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## Lasallian Education: Following in the Footsteps of the Greats

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### Introduction

This paper is inspired by the annual theme that the Superior General of the Brothers of the Christian Schools and the General Council developed following the 45<sup>th</sup> General Chapter of the Institute: "Great things are possible." Greatness is prevalent in the Lasallian educational community. Greatness was the Lasallian theme for the 2019-2020 liturgical year as well as the focus at the February 2020 conference of Lasallian Chief Administrators of Secondary Schools (LASSCA). It is also the subject of this paper.

The theme of "greatness" is at once compelling and daunting. We ask then what does greatness really mean and of what is it constituted? This is of special concern in an educational setting, since what we mean by greatness will necessarily have an impact on so many. How we understand this term will have far reaching consequences for youth, young adults, and others in terms of sense of self as well as how this sense of self relates to their learning environment overall. Further, with so much emphasis on *excellence* in education – whether it is excellence in teaching, excellence in student achievement, centers and institutes for excellence – this theme provides intrigue: *great* things are possible, *great* things are happening. English majors may have already noted that the superlative is not used here; it is not that the *greatest* things are possible. Nor is there a comparison; it is not that *greater* things are happening.

In trying to understand this theme more fully in its context, we considered the example of Saint John Baptist de La Salle. For him, greatness was far different than what so many of our students are pressured to believe today, whether it is getting into the best school, finding the best job, earning the most money, or having the most power. In contrast, De La Salle understood greatness in terms of renouncing his own wealth, status, and privilege for the good of others, establishing quality schools regardless of the student's ability to pay, and witnessing his belief that we do all of this in the holy presence of God and for God.

As innovative as De La Salle was in his time, he did not conceive this understanding of greatness on his own. This is also the radical understanding of Jesus Christ: the greatest is the least, the last shall be first, sinners shall be saved, and the poor will inherit the kingdom of God.

We begin our treatment of this topic with a caveat. Our professional careers have been spent in higher education and this is the perspective that we bring to this paper. Additionally, several of the sources that we cite in this paper address Catholic higher education. But we also recognize that colleges and secondary schools, for all their differences, do not exist in separate worlds. For one, we face similar challenges: enrollment, finances, demographic shifts, competition, affordability, and accessibility. And, second, we believe that our schools share a charism that enlivens Lasallian education; and that is what we want to explore in this paper.

## **The Great Teacher in the *Gospel of Matthew***

*Lasallian Reflection 5* accompanies the theme of “greatness” and encourages Lasallians to respond to the challenges facing the world today.<sup>4</sup> In *Reflection 5*, we read this: “Maybe it’s our focus that is a bit lost. We Lasallians must develop the focus of faith, which is part of our spiritual heritage . . . faith, together with zeal, identifies us.”<sup>5</sup> In other words, our identity as Lasallian schools depends upon our ability as leaders to recover “the focus of faith” and to share it zealously with our boards, staff and faculty, students, and alumni.

A result of the divine and human interchange that composed the Word of God is the fact that we do not only have one gospel, but four. Each evangelist offers a unique perspective into the ministry of Jesus Christ and his saving death and resurrection. In the *Gospel of Matthew*, for instance, Jesus is presented as the Great Teacher, a new Moses who teaches the fulfillment of the law. In *Matthew*, Jesus heals the sick, works miracles, and forgives sinners as in the other gospel accounts; but the emphasis in Matthew’s narrative is focused on Jesus’ teaching. Jesus teaches not only the disciples, but anyone in the crowd who will listen. The *Gospel of Matthew* uses “great” at three critical points: the Great Sermon, the Great Commandment, and the Great Commission. Reflecting on these three points in the *Gospel of Matthew* will allow us to view the greatness inherent in Lasallian education today with the “focus of faith.”

### **The Great Sermon: The Beatitudes (*Matthew 5:1-12*)**

We already noted the challenges facing our schools. Beyond the financial and demographic challenges common to every institution, each of our schools faces a particular set of challenges. With these challenges and the pressures on us as leaders, it can be difficult to believe that “great things are happening.” Here again, it is helpful to recall the witness of Saint John Baptist de La Salle who said: “The world will never be calm, this sea cannot be calmed.”<sup>6</sup>

The Great Sermon in the *Gospel of Matthew*, also known as the Beatitudes, is a familiar passage for many; but in light of this paper we consider it anew. Jesus is addressing this teaching to three distinct groups: (1) those who appear weaker according to the world (the poor in spirit, the meek, the merciful); (2) those who are struggling to do what is right and wondering if it will have any effect (those who hunger and thirst for righteousness and the peacemakers); and (3) those who are doing what is right despite the personal cost (they who are persecuted for the sake of righteousness). Reflecting on the resemblance between these three groups and the leaders of our schools, we ask: do we primarily measure the strength of our schools by standards set by the world or by the Gospel? As leaders, are we tempted to believe that our hard work is futile, or do we continue to hope? To what extent are we weighed down by the burden of our responsibilities, or are we encouraged by the words of Jesus?

