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The Modern Church Crisis: What Church Leaders Can Learn from Three Counter-Reformation Saints, A Managerial Analysis

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ABSTRACT

The Catholic Church is currently in a crisis, yet this is not the first time and likely will not be the last. In the past, men and women of virtue, now saints, have arisen to successfully lead the Church through such crises. Hence, the principal question of this thesis is whether a leadership analysis of these saints, from the perspective of contemporary management theory, can help us understand their effectiveness and provide insights that would be useful for modern Church leaders. To satisfactorily answer this question, it would help to find a period in history like ours, namely the Reformation. From here, three steps are necessary. First, review the historical circumstances of the Reformation – arguably the greatest challenge in Church history. Second, examine the contributions of three saints (St. Ignatius of Loyola, St. Teresa of Avila, and St. Philip Neri) who were among the most prominent Church leaders in this crisis. Third, apply the lens of contemporary leadership theory to better understand what made these individuals successful and to suggest lessons that contemporary Church leaders might learn. Consistent with modern leadership theory, it was found that these three saints exhibited a paradoxical combination of immense humility and intense determination. This enabled them to develop cultures within their religious orders that could motivate often heroic effort from their members and enkindle vigorous loyalty amongst Church laity. Their leadership demonstrated that, to go forward, the Church must, in a sense, go backward; that the key to reform is to return to the perennial truths and practices of the Church. This thesis demonstrates that much can be learned by studying great leaders of the past from the perspective of contemporary leadership theory. In particular, the analysis provided insight that may be of value to contemporary Church leaders as they confront the crisis the Church is facing today.

INTRODUCTION

The Catholic Church will continuously face difficulties for two reasons: first, as a supernatural institution, the natural world will invariably reject it; second, because fallen men *lead* it. Indeed, the current position of the Catholic Church shows the above two forces at work, as cultural shifts in society and the loss of a trustworthy clergy have impacted the Church. Several studies and observations make this apparent. One can note the results of a recent Gallup poll, which reported that only 39% of Catholics attended Mass in a given week (the only obligatory, weekly Catholic ceremony) (Saad, 2018). Furthermore, a 2019 Pew Research survey documented a more distressing statistic: only 31% of Catholics believe in the Real Presence of Christ in the Eucharist (a fundamental Church doctrine) (Smith, 2019). At the same time, the sex abuse scandal uncovered in the past few decades certainly led to a loss of credibility both in and out of the Church and likely the loss of a substantial number of members. Additionally, over the past half-century, there has been a sentiment of modernism creeping into the Church. In fact, when speaking to the College of Cardinals, Cardinal Ratzinger (prior to being elected Pope Benedict XVI) noted that "[w]e are building a dictatorship of relativism" (2005). Lastly, as Archbishop Fulton Sheen noted, there has been a declining influence of Christian values on society at large, which goes in tandem with the aforementioned modernism (1974). Simply put, the Church has lost vast numbers of members, with some remaining members poorly catechized, while ideological threats both in and out of the Church persist. This all points to the conclusion that many scholars, priests, bishops, and laity have noted: The Roman Catholic Church is in a crisis.

Yet this is not the first time the Church has been in a crisis. At least every 500 years the Church has found itself in one (Wiker, 2018). The first was the fall of Rome (c.500), which thrust

western civilization into the Middle Ages, a period in which any institution was fortunate to survive. Next was the Great Schism (c.1000) when the Orthodox sect separated itself from the Catholic Church. 300 years later, the Church found itself in the Avignon Papacy (c.1300), a period that saw the pope move from his constant residence of Rome to Avignon, France – this led to the pope being seen as a symbol for a single nation rather than the leader of an universal Church. More recently, the Church was confronted with the Protestant Reformation (c.1500), which challenged the belief system that kept Catholicism as the only Christian religion. But, in all these crises, great saints arose to *lead* the Church through them, and thus spur renewal. Consequentially, the following research question arises: can a leadership analysis of these saints, from the perspective of contemporary management theory, help us understand their effectiveness and provide insights that would be useful for modern Church leaders?

To complete this study in a systematic manner, it is necessary to follow a few sequential steps. First, the identification and review of 1) a period in Church history that most resembles the current crisis and 2) the relevant men and women most prominent in the resolution of that crisis. Second, a managerial lens will be developed from the modern leadership and organizational literature that will be presented. Third, this lens will be applied to the saint leaders and their movements, accompanied by a synthesis of this application. Finally, the implications gleaned from this study will be suggested for the modern Church's renewal.

INFORMATIONAL SECTION

For this study, it was determined that the Protestant Reformation was the most similar to today's crisis. Similarities will be explored once the history of the Reformation has been presented.

Historical Setting: The Protestant Reformation

From a macro level, there are two problems in history that hold the utmost significance: the first is *where* our culture comes from, the second, *what* jeopardizes its existence (Belloc, 1948, p. 9). Threats of destruction always exist, inside and outside of cultures. The Faith of the Catholic Church, a culture in its own right, while facing many threats, never quite faced a challenge similar to the Reformation of the 16th century. To fully comprehend the significance of this challenge, it is necessary to understand:

1. what the Reformation was,
2. what caused it, and
3. what solved it (or stopped further destruction)

This will allow us to compare and contrast the crisis the saints of that time lived in with the one transpiring now.

The Reformation is complex to define, especially due to the many views, start and end dates, and misunderstandings that surround it. The Encyclopedia Britannica defines it as follows: "Reformation, also called Protestant Reformation, the religious revolution that took place in the Western church in the 16th century" (The Editors of Encyclopedia Britannica, 2017). This is a simple description, but it gets the point across. The fact of the matter is that the Catholic Church was vociferously rebelled against in the 1500s. The thoughts of a few men were able to infect the

European mind at large. Most prominently, Martin Luther, King Henry VIII of England, and John Calvin supported and disseminated many beliefs that were anti-Catholic. Their success was very much reliant on the instability across Europe, whether that be ecclesiastically or civilly.

The forces at play necessary to bring about the Reformation could perhaps take a lifetime to unravel. The convergence of all these forces created self-reinforcing cycles that synergistically had a much greater effect than each would have had on its own. Within the two centuries leading into the Reformation (roughly 1300-1500), there were five distinct forces that precipitated the Reformation: 1) the Black Plague, 2) the emergence of new perspectives, 3) the organizational and moral decline of the Church, 4) the rising power of the gentry, and 5) the hatred of the Church.

The first to consider is the Black Plague. Although seemingly unrelated, it created rips in the fabric of Europe and the Church going forward. Estimates to the number of deaths brought about by the Black Plague vary, with some claiming to be as high as 60% of the European population (Benedictow, 2005). Naturally, when considering these deaths, we think of the impact on the general public. But the Church was particularly and significantly affected too. Monastic communities were wiped out. Belloc gives an example, noting that "the University of Oxford, an essentially clerical institution, at the very core of English Ecclesiastical life, sank to a third of its old numbers and there remained" (1948, p. 46). Beyond virtual clerical extinction, the Black Plague had "the effect of separating local diction and habit between province and province." (1948, p. 47). This was a significant factor in the acceleration of European nationalism. Increases in national sentiment also saw a drop in the use of Latin and an increase in vernacular

(DesOrmeaux, 2007). This only helped deepen the divide between European countries, which up until that point was still remarkably connected by their common culture, the Catholic Faith. The plague, having decimated the clerical population, remarkably diminished the talent necessary to combat heresies.

Second, the emergence of new perspectives created its own challenges upon the European mind. Developments in geography, warfare, architecture, and literature, sparked by the Renaissance and the rise of Humanism, created a sense of self-reliance and perceived security for "some glorious future for the human intelligence" (Belloc, 1948, p. 41). As St. John of the Cross has said, "The more people rejoice over something outside God, the less intense will be their joy in God" (Cross, 2017, p. 292). What it ultimately bred, then, was a skepticism surrounding the doctrine and narratives of the Church. This new knowledge was at times at odds with the Catholic Faith and therefore helped prepare Europe for the Reformation. For instance, William of Occam, the leader of the Nominalist movement, successfully laid the seeds of separating faith from reason, a doctrine that "rejoiced in the overthrow of Thomist-Aristotelian Christianity." (Dickens, 1966, p. 29). Additionally, A.G. Dickens notes in his book on the Reformation that there were two developments crucial to Luther's revolt: "a spate of university foundations, and the rapid rise of book-production" (1966, p. 49). Without these institutions to house and spread the Renaissance and Humanistic movement, the strength of the reform may have been diminished.

Third, and perhaps the force that is most advanced by historians, is the organizational and moral decline of the Church. The corruption of members in the hierarchy is without debate. Priests

were charging exorbitant burial fees, misusing the alms attributed to indulgences, while at the same time living extravagant and luxurious lives. Some men even became priests simply because it was a way to advance in the world and increase their own fortunes. Furthermore, at that time, some popes were suspected of or were outwardly living non-celibate lives, with some fathering children. It becomes easy to grow tired of a group when they prove to be hypocritical and reluctant to reform themselves. Consequently, the Reformation became an anticlerical movement, and as such, was anti-doctrinal (by definition). This anticlericalism was compounded by the Humanistic mindset, as the sacerdotal powers were attacked in the Reformation, with most Church functions being left to the laity in Protestantism. In fact, it was likely the clerical corruption that let Humanism find a stronghold in the Church: while some men within were disregarding the Church, others were trying to make sense of it through a "historical approach" of Catholicism (Dickens, 1966, p. 32). Additionally, the Avignon Papacy, the pope's decision in the 1300s to take up residence in Avignon rather than Rome, had a profound effect. The Vatican was the pope's traditional home. By moving to Avignon – a French territory – international onlookers saw it as a political move and saw the papacy as an extension of the French monarchy. This unnatural exile on its own weakened the papacy. When the pope moved back to Rome nearly 70 years later, the French decided to elect their own pope. For a period of 40 years afterward, Europe lived under a Church with two men claiming to be the pope. Europeans lived in a divided Church at the time, with allegiance to one pope or the other largely made over country lines (thus increasing nationalism). When the situation was eventually sorted out, the papal office was thoroughly reduced in its power. As a result of this corruption, "Rome lost its antennae" (Dickens, 1966, p. 36), and let the rest of the Church run amok. So, by a combination of clerical corruption and the Avignon Papacy, the organizational Church was weakened, and the

result was a sentiment of anticlericalism. As it happens, any attack on the priesthood is an attack on the Church, upon doctrine, upon unity, and "upon the whole culture of Europe" (Belloc, 1948, p. 212).

Fourth, and somewhat brought about by the weakening state of clerics, is the rising power of the gentry (or the nobles) – after all, someone had to fill the power void. At that moment, the relative power of the nobles had reached an all-time high. Governments were finding new lands and expanding, but this also meant that the government was becoming more expensive to operate. Nobles did not have to look far to find a bevy of wealth: the Church and its land. It is, therefore, the avarice of the rich and nobility that became a driving force behind the Reformation. In addition to this, during the Avignon Papacy when Christendom appeared to have two popes, each pope made concessions to the nobles to strengthen their own positions through a coalition, causing further confusion among the faithful and allowing the nobles to gain even more power. Thus, the Reformation proved to be an ideal way for the nobles to expand their dominance.

