

POPE FRANCIS AND COMPASSIONATE LEADERSHIP: A THEOLOGICAL REFLECTION

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Abstract

Compassion as a key characteristic of Christian leadership, which has its origin in God and manifested in the life and ministry of Jesus and the apostles, is the act of revealing to the world the loving kindness of God through the instrumentality of the Church. Looking at the long history of the Church, there were times that the compassionate leadership of Christ was either lacking or not fully manifested in the teaching office of the Church. This has led to counter witnessing especially by the Church's authority leading to scandals and manipulations. Pope Francis in his pontificate has revealed to the world the compassionate leadership of Christ in his words and actions. His mission which is modelled after Christ emphasizes the mercy of God, listening to all, with a heart open to the poor, a voice of the voiceless etc. Since all the baptised and especially those called to the ministerial priesthood are called to perpetuate this pattern of leadership in their ministry, Pope Francis in his pontificate stands as a pointer to Christ's life and ministry, which is a model of compassionate leadership. In this article, the writer employing analytic, historical, narrative and deductive methods of research, to paint a vivid image of compassionate leadership as illustrated in the writings, sermons, teachings, actions of Pope Francis and even literatures written about him. The aim is to once more promote the place and indispensability of compassionate leadership in the Church, especially in this era of individualism.

Keywords: Pope Francis, Leadership, Christian, Church, Theology, Christ

Introduction

Before the institution of kingship in Israel, their belief has guided them to always see in God who led them out of slavery to the promised land as the perfect manifestation of ideal kingship. This influenced the action of Gideon not to allow himself nor his children rule over the people at their request (Judges 8:22-23) and Samuel to frown at the request of the Israelites to give them king like other nations (1 Sam. 8:4-7). With the establishment of kingship in Israel especially the

dynasty of David promised to endure forever (2 Sam. 7:12-14), the people realised the impotency of their kingship which could not protect them from foreign invasion and exile.

During and after the exile, the Israelites had hoped for a Messianic king, with divine origin who will save them from the oppressive powers around them and establish peace (Cf. Mic. 5:2-6; Ps 2, 18, 20, 21, 72, 89, 101, 110, 132, 144). These messianic prophecies were later seen by the early Christians and by Jesus himself as fulfilled in him, but not likely according to the expectation of the Israelites. His kingship which is not of this world is emphasized in his parable of a Good Shepherd, motivated by his compassionate love, culminating in the act of giving his life for his sheep (Cf. O'Collins, 26-28).

Compassionate leadership which has its root in the Trinity and revealed in the world through the ministry of Jesus, is an invitation to reveal the love of God to the world. The saying *nemo quod dat non habet* (you cannot give what you don't have) is a fact beyond doubt. For the Church, especially through her 'ruling office' (bishops and priests) to continue the compassionate leadership of Christ in the world, she must be engrossed totally in his love by allowing herself to be transformed into Him. This is both a collective and personal experience. In the Church today, Pope Francis who is the Vicar of Christ and the visible head of the Church, manifests to the world the compassionate leadership of Christ. This is revealed in his writings, preaching and his personal encounter with the people. In this article, we shall look at compassionate leadership beginning from what it is, its origin in Christ, its actuality in the Church and in the pontificate of Pope Francis, challenges and recommendations.

Conceptual Clarification

Compassionate Leadership

In any meaningful organization, there are some important qualities necessary for effective leadership. Lolly Daskal asserts that compassion is the great key to being a great leader. This she affirms best on her experience of best leaders as those who are empathetic, sympathetic and understanding (Web). Poorkavoos defines compassion as "being moved by and feeling of sorrow for another

person's suffering and taking action to alleviate the pain felt by that person. This involves an authentic desire to help. Put simply, compassion is taking action to alleviate the sufferer's pain... taking action is the most important part of compassion and a key differentiator of a compassionate person from the rest" (Web). Bishop Gumbleton in his homily writes that compassion "means to feel with others, enter into their circumstances, be one with them in their feelings, their pain, their hurt or joy and their excitement, but to be with them and enter into their framework" (Web).

