Ecclesiology & Spiritual Renewal

Program for Health Care Leaders

As we prepare for our pilgrimage, we invite you to review the following items prior to your arrival:

- **Catholic Identity Then and Now** by J. Bryan Hehir, Health Progress, November-December 2015.
- **Ministry Leadership's Next Great Leap** by Chris Lowney, Health Progress, May-June 2017.
- **The Spiritual Leader** from *The Spiritual Leadership: The Quest for Integrity* by Leonard Doohan, Paulist Press; Mahwah; 2007.
- **Vocation of the Business Leader: A Reflection**, Dicastery for Promoting Integral Human Development and John A. Ryan Institute for Catholic Social Thought of the Center for Catholic Studies, September 2018.
- **Ethics - A Closer Look at the Authority of Church Teachings** by Nathaniel Blanton Hibner, Health Progress, Winter 2021.
- Excerpt from: **What is Church? Biblical Basics for Christian Community** by Mark Roberts.
- **Vatican City History** by Jim Sano.

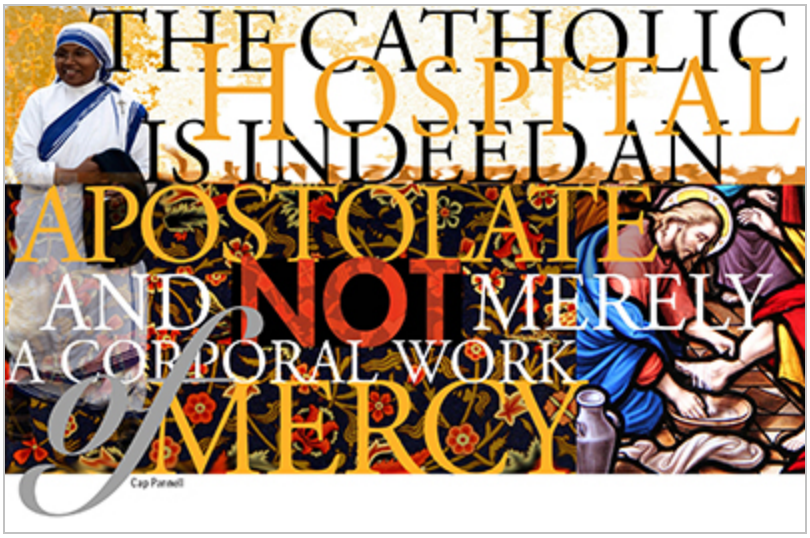
JOURNAL OF THE CATHOLIC HEALTH ASSOCIATION OF THE UNITED STATES

HEALTH PROGRESS

Catholic Identity Then and Now

NOVEMBER-DECEMBER 2015

BY: J. BRYAN HEHIR, MDiv, ThD



Any regular reader of *Health Progress* would have to be struck by the attention paid to "Catholic identity" for the past 20 years in Catholic health care. The theme is both traditional and contemporary. But, as with many aspects of Catholic life, the continuity between ancient and modern has been marked by development and evolution. Three stages are discernable:

1900-1950s: Catholic identity in this half-century was simply a given, neither debated nor doubted, because it flowed from the composition and character of the Catholic health ministry. Catholic health care was owned and administered by Catholics (overwhelmingly women religious); it employed predominantly Catholics; and it served predominantly Catholics. Like Catholic schools, the health care ministry was a product of an immigrant church in a Protestant culture. Strong Catholic identity was a means of protection: providing care for many who could hardly afford it and providing space within which Catholic principles and values could be observed in the delivery of health care. In this conceptual and organizational framework, Catholic identity provided the fabric of personal and professional life for those committed to this ministry and those for whom the ministry cared.

1960-1980s: These two decades were times of substantial change within Catholicism and in health care in the United States. Change in the church was rooted in the event and the consequences of the Second Vatican Council (1962-1965). The council's predominant effect on Catholic institutions was less on specific moral questions than it was a reshaping of the church's role in the world. The council's final document, *Gaudium et Spes* (1965), reflected this development. The church was to be a sacrament of unity in the world, open to the wider society and in service of it. More than any single sentence or phrase, this text of Vatican II conveyed a posture for the church, a stance of readiness to dialogue with modernity, willingness to learn, but also seeking to teach. Learning and teaching were both part of a commitment to serve all in need.

During these two decades, multiple changes began in American health care that continue today. Two trends that stand out from these decades are the deepening and broadening engagement of the federal government in health care through Medicare and Medicaid; and the beginning of institutional consolidation in the health care field, driven by economic forces favoring economies of scale. Both changes had an impact on Catholic health care. The first helped the ministry to expand its care well beyond the Catholic community; the second led to the creation of Catholic health care systems within religious communities and among them.

In the face of these deep secular forces, the health care ministry in the church was absorbed in adapting to them. The "givenness" of Catholic identity was still assumed, but the recognition that it, too, required some development and explicit attention, intellectually and spiritually, lagged slightly behind the organizational challenges.

1990s-2015: By the last decade of the last century, the question of Catholic identity was ready for renewal. The catalyst came in part from Pope John Paul II, who was concerned about this issue. The leading edge of his concern came directly from his background as an academic and philosopher in Poland. Catholic higher education, in its many forms throughout the universal church, represented the focus of his interest. The classical question was the relationship of faith and reason, a topic that affected all of Catholic teaching, pastoral care and preaching. But the university would provide the most intense locale for this question. And the United States, with more than 200 institutions of Catholic higher education, provided a broadly based case study.

John Paul II's influence was twofold: he called upon colleges and universities to examine their Catholic identity; and he issued the apostolic letter *Ex Corde Ecclesiae* to specify and guide the examination.

Beyond higher education, however, the identity issue quickly moved to health care and social service agencies sponsored under Catholic auspices. In both cases, again, these were questions for institutions across the universal church, but in both cases, the United States offered particularly complex examples of what Catholic identity meant. Unlike the university world, there was no apostolic letter about health care, although there was, of course, the U.S. Conference of Catholic Bishops' *Ethical and Religious Directives for Catholic Health Care Services*.

The changes in the context of health care required two substantial revisions of the ERDs as a contribution to the wider review of Catholic identity. They pushed beyond the boundaries of the ERDs, focusing on issues of social justice in health care as well as the traditional questions of bioethics. The conversation restarted in the 1990s continues extensively today, as the articles in this issue of *Health Progress* show.

As a contribution to this ongoing dialogue, here are four issues that illustrate continuing challenges to Catholic identity.

The Culture — The United States is a classically liberal culture. A liberal culture uses freedom as the central and specifying value for the organization of a society. It seeks to maintain as wide a sphere of freedom of choice for the citizen as is consistent with other social values and the rights of others.

Catholicism has had a complex relationship with classically liberal cultures. As the U.S. experience has shown, the church has had a productive dialogue with liberalism, particularly in terms of democracy. But, as Pope John XXIII's encyclical Pacem in Terris (1963) exemplifies, Catholicism never has been comfortable with shaping a culture around freedom as a single value. John XXIII called for a culture built on four values: freedom, justice, truth and love. The relationship of culture and health care has been precisely in the tensions between expanding personal choices and maintaining Catholic principles of bioethics.

The issues tend to be located at the beginning and end of life; abortion and physician-assisted suicide represent the tension. The abortion debate rather consistently has been reduced to statements about choice. The physician-assisted suicide debate has been played out around the concept of personal autonomy. While both of these questions are far more complex, in human and moral terms, than here described, Catholic health care institutions confront the cultural background for both even as they protect their ability to determine Catholic standards of care and to witness to Catholic moral teaching.

The Courts and the Law — At the core of the U.S. political system is the principle of judicial review. Modern social change derives from legislation and court decisions. Both sources have been responsible for important moral and social progress. Legislatively, the New Deal and its political successors achieved many goals sought by Catholic social teaching; the U. S. Supreme Court played a decisive role in the civil rights struggle. A sophisticated public policy strategy cannot ignore developments in either arena.

The legislative world protects majority decisions; the judicial review protects individual rights and minorities. While both have produced welcome results from a Catholic perspective, major challenges can arise from either. In terms of Catholic identity in health care, the engagement of state and federal legislators and the courts at all levels of American life have produced new

challenges for health care. In the areas of gender, sexual orientation and reproductive rights, the engagement of the courts can change the context of health care in a single stroke. Some of the questions posed in these areas must first be thought of in moral terms, but public policy decisions of courts and legislatures often leave little time for reflective responses.

Technology — Catholic health care stands at the intersection of science and compassion. The ministry is rooted in fundamental religious-moral convictions from which has arisen the nationwide Catholic presence in health care. But the context for this presence is among the fastest changing technological sectors of the American economy. Technological change is welcomed by Catholic teaching as a potential service to humanity, but technology requires direction and choices. Both Pope John Paul II and Pope Francis have stressed that technology has its own logic but not its own inherent limits. Technology must be given moral direction if it is to benefit human beings. Catholic identity requires the capacity to make complex moral decisions about technological change.

Collaboration — A substantial aspect of Catholic health care since the 1960s has been collaboration with state and federal governments through funding. A much newer form of collaboration presently arising is the relationship between nonprofit and for-profit health care institutions. In both areas there lie challenges for Catholic identity. While collaboration with the government has been a standard practice for Catholic health care, changes in culture, law and policies can create new situations of choice. As a case study, the Affordable Care Act illustrates the questions involved; it was handled badly by church and state. But even more complex choices may lie ahead. The possible participation with for-profit entities will require careful social justice judgments to maintain Catholic independence and attention to fundamental ideas in Catholic health care ministry.

Faced with new challenges to one of the basic social ministries of the church in this country, the road ahead requires creative and disciplined choices by sponsors, boards, professionals and the wider ecclesial community. The Catholic health care ministry is a valuable way in which the meaning of faith is continued in this complex society; it deserves protections and support.

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Catholic Identity Then and Now

JOURNAL OF THE CATHOLIC HEALTH ASSOCIATION OF THE UNITED STATES

HEALTH PROGRESS

MAY-JUNE 2017

BY: CHRIS LOWNEY

I had not heard the concept of ministerial sponsorship before joining the board of Catholic Health Initiatives. At first, it struck me as arcane jargon that was relevant only in the niche of Catholic health care.

Well, the language surrounding sponsorship remains a bit arcane, truth be told. But I now regard the core concept as relevant to a broader niche than Catholic health care. How broad? How about across all Catholic ministries, and how about all around the globe? What's more, the concept can help engender the spirit of "co-responsibility" that we will need to thrive as a 21st-century church.

In the following pages, I will make the case for just why the concept is relevant and then highlight five challenges that we should tackle so that Catholic health care can further lead the church's thinking on ministerial governance in the future.

