Gonzaga University
Spokane, Washington

1986 – add 2

The Leadership Style of Basil Moreau

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EDLD 753

12/8/86

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"Then God said: 'Let there be light,' and there was light. God saw how good the light was" (Gen.1:3-4). Leaders appear at a time or need. They use their charismatic girts to respond to the current needs while they focus their vision on a distant light. Thus, an effective leader is one rooted in the present with an eye on the future. This paper will discuss the leadership style of Basil Moreau, the rounder of the Congregation of Holy Cross. This inquiry will include a biographical sketch of Moreau, an examination of the historical moment in which he rounded the Congregation, a brief summary of leadership theory and, finally, the style of Basil Moreau.

Biographical Sketch

Basil Anthony Moreau was born on February 11, 1799, at Laigne'-en-Belin. At the time of his birth, the Church in France was under persecution. During the years 1792-1795, Christianity was abolished by law and in 1797 there were new deportations of priests. Church services were rew and quietly held. Religious orders of women were almost non-existent and religion was taught secretly or in the homes. This remained the state of afrairs in France until an agreement was reached between the Church and the state and the Concordat was signed in 1802 which permitted the re-opening of the churches (Catta 10).

In 1814 Moreau entered the minor seminary at Chateau Gontier and in 1816 he began the major seminary at Le Mans. He was ordained for the diocese of Le Mans, and arter two years with the Sulpicians in Paris and Issy, returned to Le Mans to be a

professsor of philosophy, dogmatic theology, and Scripture in the seminaries there. He became the ecclesiastical superior of the Good Shepherd Convent in Le Mans in 1833. Two years later he organized a small group of diocesan priests for the purpose of preaching parish missions and teaching, and took over the leadership of the Brothers of St. Joseph, founded by James Francis Dujarie' in 1820. Basil Moreau gathered these two groups together in a house in what was then a suburb of Le Mans called Sainte Croix. Thus was born the Congregation of Holy Cross (Mork 22).

In 1840 the members made their profession as religious. In the following year two important events occurred: the foundation of the sisters -- the Marianites of Holy Cross, and the departure of the first missionaries for Indiana. A foundation in Montreal was made in 1847, and in Bengal in 1852. By 1850 when the men and women of Holy Cross were becoming active in mission work in France, full freedom of education was granted and Holy Cross began to educate in Christian Doctrine. By his foundations, Moreau played a leading role in the movement to restore freedom to Catholic education in France by weakening governmental monopoly in this field. The college that he opened in Le Mans was one of the first Catholic college to receive full teaching rights (Heston 1142).

Pressured by internal intrigues, burdened with unmerited blame for tribulations in the Congregation, rendered ineffective by opposition, Basil Moreau resigned his position of superior general in 1866. In the few years left to him he lived in a

little room in his sisters' house across the street from the former motherhouse, Notre Dame de Sainte Croix, which had been sold after his resignation. He was virtually cut off from his Congregation and he was even denied any support for his livelihood. The Marianites alone remained faithful to him during his last years. He died on January 20, 1873 (Mork 23).

Father Moreau's original concept was of one Congregation comprised of three societies: the Salvatorists for priests, the Josephites for brothers, and the Marianites for sisters. The Indiana Sisters became a separate congregation in 1869, and the Canadian Sisters separated in 1883. Today the family of Holy Cross consists of four independent congregations: the Congregation of Holy Cross priests and brothers with the generalate in Rome; the Marianites of Holy Cross with the generalate in Le Mans, France; the Congregation of the Sisters of the Holy Cross with the generalate at St. Mary's Convent in Notre Dame, Indiana; and the Sisters of the Holy Cross and Seven Dolors with the generalate in Montreal. The Holy Cross priests returned to Le Mans in 1931 and bought back the former motherhouse church of Notre Dame de Sainte Croix, which at that time was being used as an army warehouse. The Church was reconsecrated in 1937 and in the following year Father Moreau's remains were exhumed and interred in the crypt of the church (24).

Historical Background

To understand the leadership style of Basil Moreau it is necessary to examine the historical moment in which he lived. According to Kenneth Latourette, the nineteenth century was

marked by a phenomenal growth of knowledge in all fields (9). Physics and chemistry opened up the vistas of molecules and atoms. In the astronomical field, more became known about the stars and planets. The history of the earth and the development of life on the planet was being studied in geology. Biology was busy investigating the many manifestations of life and the functions of living bodies. The human body was under new scrutiny in physiology and in psychology the function of the mind was being researched.

