

# FRAME OF MIND ON THE PROGRAM ON LEADERSHIP

## 1. Background

- Leadership is a function of community-building in love towards the fulfilment of shared identity and aspirations. It is for mission. A leader emerges from this community as the recognized symbol of the community's common identity and shared aspirations. As such, a leader is able to draw out the voluntary participation of the community members and is able to bring them together as a harmonious whole while giving impetus to the personal creativity of every member. In this sense, leadership skills are identified, harnessed and developed during one's life journey and engagement in the world.
- In most religious congregations and in the Church, it has not been easy to spot and recognize a leader. The hierarchical structure of the community, the full authority given to the Superior, the shared values of self-denial, humility, service and the vow of obedience are historical factors that contribute to the difficulty of choosing a leader in religious community life. Added to this is the fact that most religious men and women are not trained in leadership. In our complex modern world, whenever a leader is chosen, he/she plunges into a leadership role through a period of time, doing things by trial and error and gradually learning to hold the reins of leadership. And in the name of humility – as it so often

happens - no one desires to be leader for his/her congregation. Each prefers to be an ordinary member of the congregation, allowing oneself to be led by others.

- Leadership is a gift of the Spirit. It is a charism. It follows the movement of the Spirit in a community of love. It is for mission.
- To be a leader in a religious congregation is both charismatic and institutional. It is charismatic in that it discerns the freedom of the movement of the Spirit. It is also institutional in that it values the prophetic character of historical dynamics of congregational and community structures. The leader is believed to be chosen by God the Holy Spirit through the members of the congregation.
- Leadership in Religious Life inspires the community to go back to the original inspirations of the Founder, to see together the evolving Spirituality in the service of the Mission and to bring the community together to define its mission as a response to the situation of the Church, the people, the world and creation towards a strategic Vision – Mission – Goals. Thus, a charismatic institutional leader has a big responsibility to lead the members of the congregation to keep the Charism of the Founder and to develop the Spirituality of the congregation in order to answer to the needs of the time. In other words the leader is called to lead all the members to live in creative fidelity their original inspirations today. It is a call to lead the members to fulfill the vision, mission and goals of the congregation.

- Leading the members to keep the Charism of the Founder and to develop the Spirituality of the congregation as the main focus in religious leadership. In today's complex modern world, this needs leadership skills. Leadership skills today needs above all the qualities of discerning the movement of the Spirit through (a) listening with a heart (loving listening), (b) profound understanding of the heart of the human situation and the world (analysis), (c) reading the signs of the times and the response of effective loving action (communal wisdom discernment).
- Leadership in the modern world is *collaborative leadership*. A leader works with the council members and with all the members as a team in order to bring the congregation to fulfill its mission. In a collaborative leadership, managerial skills are important. The leader manages all human and material resources for the congregation to fulfill its mission. This needs practical technical skills like (a) inventory of human and material resources, (b) planning, organizing, communicating, monitoring and feedback and evaluation, (c) initiating programs towards institutionalization and system operationalization, and (d) shared responsibility and delegation of authority and functions. Thus, the ability to create a system and working in a system is needed so as to bring all the members and everyone involved to move together towards the vision – mission – and goals of the congregation.

- A system is important in leadership. It brings all the membership, and everyone involved, to work together in an interrelationship for the pursuit of the vision – mission and goals of the congregation. As a system every member is an integral part. And so every member has to see one’s self in the system. Each member has to do one’s own part the best way possible for the betterment of the congregation as system.
- Personal qualities of the leader are important. Fundamentally, the leader has a love for the periphery and the marginalized and profound conviction for the “preferential option for the poor”. The leader has the ability to inspire, animate and bring out the best in others. The leader is skilled in intra-personal, interpersonal and intercultural encounters. The leader is a visionary who works to make visions and dreams real. The leader is visible to the community, to the congregation, to the people and church outside the community.
- Planning is to set priorities to attain for the betterment of the congregation. Organizing is to manage all human and material resources in the congregation to attain the goals and objectives of the congregation. Leading is to stand in the front to show direction and guide the people involved to do things to attain the goal. Monitoring/controlling is to observe from time to time on how the steps are followed faithfully by the doers in doing things to attain the goals. Evaluating is to value the results or the outcome of the projects done in the perspective of the objectives and the vision – mission

