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Personality

for

Leadership

A DISCUSSION OUTLINE

by

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THE QUEEN'S WORK

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## By Way of an Introduction

The war into which the United States has been plunged has brought to light the need not merely for arms and men both on the firing line and in the factories but for leaders, for men who can go before others and bring them to victory. Even now as we look ahead, we can see the still greater need that there will be for other leaders to guide us on from victory to a peace which will be just and lasting.

When the final gun has been fired and the last warplane grounded, the last bomb dropped and the last corpse buried, the work of rebuilding the world will begin. That reconstruction is going to fall into the hands of one of two major groups: Perhaps the world will be rebuilt by men like those who attempted it after World War I, men who had forgotten the words of Christ, "Without me you can do nothing" (the present conflict is but a result of their former flimsy reconstruction). On the other hand the world can and should be rebuilt by Christians who can rear the new order on the rock that is Christ, on His person and His example and His teaching.

If Christians are to do the work that Christ is giving them to do during the war and after the war, they must be leaders. If they are to be leaders, then they must have the personalities of leaders. It is the object of the present discussion outline to put in the hands of Christians pointers to such natural and supernatural aids as will enable them to develop truly Christian, that is, Christlike personalities. It is only when we are at one in every way with the divine carpenter of the universe that we can hope to build a world fully dedicated to God and Christ. It is only when the world is so dedicated that we can hope, not for the sword, but for peace.

## Two Extremes to Avoid

As of Catholicism itself, so of the Catholic leader: An outstanding characteristic must be balance, the walking of the middle course, the avoidance of extremes.

In Catholic lay leadership there are two faults that must be shunned. The first of these is the overrating of the value of natural effort. The work that we do is a supernatural work. Hence it calls for supernatural means. It requires a completely supernaturalized cast of mind and heart. It demands that we be habitually in the state of grace, that we use to the best of our abilities such means as the Mass and Holy Communion, prayer, penance, mortification, study, reading, discussion—all to make ourselves as Christlike as possible and hence truly Christ-usable. Mere natural activity, no matter how varied or how strenuous, will never enable us to bring others closer to Christ—the aim of all Catholic leadership.

The second danger that must be skirted is that of over-exaggerated supernaturalism. Great harm has been done to the cause of Christ because men and women have forgotten that though man has been lifted to a supernatural plane of activity and destiny he is still equipped with human nature. It is good to pray for someone's conversion; it is better still to join to that prayer such words and works as will urge the other on to an about-face toward conversion. But even this is of little worth if the man is hungry, if he is worried about his bills, if he cannot see a gain for himself in the immediate now as well as in the ultimate then.

With these things in mind we have divided this outline in such a way that six of the discussions are given over to such natural helps toward personality and leadership as will give a good foundation for the supernatural grace-helps, which take up the second half of the booklet.

### **Your Equipment**

The instruments needed for a profitable use of the present outline are simple enough. All that you require are . . .

A group of people interested in improving their personalities for leadership.

A set time during which to get together to discuss these means of improvement.

The laboratory of one's own heart and the lives of others with whom you come in contact.

A copy of the New Testament.

A notebook divided in such a way that you can jot down in one part observations that you find pertinent to the life that is going on within you and in the other part findings on others' reactions.

"Blood and sweat and tears," through which you set about to translate the ideas that you receive here into terms of everyday living.

Organization: a discussion leader, and a secretary who will take notes of the ideas expressed during the discussions and digest them in such a way that they will be at the disposal of anyone in the group at any time.



## DISCUSSION I

### WE PICTURE A LEADER

At the opening of the first meeting it will be well for you to realize that if the discussion is to profit everyone it is essential that everyone there give his or her ideas. Nothing else is more dismal than a discussion group which refuses to discuss.

Ready, leader? Ready, secretary? Alert, everybody? All right; let's go!

As a starter discuss the following questions:

1. What do you mean by a leader? by leadership?
2. What do you mean by personality?
3. What traits should a leader possess if he is to draw others to follow him?

Now compare your ideas with the following. Where do you agree? Where do you disagree? Who is right? why?

#### 1. The Leader

Someone has said that a leader is one who *knows* where he wants to go and how to get there, who *goes* that way himself, and who knows and goes so well that he *shows* that way to others who follow after him.

He is then a person possessed of such character, conduct, and achievement that he stands out from the mob, from the common run, obliging others to recognize his superiority and drawing at least one person to follow after him in character, conduct, and achievement. There are really many types of leaders: the vibrant, dominant type; the man who is quiet, persevering; the charming type; the dignified almost aloof person. Each of them, you find, leads others successfully.

A study of such men however shows that they all possess in common certain traits, certain characteristics.

## 2. His Qualities

### 1. Mental . . .

He has good intelligence, a definite knowledge of his aim, a clear certainty about the means to get to it, a deft use of those means, a sincere and unselfish knowledge of and interest in others.

### 2. Volitional (character) . . .

Convictions: certain truths which have been seen, known, grasped; certain values which have been realized; certain truths and values which have gripped him and by which he will live and die.

Consecration: an utter, whole-souled devotion to his cause; a willingness to give of time, attention, energies, his very lifeblood to the pursuit of that cause.

Courage: absolute fidelity to his trust despite any and all obstacles; the kind of fearlessness which, though perhaps afraid to go forward, will go nevertheless.

Constancy: an imperishable patience and perseverance that not only will not quit until the work is done but will not be diverted for long—not by failure, mistakes, setbacks, or personal gain — from the high purpose set before him.

### 3. Emotional . . .

He has a tireless enthusiasm for the success of his cause; a deep confidence in that cause, in himself, and in his abilities; a sure faith in the fundamental soundness of human nature; a flaming loyalty to that cause and a deep love of his followers.

### 4. Corporal . . .

Good health is the ordinary foundation of energy, animation, vitality, aliveness, enthusiasm, straight thinking, the ability to work long and hard.

## 3. Summary

Somewhere in one of his books Father Raoul Plus, S. J., has summed up this matter of qualifications by saying, "At the present day . . . unless a man can fulfill an office with tact,



delicacy, kindness, disinterestedness, calm resolution tempered with imperturbable good humor, a clear understanding of men and their needs and difficulties, of their extraordinary sensitiveness, it is better that he forego the honor [of leadership] and remain in obscurity."

## DISCUSSION

1. Does the above pictured outline of a leader discourage you?
2. Let each one in the group go through that outline again. Let him rate himself as follows on each of the points mentioned there: possession to a high degree, 90 to 100; a goodly amount, 80 to 90; fair, 70 to 80; passable, 60 to 70. If you come below that, you flunk! Divide the total score for each section by the number of items rated. Then divide the combined scores of the main sections by four. This will give you the percentage of leadership that is yours at present. In judging yourself, look more to possibilities than to actual achievements at this point. Put these scores aside in your notebook and compare them with those that you give yourselves at the end of the discussion, when you will make this test again.
3. If the group isn't too large, each member might rate each other member there. If there is the fear of family ructions as a result of this procedure, names need not be signed to the ratings.

NOTE: The advantage of such ratings lies in this: First the aim at which you are shooting, *i.e.*, leadership, is clearly laid before you; second you see how far you have to go to achieve it; third your strong and your weak points are brought out in bold—and perhaps chilling—relief. You know now what you must work on in yourself in a special way.

