

How the Theological Priorities of Pope Francis Inform His Policy Goals

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As discussed in the introduction of this volume, social scientists trying to make sense of the complicated and confusing papacy of Francis face an array of conceptual difficulties. *Being There*, a 1979 comedy drama starring Peter Sellers, offers a valuable cautionary tale.¹ The film introduces the fascinating character of Chance the gardener, a middle-aged man who spends his days tending to the garden at a large Washington, DC, estate. When the owner dies, Chance is forced to leave the only home he has ever known. As the story unfolds, Chance ends up meeting many influential people, who begin to project upon him their hopes and expectations. Each character in the film interprets Chance in the way he or she wants him to be, without bothering to understand who he is, how he thinks, and what he is talking about. Nobody takes the time to get to know and truly understand him. The film therefore cautions us to be careful to take the time to listen to each other before we jump to conclusions based on half-truths or preconceived notions.

A similar problem applies to the way some observers talk about Pope Francis; some have even suspected that Pope Francis holds neo-Marxist inclinations.² This chapter tries to correct such misconceptions, and instead move toward a more robust comprehension of how theology

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informs his policy goals. To that end, it will review the main priorities of his papacy, which are derived from the Argentine theology of the people, and subsequently detailed in his 2013 apostolic exhortation *Evangelii Gaudium*. This chapter also suggests that the field of moral theology offers social scientists a novel vocabulary to dialog about how Pope Francis sees, understands, and prioritizes his papacy.

THE THEOLOGY OF THE PEOPLE

As the first pope from Latin America, Pope Francis has based the priorities of his papacy around the main tenets of the “Argentine theology of the people”—a term, according to Jesuit Juan Carlos Scannone, possibly derived from the “Argentine school of popular pastoral theology,” attributed to Joaquin Luco Alliende.³ Claudio Remeseria notes that the Argentinian theology of the people has also been referred to in various ways: as the national-popular line of liberation theology, theology of the popular pastoral, and the theology of culture.⁴ This reformist theological approach emerged from the documents approved at the Second Vatican Council (1962–1965), particularly *Gaudium et Spes*, which discussed the role of the church in the world, as well as the discussions around liberation theology that took place at the meetings of the Council of Latin American Bishops [*Consejo Episcopal Latinoamericano*, CELAM] at Medellin, Colombia (1968) and Puebla, Mexico (1979).⁵ In his seminal article, “Pope Francis and the Theology of the People,” Juan Carlos Scannone, who was the Pope’s teacher, citing Peruvian priest and liberation theologian Gustavo Gutierrez, argues that the Argentine theology of the people is “a current with its own characteristics (*rasgos propios*) within Liberation Theology.”⁶ The Latin American bishops have focused much of their theological work over the last 50 years on specifying both the unjust economic systems that lead to much suffering, poverty, social marginalization, and displacement and the concrete steps required to alleviate the suffering.⁷ Christine Gustafson’s chapter in this volume also examines this issue.

The final documents from the 2007 meeting of the Latin American bishops in *Aparecida*, Brazil, respond to these needs. Then known as Cardinal Jorge Mario Bergoglio, Francis, with Carlos Maria Galli, authored the final documents of that 2007 meeting.⁸ Ernesto Cavassa contends that “Aparecida was not just another event,” because it recognized “the maturation of the church in Latin America after the Second Vatican Council,”⁹ and “Aparecida repeated a style and highlighted some issues that have been part of the church’s identity since the first CELAM meeting in Medellin in 1968.”¹⁰

The basic idea of the theology of the people is bottom-up: that the honest and sincere love of God practiced by people at the local level might inform the theological understanding and religious behavior of the global church. The echoes of this theological approach may be traced back to the early days of Spanish and Portuguese colonialization: for instance, the sixteenth-century Dominicans Bartolomé de Las Casas of Spain and Fernando Oliveira of Portugal both condemned the treatment of indigenous peoples by the Spanish and Portuguese authorities.¹¹ Five hundred years later, poverty and marginalization continue to plague Latin America and the global South and demand concrete action; the theology of the people is a contemporary spiritual and practical response to the ongoing challenges of spiritual despondency, economic oppression, social marginalization, and dialogue with other faith traditions. Pope Francis had identified these areas as key priorities for his pastoral work in Argentina as early as the 1970s.¹² They were subsequently developed for close to 40 years, and eventually took form in *Evangelii Gaudium*.¹³