- and goals of the congregations. Following-up is what is the next thing to do from the outcome of the evaluations.
- In line with the Charism of the Founder, Jules Chevalier and the Spirituality of the Heart, a leadership training program has to be designed that prepares the leaders of the Chevalier Family to have a heart so as to lead the members into their own hearts, to the heart of Christ, to the heart of others, to the heart of the world and of creation. A leader with the Charism of the Founder and the Spirituality of the Heart needs to have: 1) “*concern for the mankind<sup>1</sup> and creation*”. This is the main concern of one who accepts leadership. The leader spends time to study the issues and to set some strategic planning to address the issues; 2) “*strong faith to the Heart of Jesus as the remedy for the evil time*”<sup>2</sup>. This charismatic leader leads the members into the Heart of Jesus, so as to help them find answers to their own needs, the needs of the people, the needs of the Church, the needs of the world and the needs of creation. We believe that in the Heart of Jesus, the Heart of God and the heart of human person and the heart of all creation perfectly meet; 3) “*a deep sense of mission*”<sup>3</sup> – following this main concern the

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<sup>1</sup> E.J.Cuskelly MSC, *Jules Chevalier Man with a Mission*, p.114.

<sup>2</sup> “His discovery (in devotion to the Sacred Heart) of the compassionate Christ’ concerned for mankind, in E.J. Cuskelly MSC, *Jules Chevalier Man with a Mission*, p.115.

<sup>3</sup> “A mission of love; manifesting the kindness of God”, in *Jules Chevalier, Man with a Mission*, p.118

leader feels an inner call on how to respond to the needs of the Church, of the world and of creation.

- A leader inspired by the Charism of the Founder and the Spirituality of the heart is a person who has ability to move into one's own heart, into the heart of Jesus, into the heart of the other, into the heart of the world and into the heart of creation. Since the heart is the center – the ability to move into the heart will enable a leader to lead everyone to journey into the heart, in order to give life to all beings. Thinking and acting with a heart is the source of life. A leader with a heart is merciful and compassionate – mercy as to express the quality of the Divine, while compassion is to express the quality of human heart. Mercy and compassion are the two essential qualities of leadership of the Sacred Heart of Jesus. Indeed, a leader of the Chevalier Family is an inheritor of this Leadership Heritage of the Sacred Heart of Jesus, of Fr. Jules Chevalier, in creative fidelity.

## **2. Objectives of the Program**

This program is intended to:

1. Prepare leaders for the Chevalier Family Congregations.
2. Encourage leaders of the Chevalier Family to have a heart in order to help members journey into the heart.
3. Help leaders of the Chevalier Family to realize their concern for humankind and develop a sense of mission in leadership.

4. Facilitate leaders of the Chevalier Family to create a system in leadership – so as to bring members to work together toward transformation.
5. Help leaders of the Chevalier family develop managerial skills in leadership so as to manage human and material resources in their congregations.
6. Help leaders of the Chevalier Family to collaborate with all members and everyone involved for a better future of the congregation.
7. Equip the leaders of the Chevalier Family with skills for doing solidarity – a mission shared – with the lay, the diocesan clergy and with other religious congregations locally, nationally, regionally and internationally.

### **3. Organization of the Program**

Thinking about leadership – the best image to be used as the frame of mind, which will help us to organize the modules in line with the Charism of Fr. Jules Chevalier, the Founder and the Spirituality of the Heart, is Jesus as Good Shepherd in the Gospel of John (John 10:1-17). There are three main concerns in the Charism of Jules Chevalier, the Founder of the Chevalier Family, namely: 1) Fr. Jules Chevalier has “*concern for the humankind*”; 2) This concern brought him to look for a way to respond to the needs of humankind. In his search he found “*the devotion to the Sacred Heart of Jesus as remedy for the evils of our time*”<sup>4</sup>;

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<sup>4</sup> E.J.Cuskelly MSC, *Jules Chevalier Man with a Mission*, p.115

3) having “concern for humankind”, “finding the devotion to the Sacred Heart of Jesus as remedy for the evils of our time” – creating within Jules Chevalier “a deep sense of mission<sup>5</sup> – to make known and loved the Sacred Heart of Jesus everywhere”, which is expressed in the motto “*Ametur Ubique Terrarum Cor Jesu Sacratissimum in Aeternum*”.

*First Step: “Concern for mankind”*<sup>6</sup>

The Chevalier Family was born from “concern for humankind”<sup>7</sup> of Fr. Jules Chevalier, the Founder. He considered as important to save humankind whom he claimed as “souls who are so dear to Christ”<sup>8</sup>. He pointed to “egoism” and “indifference” as “evils of our time” or “*Le Mal Moderne*”<sup>9</sup>. He founded the Chevalier Family to combat these “evils of our time”.

