

# Ignatian Leadership



# Chapter 4:

# Models of Leadership

# Benedetto de Goes



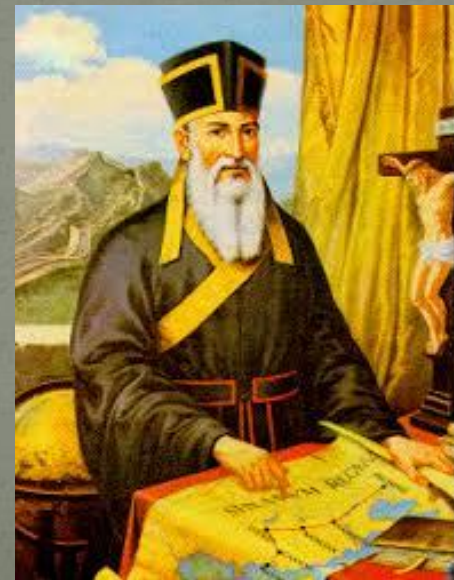
Benedetto de Goes spent nearly five years, traveling some 3,000 miles in search of an overland route to China. Jesuits had journeyed via the ocean route, losing up to a third of all who undertook the venture. His efforts took him through India, Pakistan, Afghanistan, Russia, and Mongolia. He died a thousand mile short of Beijing. He had been seeking the mythical realm of Cathay, where it was believed that Christian communities still existed. Though he never found that kingdom, he did discover that Cathay and China were one and the same.

Goes did not discover what was *out there*. Rather, he discovered what was *not there*. As a result, he did not gain the renown of others, such as Columbus. Goes explored a blind alley, so that those to follow would not have to. The history of his exploits was only gathered as the result of a letter, sent blindly, to Matteo Ricci in Beijing, who dispatched a young Jesuit who found Goes in Xuzhou, where he lay dying.

# Mateo Ricci

Linguist, Cartographer, Philosopher  
and Promoter of Acculturation

Ricci commanded the Chinese language as no other Westerner had before him. After a few years of study in Macao, he drafted a treatise *On Friendship* in Chinese.





Ricci did not come as a colonizing missionary. His gestures of friendship were welcome. He not only commanded the language, he perfected a style familiar to his readers. He did not write in the arid scholastic style he had learned in Rome, but rather in the literary forms that an erudite Confucian would have been able to employ.

Ricci deliberately refrained from translating works of European literature, in order to deal with basic human relations, such as were treated in the texts of Confucius....





Ricci upended the rules of the game: rather than drag potential converts into a foreign European culture, he initiated a radically new strategy of “acculturation,” which was adopted by later Jesuits to design a strategy of assimilation to the culture of the peoples who received them.

Ricci became a figure of intrigue and intellectual fascination. He engaged mathematicians in discussions of Euclidean geometry, and introduced Chinese astronomers to the technology of Western astronomy. In addition, he introduced geographers to the more sophisticated map-making of the West, that was based on a more expansive tradition of exploring unknown regions.



Ricci longed for an audience with the Emperor in Beijing, and while he was able to connect with the imperial court, he never met the emperor face-to-face, and so was unable to introduce him personally to the Christian world. Yet he made enormous strides in building relationships with ministers of the court and other influential individuals. When he died, he was buried in the imperial precincts, the first Westerner to be so honored.

Christopher Clavius offers a stark contrast to the path of Matteo Ricci, who followed a route never explored by Europeans. He journeyed thousands of miles, even after reaching Asia, embracing a peripatetic life that rarely saw him living more than a year or two in one place.