Another feature of the nineteenth century was the development of the scientific method. This method comprised the determination of facts by observation, the discovery of the relationship between these facts, and the use of these relationships or hypotheses to uncover additional data. An essential feature of the scientific method was an emphasis upon objectivity and an insistence that the individual mind must be transparently honest and unhampered by prejudices and bias. This necessitated freedom of thought for the individual and an absence of any coercion which would curb the search for truth (10).

During this period, wealth rapidly mounted and what had once been the luxuries of the rich were placed within reach of all and were esteemed indispensable. The factory system appeared and populations increased. Methods of education were transformed to admit the new branches of learning and to take advantage of the scientific method. Universal primary education was made possible by the increase in riches and became essential if people were to take their part in the machine age. In industrial communities the family ceased to be the important source of social and

economic unity and thus the family tended to disintegrate (11).

According to Richard McBrien, these features of the nineteenth century proved both a hindrance and a help to Christianity (640). Since this period was characterized by its confidence in reason, its optimistic view of the world and of human nature, and its celebration of freedom of inquiry, it had a decidedly hostile attitude toward the supernatural, the notion of revelation, and extrinsic authority of every kind.

Increased knowledge of the physical universe also brought its difficulties to Christianity. Now that the chronology of creation which arose out of accepted interpretations of the first chapters of Genesis had been disproved, people wondered if it were possible to retain any confidence in the Biblical accounts of the origin of the universe. Did evolution leave any place for the creative activity of God? Many questioned whether, even if there was a God who created and sustained the vast universe as Christians declared, could this God be concerned with the inhabitants of one of the least planets of the solar system. Furthermore, to many it seemed preposterous that this Being should have become incarnated as an apparently insignificant creature. Consequently for many, a central conviction of the Christian faith was shattered (Latourette 16).

Since Christianity and the Church were closely intertwined within the social structure, when the latter was altered so profoundly the former were also shaken. Some of the new programs for the reorganization of society made little room for Christianity and even regarded the Church as an enemy. The exaltation

of the nation tended to place loyalty to the state above loyalty to God and to make the Church a tool of the state. As a result, many of the political leaders of the century were anti-clerical and thought they saw in the Church a major barrier to human advance. The antagonism was directed more against the Catholic Church than against Protestant bodies. It led to the confiscation of much of the property of the Catholic Church and, notably in France, to disestablishment (17). The question of Church property also touched the papacy and in 1813 Napoleon forced Pius VII to renounce control of the papal states (Catta 14).

During this whole period the spirit of Jansenism pervaded society as an insidious influence. It preached the teachings that held that human nature was depraved because of original sin; that sin was irresistable and grace only achieved through mortification of the senses; that which is lofty is correct but that which is stricter is better. Jansenism was used by unscrupulous fanatics, both religious and political, to control the people who were less knowledgeable and who were hungry for anything "religious." Although Jansenism never had many organized adherents, its influence extended widely in piety and asceticism (14-16).

In the schools, Gallicanism insisted that the French King and his government possessed the right and privilege to fill ecclesiastical positions, to tax Church property, and to be the final judge in ecclesiastical courts. The Pope could not interfere, even in spiritual matters. Trust in salvation through Christ gave way to trust in salvation through reason. Belief in society superseded belief in divinity, or rather equated them,

for- to serve the nation and the people was to serve God (15-18).

On the positive side, the individualism of the nineteenth century found partial expression in the courageous initiative of missionaries who dared to bring their faith to areas previously untouched by Christianity. The spirit of adventure which impelled Europeans to delve into the mysteries of the earth and the heavens also drove them to carry the Christian message beyond their borders. (Latourette 18). Consequently, while the nineteenth century presented problems for Christianity, its spirit aided the spread of Christianity to other countries and peoples.

However, while Christianity was being spread abroad, in Italy the Catholic Church was being confronted with a different problem -- that of the temporal power of the papacy. Joseph Mazzini (1805-1872) headed a political party in Italy that aimed at educating the public to embrace a unified Italy. The capital of this new Italy was to be Rome, but Rome rid of the papal yoke, and in turn ridding the entire world of the yoke of Christianity. When Gregory XVI died in 1846, his successor, Pius IX (1846-1878) found himself in the midst of this turmoil (Raemers 432).

The situation escalated and violence against the papacy mounted. On November 24, 1848, Pius IX fled in disguise to Gaeta in Naples. The dispossession of the Sovereign Pontiff immediately aroused the interest of the entire Catholic world, and created what became known as the "Roman Question." In the summer of 1849, Pius IX re-entered the city after other countries in Europe had come to the aid of the papacy through the assistance of their armies. This was short-lived, however, for France had to

withdraw her defending troops from Rome as she became engaged in the Franco-Prussian War. On September 20, 1870, a breach was made in the Roman walls, Rome was occupied by the King and Italian unity was achieved (434-435).