## DISCUSSION II

### THE MAN CHRIST JESUS, MODEL OF OUR LEADERSHIP

#### 1. Something to Remember

It is a fact of sound psychology backed by experience in living that a breathing, flesh-and-blood ideal is a better and an easier model to follow than is an abstract principle. It is one thing to talk about justice, purity, humility in the speculative, theoretical order; they have their attractiveness there, but they do not move us profoundly. It is quite a different thing to meet a just or humble woman or a pure man, to see these same virtues in a person. Translated into terms of human life and living, such people attract and draw us. The orator has his part to play in the world of men; he can affect us. But it is the saint who really stirs us. On the other hand the sinner, the grafting politician, the bedizened, lustful woman, the proud man, the miser gloating over his gold—these all repel us more than would the discussed sins in a hundred sermons.

#### DISCUSSION

1. Is it true, what has just been said here?
2. Why do men more than principles draw us?
3. Let each in the group give at least one example of how another person more than some principle of action has influenced him for good or evil.

#### 2. Our Unique Ideal

Because God made us, He knows our frame. He knows that abstract truths often leave us cold and inert while an attractive, inspiring person can rouse us to take heaven by violence. It is for this reason that the Father sent His divine Son to be our unique ideal.

And He *is* unique because He alone is the way to the Father. Nobody goes to Him except through "the Man Christ Jesus."

He is unique because He alone is the one completely perfect human being that the world has ever seen.

He is unique as our model because it is He alone whom we must follow. All others are but second-rate.

He is unique because unlike all other models He not only offers Himself as our exemplar, but He also gives us the grace to follow and imitate Him. It is as though the man who modeled for Phidias came down from his stand and also guided the sculptor's hand and hammer and chisel and eye. Or again a child learns how to walk by watching his mother. But the mother also has to hold him up at first and guide his wobbling footsteps.

Finally Christ is unique because, though He used the highest of supernatural gifts to redeem men, He balanced this use perfectly by employing also the best of human means—even though some of these means went contrary to human nature: for example poverty, humility, apparent failure, a cruel cross.

Our leadership is not that of the businessman selling his goods, nor of the demagogue using people for his own selfish ends, nor of the Army or Navy officer issuing commands. Ours is rather the leadership of the apostle who would *draw* others to Christ, to His ideas and ideals and way of life. There is but one way for us to achieve this kind of leadership: It is to develop within ourselves such qualities of personality as Christ Himself possessed. When we are like Him, then we can draw others to Him. If we are to run to the fight proposed to us, we must do it while we are looking on the man Jesus Christ.

### 3. As I, So You

Looking on Jesus then as might a nonbelieving psychologist, we can draw in the following lines which mark Him out as a great leader, as the leader of leaders.  
Christ Our Lord had . . .

#### 1. Great bodily health and energy.

For years He was a carpenter, which means that He had to become inured to hard labor. This apprenticeship of work had made Him hardy in body so that He was able to go for a long time without food; to sleep in the open; to journey extensively (on one occasion He walked uphill from Jericho to Jerusalem, a distance of fifteen miles and a climb of three thousand feet, in about

six hours); to deal with the pushing, shoving mobs; to bear the dangers and the tensions of conflict with His enemies. Nothing else requires more physical stamina than do mental and emotional clashes. He knew the weariness and fatigue and discouragement of long hours of trying to teach others the way to heaven, hours of ingratitude and stupidity and desertion.

2. Absolute clarity of mind and sure knowledge of His aims.

From the very first, when He had been lost for three days and His parents found Him in the Temple, Christ knew the end and aim of His life. "Did you not know that I must be about my Father's business?" His meat, His aim, His one great passion in life was to do the Father's will.

In Christ there is a thrilling lack of fogginess or obscurity of ideas, of hesitation, of indecision. He saw His goal and marched straight toward it without being turned to right or to left.

3. Certainty about the rightness of His methods.

Just one example among many: He promised that He would give His disciples His flesh to eat and His blood to drink. Some of them found it a hard saying to swallow. Did he therefore change His statement? Did He compromise? Not a bit of it. He let His statement stand.

Never once did Christ reverse a decision.

Never once did He say He had made a mistake. Even though Peter would have turned Him from it as from folly, He strode on to the cross and His crucifixion, knowing that it was only when He had been lifted up that He would draw all men to Himself.

4. Complete poise: an unruffled finality of will, an unbending fixity of purpose.

Christ saw, knew, accepted without wavering the Father's will even though it meant His own cruel death. Opposition from His friends, who called Him a madman, and denial by Peter, betrayal by Judas, desertion by the other Apostles save John did not deter Him. The hatred of His enemies, which finally tracked Him down and put

Him to death, could not bend Him from the achieving of His goal.

5. A calm strength giving Him an air of command which others accepted willingly.

See Him before the cowed buyers, sellers, and priests in the Temple, which He has just cleansed. See Him calling the Apostles one by one with a simple 'Come, follow me.' Watch Him in the presence of the great. Hear Him ordering the devils about or quietly stating, "But I say to you . . ."

6. A tremendously strong manly appeal and attractiveness drawing others by reason of what He is as much as by reason of what He does and says.

Just one example of this is seen in the way the Apostles followed after Him. Another in the way the crowds thronged about Him, going without food in order to be near Him.

7. A deep understanding of human beings and a strong sympathy with them.

Instances of this are too numerous to mention. These qualities shine out in the Sermon on the Mount, His dealings with the Apostles, His blasting of the Pharisees, His treatment of Magdalen, His frequent appeals to Judas, His gentleness with the Apostles asleep in the Garden of Gethsemani, His breakfast for the tired fishermen on the lakeshore.

8. An effective approach to men, fitting His words and His teaching to the capacity of His listeners.

Christ was completely in touch with all reality. He belonged to every man and to the whole man . . . to man's poverty and blindness, to his sorrows and joys and hopes and aspirations and littlenesses. He touched everything in life, from birth to play to work to marriage to death.

He was accused of consorting with sinners, with whom He could talk with ease. Yet He talked with equal ease with the rich and learned Nicodemus.

He pointed His sublimest doctrines with homely familiar things such as fig trees and lilies and mustard

seeds and vines, old clothes and wine bottles, sunshine and houses and moats and beams, great suppers and lost groats, sparrows and falling hair and a daily wage.

9. An unquenchable patience which precluded any over-anxiety for quick results.
10. Tremendous enthusiasm for His cause and love of His followers which prevented Him from ever forcing them or being soured by them.

All this shines out in His tireless labors, His putting up with everyone and everything, His impartiality.

11. A spirit of tireless labor and undying perseverance.

#### 4. Conclusion

The better I know Christ, the closer I come to Him, the more I absorb His teaching, the more perfectly I approach Him in likeness—especially in the great leader-qualities outlined above—the more effective will be my own leadership with and in and for and to Him.

#### DISCUSSION

1. Why begin a course like this with a study of Christ's leadership?
2. Is it true that because Christ was divine we cannot hope to follow Him in His leading of others to the Father?
3. State clearly Christ's uniqueness as a model. Give other parallels, real or imaginary, to illustrate this uniqueness.
4. Can we imitate Him in this uniqueness?
5. Where can you find Christ your model?
6. Either correct or add to the above-mentioned qualities which you think are essential to leadership.
7. Add five other qualities not mentioned which you consider nonessential but great assets for the leader.
8. Let the leader of the discussion group divide the members into four small sections and assign to each section one of the four Gospels. The section

members are to read the assigned Gospel with an eye to concrete instances—other than those given—of leader-qualities found in Our Lord.