The case begins with a review of our church's current context. Our beloved church is in need of revitalization, and key to revitalization will be our willingness and ability to tap the leadership talents of a great many more Catholics. That must happen at all levels and in all ministries, though this essay will focus mainly on governance and top leadership roles.[1]

Illustration from the St. John's Bible

UNSUSTAINABLE TRENDS

Our church's current challenges are profound. We are enduring a punishing global predicament that has been snowballing for decades. Consider a few conventional markers of Catholic identity: The percentage of those calling themselves serious Catholics has been steadily dropping and is now at its lowest ebb in four decades; participation in the sacraments has dropped more precipitously;[2] and those who embody our future — young adults — show little interest in Catholicism or organized religion more generally.[3]

Simply put, these trends are unsustainable. We can scarcely afford another half-century like the one just ended. To be sure, one could cite plenty of positive indicators, but we ignore the reality of the above paragraph at our peril.

What's more, at this worst possible moment, the population that we have traditionally (and, granted, stereotypically) regarded as our leadership cohort — ordained priests and men and women in religious orders — has been dropping in the United States and in many other countries.

The moment cries out for a robust leadership response. We need to multiply the leadership talent we bring to bear on our many challenges. And, we need a quality of leadership that is resourceful, ingenious, spiritually deep, prophetic and dedicated.

Yet, at the level of ministerial governance, the church's response to these challenges has sometimes felt Band-Aid-ish rather than strategic, tactical rather than visionary.

'SPLIT-LIFE' THINKING

Consider some of what's happened: Many ministries in the United States and the developed world simply have shut down, rarely because the need has disappeared but often because of inadequate staffing, funding, leadership or governance capacity. There are a thousand fewer parishes, 5,000 fewer elementary schools, and 25 percent fewer Catholic hospitals than 50 years ago.[4]

Thankfully, there are many more ministries that are thriving. Often enough, professionally talented and devout lay colleagues have stepped up to serve in leadership or governance positions. But too often, they implicitly construe their governance role as focused only on their professional gifts. That leads to what I'll call "split life" or "bifurcated" governance thinking, like: "Hey, I'm here to contribute my legal, financial or other expertise. The soft stuff like mission or the school's religious character? I leave that to Sister," or, "That's Father's job."

That bifurcated model doesn't work in any kind of organization. Even in my former world of investment banking, individuals who reached higher leadership rungs were expected to "own the mission" as a whole, not just see themselves as representing their own product line or expertise.

In our church's case, split-life governance may keep our endeavors alive for decades as worthy charitable endeavors, but not as ministries. Nor is that bifurcated thinking consistent with the vision once articulated by Pope Benedict XVI. In an address to a pastoral convention, he said, "It is necessary to improve pastoral structures in such a way that the co-responsibility of all the members of the People of God in their entirety is gradually promoted … This demands a change in mindset, particularly concerning lay people. They must no longer be viewed as 'collaborators' of the clergy but truly recognized as 'co-responsible,' for the Church's being and action . . ."[5]

Even though the pope was talking primarily about parish life, his powerful comments are broadly relevant across ministries. Many readers know what it's like to be co-responsible for raising a child, for example. It entails knowledge and concern about everything that concerns the young person's life; responsible parents don't worry only about the "business stuff" of paying for food and clothing while leaving moral development to someone else.

NEXT GREAT LEAP

Benedict may have articulated the next great leap for governance and leadership in Catholic ministries: from collaboration to co-responsibility. Enter Catholic health care and the evolving concept of "sponsorship," which seems a step toward incarnating Pope Benedict's vision and, more broadly, an answer to the church's increasingly vexing organizational conundrum of needing to bring more talent, more imagination and a diversity of voices into the game, commensurate with the range of challenges that confront us, not only in health care, but in so many ministries and in so many countries.

Often, the concept of sponsorship is discussed within the narrow framework of ministerial juridic persons, canon law, religious congregations in health care, and so on. Call that "Capital S" Sponsorship. I'm not a canon lawyer and can add little to the "Capital S" discussion.

But let me invite a "small s" sponsorship discussion, as a layperson who currently chairs the board of a large Catholic health care system, and who has served on boards of Catholic ministries outside health care, and who has helped form leadership teams and written about leadership in both for-profit and non-profit arenas. When I speak of "small s" sponsorship, I mean this: Regardless of the canonical status of a ministry, how do board members, sponsors and other top leaders understand their roles and responsibilities?

I'll take the definition of sponsorship on the Catholic Health Association website as a jumping-off point: "Sponsors act publicly on behalf of the Roman Catholic Church and have been entrusted to serve the church by guiding and overseeing a specific institutional ministry in a formal and public way."[6]

CHALLENGES FOR SPONSORS

I find at least five challenges in those words for us lay sponsors (by "us" I refer not only to my colleagues on CHI's board, but more broadly to this whole generation of sponsors across Catholic health care).

1. Do we sponsors really see ourselves as "act[ing] publicly on behalf of the Roman Catholic Church"? That's a weighty burden, and I wonder how many of us sponsors (lay, but perhaps religious as well) have digested that idea and fully appreciate that we are "acting publicly on the church's behalf." What's required to live out that phrase? At a minimum, it seems to me, one who acts on behalf of the church would understand and care about the church and its broader priorities, beyond simply knowing the *Ethical and Religious Directives for Catholic Health Care Services* (or, even worse, simply knowing the phone number of the mission officer who knows the ERDs).

And, it's not just knowing about, but caring about. Acting on the church's behalf implies a "one church mindset," where one sees health care as an integral, interrelated part of the organic whole that is the church. One doesn't act "on behalf of" an organization to which one feels no allegiance or commitment. The sponsor role would seem to rule out a disconnected mindset of, "I'm in health care. The church's other concerns and ministries? Not my business and not my problem." A sponsor should therefore feel sympathetically connected to the larger body she or he represents. I choose the phrase "sympathetically connected to" the church very deliberately: Many non-Catholic lay sponsors do this wonderfully well, and the increasing diversity in our sponsor ranks, including diversity of religious traditions, undoubtedly enhances our collective ability to act well on behalf of the church.

2. What kind of formation and sense of vocation is needed to fill the sponsor role? In at least some respects, we sponsors carry on a role that the religious foundresses once played. Those women experienced extensive religious and spiritual formation before superiors set them loose on the world. And, every day after their formation ended, they carried on a discipline of daily prayer, Mass and other activities that fostered spiritual depth. They made lifelong commitments and lived in community.

Which of the above elements might enhance one's performance as a sponsor? More pointedly, which might even be essential to performing well as a sponsor? What formation or depth of spiritual life is needed to fill the sponsor role credibly?

I don't sense we've grappled enough with these questions, and I suspect that we are reluctant even to "go there." We might feel comfortable asking lay sponsor candidates a lot of things, but not about their prayer life or spiritual formation. And, once they join us, we are reluctant to demand much in the way of mandatory spiritual formation, recognizing that they already make generous time commitments just by serving on boards.

We probably all would agree intuitively that it's not enough to pluck smart, skilled persons off the street, hand them the ERDs, teach them a few slogans and pronounce them sufficiently formed to be sponsors.

But what further formation would render them sufficiently formed? That's a hard question to answer. Health care boards need folks with world-class professional skills in an array of disciplines. Now and then, we may be grateful to attract a good-willed person with a prized skill set. Those professional skills might seem so valuable that we superficially gloss over what may be most essential of all: spiritual depth and a profound commitment to nurture the healing ministry of Jesus.

3. In the definition of sponsorship quoted above, what does "guiding" and "overseeing" institutional ministries entail? In CHI's mirror board governance structure, in which canonical and civil boards comprise the same group of persons, I surely have the levers I need to guide and oversee. But I know that many varied governance models exist in Catholic health care

today, including some in which the authority of those in sponsorship seems rather attenuated. What does oversight mean in a case where sponsors have very little effective authority?

Any organization, whether church ministry or stock-exchange-traded company, stands its greatest chance of success when all those in governance and top leadership "own the mission," or, feel co-responsible, in Pope Benedict's phrase. We might look at our governance models through this lens: Does the governance structure implicitly foster this kind of thinking, or does it subtly enable bifurcated thinking to take root, where some in governance or leadership are permitted to feel accountable only for their areas of professional expertise?

4. Can I wear my civil and canonical hats comfortably on my one head? Anyone who has served on civil boards understands the duty of loyalty, that is, to make decisions that serve the institution's best interest as opposed to one's own self-interest.

But a nuance strikes me as I ponder my duty as a canonical sponsor. I took an oath upon joining the CHI board, and that oath also involves a duty of loyalty, specifically: "In keeping with Christ's healing mission, I pledge loyal support of Catholic Health Care. I promise to promote and champion its growth and continuation…" In other words, I'm called to be loyal to a higher perspective than that of my own civil corporation.

I don't want to exaggerate the difference between my civil and canonical roles, but, at least theoretically, there could be a tension. Simply put, if I am acting "on behalf of the church," what's best for Catholic health care, or what best nurtures the healing ministry of Jesus, might not always be what's best for the corporation named CHI. Thank God, in the real world, I've never encountered a conflict between these two duties of loyalty (in fact, CHI's mission also incorporates a higher perspective: We say that we exist to "nurture the healing ministry of the church.")

But whether or not specific conflicts arise, the perspective matters: We sponsors seem obliged to work from a real rather than a vaguely theoretical sense that we ultimately are serving the church, not our particular organization.

Let me mention an uncomfortable truth. Much though we big Catholic health care systems all sing "Kumbaya" when we attend Catholic Health Association of the United States gatherings, the truth is that we sometimes look at each other as competitors. Some readers may feign shock at the thought, but we know it's true: We don't always see ourselves primarily as sharing a duty of loyalty to the same higher-order mission.

5. Do we have the frontier spirit? We lay sponsors typically are connected to, if not grounded in, the tradition and charisms of the congregation or congregations that founded our original hospitals. And, though each congregation's charism is unique, every Catholic health care system I know of was somehow a product of what I'll call frontier spirit. That is, these congregations did not seek to settle down close to home in well-established church institutions. Rather, the national network of Catholic hospitals sprang up because our founding congregations were inspired by exactly the opposite instinct: a restless impulse to go to underserved geographies and populations. How else did the Sisters of St. Francis of Philadelphia find themselves in the Pacific Northwest, or the Sisters of Charity of Cincinnati become nurses in Civil War outposts?

Hence, another challenge to today's sponsors is to live well this aspect of our charism by manifesting frontier spirit. Within the United States, the frontier is less geographic than demographic. That is, Catholic health care long ago planted hospitals along the route that Meriwether Lewis and William Clark and other pioneers charted. Now the American frontiers are the marginalized communities within those geographies: the undocumented immigrants, the uninsured, the mentally unstable, and so on. My sense is that most sponsors are appropriately committed to serving these frontier communities, though we may lag behind the ingenuity of the foundresses when it comes to carrying through on that commitment.