The last force to be considered and something that will always be present is the hatred of the Church. This will never change, for "the reason is simple: [the Church] is not of the world" (Belloc, 1948, p. 22). The Church's very existence is to challenge the spirit of the world and it is by nature easily rejected by the world. Rejection "is inseparable from the existence of the Church on earth" (Belloc, 1948, p. 59). Modern man finds the Church's norms at odds with their inclinations, "restricting him always… violently at issues with pride, ambition, and desire" (Belloc, 1948, p. 62). This hatred, while not always conscious, was acted upon by a small group of men, but had the ability to spread quickly, and according to Belloc was "the force which acted

at the highest voltage." (1948, p. 63). It is important to note that this hatred was principally against the Catholic Faith, the very culture of Europe at the time.

These forces united in the 1500s across Europe, whether it was in Germany, England, or France, and led to what we know today as the Reformation. In Germany, a rebellious and scrupulous monk by the name of Martin Luther took issue with the simony of selling indulgences. He wrote 95 theses and disseminated them, promoting a new doctrine that was very much anti-Catholic. His reforms started what is later known as Lutheranism. In England, King Henry VIII (whom some would argue was primarily led by his passions) was concerned about his lineage, and his wife's inability to bear him a son. Since divorce was not an option in the Church, Henry was forced to break from the Church to please his own will. Additionally, upon the recommendation of Cromwell, an advisor, Henry seized Church land, making the Crown and landed class that much wealthier – reconciliation with Rome was no longer possible at this point. Ultimately, this started what is known as Anglicanism (or Episcopalianism in America). Lastly is John Calvin, responsible for the revolt in France and Switzerland. Calvin's was an intellectual revolt more than others, and what gave form to the Reformation elsewhere. In his *Institutes*, Calvin was the first to propose a new, structured religion completely separate from Catholicism, unlike the other two. Thus, across Europe, Reform had taken root.

Once these actions of the Reformation had been carried out, roughly the midpoint of the 16th century, the common folk in much of Europe would still have considered themselves Catholic. The academics mulled over the new doctrines. The majority of the rich, however, became fully convinced of the new doctrines – after all it was what made them extremely wealthy. For the

next 50 to 100 years, the rich maneuvered in the upper spheres of government to make the changes permanent. Battles broke out over religion, with parties alternating sides depending on which was to their own advantage. For instance, countries like France, who try to remain Catholic domestically, support Protestantism abroad to weaken their neighbors. Ultimately, no side won, per se – everyone fought until they were exhausted. Treaties like the Edict of Nantes in France and The Peace of Westphalia in Germany halted warring and made any religion practicable. The Church was not able to react because "the complicated machinery was ill-kept and incapable of rapid re-adjustment" (Belloc, 1948, p. 210). The papacy and clerical corruption acted as the biggest gear jam in this machinery. The outcome was lasting, whereby Catholic culture was permanently "wounded" (Belloc, 1948, p. 271). From this point on, Europe would no longer have a unified faith or morality.

How is this like today's crisis? Well, there are four historical similarities. The first is the rise in new perspectives. Naturally in the 1500s, this was due to the influx of information from the Renaissance and the Humanistic school which arose from it. Today the new perspective is that derived from the Enlightenment. The idea here is that both periods saw a rise in an individualistic viewpoint. Second is the presence of clerical corruption. The Reformation had both simony and dissolute clerics. In modern times, there was the clerical sex abuse scandal. Third, in both periods, there were outside threats. The 1500s had Protestantism, whereas today, it is a little less evident, but there is this progressive and modernistic culture that is banging on the doors of Catholicism[1]. Lastly, there is an inflection point in each crisis that people can point to:

[1] Modernism can be defined as a philosophy held by a group of people in the Church that have the "common desire to adapt Catholicism to the intellectual, moral and social needs of today" (Vermeersch, 1911). Broadly speaking, then, they can be associated with both the rejection of tradition and the individualism of Enlightenment philosophy.

the Reformation had the writings of Martin Luther, with his 95 theses, which brought into question many Catholic principles. Today some people have argued to two things: first, Vatican II, a Church council and document which sought to update the church for modern times[2] and second the abuse scandal mentioned before. The main point, though, is that both periods saw a hemorrhaging of members due to various interwoven reasons, which ultimately can be boiled down to a breakdown of Catholic culture.[3]

Yet, the Catholic Church was not completely at the wayside. It responded in two ways: the Council of Trent and the new religious orders. The Church first tried to convene a council to sort this out as early as 1530, yet politics interfered with bishops from attending. This council finally took form in 1546 in Trent. As Belloc puts it, "it defined in everything. It established a rigid discipline. It saved the Catholic Church on the edge of dissolution" (1948, p. 218). Yet a council alone is not capable of completely saving the Church. Good men and women are needed to live out Catholic lives and lead others. This is where the saints and their religious orders come in, which is the subject of the subsequent sections of this work. The three saint leaders to be studied are St. Ignatius of Loyola, St. Teresa of Avila, and St. Philip Neri. All were prominent leaders and founders of new religious orders that fulfilled a specific need of the Catholic Church while it was institutionally floundering. The intent in making these studies, then, is to establish a framework from which to understand and apply Catholic leadership principles. Ultimately, the

[2] Despite Vatican II's attempt to "update" the Church and stave off the loss of members, as the Gallup earlier noted, it has largely not worked.
[3] Exact numbers regarding member loss cannot be obtained, but Gallup notes that "twenty years ago, 76% of Catholics belonged to a church; now, 63% do," which is a 13% decrease (Jones, 2019). Additionally, the Catholic Church lost 200,000 members in Germany in 2018 ("Germany's Catholic Church lost more than 200,000 members in 2018," 2019).

lives of the saints will shed light on the theories, and the theories will shed new light on the lives of the saints.

The Saints

Now that the history of the Reformation has been shown, it is necessary to get a picture of the saint leaders and their movements (which, generally speaking, is the substance of the Counter-Reformation). To do this, the story of the saints, their movements, and their underpinning principles, as well as the work they did must be shown. This in turn can inform us as to how they helped renew the Church

Ignatius of Loyola

The Life of Ignatius of Loyola

Although born on October 23, 1491, the story of Ignatius properly starts in Loyola in 1521. It had only been a few months since Martin Luther was excommunicated from the Catholic Church and scarcely four years after the nailing of his 95 theses to the doors of All Saints' Church in Wittenberg – an action that would prove to be a shattering blow for the Catholic Church. Meanwhile, a Spanish captain laid in bed in Loyola on the brink of death (Emonet, 2016). Of the things most recent in his memory were his petitions to his subordinates to remain and fight a losing battle: to defend the city of Pamplona against the superior forces of a storming French army; or the cannonball, which shattered his left leg; the clemency which his captors showed upon him by giving him medical treatment; the surgery he underwent to reset his leg; or his inability to eat anything at the present moment. But none likely weighed upon his mind as the

thought of imminent death. Matters had turned so hopeless that the priest had been called upon since the doctors could do no more – all rested in the hands of God. As it would turn out, on the Feast of Sts. Peter and Paul, this captain, as if by a miracle, made a turn to recovery in the dead of night.

He would remain in a convalescent state for the foreseeable future and to relieve his boredom requested "romances" to read (López de Oñaz y Loyola & O'Conor, 1900, p. 24). His residence, as God would have it, only had two books: *The Life of Christ* and *Flowers of the Saints*. Forced to read these, his soul ignited – as the name Ignatius connotes – with a newfound impetus, all too akin to his chivalric past. "'What if I should do what St. Francis did?' 'What if I should act like St. Dominic?'" Thinking back on his sinful life at court, he settled on a life of penance to make up to God for the wrongs of his past. From here on out, the energy of his chivalrous youth was re-channeled in the service of God: he was out to help souls.

By 1524, Ignatius had recovered, both in body and in soul, and began to exercise an intense form of asceticism, spending most of his time praying in a cave outside of Manresa, Spain. As holy men were wont to do, Ignatius soon amassed a following (López de Oñaz y Loyola & O'Conor, 1900, p. 43). Besides renowned for his outward appearance, Ignatius' popularity rose with the writing of his *Spiritual Exercises* – a month-long retreat from the world, filled with meditations aimed at making the individual self-aware. Aware of his weaknesses, strengths, tendencies, attitudes, and the like, the person could come out of his selfishness and serve others. This self-awareness would become the center of Jesuit life.

Ignatius ultimately decided that in order to better help souls, he would need to study (Emonet, 2016). Nearly the whole next decade of his life would be spent in studies (~1528-1535). He began at Barcelona and then Salamanca. In both places, he gained a following and was arrested under charges of heresy, which he was able to overcome. Deciding that he must truly focus on his studies (rather than gain a following), he moved to Paris to complete his studies. Here, the foundations of the Jesuits were laid. In the course of Providence, Ignatius boarded with two other men, both of whom became Jesuits and saints: St. Peter Faber and St. Francis Xavier. As a group, Ignatius led these men in prayer, fasting, and almsgiving, yet "the only bond between Ignatius' followers so far was devotion to himself, and his great ideal of leading in the Holy Land a life as like as possible to Christ's" (Pollen, 1910). To serve God more closely, Ignatius and the rest made vows of poverty and chastity, as well as a vow to go to the Holy Land when they finished studying – or otherwise put themselves at the service of the pope.

Come 1537, war with the Muslims in the Middle East restrained them from going to Jerusalem, so they received permission to be ordained and ultimately put themselves at the disposal of the pope, whose intention was to make them mobile missionaries (Pollen, 1910). At this point, this band of men had come to a dilemma. They had done quite well without rules – yet if they did not institute some formalities, the pope might make them adhere to some already existing rule. They finally agreed that it was in the best interest of the group to form a legitimate order, with a superior to whom they were bound in obedience. Papal approval for this way of life was finally given in 1540. To complete their papal task (that of mobile missionaries), the Jesuits derived a lifestyle that gave them absolute mobility: no priests were bound to choir (i.e. recite the Divine

Office in common) or permitted to become a member of the Church hierarchy, they wore no specific habit (which would prove useful in foreign countries), had no monastery or oversight of a convent, and all members were subject to an elected superior general in complete obedience (Emonet, 2016).

The newly founded order would need constitutions, a task Ignatius, the unanimously voted superior general, was not able to undertake until 1547 (though tasked to do so in 1541) (Pollen, 1910).[4] For the time being, *nuestro modo de proceder* ("our way of proceeding") would have to suffice (Lowney, 2003, p. 20). When the time did come, "the result was the 250-page Jesuit Constitutions. Fully two-thirds is monopolized by guidelines for selecting and training recruits; every other aspect of Jesuit life is relegated to a measly eighty pages" (Lowney, 2003, p. 105). Verily, of the ten sections in the Constitutions, the first five handle admission, the next three speak of members already incorporated into the Society, and the last two deal with the Superior of the order and how the order will continue (Society of Jesus, 1996, p. v-vi). The emphasis remained on their recruits, though. Only the finest men in intellect, bravery, perseverance, and rectitude of life would make the cut. As the Jesuit Juan Polanco put it, *quamplurimi et quam aptissimi* ("as many as possible of the very best") (Manney, n.d.). This trait would prove crucial to the newly founded order and the Church as a whole.

[4] The delay in writing the Constitutions is explained thus: "Once the First Companions had established the Society, they entrusted Ignatius and another of their group, Fr. Jean Codure (1508–1541), with the task of composing the Constitutions. But Codure died only five months later. As Ignatius had innumerable other tasks before him with respect to the nascent Society, he did not make substantial progress with his writing until Polanco became his secretary in 1547" (Baumann, 2017, p. 7).