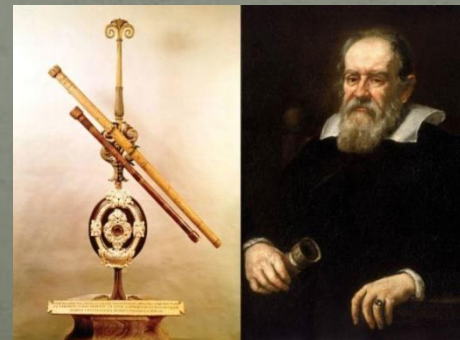
The history of the German Jesuit, Clavius, is distinctive. He worked in the same position as a university professor for 48 years, 46 in the same institution, the Roman College of the Jesuits. Sixteenth century Europeans rarely lived 48 years, to say nothing of working for so many decades.

Clavius promoted an intellectual map for Jesuits, that moved beyond the world of theology and philosophy, to embrace languages, mathematics, and the sciences. He was in the forefront of those who saw the Society as a source of intellectual leadership beyond the traditional venue of Church issues and their related studies. He envisioned a Society of “brilliant and eminent men.”



A young Italian scientist, Galileo Galilei, who visited Rome for the first time in 1587, sought the blessing of Clavius, one of the greatest mathematicians in Europe. Clavius was very impressed, and extended him the support every young academic longs for, and with which Galileo obtained his first teaching position.

Clavius' astronomy texts naturally defended the Ptolemaic, geocentric system, which was the one approved by the Catholic Church. The theory of a geocentric universe could only be sustained if the orbits of the planets were distorted in an impossible way. Christopher Clavius was over 70 years old when Galileo published his discoveries which, despite the very careful manner of his presentation, were a clear challenge to the theory that the Earth was the center of the universe...



Clavius supported all the discoveries and calculations of Galileo. A faithful cleric who spoke in favor of a Copernican, heliocentric universe would have been considered a heretic. But Clavius knew that the Ptolemaic system was being condemned to the trash heap of history.

# Lessons of Leadership from unexpected sources

Leaders do the following:

1. They are always teaching and learning: Ricci commanded the Chinese language and absorbed the wisdom of the 4 Books of Confucius...
2. They form men + women “brilliant and eminent”: Christopher Clavius challenged the students in his masterly courses...

3.They invigorate with the ambition of their heroic goals...

4.They are innovators and attack problems in a manner that their predecessors never imagined.

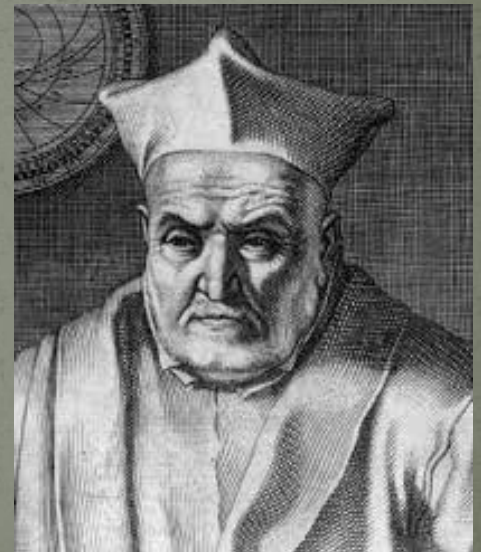
5.They dedicate themselves to excellence.

6.They honor the truth without egoism.

7.They influence others by their example, their ideas, and their teaching.



Leadership consists not only in performing a task, but also in knowing how to do it. Every leader, Ricci and Clavius included, foresees, infuses energy, innovates, influences, perseveres, and teaches.



Certain presuppositions ,with time, have come to dominate our stereotypes of leaders and leadership:

1. That the leader is one “who is in charge”
2. The leader produces direct results

Ricci and Clavius define in a distinctive way who are leaders and how their lives are developed. They represent a model of leadership that is applicable to the real life that we all live:

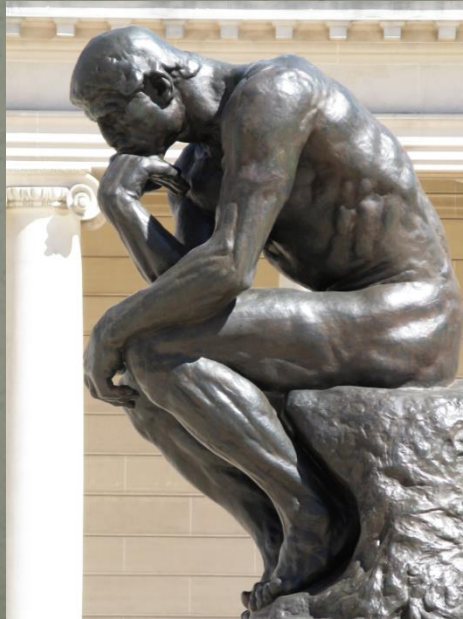
1. The majority of people never see themselves in a situation of having to motivate armies or subordinates.
2. Rarely does a life unfold according to a preconceived strategic plan; leadership is, rather, improvised.

3. Different from the general who leads to battle, or a trainer who directs his team, few experience a dramatic, determined moment.

4. Like Ricci and Clavius, few of us are able to discern the impact of our leadership in the world with clarity and certainty.

# Chapter 5

## *Self-Knowledge and Leadership*



Leaders invest equally in their human abilities, in their capacity to lead. An introspective journey, whether it is done at one time or over a long period, builds the foundations of success. This journey understands how to:

1. Appreciate oneself as a person of talent;
2. Identify personal failures that impede the realization of all potential, especially the weaknesses that are manifested as habitual tendencies;

3. Express goals and aspirations that are personally motivated, not content to drift, but to live in accordance with one's own sense of *magis*, of “the more;”

4. Determine what one represents, what influences one wishes to have.





5. Develop a universal vision that guides one's treatment of others; and

6. Acquire the habit of examining oneself with regularity, indeed, daily, about what has gone before.

First, it is necessary to make a decision to pursue all one's life the goal of knowing oneself. All leadership begins with the leadership of oneself. First, the basics: the goals, values, and knowledge of one's strengths and weaknesses, and a perspective on the world.



The same dynamic explains the success of the Jesuits in attracting postulants: a reputation for being selective, high standards, and notable results were precisely what attracted talented young men.

Those they called “*aptissimi*,” a Latin word designating the ‘best of the best’ in matters of talent, came from Europe and far beyond.

# Goleman's *Emotional Intelligence* (the *what*) :

1. **Self-Awareness**—The ability to recognize and understand your moods, emotions, and drives.
2. **Self-Regulation**—The ability to control or redirect disruptive impulses and moods.
3. **Motivation**—A passion to work for reasons that go beyond money or status.
4. **Empathy**—The ability to understand the emotional makeup of other people.
5. **Social Skill**—Proficiency in managing relationships and building networks.

# Goleman and the Examen (the *how*)

What we have called the “Examen of Consciousness” of the Jesuits coincides very well with the idea of emotional intelligence of Daniel Goleman...

With the Spiritual Exercises, a Jesuit novice goes forth after 30 days of immersion in the program with valuable personal aptitudes, including:

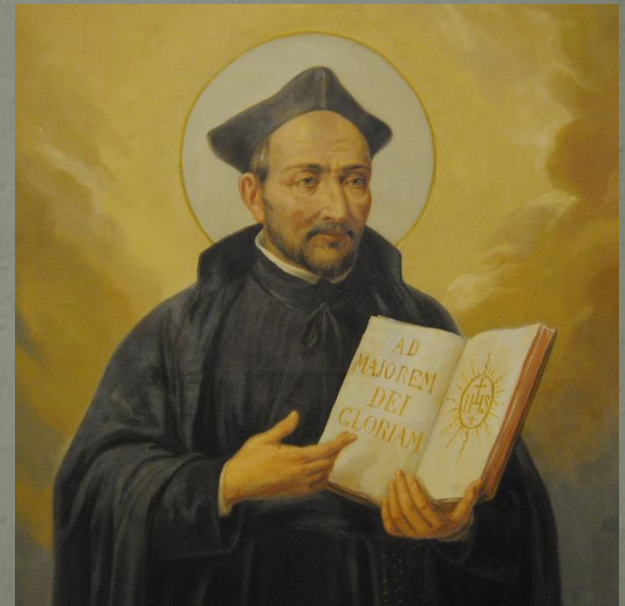
1. The capacity to reflect systematically upon his weaknesses, and upon all those things that are manifested as habitual tendencies;