And what about frontiers beyond the U.S.? Many of our founding congregations long ago concluded that the church's needs and frontiers impelled them to move beyond the United States. As a civil board chair who dreads "mission creep," I may not even want my CEO to read this sentence, much less generate a plan for more robust partnerships in Africa. But as a sponsor mindful of the charism of the founding congregations, I draw a different conclusion: Given health disparities around the world, surely Catholic health care in the United States ought to be more imaginatively involved beyond our borders. Certainly we respond well when disaster strikes, as in Haiti, but I refer to the substantive engagement that might be more material to the scale of our ministries.

In another, more metaphorical but equally crucial respect, this frontier charism was manifest in the very genesis of lay sponsorship models. There was and is something deeply prophetic in the witness of women religious who implicitly invited the broader church to consider how church ministries of all kinds would need to be led and governed in the 21st century: A more diverse set of voices would be needed around the table, men and women, religious and lay, Catholic and those of other traditions.

And so, our generation of sponsors ought likewise to be aware of this prophetic dimension of our frontier charism. Are we, too, thinking not just about where Catholic health care needs to go, but where the whole church may need to go, and are we willing to be as courageous as these risk-taking sisters in pointing the way forward?

A FINAL THOUGHT

I framed the above five challenges as questions because, frankly, I don't know the answers. Further reflection, debate and idea generation are needed as the concept of sponsorship continues to mature. Isaiah 43:19 comes to mind: "See, I am doing something new! Now it springs forth, do you not perceive it?" Well, to tell you truth, Lord, no, I don't yet perceive what the perfect sponsorship model is supposed to look like.

Not that this bothers me in the least. I consider myself part of a privileged generation that is helping the church to form that "something new." If we listen to the Holy Spirit, we will be led over time to what it should look like.

Pope Francis reminds us why it's crucial to continue this journey of reinvention. As he once told an Italian church gathering, we are not living an era of change but a change of era. Accordingly, Band-Aid solutions won't cut it, to mix a metaphor. As the pope put it in another context, if we cannot adapt where we need to, this generation of Catholics risks becoming "mere onlookers as the Church gradually stagnates."[7]

Pulling all this off will require equal helpings of creativity, frontier spirit, prophetic voice and courage. The final word on those qualities also goes to Francis: "Assume always the spirit of the great explorers, that on the sea were passionate for navigation in open waters and were not frightened by borders and of storms. May it be a free church and open to the challenges of the present, never in defense for fear of losing something."8

Amen to all that, Holy Father.

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NOTES

1. For a much more detailed development of the theme, see Chris Lowney, *Everyone Leads: How to Revitalize the Catholic Church* (Lanham, Maryland: Rowan and Littlefield, 2017).
2. Center for Applied Research in the Apostolate, "Frequently Requested Church Statistics," http://cara.georgetown.edu/frequently-requested-church-statistics/.
3. For declining interest of young adults, see, for example: Christian Smith, Kyle Longest, Jonathan Hill and Kari Christoffersen, *Young Catholic America: Emerging Adults In, Out of, and Gone from the Church*, (New York: Oxford University Press, 2014), 32-33.
4. Center for Applied Research in the Apostolate, "Frequently Requested Church Statistics."
5. Benedict XVI, "Church Membership and Pastoral Co-Responsibility," address at the opening of the pastoral convention of the Diocese of Rome (May 26, 2009).
6. Catholic Health Association, "Sponsorship Overview," www.chausa.org/sponsorship/overview.
7. Francis, *Evangelii Gaudium*, para. 129. http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html#Person_to_person.
8. Joshua J. McElwee, "Catholicism Can and Must Change, Francis Forcefully Tells Italian Church Gathering," National Catholic Reporter, Nov. 10, 2015.

THE SPIRITUAL LEADER [1]

Leadership is not what one does but rather who one has become through the opportunities of interaction with others in organizational life. It is a response to a vocation heard in the depths of one's heart. The results are not simply skills, techniques, or strategies, but rather a mature inner consciousness that starts with "a deep sense of mystery, awe, and oneness with others," calls the individual to understand that the commitment to leadership implies that he or she has a new set of responsibilities including justice and the personal growth of followers, and opens the leader's heart to a new duster of values, among which are compassion, inclusion, community, collaboration, spirituality - all connective values. There is true dignity in leadership such as this.

The concept of spiritual leader stresses the moral center of the leader, and vision, mission, goals, objectives, and strategies are always checked against the courageous inner mastery of moral commitment. Plumbing the depths of one's own human condition and discovering the core values of human nature enable the leader to integrate personal, community, and professional sides of life.

Leadership development is ultimately self-development; it is the discovery of unity and meaning in one's own life, and this leads to the ability to foster these values in others in social and organizational life. No one can be an other-centered leader while fostering distorted self-interested, self-centered biases.

The Calling

It is important for anyone working in a position with potential leadership that he or she needs to pause to reflect and to rediscover the importance of a personal calling to leadership. How you lead is important.'

Many potential leaders are doomed to a service at the margins of organizational life, a cosmetic role that fails to capitalize on both the opportunity and essential vocation to leadership that their position entails. We need to look at leadership as a call to conversion, a call to see the opportunity and responsibility of leadership as a major contemporary challenge, for so many organizations today are over managed and underled. We looked at the fact that many organizational professionals today are visioning their leadership responsibilities as a spiritual and holistic dimension of their lives.

Now and again, we see opportunity so clear and significant that we must confront it with all our energy to capitalize on its challenge, and there has rarely been a moment in history as there is today when a com-prehensive rethinking of leadership was needed-for everyone for sure, but for leaders in a particular way.

Some individuals who think they are leaders approach their leadership like going through a line in a cafeteria, one day choosing to emphasize one· thing and the next day another. How can a person create a vision of spiritual leadership if he or she is not con-vinced of the importance of a spirit of authenticity and integrity in all that he or she does?

Some executives have other people waiting on them hand and foot, and it is impossible for them to become great leaders. Manske expresses the underlying idea so well: "The capacity to lead gradually builds over time. However, one's leadership development can be accelerated by constantly visualizing the ideal leadership attributes and modeling one's own behavior after them." Spiritual leaders are critical transformational leaders who constantly reflect on their own motivating vision and daily analyze their own use of power. Their charisma, individualized consideration, and intellectual stimulation are each modified by a life of service to the common good and common vision.

[1] Leonard Doohan; Spiritual Leadership: The Quest for Integrity: Paulist Press; Mahwah; 2007; pp: 17-18, 20-33

Contemporary Challenge

Our society seems at times to have lost its leaders, adrift in a sea of organizational mediocrity, desperately needing leadership to face the challenges of the present and future. The major creeping crisis in many of our organizations today is a crisis of a lack of leaders. Historically we can see so many, even in our own recent experiences, who have frequently made mistaken, unhealthy, unspiritual, nonservice choices for power and control. Nowadays we seem to have become almost comfortable with our leaders' nonactivity, with their lack of creative response to growing needs, and with their fear of making decisions that could receive public disapproval.

Leaders who approach their responsibility with a sense of service in a changing world need a commitment to reflection and prayer to creatively deal with change, political skills to direct the change, and a well-rooted spirituality to be balanced amidst the change. What is your leadership like? Needless to say, a leader cannot initiate spiritual leadership if the organizational culture still has an us-them, top-down, superior-inferior approach. The history of leadership studies develops from an initial theory that focused on a leader's innate traits to situational factors, to follower attribution, to a combination of traits and situations, to a leader's behavior. Nowadays, leadership scholars distinguish between transactional leadership and transformational leadership.

Transactional leadership is based on an exchange between leader and follower, the latter wanting something that the former has, whether it be a material or a spiritual good. The transactional leader maintains his or her authority by contingent reward (rewarding performance and accomplishment) and by management-by-exception (correcting deviations and intervening when standards are not met). The transactional leader is the bureaucratic manager who uses pay-offs to manipulate followers to attain organizational goals. This is the leadership of a majority in business, politics, health care, education, and, alas, also in many religious institutions.

Transformational leadership provides followers with vision and a sense of mission, inspires high expectations, offers intellectual stimulation, and gives personal attention and consideration to each follower. Transformational leaders are "change agents; they are courageous; they believe in people; they are concerned to articulate core values which steer their behavior; they never stop learning; they are able to cope with complexity, ambiguity, and uncertainty; and they are visionaries.

Transformational leaders inspire, energize, and intellectually stimulate their followers. They broaden and raise the interests of followers, generate awareness and commitment to a common mission, stir followers to look beyond their own self-interest, and enthuse them to produce beyond expectations. Transformational leadership mutually stimulates leaders and followers 'to higher levels of motivation and morality." Transformational leadership challenges the leader to a change of heart. Many contemporary theories of leadership stress a conversional experience.

Scholars now view transformational leadership as the most meaningful paradigm of leadership, a special branch of leadership, and a school of leadership. Many writings on transformational leadership refer to it simply as leadership. "This terminological shift implies that transforming leadership is increasingly coming to be seen 'true' leadership."

I think all who take their leadership seriously would hope and claim to be transformational leaders, raising followers to new levels of vision, commitment, and morality. However, transformational leadership also helps followers achieve authentic needs and engages them in a process of decision making and collaboration. "Without genuine collaboration, leadership ceases to be transforming and moral and becomes conforming or ideological," as the so-called leader expects others to follow his or her subjective understanding of life, mission, and institutional aims.

This conforming leadership is oppressive, provokes inauthentic change, is self-centered, and insidiously leaves the so-called leader thinking he or she is doing God's will. Only when there is genuine collaborative interaction does transformational leadership exist. Is your leadership transactional, transformational, or conforming? Transforming leadership is a move from self-centeredness to other centeredness; it is the beginning of a leadership based on inner values of heart and spirit.

Themes in the New Leadership
Developments in leadership studies increasingly focus on transformational leadership, seeing it as a new paradigm of leadership. Leadership qualities needed in the past give way to a new set of skills and talents. These include focus on mission, vision, and the empowering of others; they stress creating commitment, stimulating extra effort, and generating interest in others, and in general taking a proactive approach to leadership.

New leadership focuses on four significant areas of the leader's life-personal talent and abilities-innate or developed, community-building skills, managerial competence, and organizational renewal. Each of these is approached with the specific interests and commitment of a spiritual leader.

Personal, Talent and Abilities
Personal talents are a significant focus "for whether one wants to lead or not. A strong sense of personal identity, core beliefs, and inner standards, a clearly focused personal enduring purpose, an acceptance of one's personal aspirations and destiny, and finally a willingness to go public with them all are preliminaries to leadership.

One writer suggests that prior to embracing leadership a person should assess the personal risk involved, the personal priorities one has, the personal self-knowledge one has acquired, and the personal skills and abilities with which one is equipped.

