their plan are as follows.

(1) The Bishops first point says there must be recognition that global order be based on the inalienable rights and dignity of human beings.

(2) The United Nations should be supported, that war should be avoided, a strategy of non-violence be promoted and that each nation recognize conscientious objection.

(3) The Bishops call for a second decade of development that would be fostered and which would include the transfer of a specific percentage of the "annual income of the richer countries to the developing nations, fairer prices for raw materials, the opening of the markets of the richer nations and, in some fields, preferential treatment for exports of manufactured goods from the developing nations" (#66). The Bishops argue that this third point aims to "represent first guidelines for a graduated taxation of income as well as for an economic and social plan for the entire world. We grieve whenever richer nations turn their backs on this ideal goal of worldwide sharing and responsibility" (#66).

(4) This point of their plan calls for a shift in the concentration of power in the areas of economics, research, investments . . . to allow for the equal participation for all international organizations associated with development. They say, "Their [developing

nations] recent de facto exclusion from discussions on world trade and also the monetary arrangements which vitally affect their destiny are an example of lack of power which is inadmissible in a just and responsible world order” (#67).

(5) The Synod Bishops argue that the specialized agencies of the United Nations, specifically those concerned with “agrarian reform and agricultural development, health, education, employment, housing, and rapidly increasing urbanization” (#68) should be lifted up. This point also emphasizes the importance of a fund being set up to provide food and protein for the mental *and* physical development of children worldwide. The Synod Bishops conclude this point by calling attention to Pope Paul VI’s words in his encyclical *Popularum Progressio*:

There is no doubt that public authorities can intervene, within the limit of their competence, by favoring the availability of appropriate information and by adopting suitable measures, provided that these be in conformity with the moral law and that they absolutely respect the rightful freedom of married couples.

(Cited in Synod of Bishops, 1971, #68)

(6) Governments, the Bishops say, through their unique contributions to a development fund, must find ways to fully preserve “the responsibility of the developing nations, which must be associated in decision-making concerning priorities and investments” (#69).

(7) The Bishops argue that the worldwide preoccupation with wealth, as described below, be dealt with at a conference in Stockholm in 1972; they write:

It is impossible to see what right the richer nations have to keep up their

claim to increase their own material demands, if the consequence is either that others remain in misery or that the danger of destroying the very physical foundations of life on earth is precipitated. Those who are already rich are bound to accept a less material way of life, with less waste, in order to avoid the destruction of the heritage which they are obliged by absolute justice to share with all other members of the human race. (#70)

Expressed changed in the Church's organizational culture did not shift away from consumerism as a result of the Stockholm conference.

Finally, (8) the Synod Bishops argue, people have a right to live their own culture and be able to become the "principle architects of their own economic and social development;" and that all people as members of a global human society be able to "cooperate for the attainment of the common good on an equal footing with other peoples" (#71c).

Interestingly, though *Justice in the World* has been widely quoted over the last forty some years and contains the integral elements considered at the heart of Catholic social teaching, it has become buried. This should not surprise a Western reader as the plan contained in the document directly challenges individualistic and Capitalistic values that the Western world thrives upon.

It has been established that there is no question that to *be* Catholic one must also *work* for justice and be committed to peace. In order to fully appreciate the magnitude of this call for Catholics to work for peace and justice it is prudent to illuminate what motivated the writers of the Compendium of Social Doctrine to painstakingly draft the document:

The Church, the sign in history of God's love for mankind and of the vocation of the whole human race to unity as children of the one Father, intends with this document on her social doctrine to propose to all men and women a humanism that is up to the standards of God's plan of love in history, an integral and solidary humanism *capable of creating anew social, economic and political order, founded on the dignity and freedom of every human person, to be brought about in peace, justice and solidarity. This humanism can become a reality if individual men and women and their communities are able to cultivate moral and social virtues in themselves and spread them in society. "Then, under the necessary help of divine grace, there will arise a generation of new men, the molders of a new humanity."* (Compendium of Social Doctrine, 2004, #19)