9. These findings should be used as discussion material until all four Gospels have been covered thoroughly. If this is not feasible, each of the following discussions can be begun with a report from one of the sections until all are completed.

## DISCUSSION III

### KNOW THYSELF!

#### 1. Report

. . . By one of the subcommittees on some phase of Christ's leadership qualities that are found in His life as it is given in the New Testament.

#### 2. Self-knowledge Needed for Leadership

Before a man can make use of an instrument of any kind, a hairbrush, a stove, a hand grenade, a needle, he must know what it is for and how it works. Otherwise he is liable to try to shave ice with a razor or wave hair with a waffle iron.

Before a man can make use of himself and of his own personality to lead others to Christ, he must know himself. He must know his strong points and his weak points, his assets and liabilities of attractiveness and influence. He cannot take any steps toward leadership, nor can he hope for any personality improvement, without a personal knowledge of himself.

#### 3. The Value of This Self-knowledge

Since we are only human, we are always perfectible; we can always advance, go forward, improve our personalities. Given the knowledge of ourselves that we need and the knowledge of how to better ourselves, we shall go striding ahead where once either we were motionless or we only crept along.

Further: Since we are all amazingly alike beneath our individual differences, time and energy spent in coming to know and change ourselves will aid us greatly in coming to know and

deal with others. Fundamentally what draws or repels us draws or repels others too.

## PROJECT

The preceding discussions have given you some notions of yourself. They have widened your horizons of knowledge of that same self—subconsciously at least. Just for the sake of getting an idea of how much or how little you know yourself however, ask yourself, each one individually: "How well do I talk?" Give yourself a percentage rating on your answer. Then check yourself honestly with the following test.

### My Voice.

- . . . in the matter of pitch is:  
too high.....too low.....
- . . . in the matter of inflection is:  
monotonous.....overdone.....
- . . . in the matter of volume is:  
too great.....too little.....  
unvaried.....  
inappropriately varied.....(I whisper an announcement; I shout a secret.)
- . . . in the matter of quality is:  
breathy.....harsh.....muffled.....  
nasal.....thin.....flat.....rich.....
- . . . in the matter of tempo is:  
too rapid.....(machine-gun fireish)  
too slow.....(I d-r-a-g t-h-i-n-g-s!)  
not adapted to changes in meaning.....(I speak at the same rate of speed for something fast and exciting as for something slow and solemn.)  
clipped.....(as in Boston) drawled.....(as in Alabama)  
marked with pauses which are too long.....  
too short.....too frequent.....misplaced.....

### My Articulation

- . . . in the matter of enunciation is:  
indistinct.....  
overprecise.....



. . . in the matter of pronunciation is:

poor.....  
average.....  
always right.....

The results of this test will probably make you voice-conscious. They will show you that in one field at least you have been taking yourself for granted . . . when there should have been some changes made. (As a help toward the latter, we suggest the following books: "Your Voice Personality," by Loraine Osborn (\$2.00), and "20,000 Words Often Mispronounced," by W. Phyfe (\$2.50), both published by G. P. Putnam's Sons, New York.)

#### 4. Meet Yourself

Strangely enough most people have to be introduced not only to others but to themselves. They have to meet themselves. Not only that: They must be shown how they can come to know themselves. They have to learn what they are and how and why they act as they do, first as human beings and then as these particular persons.

One of the best ways to come to this knowledge of oneself and to sweep away all self-delusion and to bring oneself starkly face to face with oneself is to make for as many days as possible the Spiritual Exercises of St. Ignatius. (The members of the group might take a vote right here as to the possibilities of their making a retreat.) The full force of those same Exercises is felt only when they are made for the allotted thirty days envisaged by the saint. Since such a retreat is an obvious impossibility for most people, some of the methods used in the Exercises can be adapted for use in a discussion group like the one here assembled. These amount to the following.

1. Knowing oneself as a human being.
2. Knowing oneself as this unique person you call you, by:
  - a. contact with other and greater personalities . . .
  - b. self-examination . . .
  - c. testing . . .
  - d. suggestions from others.

Courage, humility enough to face himself sincerely and honestly, a willingness to make changes where changes are needed are all indispensable requisites of a person who would come to know and then improve his personality for better leadership.

NOTE: It is taken for granted here that certain fundamental truths about human beings are known; namely the difference between living and nonliving things, man's being composed of body and soul, the faculties and activities peculiar to human beings precisely because they are human, the objects of the intellect and the will, the immortality of the soul. If these things are not known or understood by the group using the present outline, a person who can give them a grasp of these basic ideas might be called in to cover these points clearly and briefly. The outline itself however can be used without such a person's being called upon.

## 5. Meet Yourself as a Human Being

Let each of the group members look back over the day that is passed. Let him list ten things that he has done during that day. A sample list might be: getting up in the morning, eating, going to work, chatting with another person, making a visit to church, buying something, reading a book, going to a movie, daydreaming, etc. Let these lists be compared. Out of that comparison some common denominators may be found which each has on his list. Two ideas will be gained from this. First: Each person is a different and separate little world within himself, but he is also a sharer with all others in the wider world of a common human nature. Hence though each is unique, he is also at one with others. Second: Since this is so, then each person has within himself a little laboratory where he can find out much not only about himself but about others as well. What we learn about ourselves helps us in our dealings with others. What we learn about them helps us with our own selves too.

Going back now to your common list, ask the question: "Why did all of these people act in these common ways?" After the answers have been recorded, it will be found that all acted, as men always act, because they wanted to satisfy some desire,

some want, some craving within them. They wanted something. They didn't have it. They swung into action to possess it.

It is a fundamental law of human nature and one essential for the leader to know that all of man's voluntary actions spring from his desire for certain things, tangible (like food, money, a warm bed) and intangible (like trust, love, loyalty, beauty), the possession of which will, he believes, bring him happiness.

The leader then must realize that before a man will act for a certain thing he must:

1. want that thing;
2. believe that what the leader suggests will help him to satisfy his want.

Now see if it is possible for you to classify under various heads the varied desires that men have and act on. When this part of the discussion is finished, compare your results with the listing that follows. There are various other classifications which might be given, but this one is as handy and as rememberable as any. All of men's desires can be reduced to five which are fundamental:

- |                              |                               |
|------------------------------|-------------------------------|
| 1. <b>For Response . . .</b> | well-dressed                  |
| companionship                | good-looking                  |
| understanding                | to be asked advice            |
| sympathy                     | to see one's name in print    |
| affection from               | distinction                   |
| parents                      | success                       |
| friends                      | achievement                   |
| love                         |                               |
| to be needed                 |                               |
| to be remembered             |                               |
| 2. <b>For Notice . . .</b>   | 3. <b>For Adventure . . .</b> |
| admiration                   | conquest                      |
| praise                       | travel                        |
| commendation                 | competition                   |
| applause                     | change                        |
| approval                     | freedom from monotony         |
| to be attractive             | new and exhilarating          |
|                              | experiences                   |
|                              | drink                         |
|                              | excitement                    |

|                             |                     |
|-----------------------------|---------------------|
| play                        | comfort             |
| experiment                  | in state of mind    |
|                             | health              |
| <b>4. For Security</b>      | physical strength   |
| of one's self-respect . . . | a good job          |
| faith                       | success             |
| in position                 | sense of possession |
| safety                      | for family          |

#### 5. Repetition of the Familiar . . .

"Do it again, Daddy!"  
following familiar paths of  
thought, action, emotion.