In its early phases, leadership is a response to oneself, one's own responsibility and calling, and only later opens to something larger. One writer refers to this response to one's inner call as a reclaiming of our soul: it involves finding and fulfilling our life's purpose. This means realizing our values and aligning them with our talents and gifts. It is our unique contribution. However, it is important to check as to whether one has the generally expected qualities for this calling, and the list provided is an initial checkup.

Community-Building Skills
A caring leader must be able to mold a community out of followers and reach out to people beyond the immediate group. A spiritual leader sees the organization as an extension of self and treasures the welfare of others as much as one's own. While a leader's talents are important, the age of the solo leader is over and collaborative and community-building skills now are essential. In fact, leadership is a relationship in which the individual leader's tasks have been significantly reshaped from what they used to be. In the past they were directive and executive, now they are proactive, collaborative, and delegation; in the past the leader's experience led the organization through well-known situations, now the leader's task is generally to guide through uncharted waters. Recent leadership scholars have noticed changes in the increased importance given by followers to service, cooperation, and family interests. What deadens leadership today and destroys the inspirational values of leadership is a lack of faith in others, an unwillingness to engage others honestly, and being trapped in selfishness-all blocks to building community. While some pseudo leaders will continue to ignore others, suppress their ideas, and even intimidate them, nevertheless, leader-ship has seen a shift in emphasis from the leader to followers.

The leader needs to shift focus from self to others, and that means giving love and encouragement to followers. This love includes a deep understanding of others, a willingness to share ideas and information, a readiness to share deeply personal ideas and feelings, the giving and receiving of emotional support and affection, the vision of growth with and through others. If ambition is still a part of new leadership, and I think it is, then it is ambition for the success of the community or organization of which one is a part.

In practice, these community-building skills include appreciation for every individual and the skill to manage conflicting values, so that different sides can both win in the adoption of a new shared vision. Frequently a leader belongs to several groups within an organization and can become a bridge between them. The leader must be able to overcome the obstacles to creativity in the community. These obstacles include the tradition that we have always done it this way, fear of failure, comfort in the known, lack of appreciation of others' potential, bias for short-term goals, a lack of questioning, aversion to risk, overprotectiveness of the status quo, and a lack of modeling by the leader.

Creativity means finding alternatives to fixed ways of doing things and finding those alternatives at precisely the times of crises when reliance on the same old frame of reference is common. A leader becomes a voice, a spokesperson, for the community's creativity, and together they set a new direction for change and renewal. "The perceived paradox between these two aspects of separation-knowing that a leader is inherently separate from you but experiencing a sense of intimacy and connection with the leader-is what creates a sense of charisma in transformational leaders. There is something appealing about these two aspects combined; either one alone is far less attractive." This discovery of one's greater self within the community is made easier for the leader who has the ability to learn from others, humility, and a little self-doubt to balance the considerable self-confidence that is generally a leader's daily nourishment. Leaders take their work seriously but not themselves and being the object of honest criticism and even of jokes does not disturb them.

These points are not unlike the four strategies that Bennis and Nanus discovered to be central in the activities of ninety prominent leaders: they established attention through vision, cr-ated meaning through communication, maintained trust with their people, and knew their own strengths and weaknesses. Such people are given leadership by their followers. When an individual willing to go deep within his or her heart and speak the truth one finds there with great integrity; others respond to the leader's authority.

Managerial Competence

Leaders are more than managers, but they need competence in management skills. They complement their organizational skills with long-term planning that includes critical evaluation and problem-detection skills, ability to both create and communicate vision, to maintain their own leadership image, and the capacity to empower others. Managers today need to be teachers by their example, mentoring-, and clearly articulating an inspiring shared vision.

Leaders are also capable of being bridges between their own superiors and their followers--both sides maintaining confidence in the dialogic skills of the leader. A leader respects both superiors and followers, letting them live the way they wish, letting them act as they choose, letting them do the job in the way they see fit. After all, much of what others do is not of importance to the organization-it is simply neutral.

The leader with refined management skills searches out challenging opportunities to change, grow, innovate, and improve. So managerial skills are a given, but the leader looks at each job dif-ferently. Perhaps more than anything else, the leader's managerial competence climaxes in the effecting of change. Such a leader must be persistent in working for change, recognize the time when followers are ready for change, provide support during the change, create ownership of the change, and establish new goals after the change. Beck and Yeager believe that this window of potential arises

when a manager combines ability (technical skills, interpersonal skills, job knowledge, and organizational power) with motivation (interest, confidence, willingness to assume responsibility, and alignment with organizational goals) .

Organizational Renewal
A leader is especially a person with a clearly established direction in life, aligns people in terms of that direction, and motivates and inspires them to move in that direction. Obviously, the leader must expect some resistance. In fact, a speaker I heard whose name I forget suggested that if a leader does not lose at least 20 percent of followers because of values, he or she probably does not have any. Clearly, the leader will face opposition and must be resilient and constantly faithful to values. In spite of anticipated rejection, the leader is able to draw followers out of their apathy into a dedication to organizational changes and institutional renewal. This includes broadening the organization's relationship to the larger communities with which it relates.

Frequently, organizational renewal starts when a leader is willing to work outside his or her job description, outside the box established by organizational boundaries, and seeks new means and new goals. This can be uncomfortable, but it is often where effectiveness lies.

It starts when a person is willing to change his or her own inner values and beliefs, model them for the follow-ers who can then co or reject them, and gradually together align the organization's goals with these changed values. Change starts within the leader's heart. As Bennis has said, "To become a leader, then, you must become yourself, become the maker of your own life."

Transcendent Values
All leadership involves change, but not all change initiated by leaders is morally good. Several leadership theorists consider both Gandhi and Hitler as transformational leaders because they both implemented change and did so in ways typical of a trans- formational leader. What is lacking in several leadership theorists is the appreciation of developmental and sequential stages of leadership. Those like Bums, who do, draw upon developmental psychology, and see growth in leadership as a movement away from self-centered isolation to a loving concern for others. "The process of self-transcendence, however, is not a one-time achievement, nor one which, once achieved, is permanent."'

Growth in leadership parallels a movement away from self-centeredness toward greater self-transcendence in the progressive discovery of others and the world we share. Growth in leadership is an asceticism, an ongoing conversion. It means turning away from autocratic, coercive, and manipulative practices of the self-absorbed-those leaders who are "increasingly dependent on a limited, biased, and completely subjective kind of thinking." Such leaders act as if they alone were the source of truth. Further, growth in leadership means turning toward the world in its distinctiveness and toward others in appreciation and desire for greater relationship. Such leaders are collaborative, value the authentically human in self and others, and empower others. For· this kind of person, leader- ship development, spiritual growth, and human maturing all wax and wane together. So, leadership development is ultimately self- development; it is a way of spiritual growth.

Part of leadership is the ability to come up with a new creative synthesis that moves a group to real change and mutual purpose. This is not achieved with information and knowledge but with creative insight and wisdom. It includes the conviction that people and relationships precede structures and their values; the higher values of the common good are more important than obsession with self-achievement; perception becomes more inclusive, and diversity enriches the search for solutions. This enables the leader to imagine the organization in a new form, convinced that the organization's future is inventible.

This kind of transformational leader lives in a world where spiritual and material values are integrated, where personal spiritual growth and organizational renewal and regeneration go together, where spirituality and scientific ability are two sides of the same coin. Such transformational leaders working in transformational organizations are spiritual leaders. While knowledgeable concerning the present and skilled in organizational change, leaders must be able to transcend the present and move from what is to what ought to be. Many problems within an organization result from a leader's own inner conflicts, or from experiences of insecurity, stress, or control. Such leaders can humbly transcend self limitations, welcome leadership wherever it is found with the organization, appreciating what Max DePree called the "roving leaders" in our midst, and reach out for the wholeness that the community brings. Leadership is a journey of the Spirit in which the individual leader's commitment to the service of others can be a symbol of the Spirit's healing presence and abundant love.

Harrison Owen speaks about the five functions of leadership, viewed from the importance of Spirit:29
1. To evoke Spirit with wisdom.
2. To grow Spirit with collective storytelling.
3. To sustain Spirit with structure:
4. To comfort Spirit at the end (when things fall apart).
5. To revive Spirit when grief works.

This Spirit-based leadership· is a combination of spiritual and scientific skills that allows an organization to transcend the present and discover its own future. The leader who can transcend self lives energized by faith, hope, and love. This is an inner transformation that eventually mirrors organizational transformation. As Marcie wisely points out: "You can become more spiritual by following a spiritual path, but you cannot use spirituality for your own gain. Instead, love, spiritual law, and virtue can help you to see the essential nobility of yourself and others and apply this nobility to the world of business."

Ten Core Values of a Spiritual Leader

A person with responsibility who wishes to work effectively with others for the attaining of common goals knows that personal and work life must be in balance. I suggest ten core values of the spiritual leader that help foster. and maintain the leader's balanced life between leadership effectiveness and transcendence of self.

1. A sense of call and inner integrity. Great leaders are grounded in motivating values. This is the call to personal wholeness; it is a call to bring hope to situations of crisis. Such a leader's authentic life of commitment becomes a symbol of God's healing presence and of God's abundant love. This compassion includes careful listening, empathy, openness to and respect for the Spirit in others and in their gifts. This implies discernment, self-knowledge, and self-transformation. Fidelity to a sense of call leads to inner integrity and trustworthiness. It will also include a willingness in the leader not to fall too far behind in visioning and change readiness.

2. Faith in a shared vision. A dedication to spiritual leadership can draw the best out of both leaders and followers in their commitment to a shared vision, especially when leaders remember they are followers and followers remember they are leaders. In times of uncertainty we need to have faith in the shared vision, for there is no possibility that individuals, no matter how charismatic, can call the shots in a complicated system like today's organizations. The vision has to be something we achieve together, with mutual appreciation, solidarity, and patience.

3. Nourishing the shared vision and inspiring commitment to it. Only someone who has crossed the threshold to an enthusiastic dedication to the shared vision can nourish that vision in others. Certainly, a leader must know organizational policy and strategic thinking, but he or she must also know what precedes policy and planning, namely values, vision, and mission.

This central task of leadership--maintaining the spirit and vision of the organization--has far more to do with Greenleaf spoke of "The Servant as Nurturer of the Spirit," the title of an unpublished article of 1999.

4. Relentless pursuit of a common mission. This implies fostering self-leadership in followers. Being a visionary is not enough for the leader, he or she needs to have the practical skills to motivate others, and the inspiration to move followers to something beyond their immediate comprehension. The leader must balance a sense of urgency with patience, never allowing one without the other.