Therefore, according to this document, when the purported moral and social virtues of Catholic social teaching are internalized by men and woman of good will and then shared with society, peace, justice and solidarity ought be realized. As was realized in this dissertation, Pope Francis is attempting to shift the organizational culture of the Church from being cleric-centric to being CST-centric. This shift is important to the Pope as he contends, like the authors of the Compendium of the Social Doctrine (2004), that a Church that is oriented toward justice will be a Church that actively participates in God's plan for humanity as it lives according to the precepts of the Gospel.

### **Tenants of Catholic Social Teaching**

Formally speaking, the term "Catholic social teaching" as used today reflects a cumulative understanding of the hierarchical documents of the Church that encompass

social issues (Curran, 2002). Having said that though, Catholic social teaching entails significantly more than the compilation of papal documents. Curran (2002) states, although there is no official canon or list of specific social teachings that explicitly articulate Catholic social teaching, there is general consensus among Catholic commentators regarding the nature and content of these teachings.

According to the United States Conference of Catholic Bishops (1996),  
The central message [of CST] is simple: our faith is profoundly social. We cannot be called truly "Catholic" unless we hear and heed the Church's call to serve those in need and work for justice and peace. We cannot call ourselves followers of Jesus unless we take up his mission of bringing "good news to the poor, liberty to captives, and new sight to the blind" (cf. Lk 4:18). (USCCB, 1996, n.p.)

In being followers of Jesus, Catholics are called to "read the signs of the times"; this is fundamental to CST as it points to God's continual revelation to humans throughout history and the Church's desire to "carry forward the work of Christ Himself under the lead of the befriending Spirit (Pope Paul VI, *Guadium et spes*, 1965, #3). The idea of needing to "read the signs of the times" is based on Luke's passage, "You know how to judge the appearance of the sky, but you cannot judge the signs of the times" (16:3b). In *Guadium et spes* (1965) Pope Paul VI places the passage of Luke in a contemporary light, he writes:

the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this

present life and the life to come, and about the relationship of the one to the other.

We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics. (#4)

It is against the backdrop of Scripture, Tradition and the Magisterium that the tenants of Catholic social teaching emerged. They are meant to be a guide that offers direction for right thought and action for Christians in every age (Curran, 2002; Mich, 2001).

Of interest, the tenants of social teaching have been expanded, grouped and then regrouped over the last two decades but many activists, scholars and theologians generally agree that there are seven principles, or tenants, that lie at the heart of Catholic social teaching. Although in Chapter Two CST was operationalized in terms of the following tenants, this section illuminates the foundation of these tenants as being grounded in Scripture, Tradition and the Magisterium.

**The Dignity of the Human Person.** Remembering that the Church is universal, weight is added to the importance of this first principle on which all others are built. By definition, the Church must regard herself as the guardian of all people or She would not be “universal.” This principle is also grounded in the teaching that humans are made in the image of God (Genesis). According to her teaching, the Church argues that nothing can be done to earn or take away God’s life-giving love, that God’s relationship with each human being is a gift freely given. This gift of love is independent of race, creed, gender, age, sexuality, ability or status. In *Popularum progression* (1967) Pope Paul VI says,



Today it is most important for people to understand and appreciate that the social question ties all men together, in every part of the world. John XXIII stated this clearly, . . . and Vatican II confirmed it in its Pastoral Constitution on The Church in the World of Today. . . The seriousness and urgency of these teachings must be recognized without delay. The hungry nations of the world cry out to the peoples blessed with abundance. And the Church, cut to the quick by this cry, asks each and every man to hear his brother's plea and answer it lovingly. (#3)

It seems as though Pope Paul the VI fully realizes that the state of the world is dyer and that it will take *all* people of good will to make authentic progress. In the last section of *Popularum progression* (1967) entitled “To all Promoters of Development,” Pope Paul VI pleads:

Finally, a word to those of you who have heard the cries of needy nations and have come to their aid. We consider you the promoters and apostles of genuine progress and true development. Genuine progress does not consist in wealth sought for personal comfort or for its own sake; rather it consists in an economic order designed for the welfare of the human person, where the daily bread that each man receives reflects the glow of brotherly love and the helping hand of God. (#86)

Pope John Paul the II (1987) tells readers, there is an urgent need for people to be brave and face the looming challenges ahead regarding poverty, oppression and marginalization; he says, “We are all called, indeed obliged” to be bearers and promoters of justice (*Sollicitudo rei socialis*, #47). He further states:

This is not however the sole motive or even the most important one. At stake is the dignity of the human person, whose defense and promotion have been entrusted to us by the Creator, and to whom the men and women at every moment of history are strictly and responsibly in debt. As many people are already more or less clearly aware, the present situation does not seem to correspond to this dignity. Every individual is called upon to play his or her part in this peaceful campaign, a campaign to be conducted by peaceful means, in order to secure development in peace, in order to safeguard nature itself and the world about us. The Church too feels profoundly involved in this enterprise, and she hopes for its ultimate success. (John Paul II, 1987, *Sollicitudo rei socialis*, #47)

In their document entitled, “Economic Justice for All” (1986) The United States Catholic Bishops agree that economic policy is inextricably linked to justice and human dignity can actually only be fully realized in the context of community. In *Economic Justice for All* (1987), they write:

*Every economic decision and institution must be judged in light of whether it protects or undermines the dignity of the human person.* The pastoral letter begins with the human person. We believe the person is sacred—the clearest reflection of God among us. Human dignity comes from God, not from nationality, race, sex, economic status, or any human accomplishment. We judge any economic system by what it does for and to people and by how it permits all to participate in it. The economy should serve people, not the other way around. (#13)

Dignity is the most fundamental of all tenants of Catholic social teaching, the Church is connected to all people in the world who were created in the image of God. Furthermore, as creations of God we are called to treat *all* people with dignity so that the fullness of God in them may thrive and be realized. The Church teaches, because God so freely loves all people so must Catholics love others, in fact, loving others is where Catholics gain access to fellowship with God.

**Dignity of Work and the Rights of Workers.** Though not fully the source of human dignity, Catholic social teaching has as the second tenant, the dignity of work and the rights of workers. Through work, humans have the ability to feel value and contribute to the whole of humanity. Thus, if one's work is oppressive he or she is limited or all together deprived of being able to contribute to society or support a family. Furthermore, one's work must also be in service of his or her humanity, it must not be the other way around. According to this tenant workers must also be supported in their right to form unions. From the readings and discussion on *Rerum novarum* (Pope Leo XIII, 1891) readers are informed about justice issues relative to the condition of labor. In *Quadragesimo anno* (Pope Pius XI, 1931) how the social order must be (re)constructed in honor of the worker is laid out, and in *Laborem exercens* (Pope John Paul II, 1981) dignity, labor organizing, solidarity and the priority of labor over capital is woven together creating one garment that reflects the dignity of workers.

Publicly and privately one has the right to dignified work according to this second tenant. The personal dimension of the dignity of work becomes obvious as one thinks of factory workers in developing countries whose conditions are abysmal and pay worse, or

the migrant farm worker who risks life itself for the opportunity to work and create a better life for self or family, or when one thinks of a person staying in a job he or she hates, becoming isolated from the part of the self that helps one experience a sense of belonging.

There is also a communal aspect to this tenant. Work supports the human family in all areas of life, as each person is a unique creature made in the image of God who bestows all with gifts and talents ordered to the good of humanity. In 1 Corinthians the author uses the parable of the body to explain how each human member of creation is important, it's written:

As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also is Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.

