



"Leadership is character; it is not reserved to the elite. It is the vocation not of the few but of the many," says ECLD founder Alexandre Havard.

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Leadership is everyone's vocation



Dereleva Marina, HR Director of MTS (mobile phone)



On Nov 29, 2007, some top executives of TNK-BP (<http://www.tnk-bp.com>), the biggest foreign investment firm in Russia, attended a Virtuous Leadership seminar at the Hotel Balchug in Moscow. From left to right: Yankovoy Evgeny, Oil & Gas Lead Specialist, International Affairs; Mozdakov Yaroslav, Oil & Gas Manager, International Affairs; Tanaschuk Sergey, Oil & Gas Senior Manager, International Affairs.

ECLD

A close encounter with goodness

BY ALEXANDRE HAVARD
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A random incident, as beautiful as it was unexpected, comes to mind whenever I contemplate the greatness of the human heart, which is the sine qua non of leadership.

It occurred on a bus journey from St. Petersburg to Helsinki on a bitterly cold winter's morning in 1992, not long after the fall of Communism. This was a time of plunging production, skyrocketing inflation, and rampant unemployment throughout the former Soviet Union. Elderly Russians found themselves in especially dire straits as inflation wiped out their already inadequate pensions. Many were reduced to collecting discarded bottles from waste bins for the deposit money. It was their only way to survive.

As the Finland-bound bus sped through Russia, I was struck by the contrast between the pristine winter landscape hurtling past my window and the less than edifying moral atmosphere on board.

The passenger in front of me was sloshed. He appeared to be comatose. The passenger to my right thrust his hand into his pocket and came up with a crumpled pack of cigarettes. He regaled me with stories of a lost weekend of carousing, as he chafed at not being able to light up.

Much to his relief, our bus put in for a rest stop in front of the railway station at Vyborg, the last Russian city before the Finnish frontier. With the sun shining brightly on newly fallen snow, I bundled up against the cold and set out to explore the area around the station.

Presently, I came upon an old lady rummaging through a large pile of refuse to find something she could use or sell or cash-in for the deposit. I reached into my pocket and came up with my few remaining rubles: "Babushka, please take these." She looked me straight in the eye and smiled radiantly, and I could see that she was younger than she appeared. Anxious not to miss the bus, I made my way quickly back to the station.

Just as I was stepping aboard, I heard a voice behind me. I wheeled around. It was the old lady trundling towards me as fast as she could, a beaming smile on her face and a bouquet of flowers in her outstretched hand. I accepted it. She left without saying a word.

We crossed the border and I lay back, closed my eyes, and pictured her buying the flowers with money she so desperately needed for herself and no certainty of finding me. I marveled at her absolute selflessness, her magnanimity of heart. I was overcome with joy, with a deep love for life, with a desire to convert, to purify my heart, to be better. It is by no means unusual that a close encounter with goodness makes the soul take flight, as it had sprouted wings. In my book and in the seminars on Virtuous Leadership that I give to my audiences of widely different cultures and languages and religions, I strive to impart some of what the old lady of Vyborg imparted to me.

By Leo R. Maliksi
CONTRIBUTING WRITER

WHOEVER WOULD BE GREAT AMONG YOU MUST BE YOUR SERVANT.

- MATTHEW 20:26

They were all there—heads of state, European royalty, Muslim Imams, Hindu Brahmas, Buddhist monks, Jewish rabbis, Christian pastors, and Catholic nuns. They were attending the funeral Mass of Pope John Paul II, their presence a testimony to this man's virtue. No other person in history can claim to have had such a big number of political and religious leaders present at the celebration of his passing away. Celebration is the right word because their being there confirmed the impact this Catholic pope left in their lives and on the world.

What was the source of John Paul II's charisma? It was his magnanimity and humility—virtues that according to Alexandre Havard, the founder of the European Center for Virtuous Leadership (<http://www.eclid.org>), are the qualities of a true leader.

"Magnanimity is not madness," he

said. And in the words of St. Josemaria, another great man of the 20th century, "It means greatness of spirit, a largeness of heart wherein many can find refuge."