The year 1870, which witnessed the end of the temporal sovereignty of the Pope, also marked another memorable event. McBrien tells us that for every authentic attempt to deal constructively with the new intellectual currents there seemed to be as many, if not more, forces moving in the opposite direction (642-643). A rigid religious traditionalism developed in France distrustful of all rational reflection in theology and excessively dependent upon papal direction. The papacy, under Gregory XVI and Pius IX, set its face against these winds of liberalism, and nowhere more defiantly than in the latter's Syllabus of Errors (1864), where he proclaimed that the pope cannot and should not be reconciled and come to terms with progress, liberalism, and modern civilization." This trend of defensive thought and action reached its culmination at the first Vatican Council when Pius IX secured the dogmatic definition of papal primacy and papal infallibility.

In France after the fall of Louis Napoleon in 1870, and the establishment of the Third Republic, the Church enjoyed a period of peace which lasted for five years. Up to 1875, the new government, which assumed the name of National Assembly, was regarded as only provisional in character; a few years later it gave France the definite form of government which it has today. At the beginning, the majority of the members of the National Assembly were Catholics. The Assembly openly favored Catholic

interests and was sympathetic towards Pope Pius IX. However, subsequent to its definitive establishment in 1875, the Third Republic inaugurated a violent persecution against the Catholic Church. The causes of this persecution were both political and religious. After the failure to restore the Count of Chambord (Henry V) to the throne of France, the Republicans came into power. The latter erroneously supposed that genuine democratic principles were necessarily anti-Catholic, and began to oppose monarchists, clericals, and Catholics alike as revolutionaries (Raemers 465).

The principal grievance against the Catholics was that they continued to remain monarchists. It was true that, mindful of the violent and unjust attacks upon their Church by the Revolution, the Catholic population of France frowned upon the Republican administration. Leo XIII, in 1884, issued the encyclical "Nobilissima Gallorum Gens," recommending that French bishops make every attempt to remove any ill-feeling towards the Republic. This brought about a short interval of peace which was soon followed by the stipulation that all religious associations had to obtain special authorization to operate in France. Moreover, even after a congregation had received authorization to remain in France, it was regarded with suspicion and subjected to close surveillance (467).

Only a relatively small number of these petitions were granted, and, in 1902, all petitions of teaching and preaching congregations were rejected. By 1903, 13,904 Catholic schools had closed in France, 3,040 preachers had been expelled, and

15,964 teaching religious had been banned. Shortly afterwards eighty-one congregations of women were forced to disband and their members condemned to exile. The suppression of the religious congregations in France was followed in 1905 by the abrogation of the Concordat and the separation of Church and State. Immediately all ecclesiastical buildings were placed at the disposal of the civil communities, and the goods of diocesan sees, prebyteries, seminaries, and episcopal palaces were confiscated (467-468).

This complex historical moment paints the picture of a world in a multi-faceted revolution and of a Church which has armored itself against any attack. In the midst of this world, the Congregation of Holy Cross was brought to birth by Basil Moreau. What style of leadership did he manifest in this endeavor? To answer this question, it is necessary to discuss leadership theory in brief.

Leadership Theory

Stogdill describes effective leadership as an interaction between the members of a group that initiates and maintains improved expectations and competence of the group to solve problems and attain goals (584). Harold Reed views leadership as the act of one person influencing another person or a group (11). Robert Greenleaf defines a leader as one who is able to function at two levels of consciousness (26). The leader functions in the real world -- as one who is concerned, responsible, effective, value oriented and as one who is also detached from the world and riding above it all. The leader sees today's events and sees

oneself deeply involved in those events but in the perspective of a long sweep of history and projected into the indefinite future. With this perspective, able leaders are usually sharply awake and reasonably disturbed. They are not seekers after solace because they have their own inner serenity and security (28).

These various definitions offer background to the different theories of leadership. The "great man" theory of leadership focuses upon the personality of the leader. It claims that different degrees of talent, energy, and persuasive force separate the leader from the follower (Benjamin and Hall 17). The leader has certain innate characteristics and qualities and is predestined by his or her unusual capacity to become a leader, controlling events, and molding situations and followers. This theory declares that the leader is sent into the world and gives leadership to a particular day and time (Reed 86). Similar to the "great man" is the "organizational man," leader and follower. This person is loyally devoted to the institution, to the bureaucracy. Competence and productivity are valued but always within the "system." Although a bureaucrat, he may also be seen as a benevolent paternalist. He listens to followers but usually supports ideas only if they reflect deep loyalty to the organization (Benjamin and Hall 58).