Therefore, we can say that "Compassionate leadership is about a) being a compassionate person and b) trying to create a culture whereby seeking or providing help to alleviate a sufferer's pain is not just acceptable but is seen as the norm" (Poorkavoos). Therefore, we can say that compassionate leader cares both about people and the system or organization. "Enduring leadership the kind that makes positive, long-range difference, is always characterized by compassion. A compassionate leader cares about people, both as individuals and as a group. A compassionate leader simultaneously seeks the greatest good for individuals, the group and the mission" (Briner and Pritchard, 33-34).

Literature Review and Discussion

Pope Francis's Persona: A Brief Overview

George Mario Bergoglio, the 4th of five children of Mario and Regina (of Italian origin) was born on the 17th December 1936. His parents left Italy for Buenos Aires in 1928 in search for a greener pasture. After studying chemistry, he felt called to the priesthood and on the 11th March 1958, he entered the novitiate of the Jesuit order. He studied philosophy in Buenos Aires from 1963 and later studied theology and was ordained on the 13th December 1969. He took his perpetual vow on the 22nd April 1973 and in the same year he was elected provincial of Argentina which he served for six years. He was nominated titular bishop of Auca and auxiliary bishop of Buenos Aires on the 20th March 1992 by Pope John Paul II and was ordained bishop on the 27th June the same year. He was nominated coadjutor archbishop of Buenos Aires on the 3rd June 1997 and succeeded Cardinal Antonio Quarracino after his death as archbishop on the 28th February 1998. He was made a cardinal in the consistory of 21st February 2001. In

2005, he participated in the conclave where Joseph Radzinger (Benedict XVI) was elected Pope. He was elected Pope on the 13th of March 2013 and he took the name Francis, the first member of the Jesuit to occupy this office (Papa Francesco, 7-14).

Compassionate Leadership in the Church: Evidence from literature

This part of the article which is the heart of the work, will explore into the root of compassionate leadership, the exercise of compassionate leadership in the Church and its evidence in the papacy of Francis.

Christ as model of Compassionate Leadership

Talking about compassionate leadership in the Church, Jesus is the model. This is because compassion is one of the important qualities or attributes of Jesus. "In fact, Jesus is the extraordinary, unmatched example of compassion" (Gumbleton). Jesus' compassion to humanity is expressed in the reality of his identification with us, "he became one like us so he could enter into all of our experiences, feelings, difficulties, joys and hopes" (Gumbleton). This is seen in the self-abasement of Jesus as recorded in the hymnology of St Paul that despite the fact that he was God, Jesus humbled himself and took upon himself our lowly state and was obedient to the point of an ignominious death on a cross (Phil 2:6-8).

The compassionate leadership of Jesus could be seen in his public ministry as enumerated by John Paul II in Christ's figure as good shepherd of the entire humanity (Jn 10:11,14,16). "His whole life is a continual manifestation of his 'pastoral charity,' or rather, a daily enactment of it. He feels compassion for the crowds because they were harassed and helpless, like sheep without a shepherd (cf Mt 9:35-36) He goes in search of the straying and scattered sheep (cf. Mt 18:12-14) and joyfully celebrates their return. He gathers and protects them. He knows them and calls each of them by name (cf. Jn 10:3). He leads them to green pastures and still waters (cf. Ps 22-23) and spreads a table for them, nourishing them with his own life" (*Pastores Dabo Vobis*, 22).

Reality of Compassionate Leadership in the Church

In the Church, the compassionate leadership of Jesus was continued by the apostles in their mission and is perpetuated in the life and ministry of bishops

and priests. “By sacramental consecration the priest is configured to Jesus Christ as head and Shepherd of the Church, and he is endowed with a ‘spiritual power’ which is a share in the authority with which Jesus Christ guides the Church through his Spirit” (*Pastores Dabo Vobis*, 21). This is actualised through the priest’s sincere imitation of Christ in his humble service and sacrifice of life in total obedience to the will of his Father for the salvation of humanity.

Priests by the virtue of their priestly ordination and in union with their bishop share in the three offices of Christ as Priest, Prophet and King. The priest exercises the compassionate leadership of Christ through sharing in Christ’s kingly office where he rules for and in union with Christ the Good Shepherd. “The sacrament of Holy Orders communicates a ‘sacred power’ which is none other than that of Christ. The exercise of this authority should therefore be measured against the model of Christ, who by love made himself the least and servant of all” (CCC 1551).