5. Profound sense of community and human interdependence. Leadership emerges from the interplay between leaders and followers. This will imply open communications and the positive belief in others that leads to the creating of a climate of unity and mutual trust in which the welfare of others is as important as one's own. When a leader thinks in distinctions he or she is trapped by them. Rather what is needed is a system's orientation in which the community is viewed as a whole, all parts are seen as necessary, and there is lots of room for diversity. This leader values both individuality and diversity. John Gardner suggested that "attention to leadership alone-is sterile-and inappropriate. The larger topic of which leadership is a subtopic is the accomplishment of group purpose, which is furthered not only by effective leaders but also by innovators, entrepreneurs. and thinkers; by the availability of resources; by questions of moral and social cohesion."

6. Humility toward one's own views. Leaders can never make their own views normative for others. Moreover, they need to recall that even the service of others can be decided manipulation. Rather contemporary leaders need personal ethics that includes constant self-scrutiny, and that keeps the focus on the common task and not on self. This will include the celebration of others' successes and the realization that autonomy must be pushed down to other equally competent individuals who are followers. The humble leader is the one who can share power with others-for he or she does not cling to it and is open to continual quality improvement-for he or she never believes it is already attained.

7. Making a difference in others' lives. This begins with respect for the dignity of all and an awareness of the importance of empowerment. This will include influencing others to be visionaries, brokering information throughout the organization, using negotiating skills when necessary, and overcoming the hurt in others with healing skills. Focusing on others, individually or through team building, is the primary orientation of a contemporary leader. "Maybe the message is finally getting through that a self-serving style is no longer so beneficial to success in organizations as once thought." The spiritual leader releases the human energy, talent, and gifts of others.

8. Having courage to say what needs to be said. This is the prophetical ministry of leadership. It grows out of inner peace and times of withdrawal for personal quiet time and reflection. It requires courage, for some people will love you for exactly the same reason why other people will hate you.

9.Challenge others to their best. Challenging others always requires the skills to criticize constructively, to work for compromise, and to set challenging but attain- able goals. It needs sensitivity to timing, and genuine benevolence toward others.

I0. Ability to maintain distance from task and people. Leaders need time alone when they can stop working and stop thinking and simply renew themselves with the love of their family; inspirational reading; reflection, and recuperative leisure. A leader cannot be a person with a cluttered life and cluttered mind.

Rather, he or she must be a person of wisdom, since it is wisdom that allows one to see common themes in disparate ideas, that enables one to solve problems amidst contradictions, that frees one to be appreciative of others' gifts for the common good, that can discern the potential for greatness within the ordinary experiences of daily life. The inner freedom attained in times of withdrawal fosters the outward freedom needed in times of involvement.

DICASTERY FOR PROMOTING INTEGRAL HUMAN DEVELOPMENT

VOCATION of the BUSINESS LEADER: A REFLECTION

For full text of the document visit here - https://cas.stthomas.edu/_media-library/_documents/catholic-studies/vocation-of-the-business-leader.pdf

PUBLISHER

DICASTERY FOR PROMOTING
INTEGRAL HUMAN DEVELOPMENT
Piazza San Calisto, 16
I - 00120 Vatican City
www.justpax.va

CO-PUBLISHER

JOHN A. RYAN INSTITUTE FOR CATHOLIC SOCIAL THOUGHT
OF THE CENTER FOR CATHOLIC STUDIES
At the University of St. Thomas,
Minnesota, USA
www.stthomas.edu/cathstudies/cst

Rome/St. Paul, September 2018

This fifth edition incorporates several recent teachings from Pope Francis on vocation of business, integral ecology, the technocratic paradigm and the importance of a more just distribution of wealth.

FOREWORD TO THE 2018 ENGLISH EDITION

The present volume had its origins in several meetings in 2010 and 2011 that were inspired by the Encyclical Letter *Caritas in Veritate* of Pope Emeritus Benedict XVI. Besides the former Pontifical Council for Justice and Peace (PCJP), collaborating institutions included the *John A. Ryan Institute for Catholic Social Thought* of the Center for Catholic Studies at the University of St. Thomas, the *Ecophilos Foundation, the Institute for Advanced Catholic Studies* of Los Angeles, and UNIAPAC (the International Union of Christian Business Executives Associations). Underlying the work of all participants—business men and women, university professors, and experts in Catholic social doctrine —is the Church's firm conviction that all Christians are called to practice charity in a manner corresponding to their vocation and according to the degree of influence they wield in the *polis* (CIV, 7).

Their deliberations led to "*Vocation of the Business Leader*" as a kind of *vade-mecum* for business men and women. It would also be a handbook to be utilized by professors in formative moments and for instruction in schools and universities. The document speaks of the "vocation" of the business men and women who act in a wide range of business institutions: cooperatives, multinational corporations, family businesses, social businesses, for-profit/non-profit collaborations, and so on; and of the challenges and opportunities that the business world offers them in the context of global communications, short-term financial practices, and profound cultural and technological changes.

Business leaders are called to engage with the contemporary economic and financial world in light of the principles of *human dignity* and the *common good*. This reflection offers business leaders, members of their institutions, and various stakeholders a set of *practical principles* that can guide them in their service of the common good. Among these principles are that of *meeting the needs of the world* with goods that are *truly good* and *truly serve* without forgetting, in a spirit of solidarity, the needs of the poor and the vulnerable; the principle of *organising work within enterprises* in ways that *respect human dignity*; the principle of *subsidiarity*, which fosters a spirit of initiative and increases the competence of the employees who are thereby considered "co-entrepreneurs"; and, finally, the principle of the *sustainable creation of wealth* and its *just distribution* among the various stakeholders. This new edition[1] presents some of the teachings of Pope Francis that are particularly relevant to business, especially in *Laudato Si'*. Francis sees business as a noble vocation, but he is concerned by the false ideal of personal or corporate gain to the detriment of all else. He calls business people to discover the intrinsic value of all God's creatures, recognizing that natural resources have more than a utilitarian function; to see each person as a "subject who can never be reduced to the status of object"; and to create jobs "as an essential part of their service to the common good". By so doing, business leaders can carry on God's creation and serve it faithfully.[2] The Pope's urgent, prophetic tone can appear surprisingly critical at times, but it serves his call to continual conversion at personal, corporate and community levels—an always fuller integration of all the facets of being human.

These are difficult times for the world economy, during which many business men and women have suffered the consequences of crises that deeply reduced the income of their enterprises, risked their survival, and threatened many jobs. Nevertheless, the Church maintains the hope that Christian business leaders will, despite the present *darkness*, restore trust, inspire hope, and keep burning the light of faith that fuels their daily pursuit of the good. Indeed, it is worth recalling that Christian faith is not only the light that burns in the heart of believers but also the propulsive force of human history.

Cardinal Peter K.A. Turkson
Prefect, Dicastery for Promoting Integral Human Development

EXECUTIVE SUMMARY

When businesses and market economies function properly and focus on serving the common good, they contribute greatly to the material and even the spiritual well-being of society. Recent experience, however, has also demonstrated the harm caused by the failings of businesses and markets. Alongside their benefits, the transformative developments of our era—globalisation, communication and computing technologies, and financialisation—produce problems: inequality, economic dislocation, information overload, ecological damage, financial instability, and many other pressures that interfere with serving the common good. Nonetheless, business leaders, who are guided by ethical social principles exemplified through lives of virtue and illuminated for Christians by the Gospel, can succeed and contribute to the common good.

Obstacles to serving the common good come in many forms—corruption, absence of rule of law, tendencies towards greed, and poor stewardship of resources—but the most significant for a business leader on a personal level is leading a *divided life*. This split between faith and daily business practice can lead to imbalances and misplaced devotion to worldly success. The alternative path of faith-based "servant leadership" provides business leaders with a larger perspective and helps them to balance the demands of the business world with those of ethical social principles, illuminated for Christians by the Gospel. This is explored through three stages: *seeing, judging, and acting*, even though it is clear that these three aspects are deeply interconnected.

SEEING: The challenges and opportunities in the world of business are complicated by factors both good and evil, including five major "signs of the times" influencing business.

• *Globalisation* has brought efficiency and extraordinary new opportunities to businesses, but the drawbacks include greater inequality, economic dislocation, cultural homogeneity, and the inability of governments to properly regulate capital flows.

• *Communications and computing technologies* have enabled connectivity, new solutions and products, and lower costs, but its amazing velocity also brings information overload and rushed decision-making.

• *Financialisation* of business worldwide has intensified tendencies to commoditise the goals of work and to emphasise wealth maximisation and short-term gains at the expense of working for the common good.

• *Environmental awareness* has brought a growing ecological consciousness within business, but there still exists a growing consumerism and "throwaway" culture that damages nature both in its physical and human dimensions.

• *Cultural changes* of our era have led to increased individualism, more family breakdowns, and utilitarian preoccupations with self and "what is good for me". As a result we have more private goods but are lacking significantly in common goods. Business leaders increasingly focus on maximising wealth, employees develop attitudes of entitlement, and consumers demand instant gratification at the lowest possible price. As values have become relative and rights more important than duties, the goal of serving the common good is often lost.

JUDGING: Good business decisions are rooted in principles at the foundational level, such as respect for human dignity and service to the common good, and a vision of a business as a community of persons. Principles on the practical level guide the business leader to:

- produce goods and services that meet genuine human needs and serve the common good, while taking responsibility for the social and environmental costs of production and the supply chain and distribution chain, and watching for opportunities to serve the poor;

- organise productive and meaningful work by recognising the dignity of employees and their right and duty to flourish in their work (work is for the person rather than the other way around), and by structuring workplaces with subsidiarity that designs, equips and trusts employees to do their best work; and

- use resources wisely in order to create both profit and well-being, to produce sustainable wealth and to distribute it justly (a just wage for employees, just prices for customers and suppliers, just taxes for the community, and just returns for owners).

ACTING: Business leaders can put aspiration into practice when their vocation is motivated by much more than financial success. When they integrate the gifts of the spiritual life, the virtues and ethical social principles into their life and work, they may overcome the divided life, and receive the grace to foster the integral development of all business stakeholders. The Church calls upon business leaders to *receive*—humbly acknowledging what God has done for them—and to *give*—entering into communion with others to make the world a better place. *Practical wisdom* informs their approach to business and strengthens business leaders to respond to the world's challenges not with fear or cynicism, but with the virtues of faith, hope, and love. This document aims to encourage and inspire leaders and other stakeholders in businesses *to see* the challenges and opportunities in their work; *to judge* them according to ethical social principles, illuminated for Christians by the Gospel; and *to act* as leaders who serve God.

A CLOSER LOOK AT THE AUTHORITY OF CHURCH TEACHINGS

A recently released documentary included a clip of Pope Francis where he spoke approvingly of same sex civil unions. The provenance and context of the clip raised some questions, as it was recorded years ago, but only recently aired. A similar amount of fanfare arose in 2016 when Pope Francis spoke on the potential use of condoms during a Zika virus outbreak while he was being interviewed on an airplane. Both instances highlight a confusion about the authoritative nature of a Pope's words, or of a bishop's, and the impact those words have on official church teaching.