2. An integrated global perspective, a vision, and a system of values;
3. A profound respect for the neighbor and for all of creation.
4. An appreciation of him/herself as a being, beloved and important;
5. The ability to disconnect from daily distractions in order to reflect, and the habit of doing this daily; and
6. A method for considering alternatives and making decisions.

# Chapter 6

## *The Spiritual Exercises*

### An Instrument of Development



The Exercises were designed to help each person to choose or confirm a direction in life. However, they proved equally useful as a powerful corporate or organizational instrument...



Loyola had good reason to designate them as “exercises,” given that they are actions to be practiced, not to read or studied:

“Thus, just as going for a walk, journeying by foot, or running are exercises, so the name, ‘spiritual exercises,’ means they prepare and dispose our soul to be freed from all disordered affections...”



The personal commitment of Loyola was to Christian service, and the purpose and matter of the Exercises are emphatically Christian. However, they operate as an instrument of leadership, not by having their roots in a religious conviction, but because they model the personal resources necessary for successful human purposes of all kinds, freely chosen and powerful.

While our weaknesses aren't recognized or remain obscured, we are impotent before them. The process, sometimes painful, of drawing them into the light of day and understanding them, is the first step toward overcoming them. This interior quest of identifying "disordered affections" is an evaluation of what a Freudian would name "the attachments which impede the effective functioning of the ego."

# The Foundations of Ingenuity: “Becoming Indifferent”

A colleague once asked Loyola how much time he would need to recover if the Pope dissolved the Jesuit order. The assured response surprised the inquirer, and entered quickly into Jesuit tradition: “If I recollected myself in prayer for a quarter-hour, I would be content, and even more content, than before...”



Loyola transmitted a very clear message, based in the teachings of the Exercises: only by cultivating the attitude which he called indifference, is one able to achieve what we call ingenuity: a combination of adaptability, boldness, speed, and good judgment.

Only by becoming indifferent, free from prejudices and obsessions, and thus free to choose any course of conduct, can young Jesuits acquire strategic flexibility.

The indifferent Jesuit is free to choose strategies, moved by only one motive: to achieve, at last, the goal of serving God through the help of souls. Meditation does not have money as its object, but rather attachment to things...

Indifference, or release, is the prime matter of ingenuity, and once the first Jesuits achieved it, Loyola freed them to govern themselves.



## The Foundation of Heroism: the *Magis*

Total victory is always a goal, and total victory demands more than a ‘total decision;’ it requires one to go beyond, in service with one’s whole heart...

The meditation is personal, and the Exercises transform the goals of the Company into personal goals. The meditation on the 2 Kings is not an order, but an invitation. To accept it is a personal decision.

## The Foundations of Love

A final integrative meditation, the Contemplation to Attain Divine Love, brings the novices back to the world... The prior meditations concentrated on an interior examination of self, but the ultimate exercise directs their gaze toward the exterior, in order to contemplate the world in which they will realize their potential:

- 1: Love ought to be manifested in actions more than in words.
- 2: Love is reciprocal communication.

## POINTS to MEDITATE

1. I will consider how God lives in creatures; in the elements, giving them existence; in the plants, giving them life; in the animals, giving them feeling; in human beings, giving them intelligence; and finally, how God lives inside of me, giving me being, life, feeling, and intelligence.

2. I will consider how God labors for me in all creatures on the face of the earth; ...Then I will reflect upon myself.

## The Examen

Loyola formulated the Exercises such that they might serve as a means of daily monitoring, in order to maintain one's attention to new values. The Exercises are designed for those who have a life full of activities in an ever-changing world.



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