Bishops who act as head of particular churches are saddled with the responsibility of shepherding the people of God in their diocese. As the document of the Second Vatican Council affirms: “individual bishops, in so far as they are set over particular Churches, exercise their pastoral office over the portion of the people of God assigned to them, not over other Churches nor the Church universal” (LG 23). But bishops exercise this responsibility of leadership in union with Pope who is the head of the College of Bishops.

The Pope who is the vicar of Christ and the visible head of the Church, exercises the compassionate leadership of the Church in union with his fellow bishops. This is seen in his ministry as one who speaks and acts on behalf of the Church in communicating the sentiments of Christ for the world. “For the Roman Pontiff, by reason of his office as vicar of Christ, namely, and as pastor of the entire Church, has full, supreme and universal power over the whole Church, a power which he can always exercise unhindered” (LG 22). Pope Francis the current Pope has manifested in his pontificate this special responsibility of leadership full of compassionate love.

Francis and Compassionate Leadership: Evidence from Literature

Pope Francis the present pope of the Church has relentlessly presented to the world that the same compassionate leadership of Christ is his style of leadership. This he has done through his writings, preaching and above all his consistent actions. This will be discussed below under the following headings:

A listening Pope: Pope Francis so far in his pontificate could be seen as a listening Father which is a quality of a compassionate leader. The synods organized so far on Marriage and Family, on the Youth and the recent one on the Amazon, are all intended by the Pope to listen to the challenges, difficulties and aspirations of the people. Quoting his address at the Vigil of prayer in preparation for the Synod on the Family (4 October 2014) the Pope clearly states: "The Synod of Bishops must increasingly become a privileged instrument for *listening* to the People of God: 'For the Synod Fathers we ask the Holy Spirit first of all for the gift of listening: to listen to God, that with him we may hear the cry of the people; to listen to the people until breathing in the desire to which God calls us'" (*Episcopalis Communio*, 6). As a compassionate leader, he tries to listen to all, the good, the bad and the ugly, people of different religions and races, which is a way of recognizing the dignity of all human beings.

One who does not condemn: The leadership of Pope Francis is marked by his effort to avoid being judgemental. This is visible in his famous statement in 2013: "Who am I to judge?" in relation to cases of homosexuality. This he said possibly because of the fact that the Church does not see homosexual tendencies as sin, but she frowns at homosexual acts. In his book titled "The Name of God is Mercy," published in the year of mercy, the Pope defends his statement thus: "Before all else comes the individual person, in his wholeness and dignity. And people should not be defined only by their sexual tendencies: let us not forget that God loves all his creatures and we are destined to receive his infinite love." He further said that Rather than making homosexuals feel isolated or abandoned, he said he preferred "that they stay close to the Lord, and that we pray all together" (Pullella Philip).

With a heart open to the poor, marginalised, oppressed, the sick etc.: Pope Francis in his style of leadership, leads with his heart open to the plight of the poor, marginalised and the outcasts of the society. This he does through his simplicity

and accessibility to the unimportant persons of the society. In his message for the Third World Day for the Poor, he raised concern for people experiencing different challenges in life:

Daily we encounter *families* forced to leave their homeland to seek a living elsewhere; *orphans* who have lost their parents or were violently torn from them by brutal means of exploitation; *young people* seeking professional fulfilment but prevented from employment by shortsighted economic policies; *victims* of different kinds of violence, ranging from prostitution to the narcotics trade, and profoundly demeaned. How can we overlook, too, the millions of *immigrants* who fall victim to any number of concealed interests, often exploited for political advantage, and are refused solidarity and equality? And all the *homeless* and ostracized persons who roam the streets of our cities? (Pope Francis. Message for Third World Day of the Poor, 2).

In his Apostolic exhortation, he reflects about the life and ministry of Jesus, how he related with poor and needy of his time and declared that he has come to preach the gospel to them. He concludes that: "We have to state without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them" (*Evangelii Gaudium*, 48). The Pope established World Day of the Poor on the 33rd Sunday of Ordinary Time since 2017, in his Apostolic Letter, *Misericordia et Misera*, to celebrate the end of the Extraordinary Jubilee of Mercy.