In contrast to the "great man" is the theory of the situationist. For the situationist, leadership is molded and determined by the social situation. Stogdill reports that any theory of leadership must take into account the interaction between the situation and individuals (29). The social situation has a determining effect upon the leader, and the leader in turn

attempts to shift and turn in such a way as to take advantage of as many of the factors in the situation as is possible in order to meet established goals and objectives (Reed 96).

The humanistic theories propose that leadership is a relative process in that leaders must take into account the expectations, values and interpersonal skills of those with whom they are interacting. Leaders must present behaviors and organizational processes perceived by followers as supportive of their efforts and of their sense of personal worth. These theories are concerned with the development of effective and cohesive organizations. The human being is by nature a motivated organism; however, the organization is by nature structured and controlled. It is the function of leadership to modify the organization in order to provide freedom for individuals to realize their own motivational potential for fulfillment of their own needs and at the same time contribute toward the accomplishment of organizational goals (Stogdill 33).

Today more theorists explain leadership less in terms of the individual or the group. Rather, it is believed that a synergistic response occurs in which the characteristics of the individual and demands of the group interact in such a manner as to permit one, or perhaps a few persons, to rise to leadership status. Groups become structured in terms of positions and roles during the course of member interaction. A group is organized to the extent that it acquires differentiated positions and roles. Therefore, leadership represents one or more of the differentiated positions within a group (Stogdill 38).

For a group to be effective, however, some degree of management must also be present. The manager is an active manipulator of constraints and of the social setting in which the organization is embedded. The manager is a also a processor of the various demands on the organization. Through organizational action, the manager seeks to enact or create internal and external environments more favorable to the organization (Pfeffer 19). A leader may or may not be a manager; and a manager may or may not be a leader.

Olan Hendrix has given us the following list of distinctions between leadership and management:

1. Leadership is a quality. Management is a science and an art.
2. Leadership provides vision. Management supplies realistic perspectives.
3. Leadership deals with concepts. Management relates to functions.
4. Leadership exercises faith. Management has to do with fact.
5. Leadership seeks for effectiveness. Management strives for efficiency.
6. Leadership is an influence for good among potential resources. Management is the coordination of available resources organized for maximum accomplishments.
7. Leadership provides direction. Management is concerned about control.
8. Leadership thrives on finding opportunity. Management succeeds with accomplishment (Engstron 23).

Religion or spirituality adds another dimension to the theory of leadership. Helen Doohan tells us that religious leadership must be grounded in a personal divine call that results in deep religious convictions (22). The theological understandings of the leader must be grounded in tradition but must also be capable of reinterpretation and development. Concrete situations must be addressed, but from the insightful perspective or faith. Therefore, true religious leadership is not merely the reflection of human ability or talent, but it is

also recognized as the work of the Holy Spirit (23).

The first essential component of Christian leadership is an understanding of the mystery of Christ and an authentic reinterpretation of his message. A second component is a radical openness to the working of the Spirit and an appreciation of the gifts of the Spirit within the community of faith. From this understanding, spiritual leadership becomes the mutual response and responsibility of the community. It is this leadership which is perceived as an animating force and a mutual commitment (23-24).

Religious leadership also encompasses the concept of creative caring. In the first and second chapters of Genesis the authors portray the Lord in two very different styles of leadership and yet in the same act of creative caring. In the first story we see a very organized style of leadership -- "let there be . . . there was . . . God saw that it was good." The kinds of things created flow in a distinct order -- heavens above, waters below, creatures, human being. In the second story the style is almost haphazard. The human being is formed first and as the story progresses the Creator provides the different elements needed for the person.

Both of these styles of leadership incorporate an essential element, the element of creative caring. Creative caring is an essential element in religious leadership. This aspect of creative caring relates to Benjamin and Hall's fourth level of consciousness (44). The leader views the world as unfinished, as a world in-process, and as a mystery-to-be-cared-for. From the

two stories of creation it is obvious that this creative caring can be manifested in very distinct styles of leadership; however, that it is present is essential.

This creative caring is person-centered. It is a way of relating to self, to others, and to the world that involves development in the same way that friendship can only emerge in time through mutual trust and qualitative transrormation of the relationship. This creative caring as development implies process and assumes continuity. The relatedness must remain constant and in process for the necessary changes to occur. Thus the emphasis is more on the process, than on the product. Milton Maveroff describes caring as a process of alternating rhythms of activity and inactivity, of moving back and forth between a narrower and wider framework (16). This alternation is exemplified in the creation story. The Lord brings into existence and then steps back, as it were, and delights in creation allowing the world and its creatures time and space to grow. This movement of intimacy and distance enables growth to occur and is crucial in religious leadership.