The Spirituality of the Heart as “a way of life” – spells out the Charism of the Founder. Reflecting on the first point of the Charism of Jules Chevalier “concern for the mankind” – calls us to reflect on the “*Social Dimension of the Spirituality of the Heart*”. We, the Chevalier Family

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<sup>5</sup> Ibid. p.118

<sup>6</sup> Ibid. p.114

<sup>7</sup> Idem

<sup>8</sup> Ibid. p.114

<sup>9</sup> Ibid. p.114



members, are born to respond to the needs of the Church, of the Society, of the world and of creation. The ability of a leader to read *the signs of time* and to *detect the effects it brings to the life of humankind* is important key to a successful leadership. It will ease the mind to plan strategies to address it.

Reflecting on leadership, the parable of Good Shepherd in the Gospel of John (10:1-18), gives us a beautiful image of a good leader. The main concern of the shepherd (leader) is *the safety and welfare of the sheep*, “*I came that they may have life and have it to the full*” (John 10:10). Thus, Jesus differentiates the shepherd from the thief/robber. “*A shepherd goes in through the gate*”, while “*A thief climbs in some other way*”. “*A shepherd comes to save the sheep*”, while “*A thief comes to kill and destroy*”. Aside from that Jesus too, differentiates “*a shepherd*” from “*a hired hand*” (John 10:11-12). *A good shepherd lays down his life for the sheep, while a hired hand...flees as he sees wolf, and let the wolf snatch and scatters the sheep* (John 10:12-13).

We, the Chevalier Family, were born to respond to the needs of “*the evils of our time*”. And the key point to the successful implementation of the “*social dimension of the Spirituality of the Heart*” is leadership. The topics needed to be offered in this point are as such:

1. *The Signs of the Times and The Church’s Realities of Today. Identifying the Mal Moderne and Locating the Presence/Absence of God’s Love Today.*

a. *Signs of the Time: The Realities in the World Today: Mal Moderne and Blessings. Globalization: Massive Poverty and Hunger, Climate Emergency, Populism and Authoritarianism. Democratization of Cultural Production, Communications Technology and the Challenge of the Demise of Truth, Standards and Authority. Migrations.*

b. *Signs of the Time: The Church Realities Today: From Christendom to the Church of the Poor. From Clericalism to Synodality. The Challenge of Ecumenical and Inter-Faith Dialogue and Interculturality.*

2. *The Heart and Skills of the Good Shepherd for Church and Society Today: Culturally how are the church and civil communities led and managed today in the Asia – Pacific Islands – Australia.*
3. *Organizational Development*
4. *Managerial Skills for a Leader*
5. *Intrapersonal and Interpersonal Relationship Skills in Leadership*
6. *Mentoring and Group Facilitation*

*Second Step: The Heart of Jesus as Remedy of the Evils of Our Time*<sup>10</sup>

The Second point in the Charism of the Founder is “*the Devotion to the Sacred Heart of Jesus as Remedy of the Evils of Our Time*”. Jules Chevalier was really aware that even though he has *big concern and love for humankind*, yet his love and concern is nothing compared to the love of Jesus. Thus, the only way to heal the evils of our time is to lead everyone and all into the Heart of Jesus. And so here, we move from the *Social Dimension of the Spirituality of the Heart* to *Christ’s Centered Dimension of the Spirituality of the Heart*. The Heart of Jesus is “*the Centre to which everything evolves*”. The Heart of Jesus is the Centre of Religion. The Heart of Jesus is the Centre of the World. The Heart of Jesus is the Centre where the Heart of God and the heart of human persons meet in a perfect way. Thus, forming the heart of a leader into the heart of Jesus is an imperative for a good leadership.

The parable of the Good Shepherd – spells out some characteristics of a good leader. 1) *A good leader comes after Jesus, the Good Shepherd*. Jesus says “*I am the gate for the sheep. All others who came before me are thieves and robbers, but the sheep did not listen to them*” (John 10:7). It means Jesus is the model of good leadership. Thus, a leader has to learn *to see Jesus – to be in communion with*

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<sup>10</sup> “His discovery (in devotion to the Sacred Heart) of the ‘compassionate Christ’ concerned for mankind”, in E.J. Cuskelly MSC “*Jules Chevalier Man with a Mission*”, p.115.