During the 3rd World Day of the Poor on the 17th November 2019, in his homily, he challenged all to overcome the temptation of self-centeredness in order to assist those who are in need. He further affirmed that "amid so many penultimate and passing realities, what is ultimate and will remain forever is love, for God is love...the poor person who begs for my love leads me straight to God" (Web). In this period of the onslaught of the covid-19 pandemic, the Pope has consistently showed his prayerful solidarity with the sick, the deceased and their family members. He donated a ventilator for the care of the sick and he advises on how best to protect oneself from the pandemic.

A voice to the voiceless: The Holy Father on many occasions becomes the voice of the voiceless in the way he speaks for the unheard of our society. He has

challenged the developed countries and world powers about the exploitation of the resources of the developing nations and the cause of war. "Developing countries continue to be drained of their best natural and human resources for the benefit of a few privileged markets. Wars only affect some regions of the world, yet weapons of war are produced and sold in other regions which are then unwilling to take in the refugees produced by these conflicts" (Pope Francis, 105th World Day of Migrants and Refugees).

Looking at the situation of immigration in our world today, he becomes a voice to the voiceless immigrant fleeing from war and poverty. He proffered solution by inviting all to be hospitable to them. "Dear brothers and sisters, our response to the challenges posed by contemporary migration can be summed up in four verbs: welcome, protect, promote and integrate. Yet these verbs do not apply only to migrants and refugees. They describe the Church's mission to all those living in the existential peripheries, who need to be welcomed, protected, promoted and integrated (Pope Francis. 105th World Day of Migrants and Refugees). The Pope personally granted home to some immigrants and invited Italian families to do the same.

He also spoke against racism on many occasions. After the murder of Flyod in America by a white police man, the Pope during the following General Audience declared his solidarity with the American protesters and family members of the deceased and prayed for the repose of the soul of Flyod and many who died in the same manner. He spoke against the inhuman act and called racism a sin. "Dear brothers and sisters in the United States, I have witnessed with great concern the disturbing social unrest in your nation in these past days, following the tragic death of Mr. George Floyd. My friends, we cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life" (Pope Francis, General Audience).

Advocate of the mercy of God: In the years of his pontificate, Pope Francis has communicated to the world that the Church is called to proclaim God's mercy and lead sinners to experience it. This he has done by calling on priests to open the door of the confessionals and warmly welcome sinners. "I want to remind priests that the confessional must not be a torture chamber but rather an encounter with the Lord's mercy which spurs us on to do our best" (*Evangelii*

Gaudium, 44). He declared a jubilee year of mercy from 8th December 2015 to 20th November 2016. In his bull of indiction, *Misericordiae Vultus* (the face of Mercy), he emphasized that Jesus is the face of the Father's mercy and calls Christians to be merciful as the Father (1,13).

At the end of the year of Mercy, the Pope wrote an Apostolic Letter *Misericordia et Misera*. The title refers to the mercy of Jesus coming in contact with the misery of the woman caught in adultery. In looking at the importance of mercy, Pope Francis affirms: "Mercy cannot become a mere parenthesis in the life of the Church; it constitutes her very existence, through which the profound truths of the Gospel are made manifest and tangible. Everything is revealed in mercy; everything is resolved in the merciful love of the Father" (1). During the year of mercy, he calls on Christians to sincerely frequent the sacrament of confession to receive mercy which brings joy. Also, the door of mercy was opened to grant indulgence to those who sincerely ask for it. The Pope's emphasis on mercy is aimed at inviting people to the compassionate God who is a loving Father, so that they can be transformed to be a compassionate Church and manifest the compassionate face of God to the world. This has been the motivating force in the pontificate of Pope Francis.

Criticism of Francis' Compassionate Leadership Style

The compassionate leadership of Pope Francis has undergone serious criticisms from many theologians, members of the Church's hierarchy and many laity. In this work, we shall look at these criticisms either from the theological point of view or from the socio-political point of view.

Criticism from theological point of view: Some theologians see the compassionate leadership of Francis which emphasizes mercy, leading to plans to change some essential Church doctrines especially in regards to marriage, celibacy, ordination of women etc. The most expressed theological criticism about the pontificate of Pope Francis came after the publication of his Apostolic Exhortation *Amoris Laetitia* written after the Synod on the Family. Specifically, chapter eight of this document arose in many confusion and uncertainty about its interpretation. Part of this chapter asks pastors to offer help to divorced and remarried couples. In the note down, the Pope

requests even the help of the sacraments in certain cases (*Amoris Laetitia*, 305, note 351). As expressed in the letter of the four 'Dubia Cardinals', they require explanation about the sacraments of Marriage, Eucharist and Penance as regards the divorced and remarried people. They raised five questions which were not attended to by the Pope in connection to *Amoris Laetitia*. Also, many theologians have expressed their fears about the Apostolic Exhortation as an attempt to temper with the Church's teaching on the sacraments.