#### PROJECT

1. Ask the members of the group in general which of these wants or desires is being satisfied by their being at this meeting or being in this discussion group.
2. Go back over the day that is just finishing and together:
  - a. list the common activities of that day;
  - b. link them with one or more of the five basic desires given above.

Suppose now that you ask each other why you want these fundamental desires fulfilled. The first answer that may be given is that thus the various urges and drives that we have deep-buried within us are satisfied. That is a true answer but not yet the adequate one. If you keep digging with that little intellectual probe, the questing word Why, you will finally arrive at the ultimate answer. By each and all of these things we seek to do what we like or what is pleasant to us, and we seek to avoid what we dislike or what is unpleasant. In other words what we are seeking in all of our activities and desires and the satisfactions of those desires is happiness. "In what does happiness consist?" can easily be the next question for discussion. Then go on to ask: "Can perfect happiness ever be found here in this life? If not, why not? Then where will it be found?" And the answer to this one takes us back to the beginning and the end of all created things, to God Himself.

The leader who can  
best satisfy  
the greatest number of these desires

Will be the one who:

1. can assure the greatest happiness for the greatest number;
2. has the largest crowd of followers.

That is why the Catholic leader ought to be the best of leaders, for he can satisfy more of men's wants in a fuller and more complete way than can any other.

He alone can give his followers God fully, completely, lastingly.

#### DISCUSSION

1. Why is the process that we have gone through necessary for anyone who wants to develop a leader's personality?

(Isn't it because if we do not want to have such a personality or be such a leader then we'll never act to achieve it?)

2. Why is such knowledge important for one who hopes one day to lead others?

(Again isn't it because he must know what others want before he can lead them to it? Isn't it because it is only when he knows this or when he makes them want what he has to offer them that they will follow him?)

3. Why is the knowledge that ultimately all men want happiness and God especially consoling and encouraging for the Catholic leader?

4. With the following questions review what you have learned above:

- a. Is it true that fundamentally all men are alike?
- b. Can I look upon myself not merely as me but as a human being? If so, what is the advantage of such a study for a leader?

- c. What in general is the wellspring of action in anyone?
- d. What is the one thing that all men are ultimately seeking?
- e. Do men know this? Do they know where they can find it?
- f. Can you name five people or five organizations that have failed because of the fact that they didn't take into consideration some of the facts you have learned here?
- g. Point out which of the five fundamental desires mentioned above are offended by such things as:
  - selfishness
  - sarcasm
  - superiority
  - doing the same old thing in the same old way
  - very new and radical ideas
  - the leader's doing all the work and getting all the credit
  - failure
  - ridicule
  - anxiety
  - misunderstanding
  - tactlessness

## DISCUSSION IV

### KNOW THYSELF!

#### (Part II)

#### Know Yourself as You

Though your equipment for leadership is human nature—those general traits, emotions, drives, appetites, desires, ways of acting that all men have in common—it is not merely as a human being that you lead. It is rather precisely as *this* human being, with your individual nature. It is as this definite, distinct, concrete person, it is you as you who are to be a leader. For although you have much in common with others, you also differ from them in temperament, education, environment, background, character (the sum total of those habits which result from education, environment, background, and personal effort).

Discussion: Look up, learn, and discuss the definitions of temperament, education, environment, heredity, character.

Hence the next step—often painful but one most necessary in the developing of a personality which makes for leadership—is to know yourself *as you*. It is a matter of frankly facing yourself, your assets, your liabilities; adding up those factors; accepting the final total, even though it may put you in the red . . . and then doing something *with* your good qualities and something *about* your bad ones.

## Ways to This Knowledge

### 1. Contact With Others

It will help you greatly to get a clear picture of yourself if you watch others in order to see how they act, listen to their voices, to their talk. Study them. See what you like about them and what grates on you. (Ordinarily others will like or dislike the same things in you.) Compare yourself with them, and learn about yourself from this comparison.

This contact with others is one of the surest, easiest, and most effective ways by which to meet up with yourself.

Most people have had the experience of meeting either in life or in the pages of biography or fiction a personality that suddenly throws a brilliant shaft of light into their own make-up. You didn't know just how much you did not know until you started to teach catechism on that Sunday. You found that you've gone a long way since your own Sunday school days. You felt pretty cheap at your own grousing about your little troubles when you stood beside those parents whose child had been killed in an automobile accident; you learned what real Christian fortitude and resignation are.

Obviously the better, the stronger, the nobler, the more attractive the person whom you observe, study, and compare yourself with, the more light he throws on yourself. You may think you talk well. Compare yourself with Monsignor Fulton Sheen. Are you, you think, quite a dancer? Are you as good as Rita Hayworth or Fred Astaire? Do you think you have a very charming personality? How does it compare with Our Lady's? Do you think you possess the kind of personality that a real

leader needs? Flip back to the results of your comparison with Christ Our Lord.

It is on the basis of the effectiveness of this contact with others that the whole second part of the present booklet is built. There we shall take up certain characteristics which any leader must possess. We shall see these same characteristics in Our Lord, and we shall then learn how they may be made to pass from Him into us.

### PROJECT

1. It might be interesting however to list here briefly some of the qualities of Christ the leader. Then in a parallel column list those qualities you have in common with Him.

| Christ's Qualities | My Qualities in Com-<br>mon With His |
|--------------------|--------------------------------------|
| -----              | -----                                |
| -----              | -----                                |
| -----              | -----                                |
| -----              | -----                                |
| -----              | -----                                |
| -----              | -----                                |

  

| Further Qualities<br>He Has | Which I Do not Find<br>in Myself |
|-----------------------------|----------------------------------|
| -----                       | -----                            |
| -----                       | -----                            |
| -----                       | -----                            |
| -----                       | -----                            |
| -----                       | -----                            |
| -----                       | -----                            |

2. If there is enough humility in the group, the same might be done by each member for another member in the group.
3. Take some person that you know either from history or fiction and analyze . . .
  - a. the leader qualities they had or have;
  - b. The obstacles they have had to overcome.
4. Write a brief report describing how these qualities were developed and how the obstacles were overcome.



5. Discuss with the group how such obstacles can be overcome in general.

## 2. Do Some Self-seeking

This practice consists in your putting yourself on the witness stand and quizzing yourself mercilessly. The whole value of it lies of course in the honesty with which you reply to you . . . no matter how painful the answers may be. Here you find the words of Our Lord so true: "Whosoever shall lose his life for my sake . . . shall save it."

Your time . . .

How much of it can you give to this work?

Your health . . .

Is it good, mediocre, or poor?

If poor, can you improve it?

If not, in what field of leadership can you put even poor health to work?

Your appearance . . .

Posture?

Clothes . . .

Well-pressed and mended?

Shoes polished?