NATHANIEL BLANTON HIBNER

Two recent texts, *Fratelli Tutti* by Pope Francis and *Samaritanus Bonus* issued by the Congregation for the Doctrine of the Faith, are more formal statements of church teaching. Beyond the different subject matters of these two texts, there is also a distinction in authority. As a hierarchical church that believes in the teaching power of its religious leaders, it is useful for the faithful to know when a statement is to be respected and when a statement is simply a remark. We can explore different levels of church teaching and what they mean to the broader faith community.

PROFESSIONS OF FAITH

Definitions and levels of authority come to us from many sources of church teaching. Under the papacy of Pope St. John Paul II, the Congregation for the Doctrine of the Faith wrote "Doctrinal Commentary on concluding formula of '*Professio fidei*'." The document explains distinctions between the "order of truths to which the believer adheres." The document reiterates that the pope and the College of Bishops in communion with him, are the only people "qualified to fulfill the office of teaching with binding authority..."[1] As a single bishop oversees his own diocese, the College of Bishops is the collection of all bishops who oversee the entire church. The Magisterium refers to the teaching authority of the church. The term comes from "magister," the Latin word for teacher.

The first level are those doctrines "contained in the Word of God, written or handed down, and defined with a solemn judgment as divinely revealed truths either by the Roman Pontiff when he speaks '*ex cathedra*,' or by the College of Bishops gathered in council, or infallibly proposed for belief by the ordinary and universal Magisterium."[2] A pope who speaks *ex cathedra* is doing so in his role as the successor of St. Peter, exercising the official teaching authority inherent in the shepherd of the church.

These doctrines require the assent of the faithful. Anyone who places them in doubt or who denies them can be censured with heresy. Examples of this level of authority include the Scriptures, the Nicene Creed, Mary's Assumption into Heaven, and the real and substantial presence of Christ in the Eucharist.

A pope who speaks *ex cathedra* is doing so in his role as the successor of St. Peter, exercising the official teaching authority inherent in the shepherd of the church.

The second level of authority, according to the *Professio fidei* "includes all those teachings belonging to the dogmatic or moral area, which are necessary for faithfully keeping and expound-

ing the deposit of faith, even if they have not been proposed by the Magisterium of the Church as formally revealed."[3] These include truths that are historically connected with formal revelation or have a logical connection that "expresses a stage in the maturation of the understanding of revelation..."[4]

Examples of this category include papal infallibility, the canonization of saints and the illicitness of euthanasia.

One must believe in the teachings found within these two levels. However, our assent comes from two different sources. In the first level of teaching, assent stems from one's faith in the authority of the Word of God. In the second, it is based on faith in the Holy Spirit's role of assisting the Magisterium.

The third level of teaching authority is defined for the believer in this way: "Moreover, I adhere with religious submission of will and intellect to the teachings which either the Roman Pontiff or the College of Bishops enunciate when they exercise their authentic Magisterium, even if they do not intend to proclaim these teachings by a definitive act."[5] These texts often are used to explain a teaching, to dispel opposing ideas to accepted teachings, or to connect the teachings amongst one another. These teachings demand our belief from a "religious submission of will and intellect" rather than the virtue of faith. We use these teachings as tools to help form our consciences and function more as a roadmap than a final destination. While some will be difficult to understand or believe, it is through grace and continued formation that we move along the path of faith and understanding. Examples could include homilies, texts from national bishop conferences and individual bishop's letters.

RECENT EXAMPLES

From these definitions we can begin to categorize the two recent texts. *Fratelli Tutti* is an encyclical promulgated by Pope Francis. Within the document are various teachings, some from Scripture, some from a logical connection to revelation, and some that explain more fully teachings that have already been put forth. Therefore, one cannot label the entire document under one category but would need to differentiate among the various lessons within the text. However, because of the nature of the document — a papal encyclical — we would certainly rank this high among formal church teachings.

The Congregation for the Doctrine of the Faith document *Samaritanus Bonus* comes to us by way of a congregation within the Holy See. The text primarily reiterates established teaching, gives clarity on ethical applications, and dispels contrary thinking. Like the encyclical, this is a text related to the first two categories mentioned above, however, I would see it as falling primarily in the third category of teaching.

One of the primary functions of the Catholic Church is to help the faithful understand revelation and the way it should guide our lives.

CONCLUSION

One of the primary functions of the Catholic Church is to help the faithful understand revelation and the way it should guide our lives. The Magisterium has been given that role. It is important to recognize which teachings are fundamental to our faith. The comments by Pope Francis mentioned in the beginning of this article have been misinterpreted as having more authority than they actually possess. To properly differentiate between official teaching and passing remarks is crucial to maintaining the continuity and authority of the tenets of our faith. While this article only scratches the surface of this topic, I hope that it gives a bit of clarity about the role of the teachers and the faithful. We are called to follow Christ, let us pray for those who help lead the way.

NATHANIEL BLANTON HIBNER, PhD, is director, ethics, for the Catholic Health Association, St. Louis.

NOTES

1. The Congregation for the Doctrine of the Faith, "Doctrinal Commentary on concluding formula of '*Professio fidei*,'" (Vatican City, 1998) #4.
2. "Commentary," #5.
3. "Commentary," #6.
4. "Commentary," #7.
5. "Commentary," #10.

Excerpt from

What is a Church?

Biblical Basics for Christian Community

http://www.patheos.com/community/markdroberts/

Where Do People Get Their Ideas of Church?

People today have a wide variety of ideas about what a church should be. If you ask a dozen people you'd probably get a dozen different answers.

One of my favorite answers to the "What is a church?" question came during a children's sermon preached by a young seminarian. This story was related to me by someone who was in the congregation that fateful day. For those of you unfamiliar with this genre, a children's sermon comes in a worship service when the folks twelve and under are brought forward for a sermonette by the pastor or some other church leader. Often the sermon begins with a question like, "What is God?" The preacher gets a bunch of funny – and incorrect – answers, and then offers the right answer, usually with a visual aid.

At any rate, a young man was doing his seminary internship at a church. As the low man on the totem pole, he got tabbed for the children's sermon and decided to talk about what the church really is. He gathered the children together in the front, and began with his question: "So, boys and girls, what is a church?" He fully expected that the kids would say a church is a building and a place to go on Sundays and so forth. He'd get to wrap up with the correct answer, that the church is not the building but the people. As soon as the seminarian uttered his question, one of the boys shot his hand into the air.

"Yes," the young preacher said, "what is a church?"

"The gathered assembly of believers in Jesus," was the boy's answer.

The seminarian was speechless, not knowing where to go from here. The kid had stolen his punch line. From the seminarian's point of view, there wasn't anything more to say about the church. So after a few seconds of embarrassed silence, he thanked the boy for his answer and dismissed the children. (What the seminarian did not know was that the theologically-precocious boy was the son of a seminary professor in the congregation, and should never have been called on first!)

Most people don't get their ideas of church from their seminary professor fathers, however. Rather, then get them from a wide variety of less sophisticated sources. Let me suggest a few obvious ones.

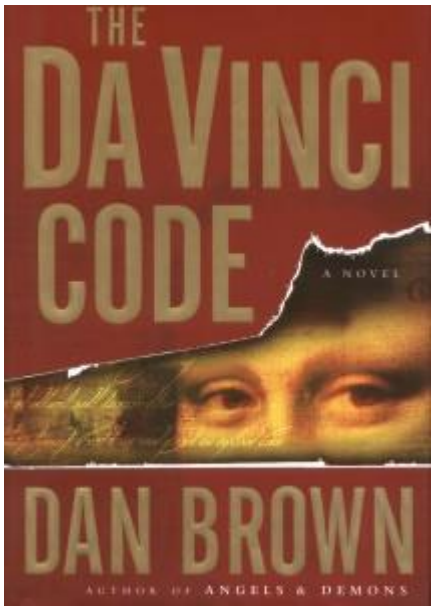
1. People get their ideas of church from their past experience of church.

Indeed, this is surely true for people who have spent some time in church. These days, more and more people come to church with no religious background whatsoever. But most folks still have at least some prior history of church, even if it's limited to weddings and funerals. As a pastor, I've found that people usually have both positive and negative experiences from which to draw. They want a church to be like what they've experienced in some ways, but not like other aspects of previous churches where they've been involved.

People tend to have diverse feelings about their past church experiences. Some come with negative memories. Others look back through the rose-tinted glasses of nostalgia. For example, I've known people to complain about some innovation in worship and talk about how wonderful their church was growing up. When I ask if their church helped them to know Christ, to grow as his disciple, or to have a desire to worship God, they'll say something like, "No, but that's not the point." Looking back, they love what they remember about worship in their childhood church, even though it didn't help them know God better.

2. People get their ideas of church from pop culture.

Even folks who've never stepped into a church might have seen the television show *7th Heaven* (about a minister and his family) or *The Simpsons*, which frequently portrays The First Church of Springfield with its lovingly hypocritical pastor, the Rev. Timothy Lovejoy. Countless millions of people have seen the church through the lens of *The Da Vinci Code*, with its deluded believers and diabolical bishops.



On a happier note, millions of others have read about the exploits of Father Tim, the beloved, Episcopal priest in Jan Karon's *Mitford Series*. Here, there are no sinister plots in church, only a bunch of ordinary, small-town folk sharing life together in a traditional, small-town church. One of my favorite series of novels, *The Starbridge Series* by Susan Howatch, explores the psychological, theological, and spiritual struggles of religious leaders in the Anglican church.

Of course there are dozens of other images of the church in pop culture. These often shape the expectations of Christians and non-Christians alike. Unfortunately, it seems that often these images are negative, with pastors and church members pictured as judgmental hypocrites or unthinking extremists. Churches and church leaders can be pretty messed up, I'll admit, but there are some good ones out there too. So, pop culture may not be the most reliable source of ideas of church, even though it is influential.

3. People get their ideas of church from the news.

Much of the time, what people get from the news isn't all that positive. The media are generally not inclined to report on the good things that churches do, but church scandals tend to make headlines because they draw viewers and sell advertising.

There are exceptions to this rule, however. For the past four years, I have been reading the *San Antonio Express-News*, the third largest paper in Texas in terms of circulation. The Express-News is owned by the Hearst Corporation. Though the paper reports on church problems, I'd estimate that 75% of its church-related stories focus on positive aspects of church life and mission.

4. People get their ideas of what a church should be from a projection of their personal needs and preferences.

Some years ago, a man started attending Irvine Presbyterian Church faithfully. He and I had lunch together, during which he laid out his vision for how our church could get involved in his personal mission. His was a valid mission to be sure, involving the expansion of ethics education in schools. I explained to him that our church would be glad to support him in this mission, but that it wasn't going to be our primary focus as a church. He proceeded to lecture me on what the church ought to be and how our church was falling short of this calling. In a nutshell, we needed to join him in his ethics crusade as our number #1 priority. For a while, he tried to reshape our church according to his vision. When this didn't happen, eventually he left in anger and disappointment, believing that we weren't what a real church should be. (Ironically, this man didn't even profess to be a believing Christian!)