A realistic, even grim, list of challenges, however, is not the end of Jesus’ teaching in the Great Sermon. In each case, Jesus promises that ultimately the Christian way of life is rewarding. Rewarding not only in a time to come in the future, but even now: the Greek word that Matthew uses is often translated “blessed,” but a sharper translation to our ears is “happy.” To emphasize this teaching, Jesus switches from the third-person to the second-person personal: “Blessed

[happy] are *you* when they insult *you* and persecute *you* and utter every kind of evil again *you* [falsely] because of me, rejoice and be glad, for *your* reward will be great.”

Each of the seven annual themes that the Brother Superior and General Council developed following the 45<sup>th</sup> General Chapter supports an overall theme of “Living Together Our Joyful Mission.”<sup>7</sup> Joy has also been a hallmark of Pope Francis, ever since the release of his first major document, *The Joy of the Gospel*.<sup>8</sup> Pope Francis does not comment at length or with specificity on Catholic education in *The Joy of the Gospel*, other than to acknowledge the good work accomplished by Catholic universities and secondary schools.<sup>9</sup> But what the Holy Father writes about facing challenges with joy helps us to understand our theme. He writes:

There are Christians whose lives seem like Lent without Easter.<sup>10</sup>

Sometimes we are tempted to find excuses and complain, acting as if we could only be happy if a thousand conditions were met.<sup>11</sup>

One of the most serious temptations which stifles boldness and zeal is a defeatism which turns us into querulous and disillusioned pessimists, “sourpusses.” Nobody can go off to a battle unless [they are] fully convinced of victory beforehand. If we start without confidence, we have already lost half the battle and we bury our talents.<sup>12</sup>

To be clear, Pope Francis is not offering cheap solutions to our problems. Nor is he recommending that we wear rose-colored glasses. Instead, he is proposing that our responsibilities and burdens as Christians (and also as educators and administrators) appear in a new light when they are viewed with the joy of the Gospel. The real challenge before us is to consider how we as leaders of our schools can foster an ethos of joy that permeates all that we do. As Saint John Baptist de La Salle urges, “The Gospel, likewise, tells us that the reward of heaven will be granted in fidelity in doing things that appear small in themselves...”<sup>13</sup>

Recently, at the annual meeting of the Association of Catholic Colleges and Universities (ACCU), Father Joseph McShane, SJ, President of Fordham University, presented four theses for a missionary church in light of Catholic education. His third thesis related that

The American Catholic community can thrive in the new missionary environment if it renews and expands on its commitment to the curricula of mercy and Catholic Social Thought.

As school leaders, we must view and engage the culture through this lens, which complements the teaching of De La Salle as well as the words of Pope Francis, if we are to truly serve our brothers and sisters.

Thus, if we will be able to rediscover the greatness inherent in Lasallian education today and share it joyfully with our students, we must first “develop the focus of faith” because “faith, together with zeal, identifies us.”

## The Great Commandment (*Matthew 22:35-40*)

The second use of “great” in the *Gospel of Matthew* very clearly emphasizes Jesus’ role as teacher. This section begins, “Teacher, which commandment in the law is the greatest?”<sup>14</sup>

Jesus responds: “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind.” Importantly, Jesus teaches that the love of God engages the total person. In other words, it is not enough to simply *know about* God, but the “focus of faith” demands our head, our heart, and our hands. Then Jesus quickly adds: “The second is like it: You shall love your neighbor as yourself.”<sup>15</sup> Jesus teaches in the Great Commandment that love of God and love of neighbor demand a total commitment. Saint John Baptist de La Salle recognized the consequence of this holistic vision of faith for us as educators, insisting that “It is not enough to feel love toward our neighbor in our heart, [but] we have to witness it . . . in practice.”