Heels straight?

Cleanliness . . .

Hair?

Face?

Nails?

Teeth?

Looks . . .

Need improving?

How can it be done?

Voice . . .

Too loud? not loud enough?

Distinct?

Warm? flat? cold? lifeless?

Slang addict?

How would you rate yourself with regard to . . .

Mental equipment? vision? understanding?

Imagination?

Decisiveness?

Adaptability?

Perseverance?

Charm?

Manners?

Do you have any special abilities?

Do you have any particularly bad faults?

### 3. Testing

Often we strange human beings are quite blind to many of the good and bad qualities which we possess. A perfect example of this blindness is seen in the Apostles at the Last Supper. You remember Christ said that one of them was to betray Him. Only one of these men entertained the thought of betraying Christ. Yet knowing themselves but little, each of the eleven asked, "Is it I, Lord?"

As a matter of fact most of us are unknown quantities to ourselves in almost any line until we are tested or tempted in the particular case. You cannot be sure that you have the virtue of justice unless you are tempted to steal and then overcome the temptation. No one possesses purity for certain (unless he has received some very special grace from God) until he has crushed down the rising rebellion of the flesh. You do not know whether or not you are really humble until you are subjected to humiliations and see how you accept them. You say for example that you can give up smoking at any time you want to do so. Yes? Just try it. If you can go without a smoke for a day or a week or a month, then what you say of yourself is true. If you cannot *do* it, then all the talking in the world will not prove that you are controlled in this department.

We don't really know what manner of men we are until we have been tried in the testing tube of actual experience.

I may think that I am even-tempered. Then along comes something to annoy me: a man whistling tunelessly, a cat yowling in the back alley, a younger brother or sister pestering

me, a friend contradicting me. My reaction will tell me whether or not I am what I think I am. If I accept these things without becoming ruffled, I *am* even-tempered. If I am calm when no one bothers me and testy when I am bothered, then my temper needs controlling.

We never really know whether we have a virtue or a good quality until we have been tried by a temptation opposed to that virtue.

Testing then—either watching your reactions to various stimuli or questioning yourself seriously—actually going out on your own in search of a test, is another very effective way to arrive at a true knowledge of yourself as you.

There follows a test of certain lines of behavior which are harmful possessions for the leader. For those of you who are making this test there may be the repetition of the experience of others who were surprised to find that they possessed certain traits they never suspected or were lacking in traits of which they felt themselves sure.

#### 4. Your Chance of Being Liked

Some time ago a prominent psychologist on the west coast analyzed a group of unpopular men and women. He made a list of traits that they possessed. This list included everything from mendacity (a habit of forgetting how to tell the truth) to nose twitching. Then he narrowed these traits down to forty-five which most unpopular people have in common. He studied the effects of these forty-five traits. If a person had one or more of these, his chances of being disliked were 740 to 1. Then out of the forty-five he chose nine and determined that if a person had one or more of these his chances of being disliked were 1,000,000 to 1. The obvious warning that this analysis gives you then is to be sure that none of these nine are present in your own personality if you want others to follow you. Few if any people will swing in behind a person whom they dislike. You yourself have had the experience of wanting to do something (let's say, go to a movie) and of being asked to do just that by someone you dislike. The result? You would not do it then on any account.

There follows the list of the nine undesirable qualities. See how many—if any—of them you have.

1. Lack of dependability . . . in word and deed.
2. Exaggeration . . . We may laugh at one who exaggerates; we do not trust him.
3. Being a show-off . . . men or women who are overdressed.
4. Sarcasm . . . the weapon of *the cowardly*.
5. Sense of inferiority . . . "Kick me, please. . . . I ain't no good . . . . Never was and never will be."
6. Being bossy . . . like a "top kick" with more kick than top.
7. Criticizing . . . fault-finding . . . whining . . . pouting . . .
8. Making fun of people behind their backs . . . We may laugh at what you say, but we are always afraid that you will be laughing at us when we are not around.
9. Desire to domineer others . . . Mr. and Miss Hitler in miniature.

## PROJECT

1. Run through the above traits again or go back to your personal listing on page 24. In actual living conditions try yourself out on some of the qualities you are doubtful about your possessing or even those you think you have, and test yourself on them.
2. Let the group think up situations wherein the various undesirable traits mentioned above would be tried. Then let these situations be proposed to the others for an honest answer as to what each would do in the circumstances.
3. Let a committee be appointed to work out for the group members actual tests in real life to which the members will be detailed and on which they will report their reactions; *v.g.*, going to visit some parishioner who has been away from the sacraments; sending someone to the families on a certain street in order to get them to subscribe to the diocesan paper; inveigling a shy member to take part in a skit; etc.

## 5. What Others Say

A final way of finding out about yourself is the reactions of others to you and to what you do and say. If you know some person who is clear-sighted and courageous enough to tell you just what he or she thinks of you, you are indeed fortunate. Few such people can be found. You must however honestly want their opinion. All too often we ask others to tell us what they think . . . and we become angry as hornets when they actually do tell us.

Very often what friends say about you either directly or indirectly is a good indication of certain good qualities which you possess. For finding out your faults however, there is nothing like getting a good healthy, hateful enemy to tell you off. You can discount some of what he says . . . but ordinarily he sees with extreme clarity some of the worst chinks in your personality armor.

Although too much weight is not to be given to what others say, it is well for a person to think carefully about any criticism which angers him. We like least the shafts that really pierce home.

### PROJECT

Although the above-given projects under 2 and 3 have done much to take care of this avenue of knowledge of self, it might be profitable for the group to have an honesty party wherein each one would tell each of the others certain faults or virtues that he has noticed in them.

Human nature being what it is, it will probably be better if these comments—about the faults anyway—are typed out and given to the members individually.

### DISCUSSION V

#### HERE'S WHERE YOU CHANGE

All that has preceded the present discussion has been by way of being something more than mere theory. The knowledge of self gained there is intended to be an eminently practical thing. It should have brought into clear outline in the

mind of each one in the group his or her particular strengths and weaknesses. The former are to be developed yet further; the latter are to be eliminated or improved. In other words the theme song for the group is that of yesteryear: "There'll Be Some Changes Made."

## Steps in the Process

### 1. Discontent

There should be within each one in the group a sort of divine discontent with himself or herself. That is, each ought to be dissatisfied with himself as he is. He sees his defects; he sees his lacks and needs and inadequacies. There are two things he can do about them.

First: Nothing.

Second: He can change for the better.

### DISCUSSION

1. Does each one here feel this divine discontent? Which of the two attitudes do you find is trying to get an upper hand with you?
2. Discuss the following quotation. Do you think it true? How can you avoid being like the people described here? "A writer in the *Acolyte* expresses himself boldly, but truthfully, when he says: 'Man will change money, horses, houses, and even wives with a readiness which is sometimes surprising, not to say alarming; but attempt to change his mind, and the perversity of the proverbial mule loses its force beside him.' We are all like that. To admit having entertained an erroneous opinion—if it is on an important matter—is to admit a deficiency of judgment which shows us up in a poor light to our neighbors. So we close our ears to the other side of the argument, as if by so doing we should therefore be right. We simply do not allow ourselves to question the ideas which our environment has given us. Thus is our egotism fed."