Humility according to the German philosopher Josef Pieper, "is not primarily an attitude that pertains to the relationship of man to man: it is the attitude of man before the face of God." Humility is a religious virtue that makes man acknowledge his being a creature of the Supreme Being. The thought that God is everything and he is nothing does not upset him.

This is ultimately the wellspring of John Paul II's power to draw millions in his lifetime and at his death.

Now, the many other virtues of this priest from Poland and of many other world leaders who have made a difference in our time form the core of Havard's Leadership Seminars. "The content of our seminars are founded on the principle that leadership is a question of character, that character is virtue in action, and that every human being is capable of acquiring virtue and growing in virtue."

Havard, whose parents immigrated to France from the Soviet Union, draws from the lives of the some of the

greatest political, intellectual and religious leaders of modern times, and from his personal experience to show that being a leader is less about leading a nation, rising to the top of one's profession, or leading armies into battle.

"Leadership is character," he said. "It is not reserved to the elite. It is the vocation not of the few but of the many."

"And character is forged not by codes of ethical conduct, but rather through the cultivation of the natural and supernatural virtues passed down through classical Antiquity and the Judeo-Christian tradition."

The Virtuous Leadership program shows that leadership and virtue are not only compatible; they actually mean the same thing. One's growth as a leader runs parallel to one's growth in virtue.

In the words of the late Peter Drucker: "It is character through which leadership is exercised." Warren G. Bennis, an American scholar, organizational consultant, writer, and a pioneer in contemporary leadership studies, said: "Leadership is a metaphor for centeredness, congruity, and balance in one's life."

Aretology is the science of virtue

BY ALEXANDRE HAVARD
EXCERPT FROM THE BOOK "VIRTUOUS LEADERSHIP"

Aretology – the science of virtue – was founded by the classical Greek philosophers and enriched by its encounter with Judeo-Christian thought and spirituality. The name derives from arete, the Greek word for virtue.

Aretology comprises two kinds of virtues: intellectual virtues related to human knowledge and ethical virtues related to human behavior. Intellectual virtues help us grasp reality, while ethical virtues help us act in accordance with human nature. Prudence has both qualities. It is both an intellectual virtue, inasmuch as it involves knowledge, and an ethical virtue, inasmuch as that knowledge is directed towards decision and action.

Ethical virtues are also called human virtues or natural virtues, to distinguish them from the divine or supernatural virtues of which Christian moral

theology speaks. Plato defined the main human virtues as prudence, justice, courage, and self-control, though the poet Pindar and the playwright Aeschylus had already spoken of them. Ambrose of Milan (4th century A.D.) called them the cardinal virtues, because they are the cardines, "hinges," on which all other human virtues depend.

Greek philosophers, above all Plato and Aristotle, wrote about human virtues as did the Jews and the Romans, Cicero and Seneca the best known, followed by Christian writers, especially Augustine and Thomas Aquinas.

In modern times, a number of well-known writers have given sustained attention to this topic. Among the most influential are the philosopher Josef Pieper (Germany, 1904-1997), the priest and founder of the Roman Catholic lay organization Opus Dei, St. Josemaria Escriva (Spain/Italy, 1902-1975), management guru Peter Drucker (Austria/USA, 1909-2005), and the best-

selling advocate of "principle-centered" leadership, Stephen R. Covey (USA, 1935-).

Josef Pieper builds on the foundations laid by Aristotle and Plato, Augustine and Aquinas.

Josemaria Escriva deals with human virtues from the practical point of view of an experienced pastor of souls.

Peter Drucker is the prophet of management par excellence. The whole of his teaching (conveyed in 31 books) is permeated with deep aretological considerations. Drucker once said, "All of those who have written about me have portrayed me as an author of business management and administration, which I am not." That's right; he was a purveyor of aretology.

Stephen Covey writes about virtues from an essentially psychological point of view. His strength is his ability to demonstrate with attractive and telling anecdotes the relation between virtue and personal effectiveness.