Principles of the Movement

With Ignatius of Loyola, the events in his life provided the basis for the creation of a shared vision, which he distilled into the Spiritual Exercises – a vision which he communicated to his followers and whose primary principles will be laid out below As such, Ignatius and the original Jesuits were heralded as heroes that embodied this shared vision, and their lives served as stories that held their own value and which pointed to the Jesuit identity. But it is important to stress, the creation of this vision was made by the many Providential events that occurred in Ignatius' life.

At the time of Ignatius' death, there were over 1,000 Jesuit priests operating 35 schools across the world (Traub & Mooney, n.d.). When an organization becomes that large, some sort of cohesion exists that differentiates its members from other organizations – this is culture. The Ignatian culture can be boiled down to a few points from the Spiritual Exercises:

1. The First Principle and Foundation
2. Self-awareness
3. Love

The First Principle and Foundation acts as a guiding rule for Jesuit life, and serves as a norm for all of Catholicism:

> *"God created human beings to praise, reverence, and serve God, and by doing this, to save their souls… From this it follows that we are to use the things of this world only to the extent that they help us to this end, and we ought to rid*

> *ourselves of the things of this world to the extent that they get in the way of this end."* (López de Oñaz y Loyola et al., 2015)

This guiding thought was to serve as the clarion call for the aspirant Jesuits who took these words to heart – they serve as the fundamental assumption that all Jesuits hold on how their life is to proceed. This philosophy would serve them well in their indifference towards most material things and their inherent stoicism. Ignatius for instance, when asked how much time he would need to recover had the pope disbanded the Jesuits simply responded:

> *"If I recollected myself in prayer for a quarter of an hour, I would be happy, and even happier than before"*(Lowney, 2003, p. 118)

Second is the Jesuit principle of self-awareness. The Spiritual Exercises serve as a means to know oneself – discovering who we really are and what we stand for. It is impossible to lead others unless we can lead ourselves and this is only brought out by becoming self-aware (Lowney, 2003, p. 9). Self-awareness also serves as the platform from which we can launch into the virtue of humility since humbling ourselves requires knowing what we truly are. Jesuits, though, did not stop with the Spiritual Exercises for self-awareness. They let it carry on the rest of their lives with the Examen form of prayer – thrice daily, they recollect God's presence and analyze what has happened thus far (Lowney, 2003, p. 125). Via this recollective prayer, individuals not only ask for the grace of freedom from their attachments but also review how unhealthy attachments could be leading to fluctuations in their emotional equilibrium (Farrell, 2013, pp. 44-45). Thus, developing a heightened sense of self-awareness enabled Jesuits to lead themselves, which in turn made them capable of leading others.

Lastly, and most importantly, Jesuit life was driven by love (Lowney, 2003, p. 126). Like the First Principle and Foundation, Jesuits were cognizant of the love God had for them as individuals and the love they wished to return to God. This drove them to go above and beyond for God in their life, exemplified in the Jesuit maxim *magis*, Latin for "more." However, they did not limit their love to God. All Jesuits, in the final meditation of the Spiritual Exercise – the *Contemplation to attain Love of God* – learned to realize the dignity of all creation and mankind, and how God shows His love for us through all things. Love, then, became the Jesuit cornerstone – "[it] was the glue that unified the Jesuit company" (Lowney, 2003, pp. 169-170). So, the *magis* attitude they had for God then became extended to all mankind – Jesuits wanted to help souls at any cost. This love served as a magnetism the order emanated and which drew people to them, for "By this shall all men know that you are my disciples, if you have love one for another" (John 13:35).

These three commonly held platforms of belief became norms when Ignatius led men through this retreat and ultimately founded the Jesuit order. These norms, in turn, became a virtuous cycle, as one builds upon the other, and ever deepens the Jesuit culture in its members.

The Jesuit Apostolate

The express purpose of the Jesuits "is to aid souls to reach their ultimate and supernatural end" (Society of Jesus, 1996, p. 411). According to the Jesuit Formula ratified by Pope Julius III, the Jesuits would carry this out by:

1. Public preaching, lectures, Spiritual Exercises, and the like

2. Administering the sacraments
3. Corporal works of mercy
4. Missionary work
5. Education

The first three are, more or less, the requisites of being a priest; during the counter-Reformation, though, they served as extremely important skills. The latter two, however, were more distinct to the Jesuits and require more attention.

The most important (and peculiar) aspect of Jesuit missionary work was their approach to it, which can be summed up in one word: inculturation (Lowney, 2003, pp. 76-77). By this, the missionary Jesuit would immerse himself in a particular culture so that he would 1) be assimilated with and have a better reputation amongst locals and 2) be able to explain Catholicism in a way understood by the locals. This can best be illustrated in the life of famous Jesuit: Matteo Ricci, Jesuit missionary to China.

China, at that time, was shut off to Westerners. Ricci, nevertheless, was tasked to be a missionary to China. After having landed in Macau in 1580, Ricci enveloped himself in the Chinese culture and mastered the Chinese language. He even began to wear their clothing, like that of Buddhists or Confucians. Yet, as Ricci notes, this was:

> *"So as not to occasion any suspicion about their work, the fathers [i.e., the Jesuits] initially did not attempt to speak very clearly about our holy law. In the time that remained to them after visits, they rather tried to learn the language, literature, and etiquette of the Chinese, and to win their hearts and, by the*

> *example of their good lives, to move them in a way that they could not otherwise do because of insufficiency in speech and for lack of time"* (Hsing-san Shih, 2019)

Ricci slowly made his way through China, exchanging his knowledge of mathematics for introduction into elite circles (Lowney, 2003, 79-80). The renown of the Jesuit scholarship spread once he became more enmeshed in the upper echelon of China. He eventually made his way to the capital and was permitted to stay where he remained for the rest of his life, teaching science but also proselytizing (Hsing-san Shih, 2019). When he died, he is said to have left behind "2,500 Chinese Catholics," a remarkable feat for an early Jesuit missionary to China ("Matteo Ricci, SJ (1552-1610)," n.d.). The key, though, is the emphasis he placed on taking on the culture of his location to do what Jesuits do – help souls for the greater glory of God.

The other expressly Jesuit work is education. With education, the Jesuits found an area where their charism lined up with their skills – that is, their desire to help souls would be aided by their intellectual prowess. The Jesuits opened their first school in 1548 at the pleas of the citizens of Messina, a city in Sicily (O'Malley, 2000). In the span of a few years, the Jesuits had opened the Gregorian University (one of the pontifical colleges in Rome) as well as thirty more schools across Europe (mostly primary schools for lay people). By the time of the Jesuits suppression in the late 17th century, there were more than 800 Jesuit run schools. Why did they take such an interest in lay education? As an early Jesuit, Pedro Ribadeneira, put it, *institutio puerorum, reformatio mundi* ("education of boys for the reformation of the world", roughly). For indeed, training lay boys, who would later become the leaders of society would benefit the world at large. Moreover, forming their souls would also fulfill the Jesuit mandate of helping souls. To

fulfill this view of education, the Jesuits codified their system in the *Ratio Studiorum*. Jesuit priests would teach boys foundational subjects (grammar, rhetoric, Latin, humanities, etc.), skills that would allow them to succeed either in the world or as a religious (Schwickerath, 1911). They were, in essence, receiving a liberal arts education. The remarkable part is that the Jesuits did this all for free and allowed any social class to partake; the peasant and the prince learning side by side (Lowney, 2003, p. 227).

A natural consequence of Jesuit activities was the increasing emphasis of Jesuits influencing politics and diplomacy. Most evidently, we can see it in China, with the instance of Johan Adam von Schall, a Jesuit who became the "step-grandfather" of the orphaned emperor in the 1600s (Lowney, 2003, p. 265). Early Jesuits were also sent to the Council of Trent and meetings in Germany to help stop the spread of Protestantism and clarify Catholic doctrine. Interestingly, though, Jesuits also found their way to be the confessors of the nobility of Europe. As the New Catholic Encyclopedia has it, the Jesuits,

> *"acted as royal confessors to all French kings for two centuries, from Henry III to Louis XV; to all German emperors after the early 17th century; to all dukes of Bavaria after 1579; to most rulers of Poland and Portugal; to the Spanish kings during the 18th century; to James II of England; and to many ruling or princely families throughout Europe."* (Broderick & Lapomarda, n.d.)

This role, though, came with immense power, since these priests were in charge of the moral and ethical aspects of the royalty's life – a side of their life which invariably dictated what they were going to do when it came to policies, war, and the like.

How the Jesuits Helped the Renewal of the Church

The Jesuits came into the world when the Catholic Church needed them most. Desperately in need of fortifying their current positions, stalling their losses, and evangelizing the New World and the Far East, the Jesuits presented themselves as a kind of special forces for the pope. The institutional Church itself was getting hit intellectually and financially. The Jesuits, through running their schools and parishes were able to fortify and explain the Catholic Faith to their students and parishioners, thus stopping any would-be converts to Protestantism and adhering people more firmly to Catholicism. Their educational model, which did not deny the new humanistic spirit of the 1500s, was able to find a Catholic balance between what was new and what was old (O'Malley, 2000). Additionally, through the founding of the Gregorian University, a place of study for seminarians, the Jesuits were able to help increase the quality of future priests (Emonet, 2016). At the same time, their influence within the nobility of Europe would help the Church not only by allowing for more Catholic governance but also helping retain Church wealth, since the nobles of Europe were responsible for some of the financial woes of the Church.

Perhaps more importantly, the Jesuits showed a microcosm of how the Church should work. Jesuits provided an example of discipline in a church that lacked it. Structured like a military order, with a superior in charge whom all are bound obedience toward, formation twice as long as other orders, and selecting members impartially, the Jesuits provided an example of how efficiently and appropriately the Church should operate (Lowney, 2003, p. 102, 170). For indeed, "By their fruits you shall know them," and the Jesuits were harvesting an enormous yield of good quality (Matthew 7:16).

Teresa of Avila

The Life of Teresa of Avila

Teresa Sánchez de Cepeda y Ahumada was born in Avila on March 28, 1515, but her pertinent story begins in 1532. After having been sent to study at a convent, over parental concern of her living a frivolous life, Teresa began to become accustomed to the idea of becoming a nun (Sánchez de Cepeda y Ahumada & Lewis, 1904). Yet, as soon as this circumstance came about, so did a debilitating illness. Unable to remain at the convent, Teresa moved back to her father's house. Eventually, she would go to live with her sister, but on the way there, she stopped with her father at her uncle Pedro's house. Pedro was a very devout soul, always having new religious books for her to read. He had Teresa read these books aloud to him. Fearing death and hell, she convinced herself to enter the convent. As she put it, "I was more influenced by servile fear, I think, than by love, to enter religion" (Sánchez de Cepeda y Ahumada & Lewis, 1904).

In 1535, Teresa entered the Carmelite convent of the Incarnation, which, for lack of a better term, is best described as a "rich girl" convent (Eire, 2019, p. 10). This convent was meant for people of the upper class: fathers had to pay dowries when their daughters entered – more money could get you a larger room, as it did for Teresa – and people would come and go to talk to the nuns – something that is not very conducive for women trying to escape from the world. There were certainly many of the nun-like practices in place, such as fasting and abstinence, every-day tasks, common prayer, and silence, yet it was still not up to par to the tradition of the Carmelites.