3. Test yourselves as to whether or not you are inclined to be guilty of any of the following reasons for keeping your mind in moth balls, *i.e.*, a refusal to change due to self-defensiveness, laziness, habit fixation, fear of unknown conditions ahead, shrinking from the unaccustomed, easy pleasant living giving the illusion of unchangeableness.

Such is the attitude of the lazy, the self-satisfied, the defeatist.

## 2. Desire It

Merely realizing to the full just how bad the situation is and being discontented with it are not enough. To this must be added a definite desire to do something about the matter, to change, to improve, to make your dreams of a real leader personality come true. Let each one here test himself as to the reality of this desire. The true indicator of this reality will be his willingness to suffer and labor in the process.

## 3. Faith

Although others may cajole, suggest, advise, threaten, ultimately this changing process, this about-facing of yourself, is up to you—aided by God's grace. And the first step toward personal action on your part at this point is a sincere belief and faith in your ability to change. Because it is true, you *can* change. You can take the qualities within you which are lying there latent and bring them to life. You can eliminate those other qualities that hinder you in your advance toward the goal of bringing others closer to Christ. That such a change is possible is the basis of all education, human training, reform movements, religion. Practice a little sound Couéism, saying daily: "I can, I must, I will change!"

## 4. Have a Model

Recall what we said earlier about men's following a man rather than abstract principles. Recall too what was said about Christ as the model of our own leadership. It is for us to put

Him before ourselves and follow Him as long as He teaches us what we want to know and to become—and in His case “as long” is from now until we die. With Him as our hero there must always be in our hearts that hero worship that is one of the reasons for faster improvement in children and in adolescents than in grownups. This process will be taken up more in detail in the second half of this outline.

## 5. Define Your Goal

See clearly and definitely just what you are shooting at. You want to be a leader in Catholic Action; you want to draw souls to Christ. What qualities must be yours can be seen by looking back again at the list given in Discussions II and III.

## 6. Planning

Plot clearly the best ways at hand for your getting yourself faced about, for your getting a new and fresher and better start in

|                 |   |          |
|-----------------|---|----------|
| mental . . .    | } | attitude |
| emotional . . . |   |          |
| moral . . .     |   |          |
| will . . .      |   |          |
| spiritual . . . |   |          |
| social . . .    |   |          |
| behavior . . .  |   |          |

### DISCUSSION

1. Working together, discover in what departments of life people are inclined to slide down into a rut and stay there, *v.g.*, physical, mental, social, work, and home habits.
2. Now plot ways and means of jolting oneself from such ruts, *v.g.*, change your daily schedule of rising, eating, playing, etc., for a week. Go to a lecture for a change, one where you'll be exposed to new ideas. Ask an acquaintance to your home. Take a reading course. Bring a treat home to the family or take the family out to some new and different place.



## 7. About Face

Once you have clearly determined the goal you are to achieve and have planned the road you are going to follow to change yourself so that you can arrive at that goal, then face about sharply and head in that direction (usually that direction is found to be quite opposite to the one you have been following). Do this at once and irrevocably. Begin at once to try your new wings. Do not let a single opportunity slip by without your exercising the new qualities you are attempting to acquire. Go where there are people, and force yourself to meet and charm them. Build yourself up in these new habits slowly and surely, being satisfied for a time with penny triumphs until your confidence is built up enough for you to go on to bigger things. Let each one in the group determine here and now to do these things. *How* these things are to be effected can be discussed at this point.

## 8. Divide, Conquer, Persevere

It is best not to try to accomplish your new program fully in all its phases all at once. Rather take one item of your program, one fault that you must overcome, one good quality that you must acquire, and pursue that until it has become second nature with you. Usually the positive method is best: Do not say, "I will not be so critical of others." Rather say, "I shall look for and find something good in everyone I come in contact with, starting with my family, my fellow workers, my friends, the people I meet for the first time."

Set the teeth of your will into the task, and hang on, working laboriously, persistently, tenaciously. No matter how many upsets you may suffer on the way, never quit. Push on until at last your goal is reached. The kingdom of heaven, which you are trying to set up within yourself, is founded on those two ideas given by Christ: "The kingdom of heaven suffereth violence, and the violent bear it away," and "He that shall persevere unto the end, he shall be saved."

## DISCUSSION VI

### PUTTING YOURSELF OVER TO OTHERS

A breaking down of the whole matter of leadership will show that it contains four elements. There is the leader himself, the led, the goal to which he is leading his followers, and a program or the way that he points for them to follow.

So far in these discussions we have looked chiefly at the leader. We have found out what equipment is his as a human being and as *this* human being. We have looked at the personality traits which must be possessed by a leader in general and as our ideal the leader of leaders in particular. Changes that may be needed by each in the group have been discovered and ways of effecting them pointed out. For the present discussion we turn to look at the leader's relationships with others. What we learn here holds to put oneself over to others, either to crowds or to individuals.

#### 1. Getting Others to Act

##### PROJECT

Before going any further, let the members of the group discuss the various ways that they can think of to get others to do things. In the following situation, which is the better approach to another? why? Mr. A wants to build a house. So he goes to Mr. B and says, "I want you to help me build a house so that I can have a roof over my head." Or he says, "I want you to aid me to build this house so that you can have a roof over your head."

There are three ways in which you can get people to do something for you:

1. You can order them to do it and enforce your order. This is the method used by Hitler, Mussolini, the rationing boards, etc. It is also the way used by officers in an army, by small-minded bosses in business and industry.

Again some parents use this approach with their children, as do some older children with the younger ones in the family.

It might be interesting for the group members to bring up from their own experience examples of such tactics.

2. You can pester them until they do it.

That was the method exposed by Our Lord in the Gospel stories of the man who of a night went asking for bread and of the unjust judge who gave in at last to the importunate widow just to be rid of her.

Does the group know of any such instances in real life?

3. By leading them.

That is the method of drawing them to yourself, your cause, your program. Such is the way used by Christ Himself. It was always an invitation with Him: "Come, follow me . . . . Come and see. . . . I will *draw* all . . . to myself." Such is the way of the Catholic leader.

## 2. Drawing Others

We are not to be leaders who use the methods of Hitlers, top sergeants, pests. We are "other Christs," and hence our appeal must be to *win* the hearts and minds of those whom we would have follow us, win them to ourselves, to Christ, to His cause.

But you will never get people to follow you, never get them to do what you want even in a Christlike way unless they like you. The Apostles liked—nay they loved—Christ and hence lived and labored and died for Him. The Pharisees and scribes hated Christ; and far from following Him despite His best appeals, they put Him to death. People will not do something they would like to do simply because they dislike the person who asks them to do it. On the other hand they will often do something they do not want to do because they like the person who makes the request.

(From your own lives or the lives of people you know about, discuss instances which prove the truth or falsity of those last two statements: life at home, at work, where church and recreational life are concerned.)

Putting yourself over to others then comes down largely to a matter of having them like you.

Yet is it not true that ordinarily you do not like people who dislike you?

(Make this little test: Think of three people whom you do not like. Why do you dislike them? Isn't it largely because you are quite sure that they do not like you?)

Finally the matter of leading or drawing others comes down to a question of liking and loving these others. As someone has said: "The final secret of leadership is interest in and love of your fellow man," which for the Catholic means love of fellow Mystical Body members, actual and potential.