An important work describing the main tenets of the theology of the people, and providing insight into the papal priorities under Francis, was published in Italy in 2015. Called *Introduzione alla teologia del popolo: Profilo spirituale e teologico di Rafael Tello* [*Introduction to the Theology of the People: A Theological and Spiritual Profile of Rafael Tello*],¹⁴ it features an introduction by Pope Francis, which had been originally composed in 2012 when he was still the Cardinal of Buenos Aires. Francis commented on the evolution of the theology of the people, as he praised the theological contribution of Rafael Tello to its development.¹⁵

Combined, *Aparecida* and the *Introduzione alla teologia del popolo* set forth some of the basic principles of the theology of the people, including the appreciation of diverse cultural realities, the obligation to promote the well-being of the poorest in any given society, and the development of practical solutions to varied economic, social, and spiritual problems.¹⁶ This approach rejects neo-Marxist libertine atheistic understandings; rather, in its call for the development of a poor church for the poor, it emphasizes the need to place Christ—who lived among the poor and the socially marginalized—at the center of all activities.¹⁷ As such, the theology of the people was viewed among Argentinian theologians as acceptable alternative to more radical liberation theological approaches elsewhere in Latin America. To that point, Andrea Gagliarducci aptly notes that “while radical liberation theologians looked to Marxist, immanentist interpretations of the Gospel, theology of the people was founded on common people’s culture and devotion, including

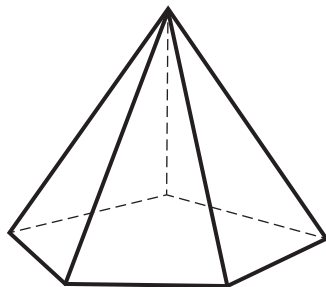
their spirituality and sense of justice.”¹⁸ Likewise, Carlos Maria Galli argued at an April 2016 lecture at the School of Theology and Ministry at Boston College, at a forum on the Latin American Intellectual Roots of Pope Francis’s Pontificate, that “*Aparecida*, a theology that Francis once helped define, . . . now defines his papacy.”¹⁹ Juan Scannone observes that “[the theology of the people] began in Argentina and then was taken to Rome by the Synod. There Paul VI deepened it, before it was taken up in Puebla and further enriched at *Aparecida* (2007). Now it returns to Rome with Pope Francis, who has helped it flourish, to the enrichment of the universal church.”²⁰ The approach clearly influenced the 2013 apostolic exhortation *Evangelii Gaudium* [the Joy of the Gospel], where Francis argues, among other important points, that “the need to resolve the structural causes of poverty cannot be delayed . . . because society needs to be cured of a sickness which is weakening it.”²¹ The focus on the poor is central to this papacy.

Evangelii Gaudium and the Four Bergoglian Priorities

At a March 27, 2017, Georgetown University panel discussion entitled “The Francis Factor, After Four Years,” Archbishop Christophe Pierre, the Papal Nuncio, pointed out that Pope Francis believes that the “church is in the business of evangelization.”²² However, his understanding of evangelization, and hence the business of the church, might be a source of confusion for observers. “To evangelize,” according to *Merriam-Webster*, means “to preach the gospel,” or “to convert to Christianity.”²³ For their part, the US Conference of Catholic Bishops define “evangelization,” following Pope Paul VI, *Evangelii Nuntiandi* [On Evangelization in the Modern World], as “bringing the Good News of Jesus into every human situation and seeking to convert individuals and society by the divine power of the Gospel itself.”²⁴ Both of these definitions provide a general understanding of the work of the church, but they do not capture how Francis sees, understands, and prioritizes his papacy.

For answers, we would do well to start with his namesake, Saint Francis of Assisi. Shane Macedonio, in *Rise: The Harvard College Leadership Review*, astutely notes that “by choosing the name Francis after St. Francis of Assisi, the Pope revealed his intention to promote simplicity, the protection of the poor, humility, and most importantly, the rebuilding of the Church.”²⁵ Similarly, a quote attributed to Saint Francis is that his followers ought to “preach the gospel at all times; when necessary, use

Fig. 2.1 A polyhedron



words.” Putting aside the question of whether he actually said it, those words nonetheless bring us to a rich idea of how Pope Francis envisions the business of the church: he prioritizes action over words (Fig. 2.1).