Once again, in 1538 Teresa had fallen terribly ill, this time after having completed her novitiate, postulancy, and solemn vows (Eire, 2019, p. 13). Her father pulled her out of the convent in the

fall to help her recover, yet she would have to wait until Spring to see an herbal doctor. Until then, she would have to wait at her sister's house, but not before stopping at Uncle Pedro's house again. Once more, she was introduced to new devotional literature, yet this time it is the *Third Spiritual Alphabet* by Francisco de Osuna – a practical method on how to obtain mystical union with God through meditation. This book made a big impact upon her soul and would mark many of her future actions and practices.

The spring came and she finally visited the doctor. After trying varied (and revolting) treatments, things only got worse. On August 15, 1539, Teresa passed away, seemingly. A mirror was pressed up below her nose to determine if she was breathing – no condensation appeared. Wax was then poured over her eyelids – again no reaction. A grave was opened waiting for her. Her father, however, would not let her be buried yet. For three days, she lay lifeless in bed while various family members came to stay with her. One night, her brother Alfonso, while keeping vigil, knocked over a candle and lit a curtain on fire. In the chaos of the moment, while her brother tried to put out the fire, Teresa gasped for air. She was alive! Her recovery, however, would take a long time, and she would also remain physically diminished for the rest of her life.

Over the course of her illness, she had also become spiritually affected, and she would carry this with her back into the convent. It is reported that the next twelve years of her life were filled with halfhearted prayer and pain. But, in 1555, a new image was brought to the convent – Christ in his Passion. When Teresa saw this, she fell to the ground in tears, repentant of the last dozen spiritually wasted years. This was her true conversion: from here on out, she was spiritually lively, giving her time to spiritual reading and meditation. It was now too that she began to have

mystical experiences. She would spend the rest of her life (until 1582) covering three interconnected roles: mystic, reformer (via founding new convents), and writer. What she learned mystically led her to reforms, and what she did in her reforms led her to writings.

The first action of her reform was the starting a new branch of the Carmelites – the Discalced Carmelites – which clung to the original traditions of the Carmelite order (Eire, 2019, p. 25). This order would wear sandals as a sign of poverty, live a strict life of prayer, and stay behind enclosure walls. To that end, she opened the first convent in Avila in 1562. This act came with much opposition since Avila was already saturated with convents. But it would seem that God wanted it, so it happened. For the rest of her life, another twenty years, she traversed all around Spain, sequentially opening convents and helping form a reformed male Carmelite order. In those years, as her *Book of Foundations* notes, she founded another sixteen convents (making it seventeen total). Much like the first convent, Teresa had much opposition throughout her foundations, yet having confidence in God in all things, she forged ahead.

Principles of the Movement

Teresa's goal was to go backward, to the traditions of the Carmelites, in order to move forward. Therefore, the movement Teresa led was less of her own work and more of those before her. The formula of Carmelite life, as provided by St. Albert (the shortest monastic formula in all of Christendom), relies upon two main principles (O'Donnell, 2002):

1. Prayer (and all things conducive to it, particularly silence)
2. Activity (work)

The Carmelite prayer routine is very characteristic of monastic life. It rests principally on what is now referred to as Teresian meditation, a heart to heart conversation with Jesus Christ (Sánchez de Cepeda y Ahumada & Lewis, 1904). This meditation intertwines and guides all other prayer aspects since this meditation serves as the cornerstone of their friendship with God. Living the Carmelite life, then, is not about being taught how to pray, but in transforming our lives into a constant friendship with Christ (Lee, 2009). This prayer, however, is supplemented by work. By working, prayer becomes their leisure, and their work also serves as a means to always keep themselves occupied (O'Donnell, 2002). This work, in turn, becomes a form of prayer, since their prayer life mandates that all they do is for Christ.

The Discalced Carmelite Apostolate

The Discalced Carmelite life consists in just about the same schedule, every day, alternating between the Divine Office, meditation, and labor. They live their life enclosed, behind walls, completely shut off from the world so they may give themselves to Christ. "Just as the heart of a human being cannot be seen and is protected by the rib cage, it must be so because of the vital, essential work that the heart does for the life of the body. And so, Carmelites, who are at the heart of the Mystical Body of Christ, the Church, do the essential work of praying and offering sacrifices hidden behind grills and walls… so that all of God's children may be sanctified." (Fairfield Carmelites, 2017). Their work, then, is hidden and is transmitted through God's flow of grace, which no human mind could comprehend.

How the Discalced Carmelites Helped the Renewal of the Church

On a spiritual level, the Carmelites are perhaps the greatest gift the Church could have asked for in a time of crisis. Praying constantly for the Church and her priests certainly had a positive effect on sanctity of Church leaders. This impact, though, is largely unmeasurable, and their apostolate remains completely contained in the convent walls. What can be seen, though, is the impact that Teresa's writings had on the Church not only during her time but until this day. She wrote four books that had profound effects on the Church:

1. The Life
2. Interior Castle
3. The Way of Perfection
4. The Book of Foundations

Perhaps the most important, though, is the story of her life. As one author puts it,

> *"In various ways, "the book of her life " (el libro de su vida) is a book about books and about how the right combination of reading and prayer, and the right kind of spiritual direction from the right kind of person, can lead one to God"* (Eire, 2019, p. 7)

Indeed, Teresa's life was characterized by the books she was reading and how they changed the way she acted. The frivolous lifestyle that her father wanted to save her from was her liking of romance books and her growing interest in clothes and fragrances. She firmly decided to become a nun upon reading spiritual books with her uncle. She formed, in essence, the basis of her spirituality (and thus the basis of her later writings) on *The Third Spiritual Alphabet*, also from her uncle. Teresa's life shows the power of books and how they mold the way people think, act, and believe. Correspondingly, Teresa's own writings had a deep impact on Catholic spirituality

going forward, capturing the mind of her readers and drawing them closer to God. As a result of her profound writings, Teresa was ecclesiastically elevated to a select group, that of Doctor of the Church, one of the first women to reach so (Eire, 2019, p. xvi). Her writings provided a spirituality for her time and the future. As Carlos Eire puts it:

> *"In her own day and age, and for several generations, as Catholics and Protestants continually battled each other, Teresa came to represent some the core beliefs about divine-human relations most beloved by Catholics and most loathed by Protestants."* (Eire, 2019, p. 33)

For it is exactly as Eire states: Teresa symbolized what true Catholic *beliefs* can accomplish in a person in a time of upheaval. What were these beliefs of her? As Pope Paul VI summarizes in his homily proclaiming her elevation to Doctor of the Church, "St. Teresa of Avila's doctrine shines with charisms of truth, of conformity to the Catholic faith and of usefulness for the instruction of souls. And We might mention another particular point, the charism of wisdom" (Paul VI, 1970). Her "doctrine", though, primarily comes "from her correspondence to grace" and experience (Paul VI, 1970). Moreover, her doctrine is a result of an "extraordinary divine initiative" which is "described by Teresa, with her own literary language, simply, faithfully, wonderfully" (Paul VI, 1970). Rightly so, then, the Church calls her "*Mater Spiritualium*. This prerogative of Saint Teresa, of being a mother… A mother full of enchanting simplicity, a teacher full of admirable depth. The suffrage of the tradition of Saints, Theologians, Faithful, scholars was already assured; we have now validated it, making sure that, adorned with this master's degree, she has a more authoritative mission to accomplish, in her religious family and in the praying Church and in the world, with her perennial and present message: the message of the prayer" (Paul VI,

1970). Thus, Teresa's impact was felt so greatly because of the simplicity of the humble lifestyle which she lived out: that of prayer and intimacy with Christ.

Philip Neri

The Life of Philip Neri

Kneeling in the catacomb of St. Sebastiano in 1544, amongst the ancient bones of those early Catholics that preceded him, Philip prayed fervently for the gifts of the Holy Ghost (Bacci & Antrobus, 1902). Suddenly, a flame began to descend out of nowhere, entering his mouth, and firmly lodging itself in the part of his chest where his heart was, as he describes it. Instantly rolling on the ground, he was attempting to stop the burning sensation. But upon getting up, Philip felt an intense joy. And as if to validate this event and avoid the possibility of dismissing this as a mere subjective event or dream, his rib cage protruded out and from henceforth his heart would palpitate whenever doing a spiritual act, yet he never felt pain. Now at this point in his life, aged 29, Philip had already declined taking up the family business, moved to Rome, studied philosophy and theology, become friends with Ignatius of Loyola, and committed himself to a life filled with prayer, mortifications, and corporal works of mercy. However, through all this, Philip lived one of the most joyous lives (perhaps ever recorded in history), full of practical jokes and mirth.

By 1548, Philip had gained a following of men, who would accompany him in trying to convert the common man of Rome to a more devout Catholic life (Bacci & Antrobus, 1902). His group had gotten so large that he finally formed The Confraternity of the Holy Trinity of Pilgrims and

Convalescents. Their mission was to serve the sick and numerous pilgrims coming to Rome. This group, though, did much more in the realm of the spirit than they accomplished by their actions. They would pray together and meet to have talks, given by Philip. Moreover, Philip brought back the idea of the Forty Hour's Devotion, a span of nearly two days where the Blessed Sacrament was exposed for the men of the group to adore and pray. Philip, himself, would stay the whole time and tell others when to come and go.

Upon the request of his confessor, Philip became a priest and was ordained in 1551 (Bacci & Antrobus, 1902). For a time now, however, Philip had desired to go to the Indies, imitating what the Jesuits were doing, so he could die a martyr's death. He confided this to a holy monk and the monk told Philip to return soon thereafter. Upon his return, the monk told him that he had had a vision of St. John the Evangelist, and he was to tell Philip that "Rome is to be your Indies" (Matthews, 1984). Philip, without a thought of his deep yearning to go to the Indies, "became completely calm, and resolved to attend to the gaining of souls in the city of Rome" (Bacci & Antrobus, 1902). Once a priest, he found residence at St. Girolamo's, where he lived in a community with two other priests, living a very ascetic life.

Come 1557, having resolved his vocation *and* location in his mind, Philip made the emphasis of his apostolate the men and boys of Rome (Bacci & Antrobus, 1902). He would give them spiritual talks, lead them in prayer or miniature pilgrimages across Rome, and even partake "himself in their amusements" (Ritchie, 1911). In a couple of years' time, the Pilgrimage to the Seven Churches would garner hordes of men, eventually "upwards of two thousand persons" (Bacci & Antrobus, 1902). Eventually, these spiritual exercises became customs, and slowly a

movement was forming with daily routines. His own close group of disciple priests had grown as well, including Baronius, the notable Church historian.

Starting in 1564, Philip was asked to be the rector of St. Giovanni in Rome, but he was very reluctant to go (Bacci & Antrobus, 1902). After some maneuvering, he was permitted to stay where he was but sent some of his priests to this new parish. Philip "saw the fruit which the exercises daily produced, and the urgent desires of some of his dearest disciples, to live in community and perpetuate an institute which seemed to them so profitable" (Bacci & Antrobus, 1902) and also realized that "his work was insecure so long as its existence was dependent on the goodwill of such bodies as the deputies governing S. Giovanni or S Girolamo, and that, in spite of any personal reluctance, he must obtain for the Oratory a church and house of its own if he would ensure its permanent survival" (Matthews, 1984). Finally, in 1575, after submitting official documents to solidify the founding of a religious order, Pope Gregory XIII approved the Congregation of the Oratory (Bacci & Antrobus, 1902).