If the sacraments were merely means of moral and ecclesial order, or rewards for goodness, it might very well be "pharisaical" to deny them to those deemed somehow disordered, given that we are all disordered, each in our own way. We might then appeal for greater flexibility in sacramental discipline, tempering our concern for justice by our concern for mercy. But the sacraments are not ours; they are Christ's... We do no justice to the mercy of Christ, we show no mercy to those who would enter the justice of Christ, if we change the conditions for reception of the sacraments to conform to private decisions about good and evil (Farrow).

Further criticism of Pope Francis' style of leadership by Burton Isabella in her article quoting Douthat writes: "If God wills the suspension of his own law when things get particularly difficult or complicated, whenever too much emotional or physical suffering would be imposed, from the point of view of every Christian who ever suffered or even died for the sake of their hardest passages, the gospels look less like revelation than a somewhat cruel trick" (Burton). Many have raised questions about the theological depth of the teaching of Pope Francis. But in his defence concerning this fact, Codina observes: "Obviously, the problem is not that he is not a theologian but rather that his theology is pastoral. Francis passes from dogma to kerygma, from theoretical principles to pastoral discernment and mystagogy" (Web). But the question to be asked in relation to this defence could be: does pastoral theology oppose especially the truth revealed in the scriptures and expressed in the doctrines of the Church?

Criticism from Socio-political point of view: From this point of view the Pope has been criticised by especially some Americans as a communist and a third worldist. This criticism is as a result of the Pope's economic policies and his

teaching on social justice and equality in the world. Stourton quoting Stephen Moore (a Catholic), the chief economist at the conservative Washington think tank the Heritage Foundation, writes about Pope Francis: "I think this is a Pope who clearly has some Marxist leanings. It's unquestionable that he has a very vocal scepticism (about) capitalism and free enterprise ... I find that to be very troubling" (Web).

Some writers have reacted to this criticism of the Holy Father. One of the authors vividly explains:

Confronting those who accuse Francis of being a third-worldist and a communist, we must affirm that his messages are in perfect continuity with the prophetic biblical tradition and the church's social teachings. What hurts is his prophetic clairvoyance: He says no to an economy of exclusion and inequality, no to an economy that kills, no to an economy without a human face, no to an unjust social and economic system that locks us into unjust social structures, no to a globalization of indifference, no to the idolatry of money, no to money that governs rather than serves, no to an inequality that engenders violence, no to anyone who tries to hide behind God to justify violence, no to the social insensitivity that anesthetizes us in the face of the suffering of others, no to weapons and the war industry, no to human trafficking, no to any form of provoked death (Codina).

Recommendations: Lessons from Francis' Compassionate Leadership

Salvation of souls as the supreme law: At the heart of the mission of Pope Francis, especially in his compassionate leadership is the emphasis on the salvation of souls. Therefore, the Church and the pastoral ministry of her priests exist principally for the salvation of souls. Archbishop Luis Ladaria, the prefect for the Congregation of the Doctrine of Faith in a conference, says that Pope Francis emphasizes that the congregation's sole aim is pastoral care of souls (Ladaria). This is in connection with the general aim of the Church as presented in the Code of Canon Law which declares the salvation of souls as the supreme law in the Church (CIC, 1752). This is a great lesson in the compassionate leadership of the Pope that must be revived and promoted in both the leadership of the universal and local Church.

Human Dignity: In his pontificate, Pope Francis has recognized that the idolization of money is as a result of the denial of the supremacy of the human person (*Evangelii Gaudium*, 55). Therefore, the dignity of the human person must not be sacrificed for any progress in the world since for him nothing is of value if it deprives human beings of a dignified life as expressed in *Laudato si nos* 20-59. His upholding of human dignity cuts across people of different religions, different races and different social class. Leaders of the Church from every level and at all times need to promote this ideal of the gospel especially in their application of laws and search for progress in the world. The Church in her mission is called to be a model for the leaders of the world in the promotion of human dignity in her preaching, teaching and practical life through the promotion of the Social Teachings of the Church as presented in the compassionate leadership of Pope Francis.