Francis frames his priorities as pope around the fascinating image of a polyhedron,²⁶ defined by *Merriam-Webster* as “a solid formed by plane faces.”²⁷ The pope writes in *Evangelii Gaudium* that “here our model is . . . the polyhedron, which reflects the convergence of all its parts, each of which preserves its distinctiveness . . . it is the sum total of persons within a society which pursues the common good, which truly has a place for everyone.”²⁸ As such, this image directly leads to the notion of community obligations. Gerald Schlabach explains, “Both a sphere and a polyhedron can serve as metaphors for human equality, but the first is individualistic and the second is communal. While a sphere seems to offer perfect equidistance from the center, the egalitarian justice of a sphere is deceptive, for its cost is the globalized smoothing out of all cultural differences. A polyhedron, in contrast, offers the image of a richer justice of equality through participation in local cultures that have not lost their distinctiveness.”²⁹

As such, the polyhedron provides a useful context of the main Bergoglian priorities, which are intended to engage the church, and indeed all people of good will, to look beyond the small things and onto a larger conversation on how to improve the human condition. As Francis argues, “The church sometimes has locked itself up in small things, in small-minded rules.”³⁰ By using the polyhedron image, the pope is trying to move the church away from a narrow application of rules, and instead on to his larger priorities around the issues of community building and social solidarity.

There are, of course, many issues that require Francis’s attention. The day after his election as pope, Michael Hirst usefully listed a number of priorities facing him, including the management of the Vatican bureaucracy, dealing

with the sex abuse scandal, revisiting the role of women in the church, fewer people participating in the life of the church, and decline in the number of priests.³¹ Also, and as Austen Ivereigh reminds us in his important work, *The Great Reformer: Francis and the Making of a Radical Pope*, the main priorities while he was in Argentina were around the questions of spiritual worldliness, the poor, politics, education, and dialogue with other faiths.³² These remained his main priorities as pope, and they gained global salience with the issuance of *Evangelii Gaudium*.³³

Juan Scannone contends that four main priorities inform his papacy. As listed in Box 2.1, these priorities are certainly consistent with his theological understandings and approach to ministry during his years in Argentina, but have taken a more innovative form. They include “time is greater than space,” “unity over conflict,” “concrete realities over abstract ideas,” and “the superiority of the whole over the parts.”³⁴ These are certainly ponderous terms; simultaneously intriguing and confusing. Through them, however, Francis connects his theological principals with the practical challenges of a world characterized by huge gaps between the haves and the have not’s. In a word, these priorities bring Francis from theory to *praxis*. Let us briefly examine each.

Box 2.1 The Four Bergoglian Priorities

1. Time is greater than space (EG 222–25)
2. Unity prevails over conflict (EG 226–30)
3. Realities are more important than ideas (EG 231–33)
4. The whole is greater than the part (EG 234–37)

Source: *Evangelii Gaudium*, Chapter 4, Part III, “The common good and peace in society” [217–37]. They were dubbed “priorities” by Juan Carlos Scannone, “Pope Francis and the Theology of the people,” *Theological Studies*, 127–30.

First Priority: Time Is Greater Than Space

The first priority is predicated on the idea that people should be more concerned with using their God-given gifts to serve humankind, rather than being narrowly focused on personal gain and comfort. The “time” spent on helping others is much greater than the “space” they occupy, be it the title they carry, or the office they hold. The pope wants people to

think beyond the narrow confines of the so-called corporate ladder and, instead, identify and develop their talents to enrich those around them, in the present; such good works could then reverberate into the future. From this perspective, “time” is an open, never-ending possibility, always reaching into the future, and connects our work to the Almighty, who exists outside of time as we know it. “Time” is also much greater than “space,” which is bound to a particular moment, and could lead us to prioritize inappropriate goals in life.

Most importantly, the pope asks people to prioritize their work in the current moment to advance the condition of generations of yet-to-be born human beings. As he stated in his July 27, 2013, address to the Brazilian bishops: “The church’s legacy is transmitted through witness.”³⁵ However, immediate material concerns often distract people, who lose sight of what is truly important. Cognizant of that danger, Pope Francis wrote that “sometimes I wonder if there are people in today’s world who are really concerned about generating processes of people-building, as opposed to obtaining immediate results which yield easy, quick short-term political gains, but do not enhance human fullness.”³⁶ The inordinate desire for money is an age-old problem, which has the potential to damage both the individual as well as society.