Now the body is not a single part, but many. . . . But as it is, God placed the parts, each one of them, in the body as he intended. If they were all one part, where would the body be? But as it is, there are many parts, yet one body. The eye cannot say to the hand, "I do not need you," nor again the head to the feet, "I do not need you." Indeed, the parts of the body that seem to be weaker are all the more necessary, and those parts of the body that we consider less honorable we surround with greater honor, and our less presentable parts are treated with greater propriety, whereas our more presentable parts do not need this. But God has so constructed the body as to give greater honor to a part that is without it, so that

there may be no division in the body, but that the parts may have the same concern for one another. (12:12-25)

This passage is extremely important for Christians who are trying to understand how important *each* member of humanity is to God and how Catholics in turn are supposed to treat those who are different or not understood.

### **The Person in Community/Participation/Constructive Role in Government.**

This tenant can be further broken down into three categories: family, community and civic participation. Because humans are social beings they can only really thrive in relationship to one another. If relationships are unjust or people are prevented from participating in their own communities, nation or world, the whole of humanity feels the sting. Families have specific rights, according to this tenant, to be able to support each other and ensure each person is provided for with the necessities of life (e.g., food, shelter, education, health care). In *Rerum novarum* (Pope Leo XIII, 1891) readers learn that civil entities generally do not have the right to interfere with family matters. Furthermore, *Quadragesimo anno* (Pope Pius XI, 1931) discusses just pay; in this document the Pope also urges employers and employees to work collaboratively to manage work-related difficulties. Moreover, the Roman Synod (1971) author's say:

On the other hand, it is impossible to conceive true progress without recognizing the necessity--within the political system chosen-- of a development composed both of economic growth and participation; and the necessity too of an increase in wealth implying as well social progress by the entire community as it overcomes regional imbalance and islands of prosperity. Participation constitutes a right

which is to be applied both in the economic and in the social and political field.

(*Justice in the World*, 1971, #18)

Finally, when prevented from full participation in the social and economic processes while at the same time affronted with economic injustices, people's basic human and civil rights are violated (*Justice for the World*, 1971). Catholic social teaching upholds the individuals right to participate fully in life and demands that participation be free of injustice.

**Rights and Responsibilities/Subsidiarity.** According to Catholic social teaching, human rights are the natural extension of a person's inherent dignity. The densest magisterial document addressing human rights is *Pacem en terris* (1963) written by Pope John XXIII. In the document the Pope writes about the necessity to stand up for basic human rights, economic and otherwise; he address a multitude of topics including the right to life, food, shelter, work, education, health care, leisure and just wage. Other rights covered by this tenant include the right to private property (see also *Rerum noverum*, 1891, Pope Leo XIII), the need to resist consumerism, and the role of government and subsidiarity.

Subsidiarity is unique to Catholic social teaching and was defined in 1931 by Pope Pius XI in his document, *Quadragesimo anno*. Subsidiarity says that no civil body should do for a person what he or she can do for oneself; however, it explains, if one is unable to provide for him or herself than the civic body should do so. A reader may harken back to the indictments of Micah that were articulated earlier, the third indictment pointed at the "evil" system of social control that led to an invitation to act justly. This

indictment of Micah is powerful and vivid, the author of the book bemoans rulers' lack of just actions and describes their injustice in a beastly way, the author writes:

Here now, heads of Jacob And rulers of the house of Israel. Is is not for you to know justice? "You who hate good and love evil, Who tear off their skin from them And their flesh from their bones, Who eat the flesh of my people, Strip off their skin from them, Break their vines And chop *them* up as for the pot And as meat in the kettle." Then they will cry out to the Lord, But He will not answer them, Instead, He will hide his face from them at that time Because they have practiced evil deeds. (Micah 3:1-4)

This passage may be used to remind Catholics about how ravenous unjust leaders can be. As such, this tenant of Catholic social teaching supports voters informing themselves about leaders and actively engaging the political process. Standing in solidarity with the poor, oppressed and marginalized with help to protect them against unjust rulers. Finally, it must be noted that "rights" come in many different packages. According to CST, *all* people have equal personal, economic, political, social and cultural rights; these rights stem from their inherent dignity as they were made in the image and likeness of God.