In summary, leaders act as models, cues, and molders of expectations and satisfaction. Their behavior often is a response to the followers' competence, level of maturity, interpersonal behavior, and objectives of the group. Besides needing leadership, a group also requires some degree of management. The manager focuses on getting the job done and the goals accomplished. Religious leadership adds another dimension to this theory. This leadership is rooted in a divine call, is enmeshed in the mystery of Christ, and is seen, not merely as human

activity, but also as the work of the Holy Spirit. It is a leadership which manifests itself in creative caring. These elements will now be discussed in light of the leadership style of Basil Moreau.

The Leadership Style of Basil Moreau

The "great-man" theory of leadership was prevalent in the 19th century and during the first two decades of the twentieth century. During this period of time, the leader was the person who had the skill to organize, to increase efficiency and productivity; the leader's style was authoritarian; the organization was hierarchical and bureaucratic (Benjamin and Hall 16). Basil Moreau emerged as such a leader; the organization that evolved was the Congregation of Holy Cross.

From the historical discussion above, it is evident that at the time that Basil Moreau founded the Congregation of Holy Cross, his experience of Church was one of a rational system. Such a framework is characterized by a limitation of individual decision-making, constraints, authority, rules and regulations. Integration occurs by issuing orders through the management hierarchy (Lawrence and Lorsch 12). According to Max Weber, this rational system is most prevalent in a bureaucracy where the elements of precision, unambiguity, discretion, continuity, unity, strict subordination, and reduction of material and personal costs are raised to the optimum level (Perrow 20-21).

The leadership of Moreau did reflect the bureaucratic model of Weber. As the community grew and his vision of a Congregation of priests, brothers, and sisters came into focus, he began to

establish an organization for the group (Appendix # 20). He established detailed rules and regulations that covered all aspects of life (Appendix # 41). He was most meticulous about the management of the schools and his regulations concerning classes, textbooks, school supplies and budgets were quite precise and meticulous (Appendix # 21). This may have been partially due to the precarious situation of Catholic education in France that was discussed in a previous section. For whatever reasons they were established, these rules did emphasize unity, continuity, strict subordination and reduction of material and personal costs. His role as manager is clearly seen in his organization of these schools. He worked for the coordination of available resources and he organized for maximum goal accomplishment.

Moreau's authoritarian style is further emphasized in Circular Letter # 104 where he clearly spelled out the need for hierarchical power in the government of the Congregation in order to avoid disorder and confusion among the members. This style is also evident in some of his responses and resolution of problems. He used the word "forbid" on many occasions (Appendix # 13) and in dealing with some issues he showed an inclination to take reactions personally (Appendix # 50).

While he was an autocratic leader, he was also interested in the growth and development of the members. He seemed cognizant of the maturity level of the group and yet he did not view their growth as completed (Appendix # 28). He saw that the members were educated in their fields of ministry and reminded them that

"we need to cultivate our intellects and enrich our minds with the knowledge proper to our state . . . ." (Letters II, 75). He insisted that formal study did not end with the conclusion of the novitiate or with the completion of college (Letters II, 150, 217). At a time when the Church was skeptical about rational reflection, he encouraged ongoing education and he established a house of study in Rome which was to grant degrees in philosophy, theology, and canon law (Letters I, 275, 358). He also stressed the importance of spiritual updating and renewal; many of his letters exhort the members to fidelity to the annual retreat and to regular spiritual reading and spiritual direction (Appendix # 1, # 46).

Through his circular letters we get a glimpse of Moreau's interpersonal skills and his level of trust in the followers. Benjamin and Hall tell us that interpersonal skills are learned through the good experience of organizational management (69). These skills include the ability to cope with conflict, to remain calm in high-stress situations, to articulate personal goals, to identify one's own feelings accurately, to share emotion quickly and creatively, to state anger objectively. Moreau honestly shared both the joys and struggles of the Congregation with the members (Appendix # 43). He did not attempt to protect the members, as a parent might try to protect a child, rather a real sense of equality is present in these excerpts. "Our work here is the work of each and everyone, and we are all, individually and collectively, responsible for it in the eyes of God and men" (Letters I, 56).

He discussed his concerns and frustrations, his problems and

the difficulties of the Institution both within the internal environment of the Community and the external environment in which they lived. Almost every letter of the new year included some information about the Congregation: "It is my duty to help you to understand, year by year, the status of the Society to which you have consecrated your lives and to point out to you how Divine Providence has guided our work" (Letters I, 75). In these letters, he laid bare the state of his own soul and the state of the Congregation with his "customary frankness" (Letters I, 189). Because of his honesty, the members had a sense of the ongoing status of their Founder and their Community (Appendix # 23). Thus their commitment to the Group had to be in light of the reality of the situation, rather than in an illusory ideal.