The Great Commandment and the words of De La Salle should prompt us to consider: what are we witnessing? What are we practicing? Jesus concludes this teaching by saying: “The whole law and the prophets depend on these two commandments.”<sup>16</sup> In other words, the focus of faith helps set our priorities.

But to claim an unambiguously Christian identity and vision is challenging today. Modern culture, as Pope Francis writes, is sometimes skeptical and cynical toward religious institutions. He warns that this can lead us to “develop an inferiority complex which leads [us] to relativize or conceal [our] Christian identity and convictions.” He warns of the possibility of a “vicious circle,” whereby we become

unhappy with who [we] are and what [we] do; [we] do not identify with [our] mission of evangelization and this weakens [our] commitment. [We] end up stifling the joy of mission with a kind of obsession about being like everyone else and possessing what everyone else possesses.<sup>17</sup>

In the early history of the United States, newly-arriving Catholics were “outsiders.” Catholic schools, in addition to their educational objectives, served to preserve a distinct Catholic culture among outsiders in a new land. As David O’Brien writes in his book *From the Heart of the American Church*,

Catholic schools were deemed necessary to the degree that a) they enabled Catholic communities to meet their twin objectives of preserving traditional culture and improving their economic and social conditions, and b) they helped the bishops and clergy build an identifiably Catholic church and secure for it a respected place in larger society.<sup>18</sup>

From their humble beginnings as ethnic enclaves and for generations after, Catholic schools preserved, practiced, and promoted a clear Catholic identity. Students at Catholic schools knew their prayers, saints, parts of the Mass, fish on Friday, Latin, and the mysteries of the rosary. In his very helpful book concerning Catholic identity, Gerald Arbuckle writes that Catholic identity was generally “static and imposed” from the time of the Reformation until Vatican Council II. Arbuckle explains that both external and internal factors fostered a “univocal and universal”

understanding of Catholic identity. Everyone knew what it meant to be Catholic, but then came the 1960s and Vatican Council II and the wider Cultural Revolution, and for the first time in 500 years, it became possible to ask: what does it mean to be Catholic?<sup>19</sup>

Melanie Morey and Father John Piderit, SJ, describe the crisis of identity as it relates to Catholic higher education in their comprehensive study. Morey and Piderit conducted a series of interviews with over 120 senior administrators from thirty-three Catholic colleges and universities. The study revealed that many of the senior administrators, while expressing their general commitment for the Catholic identity of their schools, were unable to specifically articulate key components of it. Unable to explain the Catholic Intellectual Tradition, Catholic Moral Tradition, or Catholic Social Teaching in any detail, these administrators would make a vague reference to the “Catholic culture” of the school. Morey and Piderit describe this tendency as “evasive, elusive, and unhelpful.”<sup>20</sup>

For any culture to survive, Morey and Piderit name “distinguishability” and “inheritability” as necessary conditions. Arguing that Catholic culture is taught, not caught, Morey and Piderit contend that

culture survives because it is taught to newcomers, and the absence of a group of cultural knowledge experts will threaten both the distinguishability and inheritability of any culture.<sup>21</sup>

In other words, for a school to sustain a unique and vibrant identity requires leaders, “cultural knowledge experts,” who have both knowledge of and commitment to a Catholic culture that is distinguishable from the surrounding culture. We agree with Morey and Piderit that Catholic culture is taught, but we argue that Catholic culture is also caught and sought when the example of what it means to be Catholic permeates the environment. Leaders exemplify what is good in that culture by becoming, as it were, exemplars (witnessing and practicing the good), while holding up other worthy exemplars from history. When the young who are searching for the good, as well as the true and the beautiful, find it in unexpected places within our schools, on our campuses, and among our faculty and staff, then everyone has the opportunity to share in what the seekers are really searching for, to know that selfless love is worth living for, and that, in the end, goodness prevails.

For decades, the “cultural knowledge experts” in our Lasallian schools were the Brothers. And while they still act in this way for us today, we continue to be confronted with the fact that as the number of Brothers working in our schools grows smaller, we must be creative about ways to sustain a unique and vibrant Lasallian Catholic identity. Another scholar provided a helpful image to think about this question.<sup>22</sup> Just as many of us are concerned by the deferred maintenance of campus buildings, we also must be concerned about “deferred maintenance on institutional mission.” The Brothers built a strong structure. It remains solid. But it also requires regular maintenance, and that is now our shared responsibility, *together and by association*.