**Option for the Poor and Vulnerable.** There are multitudes of Scripture passages and Magisterial documents that clearly outline what it means for a person to live in right relationship with God. The author of Matthew says succinctly, "Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me" (Matthew, 25:40). By serving, caring and having compassion for the poor, oppressed or marginalized one has access to relationship in Christ. As was previously highlighted,

God's agape gives the Christian entry into this abiding love; how the person responds to God's love is the key. By serving the poor, oppressed and marginalized the Christian responds to God's love and thus accepts or has access to, fellowship with God. One of the most poignant Magisterial documents speaking to this tenant speaks to the dangers of extreme personal and consolidated wealth is found in Pope Pius XI's (1931) document, *Quadragesimo anno*. According to CST, all social and economic systems of every age must be measured in relation to how the poor, oppressed and marginalized are treated and supported and as to whether the same structures show favor toward the wealthy.

**Global Solidarity.** Solidarity refers to everyone's responsibility to promote the rights and development of all people throughout the world. Perhaps the key document clarifying the Christian's responsibility to the entire human family is *Justice for the World* (1971), authored by the Roman Synod. Recall that in that document the Bishops laid out a very detailed eight-point plan calling all people of good will to promote and preach justice throughout the world. In that same document, (1971), the Synod Bishops explain that they desire the Church to be the sign of the solidarity which the world's nations desire; the Church can show this in its own life through "greater cooperation between the Churches of rich and poor regions through spiritual communion and division of human and material resources" (Synod Bishops, #59).

Furthermore, the parable of the good Samaritan found in Luke's Gospel says that regardless of whether or not you know "other," if one is in need the Christian is obligated to act. This obligation to act reflects one's desire to be in solidarity with "other." The author of Luke writes:



But because he wished to justify himself, he said to Jesus, “And who is my neighbor?” Jesus replied, “A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side.

But a Samaritan traveler who came upon him was moved with compassion at the sight.

He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, ‘Take care of him. If you spend more than what I have given you, I shall repay you on my way back.’ Which of these three, in your opinion, was neighbor to the robbers’ victim?” He answered, “The one who treated him with mercy.” Jesus said to him, “Go and do likewise.” (10:25-37)

This parable is lengthy but significant; it clearly lays out to the reader what to do if one comes across another in need. Here again we see the theme of love and mercy manifesting in the form of service to other.

**Stewardship of God’Creation.** This tenant speaks poignantly to the Christian responsibility to care for the planet that is home to all. It also demands Christians reject consumerism, avoid wastefulness and that they share the earth’s resources. The command to care for creation can be found in the Hebrew Bible in the book of Genesis

where readers learn that God created the world – all the world, including all the inhabitants (human and animal), water, and flora and fauna. Because God created it, Christians believe it must be respected. Furthermore, caring for creation is important as such care is critical to the common good of all life. This tenet of Catholic social teaching also reminds Catholics that caring for the planet and the environment is a universal human duty.

In this section of the document the seven general tenants or principles of Catholic social teaching were outlined in relationship to their foundation in Scripture and Magisterial documents. The principles of Catholic social teaching are meant to be read in the context of the “times” so that particular social ills and injustices specific to the present generation can be ameliorated. This is, in part, why Pope Francis has indicated he envisions a piece of his reform as enacting *today* what Vatican II set out to accomplish fifty years ago. It was argued in this dissertation that Pope Francis has embarked on an organizational change initiative where he aims to shift the organizational culture of the Church from a cleric-centric orientation to a CST-centric one. It was further argued in this document that the seven themes identified in this Appendix form the bedrock of CST that was operationalized in Chapter Two.