Moreau demonstrated some of the qualities of the servant leader. The servant-leader is distinguished by the kinds of questions he raises institutionally (Benjamin and Hall 81). He raised questions about financial responsibility and he viewed this responsibility as a corporate involvement. He was adamant that monetary obligations incurred by individuals in the Congregation should be paid and that it was the responsibility of all the members to meet the Congregational debts (Appendix # 12, # 40). He also raised questions about equality in the Institute and insisted that there should be no distinctions among the priests, brothers, and sisters (Appendix # 11).

The servant-leader is interested in the impact of the organization on the quality of life in society (Benjamin and Hall 81). Moreau was greatly concerned about the education of the

young, especially of the poor who were suffering physically and emotionally as a result of the social upheaval previously examined earlier. "At this moment, when the whole of France has been shocked by the terrible disclosures of the government . . . everyone of us feels the need of providing genuinely religious education for the masses" (Letters I, 199). He also included among the specific aims of Holy Cross to form teaching brothers, especially for the country places; and to train brothers and sisters to teach the poorer classes (Letters I, 338). His concern for education urged him to take over a foundation for the education of poor and abandoned children in Rome (Letters I, 207).

The servant-leader leader seeks to give life to the global world (Benjamin and Hall 81). Moreau's vision extended far beyond the boundary of France or even of Europe. His zeal for the spread of the gospel was reflected in the rapid expansion of the Congregation to other countries -- Asia, Africa, and America (Appendix # 47). One of the goals of his vision was to have each mission established as a collaborative effort of the priests, brothers and sisters, so that the family of Holy Cross could be present in each foundation of the Community (Appendix # 11).

Leadership calls for the utilization of various skills. Moreau demonstrated "the intellective aspect" of leadership in his skills of imagination and in his creative use of synergy and intuition. Through these processes he was able to join together apparently disparate elements (Benjamin and Hall 21). His initial vision was to have the three groups under one administration and to have the sisters work in the houses of the

Congregation. When Rome questioned this, Moreau did not see it as a setback but as an opportunity to broaden his own vision. "This should not arouse misgivings. On the contrary . . . instead of being simple lay sisters, destined, according to the wishes of our former Bishop, solely for the service of our houses, you will henceforth form a Society apart, like the brothers and priests, devoted to the education of youth" (Letters I, 359). Because of this, he developed separate rules and regulations for the men and women and the leadership of the women came from within their own Group (Appendix 44).

Another skill of leadership is knowledge integration. Benjamin and Hall tell us that knowledge integration implies that the leader has technical competence, in his cognitive and imaginal skills, so that he can personally manage and make sense out of crisis situations (77). Throughout his letters, we find Moreau faced with one crisis after another (Appendix # 51). There was often an absence of financial resources, there were law suits against the Congregation, there were epidemics that caused numerous deaths among the members, there was the ongoing precarious political situation in France and Italy. In each crisis, Moreau manifested a vision of a broader perspective and he also demonstrated the ability to bounce back from these situations. He did not allow these crises to prevent him from pursuing his own vision and insights (Appendix # 39).

We have seen that Moreau's leadership was autocratic, that it included the skills of management and that it also contained elements of servant leadership and skills of leadership, in

general. A key question remains to be addressed: Was the leadership of Moreau religious or Christian?

His writings reflect his belief that he was called by God, that the work of Holy Cross was truly the work of God and not merely a human endeavor (Appendix # 17). Concrete situations were addressed realistically, but included the insightful perspective of faith. In the crisis situations mentioned above, his response was also of a person rooted in a firm belief in God and in the Lord's providential care of the Congregation. Belief in Divine Providence was greatly challenged in his time as a result of societal advancements and, yet, Providence is one of the most frequently recurring religious words in his circular letters (Appendix # 52).

Although Jansenism pervaded the religious thinking of his time, his preaching and teaching went beyond this. Wulstan Mork writing on Moreau's spirituality explains that in Moreau all is synthesis (176). He blends the natural with the supernatural so that the result is a unity, a whole. He teaches that grace may build on nature, but the former is not a top layer resting on a bottom layer. Grace uses nature, as it fulfills and completes it. The supernatural works with the natural, vitalizes it, and makes it whole. With Moreau the Christian life is always a synthesis of the divine and human, but with him the divine always takes over the human. "Here, notwithstanding differences of temperament and talent, the inequality of means, and the differences of vocation and obedience, the one aim of the glory of God and the salvation of souls inspires almost all the members and gives rise to a oneness of effort which tends toward that

more perfect union of hearts which is the foundation of the unity and strength of Holy Cross" (Letters I, 41).