Principles of the Movement

The spirituality that lay at the root of St. Philip's movement is "simple, pure, and soundly evangelical" (The Congregation of the Oratory of Saint Philip Neri, 2015). Fr. Frederick William Faber described the Oratorian charism as "a spirituality of everyday life" (Toronto Oratory, 2018). Assuredly, they positioned their movement at the nexus of the spiritual with the everyday, common man – teaching him that he could sanctify himself while in the world. The Oratory life can be summarized by:

1. Humility and Love

2. Freedom
3. Community and Service

The initial basis for the movement is the foundation of humility and the edifice of love (The Congregation of the Oratory of Saint Philip Neri, 2015). Philip's life was a constant effort at deflecting praise to God and accepting his lowliness. Humorously, Philip liked to draw humility out of his subordinates via their obedience to him – he would often give them tasks that would embarrass them in some manner (Bacci & Antrobus, 1902). Philip knew that it was this foundation of humility that would breed love in a soul and would help the community remain intact. As Philip remarked, "Charity is the only rule" (The Congregation of the Oratory of Saint Philip Neri, 2015). This, he argued, if understood and practiced, will bring the sanctification of the individual and success of the Oratory.

This love that Philip spoke of was likely a direct result of his mystical and fiery experience in the catacombs, a gift given to him by the Holy Spirit. It was also through the Holy Spirit that Philip emphasized freedom. This can be seen in two aspects. First, regarding meditation. Philip preferred the promptings and direction of the Holy Spirit as a way to pray (Bacci & Antrobus, 1902). The second aspect regards the Oratory. Every Oratory is independent; it has no ties to a higher, superior location, but is free to do as it sees fit (within the guidelines setup by Philip) (Matthews, 1984). Additionally, no members of the Oratory take vows, as Philip wanted men who wished to serve God freely (Bacci & Antrobus, 1902). To this point, Philip said Oratorians "should have all the virtues of religious without their vows" (Matthews, 1984).

Lastly, the Oratorian movement is highly recognizable by its desire for service and sense of community (The Congregation of the Oratory of Saint Philip Neri, 2015). The exterior shell of the Oratory has its roots in the service of others. Philip began as a layman, helping the sick and pilgrims, something which the Oratorians would carry out as time went on. This was the service aspect and there would be no Oratory without it. Due to Philip's naturally magnetic character, people began to accompany him, and this is where the community aspect lay. One becomes quite attached to a group of people when you work, pray, eat, and learn next to each other. This can be seen, for instance, in the meals the Oratorians and their followers would have at a local family's vineyard after the Pilgrimage of the Seven churches – one can readily see how this would strengthen the conviviality (Bacci & Antrobus, 1902).

The Oratorian Apostolate (What they did)

The Oratorians mission was completed via three tasks (Bowden, 1911):

1. Administration of the Sacraments
2. Prayer
3. Preaching through "exercises"

Similar to the Jesuits, the first two missions are merely the requisites of being a priest. What is beneficial to note is that 1) Philip promoted the frequent reception of the Sacraments, particularly confession and 2) he promoted prayer in common (which would help promote the community aspect).

The real work that distinguishes the Oratorians from other orders is its "exercises." The exercises began in Philip's own room, moved to an oratory he built, and finally, in the oratory they constructed, Chiesa Nuova. The exercises went as follows:

> *"several minutes of mental prayer, followed by the reading of a spiritual text explained by St. Philip. There followed a 'colloquium' on the text, in which each one strafed his thoughts. The lives of the Saints and the writings of the Holy Fathers were discussed in a dialogue format. The meetings were concluded with an invocation to Our Lady and a song"* (The Congregation of the Oratory of Saint Philip Neri, 2015)

Everyone could participate in these informal conversations on the holy things. When the Oratory initially began, there were four discourses each day, Philip going to all of them (Bacci & Antrobus, 1902). These conversations provided a place for people to learn and for the community to grow.

How the Oratorians Helped the Renewal of the Church

The Oratorians educated people on what it was to *closely* live a Catholic life not only by their own lives but also by the lectures they gave on saints and Church Fathers. Philip wanted his priests to speak in a simple, understandable, and unscholarly way which would show the beauty of virtue and deformity of vice (Bacci & Antrobus, 1902). The location, Rome, was a place in particular need of a revival of these principles. Additionally, the Oratorians especially respected history – Philip made Baronius, a scholar among the Oratorians, write the *Annales Ecclesiastici*, a history of the first twelve centuries of the Church and a subject Baronius preached on for thirty years. Bringing forth history proved itself as a way to defend and uplift the case for the Catholic

Church over the newly formed Protestant religions – as the famous Anglican convert, Catholic saint, and Oratorian, Saint John Henry Newman stated, "To be deep in history is to cease to be a Protestant" (Newman, 1878). Explicating history also allowed for people to draw parallels between what the Oratory was doing and what early Catholics did. Such an association would deepen one's connection to the Oratory, since there is now an added layer of meaning and ritual to it all. As one Oratory notes, "[Philip] promoted the study of Church history and a return to the vital simplicity of the early Church as found in the Acts of the Apostles… [he] insisted on personal reformation, and the conversion of hearts that occurs when individuals come together in order to live the simple joy of the Gospel" ("Oratorian charism," n.d.). The Oratorian lifestyle, of simple, Apostolic community, helped convert individuals on a personal level and the example that emanated from the Philip and the Oratorians only brought more people in. So, in the end, the Eternal City was aided by conforming their lifestyle to that of the Oratory.

By the same token, the Oratorians' life was really the living out of the Catholic axiom, *lex orandi, lex credendi, lex vivendi* ("the law of prayer is the law of belief is the law of life"). Their mission, that is the Sacraments, prayers, and their exercises, constitute the prayers and beliefs of the Church; but all three actions taken together create a way of life which alters how their followers were to perceive life and its events:

> *"The Oratory is prophetic because Philip Neri understood that while the Church needs its gorgeous buildings and sanctuaries to give us instruction and delight through our senses, and while she needs the ballast of rules and rubrics to keep a universal barque in balance, what is additionally (and as importantly) required is a laity that understands its faith and has learned how to thoughtfully integrate the*

> *ways of heaven with all of our earthly encounters. A laity that can engage with the times without becoming absorbed by them because it understands that—despite trends and polities and movements—'the true servant of God acknowledges no other country but heaven'"* (Scalia, 2018)

Truly, the Oratorian lifestyle is what led to their impact on the renewal of the Church. Their ways served as a means to an end – and end that will see its completion in life everlasting.

Management

Now the question turns to what modern leadership and organizational theory says. From there, the lens through which to view the saints studied in this thesis can be established.

To begin, the organization has become the basic economic unit of society (Perrow, 1991, p. 725). Robert Presthus argues that we, in fact, live in an "organizational society" in his same-titled work (1962). The impact of an organization on one's own life can be seen in what you wear, where you live, what you do outside of work, etc. Yet, for these organizations to succeed, good leaders are needed. Bass claims that "leadership is often regarded as the single most critical factor in the success or failure of institutions" (1990, p. 8). By the same token, a study completed by Deloitte found that the shortage in leadership "is one of the biggest impediments to growth", and therefore, the ultimate success of the company (Canwell et al., 2014). Moreover, given the ebbs and flows of the business cycle and economy, companies will face difficult times, or even worse, a crisis – either at the organizational or systemic level. John Baldoni, in his *Harvard Business Review* article, "How a Good Leader Reacts to a Crisis", states that "the measure of a

leader is often tested during a crisis" (Baldoni, 2011, p. 3). In fact, a crisis is the "acid test of leadership" (Bolman & Deal, 2013, p. 305). We can reasonably conclude, then, that organizations, the building blocks of society, require exceptional leadership, especially in a crisis.

Now, in any good business study or analysis, such as those done by Marcus Buckingham, James Collins, or Michael E. Porter, all have at least one thing in common: they study the best and brightest individuals and or companies and find out what it is that they did similarly to lead them to success. Accordingly, this thesis analyzes the lives of St. Teresa of Avila, St. Ignatius of Loyola, and St. Philip Neri. Presently, and as mentioned previously, the Catholic Church is in a crisis and solutions to this crisis abound, from journalists and scholars to the smallest of blogs. Yet, one solution that I have yet to find revolves around modern managerial and leadership theory. Therefore, there exists a gap in this specific field, a vacuum that I seek to fill in. Hence, it becomes necessary to craft a managerial lens through which to view these individuals to assess their leadership traits and see what may apply to the modern Church. Accordingly, a proper managerial lens consists of a clearly defined perspective on both organizations and leadership. The theories listed below are by no means exhaustive of management thought but should reflect and give a short description of the important organizational and leadership theories which are pertinent for my review.

Organizations

Different frames have been posited in which we can view an organization. The main ones come from the authors Bolman & Deal and Gareth Morgan. Bolman and Deal put forward the "Four Frame Model" in *Reframing Organization: Artistry, Choice, and Leadership* (2013), those frames being:

1. Structural: frames organizations around the structures of companies and how the organizations thus formed can reach company goals.
2. Human Resources: this frame focuses on the people within an organization, how to achieve the needs of those people, and how to build connections between people.
3. Political: understands organizations by the power struggles that go on in organizations. Strong themes are power, politics, disagreements, and partnership.
4. Symbolic: sees organizations in light of its culture, how leaders shape this culture, and how story, ritual, and ceremony foster a distinctive spirit for each organization.

In *Images of Organization*, Gareth Morgan presents eight metaphors that communicate different ways in which organizations can be viewed since it is through metaphor that we can frame our understanding in a distinct way (2006). These metaphors are:

1. Machines: as the name suggests, organizations are fine-tuned to work like well-oiled machines. Companies work on efficiency and quality.
2. Organisms: companies show evolutionary characteristics that help them develop and cope with the business environment.
3. Brains: focuses on how organizations process information and come to decisions.

4. Cultures: leaders create a shared experience and symbols that mean more than what happens.
5. Political systems: a classic view of conflict and power struggles in any institution.
6. Psychic prison: organizations are just social constructs made up of the members of the organization.
7. Flux and transformation: organizations rise from entropy.
8. Instruments of domination: organizations are used to exploit or oppress others; unbridled aggression could be a means to an end.

Neither the Framework view nor the Metaphors are mutually exclusive of one another, and overlaps are expected and will arise in different types of organizations.

Leadership

Akin to organizational theory, there are different sources to pull from for leadership theory. Among the prominent ones are Goleman, Bass, and Collins. According to Goleman, leadership can be summarized into six main styles (2000):

1. Coercive (p. 82): this type of leader has absolute power – the organization runs like an autocracy. "Demands immediate compliance" is their "modus operandi". This style is good in times of crisis as it can jumpstart people into action.
2. Authoritative: also termed the "visionary" leader, this style leads people to a common goal (p. 83). The "authoritative leader states the end but generally gives people plenty of

leeway to devise their own means" (p. 84). It works well when a new or "clear direction is needed" (p. 82).

3. Affiliative: this style focuses on maintaining the harmony of the group and tries to connect them emotionally; this style works best during stressful times or to heal a breach in team trust (pp. 83-84).
4. Democratic: this leader builds "consensus through participation" (p. 80). It works best when trying to encourage collaboration (p. 83).
5. Pacesetting: as the name would suggest, this leader expects a high level of performance and embodies this performance in himself (p. 83). This works best when the team is performing well and the leader needs "quick results" (p. 83).
6. Coaching: this leader "develops people for the future" by connecting personal with organizational goals (pp. 83, 87). The leader acts more like a mentor than the average boss. It works well when you need to help someone increase "performance or develop long-term strengths" (p. 83).

Goleman ultimately concludes that leaders need multiple styles to be truly successful (2000, p. 87).