A focus on the problem of inordinate attachments to things of this world brings us to the crux of this priority: “Time is greater than space.” Desires for money, prestige, and power have deceived people since the birth of civilization; this problem remains deeply rooted in society. One example of how this problem expresses itself can be found in an important 2006 study by Donald McCabe, Kenneth Butterfield, and Linda Treviño on cheating in schools. They found that the desire for success, based on a me-first “culture of greed,” has rendered business students more likely to cheat than others.³⁷ More recently, their 2017 book *Cheating in College: Why Students Do It and What Educators Can Do about It* studies how group think might lead to dishonest behavior for personal gain.³⁸ This work is in harmony with the Pope’s concern for the future of society: What will the future look like if our young leaders continue to engage in unethical behavior for short-term personal gain?

This problem also extends to the larger global context, where the gap between rich and poor is growing. A 2016 report by the Organisation for Economic Cooperation and Development (OECD) finds an increase in global wealth disparity, between the haves and the have-nots.³⁹ The pope’s teaching is that becoming powerful and wealthy, although a common recipe

for success, is deceptive and has the potential of distancing the individual from God. As a remedy to that danger, this first priority, then, encourages a move away from inordinate desires of status, office, power, or money, and instead on to helping others.

As Pope, Francis serves as the Vicar of Christ and teaches his flock to live as Christ lived. He warns against any materialist economic system—capitalism or communism—that favors status, power, and wealth over social solidarity, and therefore moves people away from God.⁴⁰ Francis notes, “Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor. God’s voice is no longer heard, the quiet joy of his love is no longer felt, and the desire to do good fades.”⁴¹ This leads to the theological understanding that public policy should be based on both a historical and a Christocentric anthropology—to find Jesus in all work, places, and activities, whatever one’s role.

Francis calls for a poor church that will serve the poor precisely because a divorce from transient material things is the clearest path to God. We can find this priority expressed throughout *Evangelii Gaudium*—with its emphasis on accompanying the poor through their daily struggles. As such, Francis prioritizes action, or praxis, in history; that the good works one generation accomplishes might reverberate well into the future.⁴² As such, this first priority is a pastoral concern to be faithful to the Gospel, and certainly not an appeal to an atheistic Marxist ideology.

Second Priority: Unity Over Conflict

The controlling idea behind the second priority is theological, derived from Matthew 5: 9: “Blessed are the peacemakers.” The issue of conflict between people and nations is as challenging today as it was 2000 years ago. As we gaze around the contemporary world, it is difficult to find any place devoid of war. In 2017, *Foreign Policy Magazine* reports that among the most troubling areas are Syria, Iraq, Turkey, Yemen, the Greater Sahel and Lake Chad Basin, the Democratic Republic of the Congo, South Sudan, Afghanistan, Myanmar, Ukraine, and Mexico.⁴³ Correspondingly, the Center for Preventive Action at the Council for Foreign Relations Global produces a Conflict Tracker, with similar results.⁴⁴ Many other organizations also keep track of the innumerable conflicts in the world. Indeed, in Chap. 13 of this very volume, Tara Carr-Lemke and Miguel Glatzer examine this problem as it relates to global migration and the refugee crisis. Conflict among peoples and nations remains a major global problem.

This second priority responds to that problem. It asks people to move toward a resolution of conflict through open dialogue. Pope Francis seeks a world in which people, and countries, willingly acknowledge their differences, and then engage in open and honest dialog, to identify the causes of the conflict and possibly to move toward a resolution.⁴⁵ He envisions that a resolution would be positive for all involved, “This principle, drawn from the Gospel, reminds us that Christ has made all things one in himself . . . the sign of this unity and reconciliation of all things in him is peace. Christ ‘is our peace’.”⁴⁶

Theological reflections such as these are often considered to be naïve, simplistic, unsophisticated, and unworkable in the real world replete with nuclear weapons, bands of armed terrorists, drug lords, and other dangers. However, the pope is not working from the same playbook as political leaders. His priority is to help move people away from conflict and violence, and on to a peaceful, cooperative world.

Third Priority: Concrete Realities Are More Important Than Ideas

The third priority is a central organizing principle of his papacy and brings us to the idea of the historical Christ. Given Pope Francis’s conviction that God took the human form of Jesus Christ at a precise place and time in human history, he prefers concrete realities over abstract ideas.⁴⁷ Rather than view grace and sin as mere abstract concepts, the pope argues that Christians, and all people of good will, should identify ways to live according to God’s commandments, in this time and in this place. As he says, “Being a Christian is not the result of an ethical choice or a lofty idea, but the encounter with an event, a person, which gives life a new horizon and a decisive direction.”⁴⁸