Mercy not sacrifice: The emphasis of Pope Francis on God's mercy is motivated by the teaching of St Thomas Aquinas where he described mercy as the greatest attribute of God and that all other attributes revolve around it as quoted in *Evangelii Gaudium* number 37. The other aspect of mercy is how it reflects in our lives as beneficiaries of God's mercy. Quoting St Thomas Aquinas in note 41 of *Evangelii Gaudium*, the Pope maintains that God does not require our sacrifices and exterior gifts for himself, but for us and our neighbours. Our sacrifices must be offered for the good of our neighbours. For him, Mercy helps us seek the good of the other. Mercy, seen from the two perspectives- as received from God by us sinners and given to others in our sacrifices- summarise the two lessons above for which the Church and her mission is aimed at: the salvation of soul and the promotion of the dignity of all human beings. This will clearly define the Church as a refuge for sinners, the poor and dehumanized members of our society. This is a lesson to redefine better the role of the Church in our world today.

Christ-centeredness: The leadership style of Pope Francis reminds us of the mission of the Church as the continuation of the mission of Christ. This is reflected in Pope Francis' questions in critical situations: what will Christ do if presented today with the same situation or what is Christ saying to the Church in this circumstance? The reform that Pope Francis is undertaking in the Church is described primarily as spiritual one, with the focus of putting Christ at the center of the Church (Martin). That is why in his Christmas message to the Curia, Pope

Francis admonishes them that “It is good to think of the Roman Curia as a small model of the Church, that is, a body that seeks, seriously and on a daily basis, to be more alive, healthier, more harmonious and more united in itself and with Christ” (Web). This union with Christ will invariably influence the leaders of the Church to be Christ-like in her mission to the world. This lesson from the compassionate leadership of Pope Francis will help the Church and her leaders not to be absorbed in themselves which can lead to selfishness and self-centeredness, but to focus on Christ the head of the Church who gave his life for the salvation of humanity.

Leading by example: In his pontificate, Pope Francis does not only give rules and commands to the people of the world, he lives the gospel he preaches. When he called on all to welcome refugees, on his journey back from Greek Island of Lesbos, he brought home about 12 Muslim refugees in his private Jet (Jirousek). In his fight against racism, he is found welcoming all, especially people of other races. Evaluating the pontificate of Pope Francis, after observing all the steps he has taken in confronting different situations in the world, Jirousek affirms: “Despite being the head of an archaic institution rooted in tradition and intimidating authority, Pope Francis has led by example, caring not only for his own kin but for the world because to him we are all of the same kin” (Web). For the Church to sustain the Christ-like leadership she is called to offer to the world, the Christ-like attitude of leading by example manifested in the pontificate of Pope Francis must be a priority in all ramifications.

Conclusion

This article looked at compassionate leadership, which has its origin in the Trinity, and revealed to us in the ministry of Christ and continued in the kingly office in which the ordained priests share. The Pope who is the vicar of Christ on earth has a greater task of revealing this leadership style to the world. This work focused on the compassionate leadership style of Pope Francis, but this does not in any way suggest that Popes before him have not led the people of God in such manner, guided by the love and compassion of Christ. But many Popes guided by the Holy Spirit led the Church, with the compassionate love of Christ to meet the exigencies of the time. Pope Francis who was born, lived and was formed in Argentine, plagued by poverty, social injustice etc., has been greatly influenced by the moderate ideology of liberation theology, supported and enriched by the

social teachings of the Church. This theology which calls for solidarity with those who suffer social injustice, is revealed in the preaching, teachings and actions of Pope Francis. This calls for more involvement in the transformation of the world order, which calls for more realism and pragmatism than idealism.

But the important questions to be asked at the conclusion of this work are: is this great style of leadership, modelled after Christ transmitted down the hierarchy of the Church? Do bishops in their dioceses, superiors in their religious congregations, priests in their parishes and leaders of different institutions of the Church and parents as leaders of families imbibe this style of leadership in order to avail their members experience the transforming effect of Christ's compassionate love? Unless there is this constant and conscious flow from Christ whom we share his kingly office by virtue of our baptism and priestly ordination, the Church will fall short of actualizing her mission on earth.

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