Bass outlines the following two influential leadership theories (Bass, 1990):

1. Transactional: characterizes the relationship between leaders and their followers as a transaction – leaders encourage conformity by rewarding or punishing (p. 22)

2. Transformational: like authoritative leadership, this style is more long-term oriented and focuses on a vision. The leader is inspirational, and the team members are devoted (p. 22).

And lastly, the remaining predominant leadership theories are:

1. Servant: Proposed by Robert Greenleaf, these leaders are "servant first". Their first thought is to help others. It puts employees first and tries to access the potential that all people have (Robert K. Greenleaf Center for Servant Leadership, n.d.).
2. Level 5 leadership: this principle was proposed by James Collins in his book *Good to Great* and emphasizes the humility and the will of the leader that will help transform an organization (Collins, 2001).

Bolman and Deal also have their own analysis for what leaders do under the Symbolic Frame: they lead by example, "use symbols to capture attention", frame the experience, communicate the vision, tell stories, and use history (2013, p. 366-369).

Managerial Lens

For the purposes of this thesis, the managerial and organizational lens will consist of a blend of Level 5 leadership and the culture metaphor on organizations. To continue, it is necessary to further explore each theory along with its implications.

This particular lens begins with Level 5 leadership, the result of a study completed by James Collins and his associates. According to Collins, Level 5 leaders possess a paradoxical blend of "extreme personal humility with intense professional will" (2001, p. 21). It is a "duality: modest and willful, humble and fearless" (Collins, 2001, p. 22). Level 5 leaders, despite their meek and humble exterior, ironically have an incredibly huge ego – but it's not for themselves, it's for their institutions; they have "an almost stoic determination to do whatever needs to be done to make the company great (Collins, 2001, p. 30). This combination of ambition and humility drives Level 5 leaders to set up the company for long term success, not necessarily for their current personal success. In contrast, leaders looking only for their own fame are completely fine if the company falls apart after they leave – it shows how good they were. As a corollary, Collins found that "a gargantuan personal ego … contributed to the demise or continued mediocrity of the company" (Collins, 2001, p. 29). Level 5 leaders, on the other hand, exhibit what Collins terms "the window and the mirror" (Collins, 2001, p. 33). They look out the window to give credit to others for success but look in the mirror at themselves to allocate failure. When they cannot find someone to assign success to, they blame luck – in Catholic terms, Divine Providence.

Collins notes that when initially naming the theory, they "penciled in terms like 'selfless executive' and 'servant leader'" (2001, p. 30). Although they turned out to use "Level 5 Leadership" as their title, it is related to the famous concept servant leadership. Servant leadership, as mentioned before, is a theory developed by Robert Greenleaf. As the name would suggest, the leader is to be a servant. As Greenleaf states, "The servant-leader is servant first … It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice

brings one to aspire to lead" (Frick, 2004, p. 338). In fact, one study found that perceptions of Level 5 leaders were correlated with not only servant leadership but also transformational leadership, which is a more long term, vision-oriented leadership style that coaches and transforms followers, as previously mentioned (Reid III, 2017, p. 45). The important note to make is that L5L, which is a newer theory, is given credence by two long standing theories: servant and transformational leadership.

Can Level 5 leadership be created? According to Collins, yes and no. If you have the seed of Level 5 leadership, it is possible to become a Level 5 leader, but if you do not have it, you will never subjugate your own ego and humble yourself. Finally, Collins notes that Level 5 leadership can be especially important in a time of transition. It can be what makes a company go from good to great. "All the good-to-great companies [have] Level 5 leadership at the time of transition" (Collins, 2001, p. 22).

The lens continues with Morgan's culture metaphor, which goes hand in hand with Bolman and Deal's symbolic frame. Morgan clarifies exactly what we mean by culture in the first place. When "talking about culture we are really talking about a process of reality construction that allows people to see and understand particular events, actions, objects, utterances, or situations in distinctive ways" (Morgan, 2006, p. 138). Bolman and Deal define it similarly, using an excerpt from Zott and Huy (2007): "A symbol is something that stands for or suggests something else; it conveys socially constructed meanings beyond its intrinsic or obvious functional use" (p. 72). In the end, this culture exists to ascribe meaning. It acts as a wordless attitude, an unspoken set of rules that those within the culture unknowingly live within. As Morgan notes, culture provides a

"taken-for-granted [code] of action that we recognize as 'normal,'" and "it leads us to see activities that do not conform with these codes as abnormal" (2006, p. 129). In providing meaning and hope to those within the culture, the role of an institution's heroes, values, stories, rituals, metaphors, etc., becomes extremely formative. Myths turn companies "into a beloved, revered hallowed institution" (Bolman and Deal, 2011, p. 249); heroes act as "living logos… whose words and deeds exemplified and reinforced important core values" (Bolman and Deal, 2011, p. 252); stories "grant comfort, reassurance, direction and hope" and "convey information, morals, and myths" (Bolman and Deal, 2011, p. 253); ritual "invariably alludes to more than it says, and has many meanings at once" (Moore and Meyerhoff, 1997, p. 5). All of these play a significant role in culture, and if any are lost, the feeling is palpable. Yet, as the word culture is derived from "cultivation", an extra layer of meaning is brought (Morgan, 2006, p. 120). In agricultural cultivation, the land is tilled, and the soil is flipped; the land is frequently being developed, created, and recreated. Likewise, with culture, it is a "proactive process of reality construction" (Morgan, 2006, p.141). If organizations are cultures, which are these social constructs, then the organization becomes "as much in the minds of their members as they are in the concrete structure, rules, and relations" (Morgan, 2006, p. 142). Knowing this, it is understandable why this is a fitting way to view the Church, especially given the dual structure (physical and spiritual) of the Church. If, for instance, all the churches throughout the world were somehow wiped out, the Catholic Church would still exist spiritually in the minds of her members (as the Mystical Body), and it could be physically resurrected just like Her founder.

How culture is created is answered by Karl Weick, University of Michigan organizational theorist and psychologist. He describes cultural creation as the process of enactment. Enactment takes two stages. First the initial ideas, beliefs, norms, values, etc., are articulated in the mind of the leader – this can be called the vision. Second, this vision is acted upon by both the leader and their followers. Thus, the culture is created. Culture, as noted above, truly does originate and live in the mind. Once acted upon, it creates the culture in its visible structures, such as a group of people and their buildings, as well as its invisible structures, the internalization of the culture in its members. The leader's role, then, is to instill this culture in its members, such that the members accept, internalize, and act upon it.

The cultural frame, though, has implications on leadership that must be gleaned. First and foremost, being a leader "hinges on an ability to create a shared sense of reality" (Morgan, 2006, p. 145). They communicate a vision by showcasing "a persuasive and hopeful image of the future" (Bolman and Deal, 2011, p. 367). This vision is particularly important in a time of crisis when members need hope, and thus leaders must be able to "create a vision and then persuade others to accept it," as suggested by Bennis & Nanus, 1985 (Bolman & Deal, 2011, p. 367).[5] They "interpret… experience" (Bolman and Deal, 2013, p. 365). This becomes important in a time of crisis since it is then that followers need hope and understanding the most. Leaders lead by example and even *embody and symbolize* the culture itself – this is fitting for Catholicism since the priest acts *in persona Christi*; they literally embody Christ. While doing so, however,

[5] See Appendix-A to see a further discussion of the managerial lens developed here and the Bennis and Nanus leadership model.

the leader becomes what they "are seen and experienced as being, not what [they] think [they] are" (Morgan, 2006, p. 148). Leaders must also take the impact they have into their own hands – they cannot blame bad luck. Finally, leadership in the cultural view is a two-way street. Leaders must understand their vision, while also understanding the vision of their followers – as such, leadership becomes somewhat of a negotiation.

The matter now turns to how Level 5 leadership and the cultural frame on organizations are connected. To begin, effective leadership is vital in the process of creating a culture that can become widely *and* willingly embraced; this is the vision that members come to *share*. To accomplish this, there are two necessary leadership pieces. First, leaders must be regarded as trustworthy, putting the interests of both the organization (i.e. culture) and its members before themselves. The leader's *humility* conveys this to its members. Second, leaders must persevere with an unwavering determination for the success of their vision and must practice it day in and day out. This is the leader's *intense professional will*, which is indispensable for this step. Thus, there is an interplay between these two theories, which in a way can create a self-reinforcing cycle.

Yet, why is this a fitting view of leadership and organizations for Catholicism? This is appropriate because the Catholic Church is a voluntary institution – the hierarchy does not force individuals to participate, such as it is at a regular job. That is to imply, then, that Church culture must be *freely* and *willingly* embraced. Yet, as mentioned before, to bring about this widely embraced culture, leaders must be *humble*. Correspondingly, Church leaders must exercise

humility in imitation of and total submission to Christ. As seen in the Gospel from the Holy Thursday Mass, Christ washes his Apostles' feet, *humbly and as a servant*, and tells them he has given them an example and instructs them to do likewise. At the same time, Church leaders must continually evangelize, preaching the Gospel without fear and in a steadfast manner, despite oftentimes facing a societal culture which is scornful or inimical.

Additionally, as stressed above, cultural development relies on the leader's ability to make a persuasive vision (or shared frame of reference) that can become widely shared by its members. For Catholicism as a whole, this compelling vision is that presented in the Gospels and from its traditions – after all, what could be better than that which came from God made Man and His Apostles. This vision is articulated and passed on to its members by Church leaders, whether that be in preaching or writing, or perhaps most importantly, in their example. As the quote often attributed to St. Francis asserts, "Preach the Gospel at all times and when necessary use words."

To recap, this thesis will utilize Level 5 leadership and the theory of viewing organizations as cultures since they combine to make a complete, Catholic view on leadership and organizations. These theories will help view the lives of the three saints from a unique, uncharted view.

SYNTHESIS AND CONCLUSION

Lens Application

Now that the informational section, regarding the history and management theory, has been expounded, the Catholic lens on management can be focused on the application to the saints.

Ignatius

Culture

The events and remarkable conversion that occurred in the life of Ignatius are the source from which his vision was drawn from. From getting hit by the cannonball, Ignatius was dealt a heavy lesson in humility. He would no longer be able to walk normally and would unlikely be able to serve in the king's court, the only ambition he had from his youth. In fact, for a period after his recovery, to mortify himself, renounce his pride, and further develop his humility, he would let his hair and fingernails grow out to repulsive lengths and forms (López de Oñaz y Loyola & O'Conor, 1900, p. 40). From the days and weeks spent *alone* in recovery to his time spent *alone* in the cave outside Manresa, he experienced and learned many other virtues. He reflected on how sinful he was but how God had immense love for him, and that he intended to love God in return. He intended, then to imitate Christ and to see Christ in all people; to love everyone as if they were Christ, while at the same time to be humiliated and insulted like Christ. Ignatius' transformed mindset shifted from ambition for earthly nobility to that of Heavenly nobility. He had chosen the eternal kingdom and forfeited the temporal one.