To that point, the noteworthy Brazilian liberation theologian Antonio Moser points out that any discussion about moral theology in Latin America must start with the historical Christ.⁴⁹ For him, this starting point leads to a very accessible and practical theology, that connects our beliefs to our actions, and demands that we act accordingly: “God’s heart has a special place for the poor, so much so that he himself became poor.”⁵⁰ As evidenced by the *Aparecida* documents, and his apostolic exhortations, Pope Francis extends traditional Catholic notions of sin as acting in disharmony with God, from a limited concern with moral sin (i.e., an individual in disharmony with God by disobeying His commandments), to also encompass the liberation theology idea of structural sin (i.e., any economic

system that distances people from God). For Francis, structural sin can be found in the concrete reality of economic structures that favor the rich at the expense of the poor or the marginalized, thereby breaking down natural solidarity among people. He has strived to focus attention on the need to address such systemic injustices in policy formation, especially as expressed by the preferential option for the poor.

In a 2013 interview, the Jesuit liberation theologian José Sobrino noted that although the words of Pope Francis about global poverty were very good, the real test would be in his actions—specifically, whether Francis does something about the dual problems of indifference from those who have, and oppression for those who have not.⁵¹ In this regard, one could argue that Pope Francis has performed reasonably well in the first few years of his papacy. Among other steps, pastoral and relief efforts for the poor are ongoing, as discussed elsewhere in this volume. Also, as Margaret Mott and MaryAnne Borrelli argue in their chapters, the pope has endeavored to make the Catholic Church itself a more welcoming, open, and more just place for all.

Fourth Priority: The Whole Is Greater Than the Part

The fourth priority envisions the relationship between the local (parts) and the larger global community (whole) to be one of shared obligations.⁵² This priority informed Pope Francis's 2013 address to the Brazilian bishops, in which he noted that “central bureaucracy is not sufficient; there is also a need for increased collegiality and solidarity,” implying greater participation of local and regional elements.⁵³ This priority infers the principle of subsidiarity, or the idea of moving decision-making from the center to the local levels.⁵⁴ Pope Francis is committed to subsidiarity, noting that “we can work on a small scale, in our own neighborhood, but with a larger perspective . . . the global need not stifle, nor the particular prove barren.”⁵⁵ Nathan Schneider has insightfully observed that the Pope's October 2015 address to the American Congress touched on the idea of subsidiarity, whereby national and local levels share power and responsibility: “Mutual responsibility, I think, is the side of subsidiarity that Francis most meant to emphasize today. While conservatives and progressives in the United States have different social visions, and have the right to live their lives accordingly, they also have to cooperate for the good of all.”⁵⁶

Shared responsibility between the whole and the parts is particularly significant in the increasingly globalized world. This notion is suggestive of the so-called glocal movement—a word that combines “global” with

“local.” The term originated in the business world to describe how products and best business practices from the larger world could be adapted to a local level (e.g., McDonald’s adapting its American menu to other countries, for instance serving wine in France)—and has since expanded to other fields.⁵⁷ Sociologist Roland Robertson usefully defined the term “glocalization” to mean “the simultaneity—the co-presence—of both universalizing and particularizing.”⁵⁸ Glocalization also speaks to the complex challenges facing world leaders—the interrelationship between their countries and the larger world.⁵⁹

Loosely applying the glocal idea to theology, one might argue that the local-to-central “bottom-up” moral reasoning could originate with popular piety and eventually move to the global church. Claudio Remeseira observes that “at the heart of this strategy is the celebration of popular faith as the pillar of evangelization—the preaching of God’s word and the conversion into true Christians.”⁶⁰ To that point, the pope observed on the 100th anniversary of the start of the Marian apparitions in Fátima, Portugal, that “in Fátima the Virgin chose the innocent heart and the simplicity of little Francisco, Jacinta, and Lucia, as guardians of her message. These children received it worthily, so to be recognized as reliable witnesses to the apparitions, and to become models of Christian life.”⁶¹ Hence, according to Francis, the local experience of the three children in Fátima prompted a conversion in the larger global church; the children modeled a more perfect Christian life for believers around the world. In this case, the whole (global church) was enriched from the parts (local events at Fátima); whose contribution (popular religiosity and model of Christian life) was then recognized by the whole (several papal visits to Fátima). Pope Francis sees such a mutually enriching, local-global relationship, as a corrective to a stale and uniform centralized and secularized world.⁶²

CONCLUSION

As the above discussion indicates, the theology of the people helps to explain Pope Francis’s theological reasoning, his apostolic exhortations, and encyclicals, as well as the policy priorities of his papacy. Social scientists would do well to engage in a dialogue with moral theologians to better understand the papacy of Francis I. The four Bergoglian priorities are a good place to start the conversation precisely because they lead to a deeper understanding of how Pope Francis sees, understands, and prioritizes his actions, or how theology informs his policy goals.