Moreau had a keen understanding of the mystery of Christ and of incarnational theology. At a time when Catholics were doubting the Incarnation, his spirituality was rooted in it and he attempted to make it relevant for the world in which he lived. Mork tells us that Moreau insists that the life of God that is in Christ must be the vitality and power of the religious of Holy Cross (85). It is Christ who prays, Christ who teaches, Christ who labors, Christ who thinks and wills. Holy Cross religious life is simply cooperating with the Head who lives by means of the parts. "Your whole life should have only one purpose and that is of assimilating more and more the thoughts, judgments, desires, words and actions of Jesus Christ" (Sermons, 144-145).

From the historical discussion above, it is evident that the concept of family was battered by the societal revolution of his day. However, his charism was the founding of three societies which would form the unity of a single family, but not a human family. Mork discusses Moreau's thinking on the idea of a family as only a means to an end, the unity of the Trinity (81). Moreau builds grace on nature. The relationships that the members have had and still have with their own families, they bring to the family of Holy Cross. However, the life of God that is in Christ elevates, transforms, and energizes them, so that they become the relationships in the family of the new Adam. Moreau saw Holy Cross not as a human family but as the unity of the Trinity: ". . . among the priests, brothers, and sisters there

should be such conformity of sentiments, interests and wills as to make all of us one in somewhat the same manner as the Father, Son, and Holy Ghost are one" (Letters I, 43).

His radical openness to the Spirit is very evident in his leadership. His letters portray a person of deep, personal prayer and discernment (Appendix # 34). He would often delay making a decision until he had presented it in writing to the members, asked their prayers, and discussed it with his council. As stated earlier, his circular letters abound with references to the necessity of trust and confidence in God. Again he breaks through the horizon of his day because the age of reason and the scientific method promulgated that everything should be proved or disproved rationally. While his use of logic is evident in his writings, his ultimate trust in God's providential care is always the overarching paradigm of his life (Appendix # 7, # 52).

He did not perceive himself as someone apart or above the membership. He allowed the community to be a support to him in his ministry of leadership: "I have you ever present in mind and heart. Thus, it is from this intimate union with you that I draw the courage I need in the midst of all my labors and trials . . . your devotedness to our common undertaking and your friendship for me give me strength" (Letters I, 103). Later in his letters, this same theme is repeated: "Aid me yourselves, as far as you can. Continue to strengthen me, to console me by your devotedness . . . ." (Letters II, 231).

He was able to adapt to the changing needs of the Congregation. Early in the history of the Congregation, all the property and temporal interests of the men and women were put

under a common name (Letters I, 90). As circumstances changed and he saw the Society evolving into separate Communities, he negotiated the separation of the interests of the two Groups (Letters II, 34). He also mandated that the temporal government of the sisters was to remain entirely separate from that of the brothers and priests (Letters II, 41). As Moreau witnessed the growth of the Community, he began to view leadership as a mutual response and responsibility. He decentralized the government structure: "Up to the present, you have been so accustomed to address yourselves to me for almost everything, that it is now imperative for us to respect the rights of the different authorities. In other words, in each Province you will have recourse to the Provincial, who in turn, will correspond with the Superior General" (Letters II, 86). While maintaining the generalate in France, he established provinces in America and elsewhere, so that the local government of the Group would be in the immediate area and not across the ocean (Appendix # 20).

His creative caring for Holy Cross is best illustrated in two examples. He had sent one of his most trusted members to establish the mission in Notre Dame, Indiana. His fondness for this priest, Edward Sorin, is exemplified in many of his letters (Appendix # 45). After several years and numerous difficulties, this mission was finally getting established. Soon after, in the summer of 1852, the council of the Congregation requested that Sorin, be sent to help establish a mission in Bengal. Moreau sent a letter to Sorin stating that he was being transferred to Bengal, but Sorin refused to leave Indiana because of the harm he

felt his departure would bring to Notre Dame. This was quite a blow to Moreau and to the general administration of the Congregation. No one in such a position (he was provincial of Indiana) had refused an obedience prior to this. The circular letter (# 65) referring to this incident is one of the rare times that Moreau's language is vague and impersonal in discussing a problem. Rather than publicly humiliate Sorin and cause further grief and dissension, Moreau called the community as a whole to cultivate a spirit of mutual trust and cooperation.