As proud as we are of our Lasallian identity, Sister Susan Sanders offers a final caution that “trumping” Catholicism with our religious charism is counterproductive.<sup>23</sup> Quoting Morey and Piderit, Sanders suggests that school branding that places religious charism over Catholicism

risks putting the cart before the horse.<sup>24</sup> Instead, Sanders suggests that religious charisms, precisely because they are often more familiar to our faculty and staff, should be regarded as “important avenues for conversations about Catholic teachings such as human dignity, the common good, sacramentality, vocation, and social justice” with the rich social teachings of the church [thus creating] “—conversations that can enhance [a school’s] Catholic identity.”<sup>25</sup>

If we are to rediscover the greatness inherent in Lasallian education today, we must strengthen our commitment to our identity (loving God with all we have and are), so that we can witness it in practice (loving our neighbors as ourselves).

### **The Great Commission (*Matthew 28:16-20*)**

The third and final section of this paper relates to the Great Commission, which is found in the final chapter of *Matthew* and forms the conclusion of the gospel. During his final post-resurrection appearance to the disciples, Jesus says,

All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you.<sup>26</sup>

This is, structurally, the conclusion of Matthew’s gospel but it is clearly not the end of the story. The Great Teacher has commissioned us to continue his teaching mission in light of the Great Commandment by welcoming those who desire to enter our communities and teaching them all that we have been taught. This is what Pope Francis intends by “missionary joy.”<sup>27</sup>

A key feature of *The Joy of the Gospel* is what Pope Francis calls a “missionary option.” Not wanting “mission” to be confused with proselytizing or evangelizing distant lands, the Holy Father emphasizes that a missionary option, first and foremost, is about self-renewal, an increase in our own fidelity.<sup>28</sup> “I dream of a ‘missionary option,’ that is, a missionary impulse capable of transforming everything,” Pope Francis writes,

so that the Church’s customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today’s world rather than for her self-preservation.<sup>29</sup>

While Pope Francis is referring to the Church as a whole, what he writes has significant implications for our educational institutions, as well.

Interestingly, one of the first challenges to a missionary option that Pope Francis names is resistance to change. He writes,

. . . a missionary key seeks to abandon the complacent attitude that says: “We have always done it this way.” I invite everyone to be bold and creative in this task of rethinking the goals, structures, style and methods of evangelization in their respective communities.<sup>30</sup>

Yet, even when we want to change or know that we must change, it is still difficult. In their wide-ranging study of personal and organizational change, Robert Kegan and Lisa Laskow Lahey actually argue that we have an “immunity to change,” which is formed by our competing commitments, uncritical assumptions, and counterproductive behaviors.<sup>31</sup> Other scholars have convincingly suggested that it is not change that we resist, but loss.<sup>32</sup> To be sure, change includes the loss of personal and institutional equilibrium that has become familiar to us.

But the schools that we lead are not static institutions. There has been significant social, political, cultural, religious, and educational change since the founding of our schools. To thrive in this new environment, we must be ready to engage change while remaining committed to our core values. The coming years will increasingly require our schools to adapt, be nimble, interpret data, and make difficult decisions in order to be bold and creative in responding to changing student needs and market forces; and yet this is what will continue to empower and enable our path of greatness.

None of this will be possible unless we articulate a compelling vision for our schools. This need is best articulated by the president of Boston College, Father William Leahy, SJ, who often cites Proverbs 29:18, “Where there is no vision, the people perish.” A compelling vision, a “missionary option,” is capable of transforming everything because it establishes values, priorities, and goals. Navigating complicated demographic and financial realities, weighing competing goods, hiring and forming faculty and staff, recruiting and retaining students, adapting to technological advances, discovering new ways to collaborate with other institutions – none of these responsibilities that we share as administrators is easy, but they are scarcely possible without a clear vision.

This promising vision of the Great Commission underscores the fourth thesis that Father McShane shared at the annual meeting of ACCU, that is,

We will prepare young missionaries who are completely at home in the world God wishes to bring to Himself, and whose lives are marked by worldly-wise competence, conscience, compassion, character, and an experience-based commitment to the cause of the Gospel.

Those of us who work with young people realize that they desire to be compelled and impelled by a cause that is worthwhile. If we, as leaders of these schools, are able to convincingly give them the words, tools, and examples to live this fourth thesis in light of the Great Commission, we will revitalize our educational institutions and their mission, making them leaven for a world that has become flat in its ambitions and myopic in its shortsightedness.