Ignatius was able to distill his newly acquired values, beliefs, etc. into his *Spiritual Exercises*, which eventually would become the handbook of Jesuit culture and to this day remains the central jewel in the Jesuit arsenal. This four-week retreat directed individuals into knowing their own sinfulness, knowing God's mercy, knowing Christ, and developing a deep love of God. Knowledge and love of God are the direct fruits of the *Spiritual Exercises*. This mindset can best be seen in the First Principle and Foundation outlined by Ignatius in the *Spiritual Exercises*:

> *"God created human beings to* ***praise, reverence, and serve*** *God, and by doing this, to save their souls… it follows that we are to use the things of this world only to the extent that they help us to this end, and we ought to rid ourselves of the things of this world to the extent that they get in the way of this end."* (López de Oñaz y Loyola et al., 2015)

This is the concrete outlook Ignatius was left with after having experienced the *Spiritual Exercises* on his own – one could almost imagine how he could have made the same statement about the Spanish king in his former life. From here, the only desire he had left was to help souls and direct them to God – this was Ignatius' missionary mandate.

Yet, he had one more thought that was necessary for the achievement of the rest of his vision. He must become educated so that he may direct others; after all, one cannot give what one does not have. Thus, the perceptions that formulate the Ignatian tradition are that of a missionary (helping souls for the greater glory of God) with education as the pillar of their endeavor. This focus finds

its foundations in different sorts of knowledge, whether it be knowledge of self, of God, or of Catholic principles.

To achieve his end, Ignatius did two things that were mutually beneficial to each other (though at times, got in each other's way). Ignatius first undertook a course of studies that took him nearly ten years to complete. The reason for his lengthy studies was that he amassed followings wherever he studied that he could not completely focus on learning. Yet, it was this same following that allowed him to help souls. He began instructing people in the *Spiritual Exercises*, giving his disciples his own values and his own outlook on life – in essence, he was creating the shared vision. The vision was crystallized in the *Spiritual Exercises*, and Ignatius' leadership came in when he communicated and created the shared vision in his followers. His followers accepted, internalized, and then acted upon this shared vision in their lives. The crux of the Ignatian culture and the source of the action comes down to the if-then map which it made in its members: can, will, or is this particular action for the help of souls and the greater glory of God? If yes, then do it; if no, do not do it. All the perceptions from Ignatius' mind simplified to this one question and united all the *Inigistas* (followers of Ignatius) – and ultimately formed the core of the Jesuits.

Level 5

Ignatius also embodies the intense professional will Collins describes in Level 5 leadership. The *Spiritual Exercises* finish with a reflection on seeing God in all things – an outlook on life that

drove Ignatius to always do more. The idea of "more" is a recurring theme in Ignatian thought, summarized in the Latin word *magis* (more) and in the Jesuit motto, *ad majorem Dei gloriam* (for the greater glory of God). This is the relentless ambition Ignatius had for helping souls and it is the same ambition which he passed onto his followers. This attitude of more, consistently produced formidable efforts not only in Ignatius but also in his followers. Suitably, we have recounts of future Jesuits forging through the Oriental deserts, converting thousands across Asia, stopping slave trades in South America, and so many more. It was this very attitude of doing more that led Ignatius to form the Jesuits. His group had been doing quite well for themselves without being officially established. Yet, to preserve the integrity of the order and its work, since it indeed was good, they took the measure to officially incorporate as a religious order.

The ambition which Ignatius siphoned into the movement at the same time reinforced the idea of forgetting about himself which in turn provoked further humility. His sole concern was the success of the movement: that is, helping people to know and love God and educating himself and his followers (as many of the very best). One author even notes Ignatius' goal "was developing others to achieve a common Jesuit agenda, not using others to achieve a self-interested agenda" (Lowney, 2003, p. 178). Ignatius' personal humility is also attested to by his role later in the Jesuit order. While the rest of the Jesuits were globetrotting, adventures Ignatius may have wished to do, he stayed in Rome, facilitating the Jesuit culture. Ignatius remained hidden, where he stayed and guided his spiritual sons as a father-figure, writing letters to help Jesuits around the world. He surrendered his desire to do anything for himself and simply sought

the success of the order. This appears to be connected to Ignatius idea of being humbly treated as Christ was.

This is Ignatius, as viewed through the managerial lens. Later revolutions of this lens would see these perceptions acted upon by entering the missionary and education space. The key though was the Ignatian emphasis on knowledge and education as a means to promote change, which ultimately impacted the broader Church culture. The Jesuits, resting firmly on the traditions of the Church were able to assist the Church in her moment of need. He rooted himself in a critical exegesis of scriptures in the *Spiritual Exercises*, further enhanced by his studies in philosophy, theology, and Latin in the university. All this while rooted in the traditional doctrine and dogma of the Church.

Teresa

Culture

The initial vision in Teresa's mind have two experiential sources: her readings and mystical ecstasies. Teresa was an avid reader. Indeed, her love of reading likely came from her parents: her father was noted to be "a lover of serious books" and her mother "was very fond of books of chivalry" (Sánchez de Cepeda y Ahumada & Lewis, 1904). In her childhood, she read books on the lives of the martyrs. They influenced her so much that she convinced her younger brother to run away to Moorish lands in Spain to die for the faith – her parents stopped them before they got too far. As Teresa grew older, she got her hands on her mother's books of chivalry, and they

deeply affected her (just like Ignatius loved chivalric romances, so did Teresa). She became preoccupied with how she dressed, smelled, etc. In turn, her father, worried about her spiritual life, sent her to a convent to study and correct the path she was going down. The next influential books that Teresa picked up were in 1532, after being pulled out of school due to illness. These books were the devotional books her uncle had her read to him and which ultimately were the internal switch that made her determined to enter the convent. As narrated before, she ultimately did have to leave the convent again due to illness. Once again, during her leave of the convent, she was introduced to another book at her uncle's house: *The Third Spiritual Alphabet* by Francisco de Osuna, a Franciscan friar. This book is the one which perhaps had the most intense and far-reaching impact on Teresa. She came to understand that God dwells within the soul and that we can achieve an intimacy with him via self-denial and internal prayer. Verily, then, her autobiography "is a book about books and about how the right combination of reading and prayer, and the right kind of spiritual direction from the right kind of person, can lead one to God" (Eire, 2019, p. 7).

Teresa's mystical experiences are highly linked to the form of prayer she developed from *The Third Spiritual Alphabet*. When she really persevered with this form of mental prayer, God began visiting her with locutions and visions. She experienced the famous transverberation, when her heart was pierced with a flaming arrow by angels. She experienced spiritual marriage with Christ. She heard Christ give her direct guidance on reform of the Carmelite order. She saw a vision of hell, which only made her keener of God's mercy and left her with "the most vehement desires for the salvation of souls" (Sánchez de Cepeda y Ahumada & Lewis, 1904). Certainly, she was blessed by God to have such visions. In the end, though, the main vision of

Teresa boiled down to a deep, interior life with Christ which drove her to want to live a more ascetic life.

If one sees a painting or sculpture of Teresa, she is often depicted as either having a pen in her hand or having a mystical vision (or both) (Eire, 2019, p. 33). This ultimately points the way as to how she actualized her perceptions: via her writings and her foundations. Teresa would not have written any of her four books unless she was commanded to by her confessors and superiors. Yet, in them she expounds her conception of mental prayer and its stages. Mental prayer, according to Teresa "is nothing else… but being on terms of friendship with God, frequently conversing in secret with Him Who, we know, loves us" (Sánchez de Cepeda y Ahumada & Lewis, 1904). The point here is, that although mental prayer requires conversing with God, mental prayer is more about the love with which it is done. Its end is to form an intimacy with Christ – he loved us, therefore for justice's sake, we should reciprocate that love.

Teresa's reform and founding of convents was driven by her mental prayer and mystical visions. Due to her mystical visions, she committed to live a life of penances. The convent, where she started her conventual life, however, did not live according to the original Carmelite rule. Rather than remaining enclosed and shut off from the world, the nuns spent a good deal of time with society and Teresa even remarks that they had a comfortable living space. This reality did not match her vision of conventual life. She began considering the foundation of a monastery that lived a strict, time-honored rule, yet was not very committed to it. Then:

> *"One day, after Communion, our Lord commanded me to labour with all my might for this end. He made me great promises,--that the monastery would be*

> *certainly built; that He would take great delight therein; that it should be called St. Joseph's; that St. Joseph would keep guard at one door, and our Lady at the other; that Christ would be in the midst of us; that the monastery would be a star shining in great splendour; that, though the religious Orders were then relaxed, I was not to suppose that He was scantily served in them,--for what would become of the world, if there were no religious in it?--I was to tell my confessor what He commanded me, and that He asked him not to oppose nor thwart me in the matter."* (Sánchez de Cepeda y Ahumada & Lewis, 1904)

At this point, Teresa was fully convinced of her vocation, and what she would strive for: the reform of the Carmelite order. This reform is certainly linked to a particular way of life, coinciding with Teresa's idea of mental prayer. She always found generous souls in her foundation of Carmel's who were willing to surrender their life for God (Zimmerman, 1912). The question which the Teresian culture formed in the interior of her members is: "how, will, or can this action make me a better friend (i.e. to have deeper intimacy) with Christ?" If it creates a deeper union with Christ, do it; if not, do not. In simple terms, this culture turned one's whole life into a prayer and conversation with Christ. Not only are religious matters done for Christ, even the most mundane things – weeding the garden, doing the laundry, eating a meal, and so on – are done with, and in, and for Christ.

Level 5

As in Level 5 leadership, Teresa used "inspired standards" rather than personal charisma (despite perhaps having it), in order to motivate people. She pushed these standards forward with

a quiet determination, in complete confidence of their worth. The source of this confidence and determination comes down to the trust she had in God, something derived from her friendship with Him. This ambition comes out in both aspects of her vision. When it came to prayer, perseverance was a foundation of Teresian meditation: "Besides the courage we ought to have in the combat of mental prayer, we must also be convinced that, unless we allow ourselves to be vanquished, our efforts will be crowned with success" (Rohrbach, 2012, p. 27). Certainly, when she received directives from Christ Himself (in visions), she had absolute certitude regarding her foundations – location, etc.

On the other side, Teresa's personal humility once again manifests itself in her vision, for it is humility which fosters prayer, and which ultimately brought about her love for Christ. It is at the root of Teresian meditation, as she says, "the entire foundation of prayer must be established in humility" (Rohrbach, 2012, p. 111). Conversely, pride, she says, "is pestilential" "in the life of prayer", like "a wrong note… in playing the organ – the whole passage will become discordant" (Rohrbach, 2012, p. 111). Moreover, the reason we have her writings is because she humbly obeyed her confessors and superiors who asked her to write about her life. These same writings, in turn, influenced Catholicism for generations to come due to the soundness and straight forward simplicity of her explanations. She wrote the way she spoke without technical theological affectations.

This is the Teresian movement. One can see how the perceptions, actions, and leadership qualities of Teresa can lead to a self-reinforcing cycle. Humility and prayer reinforced her relationship with Christ. This relationship was manifested in her reform and writings. These

successively led her back to her relationship with Christ and ultimately her way of life, which finally permeated into the broader Church culture, much to its benefit.

Philip

Culture

Philip is one of those rare, innocent souls which are hard to come by at any time. His only known misdeed is pushing his sister as a child – after all, she did interrupt him when he was reciting the psalms (Bacci & Antrobus, 1902). Nevertheless, from a young age, Philip always showed a high degree of religious devotion. He carried these devotions with him when he was sent as an apprentice to his uncle's business. Perhaps unbeknownst to his uncle, Philip was spending a good deal of time meditating at a nearby mountain. He had realized that his uncle's business, a trader, would only be a distraction to the more perfect state he felt called to – his meditations only made his disdain for earthly goods firmer. To serve God better, then, he decided he would leave for Rome with no possessions, trusting in God's providence. Philip arrived in Rome and wanted to help others – he had a zeal "for the conversion of souls" (Bacci & Antrobus, 1902). Philip's vision to help others was built upon two perceptions: service and hospitality, which ultimately fostered community. Indeed, one can see this in his great desire to be a missionary – to serve others – in the Indies and to subsequently die a martyr's death. As God would have it, though, Philip's Indies was to be Rome, the Eternal City and international capital of Catholicism.