I've seen this sort of thing happen time and again. People have a need and figure the church is the sort of place that should meet their need. Sometimes it's the desire to expand ethics education. Sometimes it's the need for friendship, or financial assistance, or political activism, or, well, you name it. Folks take their needs and project them onto the church.

To be sure, a church does meet many needs. Most importantly, a church should offer to people a way to fulfill their need for God. Closely related to this, church can be a place where people meet their need for deep, committed relationship with others. But this does not mean the church should meet whatever needs people might happen to feel.

5. People get their ideas of church from analogous institutions.

People often expect the church to be like some similar organization or event. For example, some people expect a *church to be like a concert*. When you go to a concert, you file into an auditorium. You sit in rows and watch something happening on the stage up front. If the concert is any good, you feel lots of positive emotions. At times you might even get into the act by standing, clapping, or even singing along. You leave a good concert feeling uplifted and satisfied by the performance. Church, for many people, is

just like this, only better, because you don't need a ticket, and don't even have to pay anything if you don't want to.

Others think of *church like a school*. They come for religious education. When I lived in Irvine, dozens of young parents start attending our church each year because they wanted their children to receive moral training. And we did provide this sort of thing. Children gathered in age-grouped classes. They had curriculum and teachers. They did learn, or at least that was our hope. We also had lots of classes for adults. And we did hope to educate people. In many ways, we were like a school.

For others, a *church is like a club*, perhaps a social club or a service club. We have regular meetings. We have members and a process for joining. Members can become leaders in the church. We do lots of different things together, including service projects and social gatherings. At church, as in a club, we make friends and find a center for our socializing.

Many people today see the *church as some kind of store*. Small churches are like neighborhood mini-marts; large churches are like department stores. Both churches and stores "sell" products. Both have professional staffs. Both "market" their wares in the community, hoping to attract interested "consumers." Larger churches, like larger stores, offer a wide array of "products." Smaller churches, like small stores, offer more personal service but fewer "products." If the church you attend provides what you're wanting to consume, you continue to go there. If that church stops meeting your needs, you think nothing of finding a better church, just as you might switch markets or clothing stores.

Hoag Presbyterian Memorial Hospital Newport Beach, Calif.

It's also common for people to see the *church as something like a hospital*. When you're physically sick, you go to a hospital to get well. Similarly, churches promise to help you overcome your spiritual ailments. Both hospitals and churches have professional experts to help you heal (doctors, pastors). Both hospitals and churches offer specialized treatments for particular ailments (in churches: singles groups, AA groups, etc.). Both hospitals and churches are staffed by people who care, or at least that's the way it should be. Many churches and hospitals even share similar names: St. Luke's Hospital/Church, Hoag Memorial Hospital Presbyterian, etc.

All of these analogous institutions – concerts, schools, clubs, stores, and hospitals – are like churches in many ways. Thinking of a church in these categories makes sense, to a point. But to the extent that people see a church exclusively in light of these analogies, to that extent they misunderstand essential aspects of church life. For example:

• A church is like a concert, but it's better to see a worship service as a concert in which God is the audience and the worshipers are they performers, turning the concert imagery upside down. If people come to a worship service thinking it will be like a concert, then they might very well miss the main point of the service: to offer praise to God, who is the audience of our worship.

• A church is like a school, but a church offers much more than religious and moral education. It seeks to transform people's hearts and lives, not just to educate their minds. And it seeks for join people together in life-changing community. People who view church only as a school will miss much of what it has to offer.

• A church is like a club, but unlike most clubs, membership isn't a privilege, but a gift, and non-members are welcome to participate in virtually every aspect of "club" life. A church, unlike a club, exists not just for its members, but especially for its non-members. Those who think of their church like a club tend to exclude others and to think that their church exists primarily to meet their own needs.

• A church is like a store, but it ought to do far more than offer "products" for consumption. A church will thrive only if its members are committed to the church in a way far beyond consumer loyalty. So if you think your church is like a store, you'll never get truly involved in the life-giving, world-changing fellowship of the church.

• A church is like a hospital in that it offers healing to those who are spiritually sick, just like Jesus did. But a church is not like a hospital because it seeks, not only to get "patients" well, but also to enlist them on the caring team. When you go to a hospital, you're not expected to become a doctor or a nurse. When you got to a church, you should join the care-giving team as well as receive care.

Ironically, biblical teaching on the church is rather like what I've just laid out. Scripture uses analogies to reveal the essence of the church. Each analogy has certain strengths; each analogy also has certain limitations. So, for example, we'll soon see that the church is meant to be like a human body. But it is not meant to grow old and die in three or four generations. So, a church is both like a body and unlike a body. In the posts that will follow in this series, I'll try to unpack the biblical analogies for the church. Taken together, these will reveal the true nature of the church from God's point of view.

REGIONS OF ITALY

VATICAN

By JIM SANO

Vatican City is the world's smallest fully independent sovereign state by both area (110 acres) and population (618) and is enclosed by a 2-mile border within Rome, Italy. It is one-eighth the size of New York's Central Park. The term "Vatican" derives from the hill, Mons Vaticanus, on which the Vatican is located. Its name came from the Latin "vaticinari" (to prophesy), which referred to the fortune-tellers and soothsayers who frequented the area in Roman times.

The city's official Italian name is Città del Vaticano or, more formally, Stato della Città del Vaticano, meaning "Vatican City State." Vatican City is situated on the west bank of the Tiber River. Its medieval and Renaissance walls form its boundaries except on the southeast at St. Peter's Square (Piazza San Pietro).

Of the six entrances, only three; the piazza, the Arco delle Campane (Arch of the Bells) in the facade of St. Peter's Basilica, and the entrance to the Vatican Museums and Galleries in the north wall are open to the public. The Vatican jurisdiction extends to some areas of Rome and outside Rome, which enjoy the right of extraterritoriality.

Since the foundation of Saint Peter's Basilica was started by Emperor Constantine in the 4th century, the Vatican has been tangibly linked with Christianity's history. The Basilica hosts the tomb of the Apostle Saint Peter, the first Roman Pontiff. The Vatican later became the permanent home of the Popes. It is also an important archaeological site of the Roman world and a significant cultural reference point for Christians and non-Christians, attracting thousands of tourists annually.

A BRIEF HISTORY

In Roman times, the area outside the city of Rome was reclaimed and occupied by villas, by the gardens of Agrippina, mother of the emperor Caligula (37-41 AD), and by vast cemeteries arranged along the main arteries. In his mother's gardens, Caligula built a racetrack at Vatican Hill's base where charioteers trained. To crown the amphitheater's center, Caligula had his forces transport a tower from Egypy that had originally stood in Heliopolis.

The obelisk, made of a single piece of red granite weighing more than 350 tons, was erected for an Egyptian pharaoh more than 3,000 years ago. In 1586, it was moved to its present location in St. Peter's Square, where it does double duty as a giant sundial. A Roman cemetery stood on Vatican Hill in pagan times. When a great fire leveled much of Rome in 64 A.D., Emperor

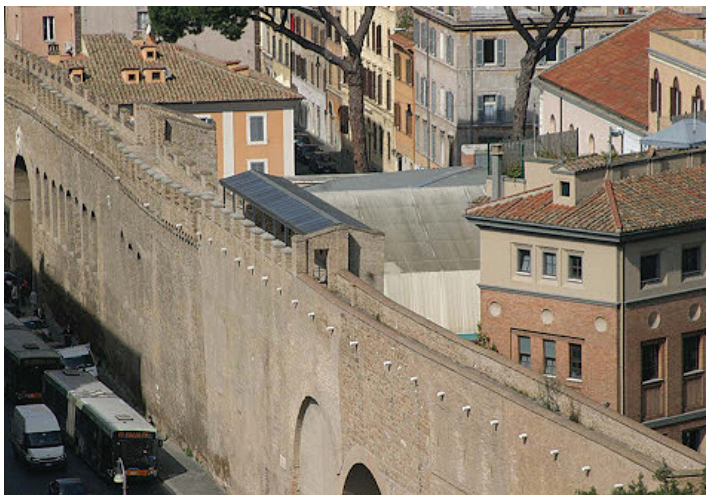
Nero, seeking to shift blame from himself, accused the Christians of starting the blaze. He executed them by burning them at the stake, tearing them apart with wild beasts, and crucifying them. Among those crucified was St. Peter, a disciple of Jesus Christ, leader of the Apostles, and the first bishop of Rome, who was supposedly buried in a shallow grave on Vatican Hill.

Having embraced Christianity with the Edict of Milan in 313, Emperor Constantine I began construction of the original Basilica atop the ancient burial ground with what was believed to be the tomb of St. Peter at its center.

St. Peter's Basilica became a spiritual center for Christian pilgrims, leading to the development of housing for clergymen and the forming of a marketplace that became the thriving commercial district of Borgo.

Following an attack by Saracen pirates that damaged St. Peter's in 846, Pope Leo IV ordered the construction of a wall to protect the holy Basilica and its associated precincts. The wall was completed in 852; the 39-foot-tall wall enclosed Leonine City, an area covering the current Vatican territory and the Borgo district. The walls were continually expanded and modified until the reign of Pope Urban VIII in the 1640s.

Popes did not live at the Vatican until the 14th century. Even after the construction of the original St. Peter's Basilica, popes lived principally at the Lateran Palace across Rome. Pope Symmachus built a residence adjacent to St. Peter's in the early 6th century. It was expanded hundreds of years later by both Eugene III and Innocent III. In 1277, a half-mile-long elevated



covered passageway, the Passetto di Borgo, was constructed to link the Vatican with the fortified Castel Sant'Angelo on the banks of the Tiber River. It served as an escape route for popes, most notably in 1527 when it likely saved Pope Clement VII's life during the sack of Rome. As the forces of Holy Roman Emperor Charles V rampaged through the city and murdered priests and nuns, the Swiss Guard held back the enemy long enough to allow Clement to reach the Castel Sant'Angelo safely, but 147 of the Pope's forces lost their lives in the battle. After this invasion, much repair work needed to be done. The Vatican fell into such disrepair that wolves dug for bodies in the cemetery, and cows even wandered the Basilica.

The Popes left the city altogether in 1309 when the papal court moved to Avignon, France, after King Philip IV arranged for a French cardinal to be elected Pope. Rome and St. Peter's Basilica remained abandoned for over a century. Seven popes, all French, ruled from Avignon.