## DISCUSSION

Do you think it is possible to love everyone? Give sound reasons for your answers. Do you think it is possible to like everyone? If not, why not? How would you go about trying to come to like everyone?

### 3. Liking Others

As Catholics we have supernatural reasons given us by Christ Himself to love others. To these reasons we should like to add here such natural helps as will make easier the following out of Christ's command that we love all men, that we love one another as He loved us.

The way to come to like others naturally is the way to come to know them. There are few if any people who do not possess likable traits if you will but take the trouble to discover those traits. The bully is often just a scared child at heart, even though he may be forty years old. The person in your parish whom you call Miss High-Hat is not high-hat at all. She is terribly lonesome at heart. The boor is boorish, not

through any lack of good will, but simply through ignorance. And so on down the list. When you come to know people, you will understand them; and when you understand them, you will be forced to love and like them even though they are wrong in their conduct. Remember that love begets love. You will find that these same people will begin to like and to love you.

## DISCUSSION

Why should we as Catholics love everyone? How is that love to be shown for the Jew? the person of another race or creed or color? Think of some person whom you dislike. Ask yourself honestly how much time and effort you have spent to come to know that person. Recall some other person whom you once disliked and whom you now regard as a friend. What brought about the change? How does the knowledge which you have so far gained of yourself help you to know and understand others better?

### 4. Appealing Traits

At this point in the discussion let each person in the group think for a few minutes and then jot down a list of those qualities which are possessed by the various people that each one likes. When that has been done, then make a composite picture of contributions from the whole group. If these traits appeal to you in others, they will also attract others to you if you yourselves possess them. Remember that human nature is at bottom very much the same in all of us. For example when you meet a stranger, you find it hard at first to talk with him. You become nervous. You wonder why he is so reticent. You make a wrong judgment and think him a snob. But you will not do that if you know human nature. With this knowledge you will realize that ninety per cent of the people whom you meet have the same difficulty that you yourself have in the matter of talking to strangers.

It may be interesting for you to compare your own list with the one which follows. The rest of the discussion might be taken up with an analysis of this list, deciding what is meant

by each of the traits mentioned and why they are all attractive and appealing to you and to others.

## 5. The List

1. Good appearance, which is a composite of posture, looks, clothes, and the man
2. Pleasing voice
3. Easy well-bred manners
4. Such expressions, words, and actions as show those attitudes of mind and heart which are marked by vitality
5. Unselfishness
6. Thoughtfulness
7. Positiveness
8. Understanding
9. Friendliness
10. Cheerfulness
11. Enthusiasm
12. Sympathy
13. Honesty
14. Sincerity
15. Dependability and trustworthiness
16. Courage
17. Loyalty
18. Perseverance

## 6. Conclusion

Putting yourself over to others is not an accidental thing. Granted that some may have more of the above gifts by nature than have others, few if any are born with those personality qualities which make a man a real leader. Acquiring such a personality is really the result of a long stretch of hard, grueling labor and self-discipline. Unless we have these characteristics, people will not like us. Not liking us, they will not follow us or do what we want them to do.

## 7. Prospect

In the next part of this outline we shall work together to take up some of these qualities, see how they are found in Christ our leader, and learn how they may be put into our own personalities so that we too may draw others to Him as He drew people to Himself.

## DISCUSSION VII

### ALIVENESS

Although it was not mentioned as such in the list given in the last discussion, the total impression of all of those qualities is one of definite vitality, of great aliveness. Try to think of some leader whom you know, be he small or great, who lives up to the definition given on page 7, who does not give one the feeling that he is very much alive. The dull, inert, lazy, dead person is not the attractive person. He lacks such qualities of body, mind, and heart as attract, interest, influence, and serve others.

#### 1. "I Am the . . . Life"

From a reading of the New Testament one finds that Our Lord certainly had this quality of aliveness. Even when He was an unborn Babe, His mere presence quickened John to sanctity in his mother's womb. As a child He was so vital mentally that the wise doctors in the Temple were glad to converse with Him. As He grew older, He lived the strenuous life of a carpenter. His journeyings up and down Palestine, His contacts with crowds all called for great bodily health and vigor. He goes to the Jordan, and John and Andrew are drawn to Him. So striking is the first impression that Christ makes on John that years later he remembers the very hour that he met Him. He walks by the lakeside, and hardheaded fishermen leave their nets to join Him in the work of fishing for men. He speaks so dynamically that one group can say of Him, "Never did man speak like this man"; and another group follows Him into the desert, willing to go without food for the body in order that their souls may be vitalized anew. A hand touch, a spoken word, and the dead come to life. He suffers a killing soul-crucifixion one night and allows His body and soul to part

in death on the next day—only to pick up that life again on the third day. Such was the vitality of Jesus Christ that as God He is, with the Father and the Holy Spirit, the fountain source of all life in this world. As man He is the cause of God-life in men. So alive is Jesus Christ that He can cry to the world, "I am the . . . life!"

### PROJECT

Divide the four Gospels for reading among the members of the group, and at the beginning of the next meeting let each section report on other instances of aliveness and vitality in Christ's life.

## 2. "You the Branches"

The unity of life that Christ wanted between Himself and us He expressed in the analogy of the vine and the branches, which He gave to the Apostles during His farewell address to them. He would share His very life with us by grace and by imitation.

### PROJECT

Go back to the test on page 25 and ask yourselves if you can imagine Christ's violating any of the principles of appearance implied in those questions. Without moving, make a checkup of the group's postures at the moment. Then go on.

## 3. By Imitation

Aliveness is first seen in a man's posture, in the way he carries himself. Can you believe you imitate Christ's posture if you slouch, stoop, or are careless about the way that you sit or stand? A straight spine usually indicates a straight personality. It indicates ordinary courage, perseverance, honesty, dependability. Cultivated—and this is surely one obvious and hence often-forgotten way in which to imitate Our Lord—it has a definite effect. It aids physical well-being. It will stiffen your soul too against weariness, discouragement, temptation.



## PROJECT

1. Work out other ways to imitate Christ's aliveness in life's daily simplicities: the way that you talk, your actions, your dress. What justification, if any, can you give for the statement that "Catholics ought to be the most smartly (note: not the most richly or the most stylishly) dressed people in the world"?
2. Here are two people. Which is the more Christlike and why?

| A                  | B                   |
|--------------------|---------------------|
| slightly stooped   | erect               |
| dull-eyed          | bright-eyed         |
| cloudy of skin     | clear of skin       |
| listless, careless | crisp and sure of   |
| talker             | speech              |
| carelessly dressed | neat and cleanly in |
| bored- or discon-  | dress               |
| tented-looking     | looks calm, serene, |
|                    | alert               |

Back up your answers by sound arguments based on what you know of Our Lord and His dealing with men.

### 4. By Grace

Although it is necessary that we appear and be alive in the sense of imitating this quality in Our Lord, we have to remember that in Him life flowed from the deep wellsprings of His divinity. So it must be with us also. Our total vitality must take its most important impetus, not from the natural, but from the share we have in Christ's own vitality through His grace. We must muster as much bodily and spiritual vitality as we can. But above all as leaders-back-to-Him ours must be a supernatural or grace-full aliveness.