NOTES

1. Thanks to Tom Massaro for very useful comments on a draft of this chapter. *Being There* (1979), directed by Hal Ashby, written by Jerzy Kosinski, and starring Peter Sellers, Shirley MacLaine, and Melvyn Douglas.
2. Robert Barron, "Is Pope Francis a Marxist Prophet?" July 15, 2015, *RealClear Religion*, http://www.realclearreligion.org/articles/2015/07/15/is_pope_francis_a_marxist_prophet.html; George Neumayr, "The Pope's Marxist Head of the Jesuits," *The American Spectator*, May 19, 2017, <https://spectator.org/the-popes-marxist-head-of-the-jesuits/>; "Many Accuse Pope Francis of Socialist, Even Communist Leanings—is he?" *Catholic Online*, July 23, 2015, <http://www.catholic.org/news/hf/faith/story.php?id=62261>
3. J C Scannone discusses the possible influence of Joaquin Luco Alliende on the development of the Theology of the People in "Pope Francis and the Theology of the People," *Theological Studies* 77, no. 1 (2016): 118–35; 123, footnote 14.
4. See Claudio Ivan Remeseira, "Pope Francis, Perón, and God's People: The Political Religion of Jorge Mario Bergoglio," *Medium*, September 17, 2015, <https://medium.com/@hispanicnewyork/pope-francis-per%C3%B3n-and-god-s-people-the-political-religion-of-jorge-mario-bergoglio-2a85787e7abe#.ffr3boix8>
5. Pope Paul VI, Pastoral Constitution of the Church in the Modern World, *Gaudium et Spes*, December 7, 1965, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html; Dogmatic Constitution on the Church, *Lumen Gentium*, Solemnly Promulgated by His Holiness Pope Paul VI, November 21, 1964, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html
6. Juan Carlos Scannone, S.J., "Pope Francis and the Theology of the People," *Theological Studies* 77, no. 1 (2016): 118–35; 124. Also see Gustavo Gutierrez, *A Theology of Liberation: History, Politics and Salvation*, trans. Sister Caridad Inda and John Eagleson (Maryknoll, NY: Orbis, 1988). Also see Gustavo Gutierrez, *Theology of Liberation: Perspectives* (Salamanca: Sigueme Publishing, 1974), "Remembering the Poor: An interview with Gustavo Gutierrez," *America*, February 3, 2003, <http://americamagazine.org/issue/420/article/remembering-poor-interview-gustavo-gutierrez>; and *In the Company of the Poor: Conversations with Dr. Paul Farmer and Fr. Gustavo Gutierrez*, ed. Michael Griffin and Jennie Weiss Block (Maryknoll, NY: Orbis: 2013).
7. Some of the documents about the response of the Latin American bishops to a myriad of social problems can be found at the following websites. First,