The papacy did not return to Rome until 1377. The Lateran Palace had burned, so the Vatican became the new papal residence. It took about 50 years from 1377 to restore prestige to Rome. In the mid-1400s, the problem of the interior reconstruction of San Pietro/St. Peter's was tackled for the first time.

Pope Nicholas V (1447-1455) commenced construction of the Apostolic Palace; eventually, his successors' permanent home. Pope Nicholas' collection of books became the Vatican Library's foundation. A few years later, the advance of the Turks and the fall of Constantinople led to the project being abandoned.

Pope Sixtus IV (1471-1484) began work on the famed Sistine Chapel featuring frescoes created by such leading Renaissance artists as Botticelli and Perugino. In 1475, Sixtus IV expanded the Vatican Library and, for the first time, opened it to the public. These manuscripts and books, prints, drawings, coins, and decorative arts continuously increased through the centuries, making it an invaluable repository of human culture.

Innocenzo VIII (1484-1492) called for more buildings to be built to the south. He also called Raphael and Michelangelo to Rome to fresco the papal apartments and the Sistine Chapel, respectively.

Significant changes were made by Pope Julius II (1503-1513), who radically transformed the site. The pontiff decided to tear down the 1,200 year-old St. Peter's Basilica and commissioned Michelangelo to paint the Sistine Chapel ceiling in 1508. He also tapped architect Donato Bramante to design the Belvedere Courtyard. Under Julius II's patronage in 1506, an extraordinary artistic era was inaugurated. Pope Julius commissioned Raphael's sculpture Stanze, Sistine Chapel frescoes by Michelangelo, and built a new Basilica. The Basilica was completed in 1626, the fruit of the combined genius of Bramante, Raphael, Michelangelo, Bernini, Maderno, and Della Porta.

The Sistine Chapel

The death of Julius in 1513 and Bramante the following year led to a decades-long dispute over how to continue the project until Michelangelo ended the deadlock in 1547 with his choice to follow Bramante's original design. Giacomo della Porta completed St. Peter's famous dome in 1590, and work on the grand structure finally finished in 1626. Measuring 452 feet tall and encompassing 5.7 acres, the new St. Peter's stood as the world's biggest church. (Note: This was true until the completion of the Ivory Coast's Basilica of Our Lady of Peace of Yamoussoukro in 1989.)

The Vatican Museums originated from the sculpture collection of Julius II. Its earliest gallery was opened to the public by Pope Clement XIV in 1773 and expanded by Pope Pius VI. From the mid-18th century, the popes' efforts were also directed towards expanding the private collections of antiquities dating back to the Renaissance. Their transformation into public museums accessible to scholars and connoisseurs marked the origin of the Vatican Museums. New buildings, such as the Pio-Clementine Museum, were built specifically to house the classical sculptures. Subsequent popes continued to bolster the renowned collections over the years, with the Gregorian Egyptian Museum, the Ethnological Museum, and Modern and Contemporary Religious Art among the additions.

The Vatican Palace is the result of a long series of additions and modifications by which, from the Middle Ages, the Popes rivaled each other in magnificence. The original building of Nicholas III (1277-1280) was enlarged in the 15th, 16th, and 17th centuries.

GOVERNMENT

Vatican City is an ecclesiastical /monarchical state (a type of theocracy) ruled by the Supreme Pontiff (Pope/Bishop of Rome), who has total legislative, executive, and judicial powers as the head of the Catholic Church. In their secular role, popes ruled portions of the Italian peninsula for more than a thousand years until the mid-19th century, when many of the Papal States were seized during Italian unification. In 1870, the Pope's holdings were further circumscribed when Rome itself was annexed. A standoff between the church and secular government ensued for the next 60 years until an agreement was reached with the Lateran Pacts in February 1929. Benito Mussolini signed it on behalf of King Victor

Emmanuel III and Pope Pius XI. This agreement established Vatican City as a sovereign entity distinct from the Holy See (rule over the Roman Catholic Church) and granted the church $92 million as compensation for the Papal States' loss. The Pope has absolute executive, legislative, and judicial powers within Vatican City, which is recognized as a sovereign nation-state under international public law. The Vatican is the home of the Pope and the Roman Curia and the spiritual center for some 1.2 billion followers of the Catholic Church.

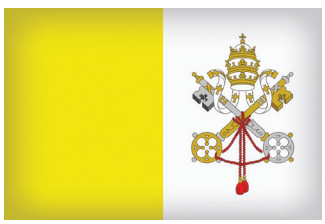
DID YOU KNOW?

The term "Holy See" is derived from the Greek word "hera" meaning sacred and the Latin word "sedes" meaning seat and is the name given to the government of the Roman Catholic Church, which the Pope leads as the Bishop of Rome. As such, the Holy See's authority extends over Catholics throughout the world. The Holy See dates to early Christianity and is the primate episcopal see of the Catholic Church, with 1.3 billion Catholic Christians distributed in the Latin Church and 23 Eastern Catholic Churches.

These powers, during the period of vacancy, are delegated to the College of Cardinals. The highest state functionaries are all Catholic clergy of various national origins. In addition to the Supreme Pontiff, legislative power is exercised in His name by a Commission made up of a Cardinal President and other Cardinals, appointed for a five-year term.

The President of the Commission has executive power and is assisted by the Secretary-General and the Deputy Secretary-General. The departments and central offices are dependent on this complex of bodies through which management is carried out. Judicial power is exercised on behalf of the Supreme Pontiff.

The Vatican City State has its own flag, consisting of two vertical bands, one of gold or yellow (hoist side) and one of white with the crossed keys of Saint Peter and the Papal Tiara centered in the white



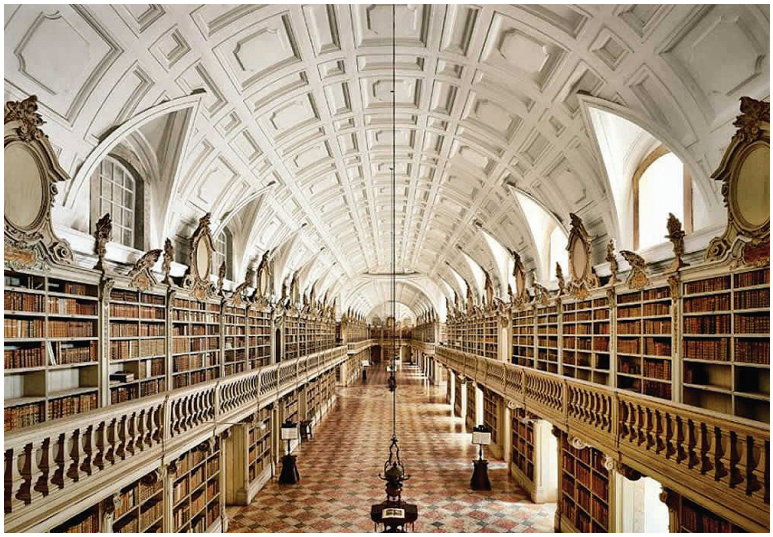
band. The Vatican mints euros, prints stamps, issues passports, license plates, and operates media outlets. One government function it lacks is taxation. Museum admission fees, stamp and souvenir sales, and contributions generate the Vatican's revenue. The Holy See is supported financially by various sources, including investments, real estate income, and donations from Catholic individuals, dioceses, and institutions; these fund the Roman Curia (Vatican bureaucracy), diplomatic missions, and media outlets.

Moreover, an annual collection taken up in dioceses and direct donations goes to a non-budgetary fund, known as Peter's Pence, which is used directly by the Pope for charity, disaster relief, and aid to churches in developing nations.

The separate Vatican City State budget includes the Vatican museums and post office. It is supported financially by selling stamps, coins, medals, and tourist souvenirs and fees for admission to museums and publication sales.

Vatican City has its own telephone system, post office, gardens, astronomical observatory, banking system, and pharmacy, as well as a contingent of Swiss Guards responsible for the personal safety of the Pope.

The Swiss Guard was hired as a mercenary force, founded in 1506, strictly to protect the Pope's safety. Members wear a uniform that Michelangelo designed. Although the world's smallest standing army appears to be purely ceremonial, its soldiers are extensively trained and highly skilled marksmen. The requirements for being a swiss guard are; 19-30 years of age, Roman Catholic, single male, and a Swiss citizen with a secondary education. The Gendarmerie Corps of Vatican City is a police force that helps augment the Pontifical Swiss Guard during the Pope's appearances and provides general security, traffic direction, and investigative duties for the Vatican City State. Vatican City's military defense is the responsibility of Italy.



Vatican Apostolic Library

The Vatican Apostolic Library contains a priceless collection of 150,000 manuscripts and 1.6 million printed books, many from pre-Christian and early Christian times. It derives its income from the voluntary contributions of more than one billion Roman Catholics worldwide and interest on investments and the sale of stamps, coins, and publications. The Vatican publishes its own influential daily newspaper, **L'Osservatore Romano.** Its press can print Vatican Library books and pamphlets in 30 languages, from old Ecclesiastical Georgian to Indian Tamil.

Since 1983, the Vatican has produced its own television programming. Its radio broadcasts (since 1931) are heard in some 40 languages in many parts of the world. Almost all supplies, including food, water, electricity, and gas, must be imported. There is no income tax and no restriction on the import or export of funds. Vatican City was designated a UNESCO World Heritage site in 1984.

The inhabitants of Vatican City, the majority of whom are priests and nuns, also include several hundred laypersons engaged in secretarial, domestic, trade, and service occupations.

The majority of Vatican City's actual 600 citizens live abroad. That number includes 71 cardinals, 109 members of the Swiss Guard, 51 members of the clergy, and one nun inside the Vatican walls. However, the largest group of citizens is the 307 members of the clergy in diplomatic positions worldwide.

Special extraterritorial privileges are extended to more than ten other Rome buildings and Castel Gandolfo, the Pope's summer residence in the Alban Hills. In addition, Vatican City maintains embassies in numerous foreign nations.

Vatican cultural life has much declined since the Renaissance, when the popes were among Italy's foremost patrons of the arts. The Vatican Museums and Galleries, Michelangelo's frescoes in the Sistine Chapel, the frescoes by Pinturicchio in the Borgia Apartment, and Raphael's Stanze ("Rooms") nevertheless attract critics, artists, and flocks of tourists from throughout the world.

The Vatican Observatory owns a telescope in Arizona. As Rome expanded, light pollution from the city made it increasingly difficult for astronomers at the Vatican Observatory, located 15 miles from the town at the papal summer residence in Castel Gandolfo, to view the night skies. So, in 1981 the observatory opened a second research center in Tucson, Arizona. The Vatican conducts astronomical research with a state-of-the-art telescope that sits atop Mount Graham in southeast Arizona.

The Catholic Church's mission of proclaiming the truth of the Gospel, the salvation of souls, and promoting peace and justice for all peoples is done through various organizations and local Churches scattered throughout the world.