It seems safe to assume that Moreau was more interested in maintaining his relationship to Sorin and Sorin's relationship to the Community than in forcing him to choose between following an obedience or staying in the Congregation. Moreau's level of consciousness as a leader was able to shift from duty/obligation and loyalty/respect to a consciousness that recognizes self direction and trust in another (Benjamin and Hall 91). At that moment Moreau had the wisdom that comes from creative caring to view the broader, rather than the narrower framework, to be more concerned with the person and the process than with the product.

The second example of Moreau's creative caring for Holy Cross was, without doubt, the most difficult for him. He had experienced the birth of the Congregation, had participated in its joys and sorrows, had watched it grow and develop into a world-wide community of men and women -- and now had to relinquish it. In 1866, he resigned his position as Superior General amidst doubts about his management skills, and amidst questions about his leadership abilities. While he still longed to be involved in the Congregation, as a leader he was also functioning

At that second level of consciousness which sees the events of the present in a long sweep of history and projected into the indefinite future. He was rooted in the present but always with an eye on the future. His serenity and consolation in these last years of his life came from his firm belief that the foundation of Holy Cross was truly the work of God. He had been a force in the creation of this work, now he needed to step back and allow it the time and space to grow under the care of others.

Out of his lived experience of the Church on the defensive and a society in upheaval, Father Moreau's leadership style evolved -- a leadership that was rooted in his experience and yet that went beyond it. From this discussion, it is evident that Moreau was both a leader and a manager. He brought the special charism of leadership and also demonstrated the science and art of management. He provided vision and supplied realistic perspectives. He exercised faith and confronted the facts. He sought effectiveness, as well as, efficiency. He provided direction and was also concerned with control. He used his influence to further task performance and the personal welfare of his followers.

As the religious leader, par excellence, when the time arrived, he was able to let go of the Congregation and yet he did not leave the Community leaderless. He showed a responsibility for and a belief in the future by preparing leaders all along the way. He was confident that when his time came to place the Congregation in other hands, it would continue: "I have the firm hope that God will, in His own quiet and strong way, finish what

He deigned to begin . . . and I hope that my resignation or my death, far from stopping His work, will only bring His action into clearer relief . . . ." (Letters I, 372).

This termination was extremely painful for Moreau and, yet, the sentiments of his final circular letter are words of comfort to the Community: "Count always on my devotedness to the Congregation . . . ." (Letters II, 378). Moreau was able to say this because he looked at Holy Cross and his vision was filled with a special light for he "saw that it was good."

Implications for Today

Basil Moreau was cognizant of the need to prepare leaders to continue the mission of Holy Cross. We have this same responsibility today if Holy Cross is to continue as a viable force in the Church of the Twentyfirst Century. Persons are not born leaders, but they can be educated and trained to assume leadership roles. We need to nurture and encourage our members to undertake the difficult and high risk tasks of building better institutions in our imperfect world. In Moreau's day the autocratic person was effective in getting the job done: our world of today calls for a different perspective. We need leaders who can integrate interpersonal needs with the goals of the organization; who are aware of the psychological maturity of the group and can challenge growth beyond that level; who can synthesize and utilize complex and rapidly changing data; and who can function creatively within a vacillating framework of leadership-followership styles. This agenda presents no easy task; but if we are to be gospel women and men of Holy Cross for today and tomorrow, the challenge cannot go unheeded.

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Appendix: References from Circular Letters

1. Annual Retreat -- Vol. I: pp. 5, 10, 18, 34, 72, 82, 85
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2. Association of St. Joseph -- Vol. I: pp. 12, 175
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3. Budgets -- Vol. II: pp. 175, 216, 224, 234, 262, 263

4. Bureaucracy -- Vol. I: pp. 38, 72, 77

5. Calumny -- Vol. I: pp. 145, 146, 150, 166

6. Collective Responsibility -- Vol. I: 56

7. Confidence in God -- Vol. I: pp. 11, 20, 28, 88, 92, 139
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8. Decisions at local level -- Vol. I: p. 9

9. Education of youth -- Vol. I: p. 33

10. Education of adults -- Vol. I: p. 56

11. Family of Holy Cross -- Vol. I: pp. 43, 168, 170, 231-233, 308
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12. Financial status of Congregation -- Vol. I: pp. 272, 352, 354
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13. Forbid -- Vol. I: pp. 26, 57, 77, 85, 86, 93, 102, 164, 193, 331
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14. Formation -- Vol. II: circular letter # 96; p. 371

15. Full teaching rights -- Vol. I: pp. 160, 174, 185-186, 192, 203, 207

16. Government Structure -- Vol. I: pp. 19, 21, 38, 49, 112 113, 231

17. Holy Cross is work of God -- Circular letters # 1, # 14, # 179
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