*Jesus – and to be sent with Jesus.* Leadership as a mission is a commission of Jesus and with Jesus. 2) The second characteristic of a good leader is *calling the names of the sheep and walking in front of the sheep*. He/she knows and names the sheep one by one – and so he/she calls each of them by name. In this way the sheep will follow him/her as he/she stands and walks in front of them for they know his/her voice. 3) The third characteristic of a good leader according to the parable of the Good Shepherd is *“laying down my own life for the sheep”*. This is the crucial and the most difficult aspect of leadership. It demands a leader – an ability to let go himself/herself and to let God to do His part.

Selected topics that can help a leader to let go of one’s self and to let God do the Divine Part:

1. *The Good Shepherd Today*

a. *The Good Shepherd in the Bible: Old Testament and New Testament Images of Leadership – Abraham, Moses, Judges, Prophets, Kings, Priests. Jesus and the Good Shepherd in John. The Leadership of Jesus among his Friends and Disciples. Visionary Leadership. Discipleship of Jesus as Leadership: Leadership from the heart.*

b. *Jules Chevalier: Good Shepherd with A New Heart for a New World: His Charism, Spirituality and Mission. A man with a profound understanding of the human condition of his*

*time. A man possessed by the Sacred Heart of Jesus. A man of prayer and courage. A man of letters and wisdom. A man with a vision. A man of action. A man of the Church. A man of the poor and the little ones. A man of all creation. A man with a profound love for his community and the religious congregations he founded. A man of collaborative leadership.*

- c. *Charism of the Founder and the Spirituality of the Heart*
  - i. *Biblical and Historical Perspective of the Spirituality of the Heart*
  - ii. *Leadership in the Perspective of the Spirituality of the Heart*
  - iii. *Journey into the Heart – A Call to be Servant Leader*
  - iv. *“They will look upon Him they have pierced”*

### *Third Step: A Deep Sense of Mission*

Having “concern for the humankind” and having “discovered the devotion to the Sacred Heart as Remedy for the Evils of Our Time” – Fr. Jules Chevalier felt an inner call within his heart. He *has a deep sense of mission*. That mission is to make known and loved the Sacred Heart of Jesus everywhere. He called it as “*A mission of love –*

*manifesting the kindness of God”<sup>11</sup>. We recognize this as Missionary Dimension of the Spirituality Heart.*

In the parable of the Good Shepherd – the shepherd is the owner of the sheep. He never runs and leaves the sheep to be alone as he sees the wolf. He will lay down his life to save the sheep. Jesus says: *“I have come so that they may have life and have it to the full” (John 10:10)*. In the Gospel of Luke, Jesus put it so beautifully when the shepherd finds the lost sheep: *“When he found it, he lays it on his shoulder, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them ‘Rejoice with me, for I have found my sheep that was lost’ (Luke 15:5-6)*.

Leadership as a mission is intended *for the safety and the welfare of members of the congregation and of people of God*. In other word leadership is to manifest the merciful and compassionate love of God for the members of the congregation and for the people of God. It demands the leaders have to be integrated persons.

The selected topics below can be good help.

- 1. Leadership in Religious Life Today: Going back to the original inspirations of the Founder, an evolving Spirituality in the service of Mission, and defining mission as a response to the situation of the people and creation. Vision – Mission – Goals. The leader journeys into the heart of the matter. A*

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<sup>11</sup> Ibid. p.118

*servant leader. “They will look upon him whom they have pierced.” Inheritor of the Leadership Heritage of the Founder. Creative Fidelity. Consultative, Open, Discerning, Communitarian, Pluralistic. A leader as animator and inspirer. Prophetic and Managerial. Leadership and Good Governance from the Perspective of the Spirituality of the Heart.*

2. *Leadership Models: What leadership model is closest to the Jesus model of the Good Shepherd and to Fr. Jules Chevalier as leader with the Spirituality of the Heart and Mission*
  - *Dominator/Avoider/Collaborator/Accommodator*
  - *Authoritarian/Democratic/Laissez-Faire/Bureaucratic*
  - *Authoritative/Coercive/Pacesetting/Democratic/Affiliative/Servant Leadership*
3. *Intrapersonal and Interpersonal Relationship Skills in Leadership*
4. *Professional Standards: Integrity in Ministry. Serving with Love, Compassion and Joy:*
5. *Justice and Peace and Integrity of Creation. Leadership from the Perspective of Justice, Peace and Integrity of Creation. Leadership and Sensitivity to Inculturation and Interculturality. Appreciative Inquiry*

6. *On Becoming a Leader of Today: Tapping my Skills and Potentials for Successful Leadership from the Perspective of the Vow of Obedience*
7. *Communal Discernment*

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