- the documents of the Second Vatican Council provide the main theological justification for their work, available at the Vatican website, http://www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm. In addition, a variety of theological and social programs are described at the website of the Latin American Episcopal Conference (CELAM), available at <http://www.celam.org/>. Of note, John A Allen Jr. offers some important insights in “CELAM Update: The Lasting Legacy of Liberation Theology,” *National Catholic Reporter*, May 24, 2007, available at <https://www.ncronline.org/news/celam-update-lasting-legacy-liberation-theology>
8. Jorge Mario Bergoglio (Pope Francis) and the Latin American Episcopal Conference (CELAM). *The Aparecida Document* (CreateSpace Independent Publishing Platform: An Amazon Company, 2013).
 9. Ernesto Cavassa, S.J., “On the Trail of *Aparecida*: Jorge Bergoglio and the Latin American ecclesial tradition,” *America*, October 30, 2013, <https://www.americamagazine.org/trail-aparecida>
 10. Ibid. The significance of *Aparecida* is ongoing: Pope Francis later appointed two of the most significant members of the conference, Cardinal Oscar Rodríguez Maradiaga and Cardinal Francisco Javier Errázuriz, to the eight-member papal advisory committee on the universal church.
 11. David Thomas Orique, O.P., “A Comparison of the Voices of the Spanish Bartolomé de Las Casas and the Portuguese Fernando Oliveira on Just War and Slavery,” *E-Journal of Portuguese History* e-JPH, 12, no. 1 (June 2014), http://www.brown.edu/Departments/Portuguese_Brazilian_Studies/ejph/html/issue23/pdf/v12n1a04.pdf
 12. Francis’s priorities appear in his 1982 book *Meditaciones para Religiosos* (Madrid: Ediciones Diego De Torres, 1982) in the section “Formación permanente y reconciliación.” Even earlier, in 1974, he discusses his theological priorities in J. M. Bergoglio, “Una institución que vive su carisma,” *Boletín de Espiritualidad* 55 (1978): 27–32; Francesco (Jorge Mario Bergoglio) and F. Angeletti, *Nel cuore di ogni padre. Alle radici della mia spiritualità* (Vatican: Vatican Publishing, 2016).
 13. For a useful account of his earlier pastoral work in Argentina, see Austen Ivereigh, *The Great Reformer: Francis and the Making of a Radical Pope* (New York: Henry Holt and Company, 2014).
 14. Ciro Enrique Bianchi, *Introduzione alla teologia del popolo: Profilo spirituale e teologico di Rafael Tello*. [Introduction to the Theology of the people: A Theological and Spiritual Profile of Rafael Tello] (Rome: Editrice missionaria italiana, 2015). See also Allan Figueroa Deck, “Rafael Tello: Pensatore creativo del cristianesimo popolare,” *La Civiltà Cattolica*, Quaderno 3997, Anno 2017, Volume I: 81–93, <http://www.laciviltacattolica.it/articolo/rafael-tello/>