"To this zeal which Philip had for the conversion of souls, he always joined the exercise of corporal works of mercy" (Bacci & Antrobus, 1902). Philip brought his vision into existence by going about Rome and helping either the pilgrims or the sick and dying in the hospitals. He

formalized this when he formed the confraternity of men who would attend to the needs of the pilgrims and convalescents in Rome. The jubilee year of 1550 saw an enormous number of pilgrims and Philips' group was to serve them. “It was a most exemplary thing to see the great affection with which Philip and his companions served this great multitude, providing them with food, making their beds, washing their feet, consoling them with kind words, and showing to all the most perfect charity. In consequence of this the Confraternity got a great name that year… Many were importunate to be admitted into the company” (Bacci & Antrobus, 1902). Precisely by the good works and example led by Philip and his group of men was he able to draw people in. The culture Philip created boils down to: “will this action help me serve others and foster community life?” If yes, then do it; if no, do not do it. Indeed, when Philip grew older and when he learned that Rome was to be his Indies, he expressly shifted his service beyond the physical needs of a few, to the spiritual needs of many.

Level 5

Philip was completely disinterested in his own success; there is even a chapter in his biography titled “How Far Removed Philip Was from Any Kind of Ambition” (Bacci & Antrobus, 1902). His intense profession will was only his determination for the success of the movement for the help of souls. Perhaps the best way to account this is through a story. Philip’s activities came under severe persecutions in their early years (Bacci & Antrobus, 1902). One rumor began to spread which accused Philip of doing pious actions for his own pride, and that he was making himself the center of the show. Eventually the papal vicar caught wind of the rumor and admonished Philip: he was forbidden to hear confessions for half a month and was also threatened with imprisonment. The vicar even accused Philip of being “an ambitious man”

wanting to "make [himself] head of a party" (Bacci & Antrobus, 1902). After this harsh criticism, Philip simply turned to a crucifix and said, "Lord, Thou knowest if what I do is to make myself head of a party, or for Thy service" (Bacci & Antrobus, 1902). Indeed, Philip's focus was for God's service and for the service of others. Quite soon after this, the papal vicar died suddenly. A little while after, the pope himself reinstituted Philip and let him continue his works, for he saw their source in God. Philip became convinced of the need to serve and help others and soon realized he must form a religious order to preserve this service. His group would only be subject to more persecutions as time went on – he wanted to "ensure its permanent survival" (Matthews, 1984). To that end, and with a general ease, the institute was officially erected as an order on July 15, 1575.

Living a life of service demands a profound personal humility, for in doing so, one puts the other ahead of self. Philip himself often said the saying of St. Bernard regarding the four steps to humility: "Despise the world, despise no one, despise yourself, be indifferent to being despised" (The Congregation of the Oratory of Saint Philip Neri, 2015). His humility permeated all his actions – it is this aspect of his life which demands he be described as joyful, happy, and merry. This is true because Philip would do playful and unassuming things, such as grabbing at people's beards, shaving half of his beard, reading books of jokes in front of prelates, etc., in order to avoid being perceived as a saint and remain humble. Not only would he do humiliating things, but he would direct his penitents to do so as well, so they could root out pride from their lives. As one story goes, one of Philips penitents asked him if he could wear a hair shirt so as to mortify his body. Philip responded saying, "By all means, but on condition you wear it outside your gown," this being a means to humble his mind and self-perception rather than his body. The

penitent obeyed Philip and wore the hair shirt over his clothing until he died. He was eventually nicknamed "Berto of the hair shirt." Such acts, which brought on a humble view of self, would ultimately help them serve God and others better, which is the essence of Oratorian culture.

Saintly Similarities

To review, there are three main concepts at play here and three saints demonstrating them. First is the vision which creates the culture. For Ignatius, this vision was bettering souls through education; for Teresa, this was intimacy with Christ via prayer; for Philip, this was advancing to God through service and community. Yet all these visions share similarities. First is their missionary mindset. All three saints exhibited a selflessness that desired to help other souls to God. Second, each movement intellectually stirred its participants to critically think about the orders culture and religion. But you will also note that all their cultures are just means to an end, that end being salvation and God. To reach this end, they all preached the necessity of the Sacraments. Thus, they were all visionary leaders, able to create cultures that people would widely embrace.[6]

The second main concept is that of the intense professional will. Ignatius demonstrated this through his idea of *magis* (more) and pursuing the success of the common Jesuit agenda; Teresa showed this through her all-consuming confidence that she had from and in God (derived from her locutions); Philip likewise showed this in his deep trust in God and his formalization of the

[6] As a result of being visionary leaders, and in concert with Level 5 leadership, this makes them transformational leaders as well.

Oratorians. Thus, the intense professional will of these leaders boils down to a zealous and unwavering trust in Divine Providence.

Lastly, is the concept of a profound personal humility. With Ignatius, this saw him desiring to be treated like Christ and his hidden role once the Jesuits were established; Teresa saw humility as absolutely necessary for good prayer; Philip too valued humility, shown via his love for personal humiliations. Naturally then, all orders have humility in common, but this also gives them a very penitential and ascetic lifestyle, which seeks to forget themselves and give up earthly pleasure to focus on God.

Yet one more, very crucial similarity is present in all three of these saints and their movements, and that is their rooting in tradition. Ignatius, who had such a love and saw the need for education did so in the traditional teachings of the Church. We see this first in that he rooted himself in scripture and received a good education himself. We also see it in that the Jesuits were used as preachers against Protestantism and doctrinal experts at the Council of Trent. Undoubtedly, the Jesuits used the traditional teachings of the Church. Teresa, as we know, focused her reform on the movement backwards, back to the origins of the Carmelite order in Elias and focused on prayer. Lastly, Philip's community and service-based lifestyle is very similar to the lifestyle of the infant Church – as one Oratorian noted, "it seemed as if the old and beautiful apostolical method of Christian congregations was renewed" (Bacci & Antrobus, 1902). Indeed, every leader and their movements seem to have tapped into a key to Catholic reform: the return to tradition.

Conclusion for the Modern Church

As the three saints in this study show us, they rooted the cultural success of their movements in an apparent contradiction: that in order to move forward, they had to go backward. Each did this in their respective disciplines, whether it was Ignatius rooting himself in the perennial teachings of the Church, Teresa reverting to the Carmelite tradition and prayer, or Philip forming a community lifestyle like that of the Apostles. The key, however, was establishing themselves and their movements in the beliefs and practices that are foundational to the Church. Indeed, this was the sentiment of the Church at the time, specifically seen in the Council of Trent. Rather than conforming to the movements of the Reformation, the Church reaffirmed what it has always believed while rejecting what Protestantism was proposing. Furthermore, each saint demonstrated the paradoxical combination of humility and an intense professional will characteristic of Level 5 leaders, and which is vital in creating this culture.

Consequently, this study suggests that the Level 5 leadership characteristics are an imperative for the Catholic hierarchy (and other Church leaders), and that their ambition must be channeled into the reform of the Church. It is precisely the humility, too, that will draw people in, and the articulation of the shared vision will help the members live their lives in a distinctly Catholic manner. Moreover, the analysis promotes a return to the traditions of the Church with the combined emphasis of the movements of St. Ignatius, St. Teresa, and St. Philip, that is, on prayer, education, and community. The values are already there, but they first must be uncovered and re-found.

Yet, how can one expect such a monolithic and hierarchical institution, such as the Church, to change its culture or even expect a wholesale return to tradition so readily? Exactly what influenced it during the Counter-Reformation: renewal driven by the *new* religious orders. In particular, new religious orders which have the emphases that the Carmelites, Jesuits, and Oratorians had: prayer, education, and community.

Providentially, this renewal driven by new religious orders is already under way, this time taking form under the modern societies of apostolic life (like a religious order). These consist of groups such as the Priestly Fraternity of St. Peter (FSSP) and the Institute of Christ the King Sovereign Priest (ICKSP). Similar to the three saint studied, these movements go back to traditions to move forward and emphasize the role of prayer, education, and community. Their charism is for the traditional Latin liturgy of the Church – and with that comes their affinity to the traditional teachings and lifestyle of the Church. This approach has already yielded success. In fact, a recent piece by the Washington Examiner notes the success of the FSSP with an article titled "Traditional Catholic parishes grow even as US Catholicism declines" (Cimmino, 2019). Parishes in Dallas, Los Angeles, Naples, and Atlanta grew 24%, 100%, 20%, and 30%, respectively – and these are not for small datasets necessarily; Dallas is now a parish of 1550 people and Naples is now around 400 people (The Missive, 2019). Yet this is not the only article noting the success of the traditional movement. Stephen Beale notes the same success from his visit to the FSSP parish in Providence, RI with an article titled "FSSP Sees Growth 10 Years After Summorum Pontificum[7]" (2018). The growth, though, is not only in respect to parishes,

[7] Summorum Pontificum being the Papal Motu Propio of Benedict XVI freeing the recitation of the Mass as per the 1962 rubrics.

but also vocations to the priesthood. In France, for instance, 20% of the newly ordained priests in 2018 belonged to traditional orders (McLean, 2018). The overarching point is that if the hemorrhaging and loss of members was a sign of the crisis, the gaining and fortifying of members is a sign of renewal. Reading further into the article from the Washington Examiner, one can pull two quotes that show how these new societies are doing precisely what the three saints did: first, that "people are attracted to the liturgy and the strong community" and second that "the teaching [is] clear and useful" (Cimmino, 2019). In other words, these are reformers and leaders, emphasizing education like Ignatius, prayer like Teresa, and community like Philip, all rooted in tradition and forming the laity. This is the renewal of the Church.

We have been given history to learn from: "Those who cannot remember the past are condemned to repeat it" (Santayana, 1980). This is not the first time the Church is in a crisis, and it likely will not be the last. Now, though, we have the heroes and heroines of the Church to tell us what to do: we are not alone. Let us use history, the example provided by the saints, *and* the tradition of the Church to resolve the crisis.

"Therefore, brethren, stand fast; and hold the traditions which you have learned."

(2 Thessalonians 2-15)

APPENDIX

Appendix A – Managerial Lens within the Larger Managerial Literature

The integration of Level 5 leadership and viewing organizations as cultures shares some points in common with the transformational leadership model of Bennis and Nanus, 1985. Their model considers four strategies that the leaders they studied possessed. Those four are (Burke, 1985, p. 505-506):

1. Attention through vision: they found that all the leaders they studied had a vision
2. Meaning through communication: they note that having a vision is not enough, but it must be communicated to others
3. Trust through positioning: leaders are consistent with their behavior and it falls within their vision
4. The deployment of self: they had knowledge of their strengths and showed a hopefulness that never considered failure

Level 5 leadership stresses the intense professional will (like part of strategy four, the no failure attitude) and the cultural view on organizations stresses the need of leaders to have a vision and then to speak it into existence (like strategies one and two above). Although the managerial lens developed in this thesis still seems the most fitting for Catholicism, it is encouraging that the lens developed herein finds some backing in the larger canon of managerial literature, and thus serves to further its validity.

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