What is truly great, and of note, is that many, if not all, of the requisite structures are already established and in place for this vision in Lasallian Catholic education. A brief outline of principles from Jim Collins’ *Good to Great and the Social [Service] Sectors*<sup>33</sup> illustrates this point. We suggest that the schools and universities that embrace these principles and implement the strategy associated with them are schools that are not just good but great.

1. *Performance is measured related to an uncompromising drive to deliver the mission. This is the measure of success not financial returns.*<sup>34</sup> Think here of the Lasallian understanding of quality education for all students and the virtues of the good teacher.
2. *Leaders are disciplined in their approach, at all levels. Leaders who are ambitious first and foremost for the cause (not themselves) with a fierce resolve to deliver on that ambition with humility and willpower.*<sup>35</sup> Saint John Baptist de La Salle and his followers have already set the stage for this type of leadership.
3. *Leaders who think who and then what. That is, they make sure they have the right people in the right spots at the right time and get the wrong people off the bus.*<sup>36</sup> This takes time and patience, which are hallmarks of Lasallian pedagogy, and as such are already happening and making it possible for ever greater learning and teaching.
4. *Leaders and colleagues who have disciplined thought. They have an unwavering faith that you can and will prevail in the end while also confronting the brutal facts of your current reality.*<sup>37</sup> The Lasallian heritage is full of such stories. For example, at Saint Mary's University of Minnesota, the De La Salle Christian Brothers assumed control of the then-College when it was bankrupt and ready to close at the time of the Great Depression. Through their focus on mission and their unrelenting drive for excellence in education, they made good on the promise to educate young minds.
5. *A realization that good decisions follow a simple coherent 3-fold process: (a) determine what you can be great at (even best in the world), (b) be clear about what you are deeply passionate about, and (c) know what drives the resource engine.*<sup>38</sup> Here again Lasallian educators have all the ingredients for this 3-fold process and have shown themselves in many cases paragons of this process. The challenge is to keep following this recipe.
6. *The members of the organization cultivate a culture of discipline, i.e., disciplined people who engage in disciplined thought and take disciplined action – operating with freedom but within a framework of responsibility. In this setting, people do not have jobs but responsibilities.*<sup>39</sup> Lasallian education highlights the importance of responsibility that is servant-leadership and thus service-oriented for the good of souls.
7. *The realization that being great comes about not by a single action, lucky break or great idea but relentlessly pushing a giant, heavy flywheel in one direction, turn upon turn, building momentum until a breakthrough point and beyond.*<sup>40</sup> On this final point, we should recall the dogged determination of all the De La Salle Christian Brothers who preceded us to this day.

Further, as Lasallian educators, our relentless drive and push is not done alone, but we also recognize God's providence upon which we rely. In this, we are called to remain attentive to such providential care, allowing it to guide our prayerful discernment as well. This also includes *building the structure to last beyond a moment, a program, or a person.*<sup>41</sup> Here we are called to be good stewards by being attentive to succession planning, formation across the institution, and enhancing business continuity that focuses on mission even in disruption.



Alongside these practical concerns, it also means remaining *true to timeless core values*.<sup>42</sup> We can do this while also responding to the times. Holding true to core values *drives a reflective and appropriate change process*<sup>43</sup> that leads to progress, i.e., having *audacious goals* that keep clear the core values (which never change) while acknowledging that operating strategies and cultural practices must be adaptable to a changing landscape – all of which is possible if the mission is kept front and center.

This then leads to the final point, which is simply this: if we are to rediscover the greatness inherent in Lasallian education today, we must be prepared to articulate a compelling vision to renew our schools, so that they continue to thrive in the future. Thus, our vision will be as compelling and clear as our understanding of our need to “go out to all the world and tell the good news” of what the Father, Son, and Spirit have done and continue to do for us and in us. The simplicity of this point, as you already know, belies the challenge of formulating a unified vision while acknowledging myriad perspectives, inviting stakeholders to adopt and advance the vision, and disciplining our decision making in light of this vision so that all will emanate from and return to this central point of life and belief. But it is a worthy challenge for all of us!

## **Conclusion**

The issues facing us, the authority given to us, the responsibility we share – all of this can be daunting. The last words of Matthew’s gospel provide reassurance. Jesus says, “And behold, I am with you always, until the end of the age.”<sup>44</sup> Indeed, as Lasallian educators and administrators, we firmly believe that we do not accomplish any of this work by ourselves, but *together and by association*; and in doing so, we will work until the mission is complete.