15. See also a useful YouTube video presentation on *Introduzione alla teologia del popolo: Profilo spirituale e teologico di Rafael Tello*, at <https://www.youtube.com/watch?v=-baz2LbdSTE>. Interview for Radio Laghi by Dante Cerati, translation by Laura Cerati, voice of Nicola Martinelli.
16. See Cavassa, “On the Trail of *Aparecida*.”
17. Juan Carlos Scannone, S.J., *Evangelización, cultura, y teología* (Buenos Aires, Guadalupe, 1990; 2nd edition, Buenos Aires: Docencia, 2012); Scannone, “Interrelación de realidad social, pastoral y teología. El caso de ‘pueblo’ y ‘popular’ en la experiencia, la pastoral y la reflexión teológica del catolicismo popular en la Argentina”, *Medellin* 49 (1987) 3–17; Scannone, “Pope Francis and the Theology of the People”, *Theological Studies* 77, no. 1 (2016): 118–35; Tara García Mathewson, “To Understand the Pope, One Must Follow Him Home,” *National Catholic Reporter*, April 8, 2016, <https://www.ncronline.org/news/people/understand-pope-one-must-follow-him-home>; Rafael Luciani and Félix Palazzi, “Pope Francis’ Theology Begins with the People’s Faith,” April 25, 2016, <http://www.americamagazine.org/issue/popular-voice>
18. Andrea Gagliarducci, “The ‘Theology of the People’, According to Pope Francis,” *Catholic New Agency*, April 27, 2015, <http://www.catholic-newsagency.com/news/the-theology-of-the-people-according-to-pope-francis-83384/>. Also see Esteban Pittaro, “La Teología del Pueblo en el Papa Francisco,” *Aleteia* January 28, 2014, <https://es.aleteia.org/2014/01/28/la-teologia-del-pueblo-en-el-papa-francisco>
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 45. Francis, *Evangelii Gaudium*, 226–30.
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 48. *Ibid.*, 7; Francis is citing Benedict’s Encyclical Letter *Deus Caritas Est* (December 25, 2005), 1. See also Gerard Farrell, ed., *Argentina: alternativas frente a la globalización* (Buenos Aires: San Pablo, 1999).
 49. Antonio Moser, “Como se faz Moral no Brasil Hoje,” *Revista Eclesiástica Brasileira* 44 (July 1984): 242–64; Moser, “A Pastoral Familiar a Partir dos Menos Favorecidos,” *Revista Eclesiástica Brasileira* 53 (December 1993): 771–90; and Antonio Moser with Bernadino Leers. *Moral Theology: Dead Ends and Alternatives*, trans. Paul Burns (Maryknoll, NY: Orbis, 1990).
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51. Joe Drexler-Dreis, "Interview with Jon Sobrino," *Newsletter CLT 6* (September 2013), https://theo.kuleuven.be/en/research/centres/centr_lib/interview-with-jon-sobrino.pdf. Sobrino also notes that "[t]he important thing is that Pope Francis performs in actu the liberation of the poor. That he takes risks for it, and challenges the powerful of this world."
52. *Evangelii Gaudium*, "The Whole Is Greater Than the Part," 234–37.
53. Reese, "Pastoral Priorities from Pope Francis for the US bishops."
54. The principle of subsidiarity emerged from the development of Catholic social thinking (CST) over the past century. See a list of foundational documents on CST at the United States Conference of Catholic Bishops website, <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/foundational-documents.cfm>
55. *Evangelii Gaudium*, 235.
56. Nathan Schneider, "What Does Subsidiarity Mean? A Papal Explainer," *America*, September 24, 2015, <https://www.americamagazine.org/content/all-things/subsidiarity-papal-explainer>
57. See Birgit Meyer and Peter Geschiere, eds., *Globalization and Identity: Dialectics of Flow and Closure* (Oxford: Blackwell, 1999); Peter Beyer, *Religion and Globalization* (London: Sage, 1994).
58. Robertson also notes that "Glocalization" refers to the way in which globalization and localization affect each other, and in particular to the effect of localizing global processes and products. Glocalization was defined as "the simultaneity—the co-presence—of both universalizing and particularizing tendencies." R. Robertson, "Comments on the 'Global Triad' and 'Glocalization,'" in *Globalization and Indigenous Culture*, ed. Nobutaka, Inoue, 221–25 (Kokugakuin, Japan: Institute for Japanese Culture and Classics, Kokugakuin University, 1997), <http://www2.kokugakuin.ac.jp/ijcc/wp/global/15robertson.html>. See also Peter Beyer, "Globalization and Glocalization," in *The SAGE Handbook of the Sociology of Religion*, ed. James A. Beckford and N. J. Demerath III, 98–117 (London: Sage, 2007).
59. See Peter Cabus and Martin Hess, "Regional Politics and Economic Patterns: 'Glocalisation' and the Network Enterprise," *Belgium Journal of Geography*, special issue: 29th International Geographical Congress Regional Politics and Economic Patterns: 'Glocalisation' and the Network Enterprise 1-2-3-4, (2000): 79–102, <https://belgeo.revues.org/13923>
60. Remeseira also notes that "That is, in Francis' view, the Church's ultimate mission: to get out of itself and to put aside all its institutional trappings in order to lead the march of the People of God to Salvation. In doing so, the Church must share the lot of the poorest and most neglected of all, among whom a merciful Christ reenacts his Passion daily." Claudio Ivan Remeseira, "Pope Francis, Perón, and God's People: The Political Religion of Jorge Mario Bergoglio," *Medium*, September 17, 2015, <https://medium.com/@hispanicnewyork/pope-francis-per%C3%B3n-and-god-s-people-the-political-religion-of-jorge-mario-bergoglio-2a85787e7abe#.ffr3boix8>

61. The first apparition took place on May 13, 1917. Hannah Brockhaus, "Pope Francis: Fatima Reminds Us to Care for the Faith of Children," *Catholic News Agency*, May 14, 2017, <http://www.catholicnewsagency.com/news/pope-francis-fatima-reminds-us-to-care-for-the-faith-of-children-28700/>. Pope Francis elevated two of the seers of Fatima, Blessed Jacinta and Blessed Francisco, to Saints of the Catholic Church on May 13, 2017. See Gerard O'Connell, "Pope Francis Makes History and Canonizes Jacinta and Francisco, Two Child Saints," *America*, May 13, 2017, <https://www.americamagazine.org/faith/2017/05/13/pope-francis-makes-history-and-canonizes-jacinta-and-francisco-two-child-saints>
62. To this point, Scannone reminds us: "When Bergoglio was rector of the Faculties of San Miguel, he organized the first conference on evangelization of culture and inculturation of the gospel ever to take place in Latin America (1985). He organized it with the presence of theologians of South and North America, Europe, Asia, and Africa. In his own opening plenary he spoke about the inculturation, citing Pedro Arrupe, who was a pioneer in the use of this neologism." Scannone, "Pope Francis and the Theology of the People." p. 127, n. 29. See also Jorge Mario Bergoglio, "Discurso inaugural," in Congreso Internacional de Teología, "Evangelización de la cultura e inculturación del Evangelio," reprinted in *Stromata* 61 (1985): 161–65.