The important conversations taking place at various conferences, symposia, and in our own schools are necessary for the future of all Lasallian high schools, colleges, and universities. They are conversations that also demand action if they are to have real meaning. In this way, many are already sharing in the great things that are happening. This is an important calling and challenge to continue with what makes us great. In this way, each individually and all collectively can act as a sign of faith, a beacon of light, and a symbol of greatness.

## **Endnotes**

1. This article, prepared in collaboration with Michael Hahn and delivered in Houston, TX, USA, on 24 February 2020, is excerpted from a keynote presentation by Rev. James Patrick Burns at the annual Lasallian Association of Secondary School Chief Administrators (LASSCA) Conference.

2. Rev. James Patrick Burns, who is the 14<sup>th</sup> president of Saint Mary’s University of Minnesota, holds a PhD in counseling psychology from Northeastern University.

3. Michael Hahn, who is an assistant professor and Character and Virtues Education program director at Saint Mary’s University of Minnesota, holds a PhD in theology and education from Boston College.

4. Cf. *Lasallian Reflection 5: Great Things Are Possible* (2019-2020), 3. More information is available online at: <https://www.lasallian.info/lasallian-themes/great-things-are-possible/>

5. *Lasallian Reflection 5*, 10.

6. “Hymns” in *Religious Instructions and Exercises of Piety for the Christian Schools* by John Baptist de La Salle and edited by Eugene Lappin, FSC (Landover, MD: Lasallian Publications, 2002), 265 (Hymn #38, line 11).

7. Cf. *Circular 470: Toward the Year 2021: Living Together Our Joyful Mission* (Rome: Brothers of the Christian Schools, 2015).

8. Pope Francis, *Evangelii Gaudium (The Joy of the Gospel): Apostolic Exhortation on the Proclamation of the Gospel in Today’s World* (Vatican City, 2013).

9. *Evangelii Gaudium*, #134.

10. *Evangelii Gaudium*, #6.

11. *Evangelii Gaudium*, #7.

12. *Evangelii Gaudium*, #85.

13. *Collection of Various Short Treatises* by John Baptist de La Salle and edited by Daniel Burke, FSC (Landover, MD: Lasallian Publications, 1993), 50.

14. *Matthew 22:37*.

15. *Matthew 22:39*.

16. *Matthew 22:40*.

17. *Evangelii Gaudium*, #79.

18. David O’Brien, *From the Heart of the American Church: Catholic Higher Education and American Culture* (New York: Maryknoll, 1994), 37.

19. Gerald A. Arbuckle, *Catholic Identity or Identities? Refounding Ministries in Chaotic Times* (Collegeville: Liturgical Press, 2013), 34.

20. Melanie M. Moray and John J. Piderit, SJ, *Catholic Higher Education: A Culture in Crisis* (New York: Oxford University Press, 2006), 37.

21. Morey and Piderit, 4.

22. William J. Cahoy, “Benedictine Wisdom & the Catholic Intellectual Tradition,” *Association of Benedictine Colleges and Universities* (2006): 4.

23. Susan M. Sanders, RSM, “Charisms, Congregational Sponsors, and Catholic Higher Education,” *Journal of Higher Education* 29:1 (2010): 11.

24. Sanders, 13-14.

25. Sanders, 15.

26. *Matthew* 28:18-20.

27. *Evangelii Gaudium*, #21.

28. *Evangelii Gaudium*, #25 & #26.

29. *Evangelii Gaudium*, #27.

30. *Evangelii Gaudium*, #33.

31. Robert Kegan and Lisa Laskow Lahey, *Immunity to Change: How to Overcome It and Unlock the Potential in Yourself and Your Organization* (Boston: Harvard Business Review Press).

32. Ronald Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leading* (Boston: Harvard Business Review Press, 2002), 11.

33. This section uses and adapts material from Jim Collins, *Good to Great and the Social Sectors: Why Business Thinking Is Not the Answer* (Boulder, CO: Jim Collins, 2005). Principles from *Good to Great* appear in italics.

34. Cf. Collins, 5 & 32.

35. Cf. Collins, 11 & 34.

36. Cf. Collins, 14 & 34.

37. Cf. Collins, 30 & 34.

38. Cf. Collins, 19 & 34.

39. Cf. Collins, 34.

40. Cf. Collins, 23 & 34.

41. Cf. Collins, 35.

42. Cf. Collins, 35.

43. Cf. Collins, 35.

44. Matthew 28:20.