## PROJECT

1. Work out together the steps needed to:
  - a. Get this grace-life into a person.
  - b. Maintain it there.

- c. Get it back once it is lost.
  - d. Increase it.
2. At this point limn a word picture of the personality possessions of a leader who is really alive in Christ.

## DISCUSSION VIII

### BALANCE

#### 1. Report

... On example of Our Lord's vitality and liveness as found in the New Testament.

How often people say, "So-and-so is a good enough person, zealous and hard-working. Of course he'll never reach the top. He lacks balance, you know." All too few people in the world have this quality, which so many admire so much. The quality of balance is essential to the leader, for without it others will never have that much-needed feeling of confidence and security that they seek in the man they follow.

The flighty person may amuse us for a time. The extremist may stimulate and excite us. The genius who can think with lightning speed but cannot pack a suitcase may amaze us. When we are in difficulty however, when the way ahead is puzzling, when our world is crashing down about our ears, we look instinctively for help from a man who is emotionally controlled, whose judgment is sound and clear and unprejudiced. We seek out a person whose life and living show that he has learned to manage wisely the values, opportunities, limitations, longings, cravings, and expectations which have filled his life. To him we turn as to one who can lead us back to the middle course, who can put balance again into our own lives, which have flown off-center.

### DISCUSSION

1. What is meant by balance in nature (*v.g.*, between the planets)? in mechanical things (*v.g.*, a watch, a motor)? in human beings especially?

2. Show how unbalance can bring about pain and ruin. (*V.g.*, what happens if someone jumps off a teeter or a seesaw while you are on the up end thereof? Or what happens if one of the ropes on your swing parts?)
3. Show how envy, scrupulosity, self-pity, self-consciousness, excessive fears are all:
  - a. examples of unbalance;
  - b. how such unbalances can ruin a leader's effectiveness with others.
4. The following is a list of rather common unbalances. Test yourselves to see how many of them you have experienced at some time or other:
  - disturbances in or of sleep
  - suicidal impulses
  - feelings of guilt
  - disillusionments in people or things
  - desires to inflict pain on yourself or on others
  - bizarre thought sequences
  - laziness
  - memory lapses
  - irritability
  - religious perplexities
  - feelings of impending insanity
  - superstitions

How many do you find you have to your credit? What? You haven't been bothered by at least six of these? Tsk! tsk! Then you're *not* normal.

## 2. Balance in Christ

Although there was more than one occasion when Our Lord was looked on as a madman (and still is), the fact remains that He is the most balanced person that the world has ever seen. Some of the things He did may have been folly from a purely human standpoint, but they were really wise with the wisdom of God.

## PROJECT

See how many things you can think of right now that our Lord did that would seem to you to have been foolish from a purely human standpoint; *v.g.*, His trying to win a world with poverty, chastity, obedience; His bringing life to men by dying for them; etc.

In His very being Our Lord united and harmonized beautifully those utter extremes, the divine and the human. God and man, nature and grace, flesh and spirit are all wonderfully poised, integrated, balanced in Him.

## PROJECT

Between now and the next meeting let the subgroups go through the Gospels again and find examples of balance in Our Lord's life, such adjustments as were required by the following:

1. His lower and His higher natures.  
*V.g.*, His temptation in the desert.
2. His personal and His social life.  
*V.g.*, His teaching the woman at the well in Samaria despite His weariness.
3. The natural and the supernatural.  
*V.g.*, the use of such natural and material things as water, oil, bread and wine, the spoken word as vehicles to carry sacramental grace.
4. Himself . . . to the world.  
*V.g.*, His pointing His sublime doctrine with such homely objects as lilies, farming, grain, old wine bottles, groats, clothes, business affairs, etc.  
. . . to His missions.  
*V.g.*, His remaining in the Temple to do His Father's will even though it hurt His mother.

Remembering the words of Isaias, "For as the heavens are exalted above the earth, so are my ways exalted above your ways," read carefully through the Beatitudes and discuss how they are the perfect summation of real, that is, Christian balance.

### 3. Balance and You

The more your balance is like Our Lord's, the greater will be the chance for effective leadership on your part. Christ has said, "As I . . . so you." He not only asks you to imitate Him, but He aids you as well not only by modeling for you but by helping the transforming process in you by His grace.

Look first at what must be balanced in your life:

1. Nature and supernature; reason and faith; the human and the divine.

*V.g.*, doing things which from reason may seem stupid but in the light of faith are wise.

2. Your own life with that of your fellow men.

*V.g.*, at home—being neither door mat nor tyrant; at school—knowing that teachers and other students have rights too;

at work—thinking of the other fellow as well as of yourself;

at social affairs—giving as well as taking.

3. Within yourself.

*V.g.*, taking proper care of body as well as of soul; subordinating emotion and passion to reason and will.

### 4. In Focus

A flywheel in one of our great defense plants does its work well as long as it is fastened to the shaft on which it turns. Let that shaft break, or let the pin which holds the wheel in place become loosened . . . and the wheel flies off-center and causes harm and confusion everywhere.

There is one focal point for the Catholic leader's personality, one pin that will keep him in balance. It is the centering of His life on the great ideal of giving Christlike service to the Father and to men for Him—that life all the while being energized and directed by the Holy Spirit. Such an ideal centers all the disparate elements mentioned above which have a tendency to live their individual lives separately. This ideal fuses, harmonizes, focuses these elements and gives to the leader's whole being a balance which is but a sharing in Christ's own balance.

## DISCUSSION

1. Recall what was said above about the departments of your lives which must be balanced. Taking each one of them in turn, work out together occasions, situations, decisions wherein this balance must be maintained; *v.g.*, show why you must do what you do not merely because you like it but in order to please God; show how a drunkard is off balance in more ways than one; point out how the leader must give up certain forms of amusement in order to get enough sleep and thus be strong of body and keen of mind; etc.
2. Let each one look into his own life. Where does he find the greatest unbalance? What can he do about putting himself on an even keel? How will the imitation of Christ solve His difficulty for him? Be concrete and specific in difficulty and solution.

## DISCUSSION IX

### COURAGE

#### 1. What Is It?

One of the characteristic traits that men associate with a leader is that of courage. The timid, fear-filled person can hardly hope to inspire people with confidence. Others have the feeling that the timorous person is not sure of himself, that he lacks the courage of his own convictions. Hence they can hardly be expected to stride after one who shys from his own shadow.

## DISCUSSION

1. What courage is.
2. Its various kinds—*i.e.*, physical, moral, intellectual.
3. How it manifests itself.
4. What is behind it.
5. Some courageless persons known to various members of the group. Why are persons of this sort not leaders?

Courage in a person does not mean that that person is not afraid. Rather it means that he has so mastered his fear that he neither runs from it, nor strikes out blindly against it, nor is paralyzed by it. The truly courageous person may be afraid, terribly afraid; but because of his love of a person or a cause he masters his fear and carries on. Ordinary life (*viz.*, a mother running into a burning building to save her child) and extraordinary life (*viz.*, a man going into battle) are full of examples of such courage. As some one has said: "The greatest heroes that I know are those who are afraid to go but go nonetheless." And another: "Courage is fear which has said its prayers."

## DISCUSSION

1. What is fear?
2. What are three ordinary reactions to fearsome things?
3. Let each in the group give one instance from personal experience which caused fright, flight, or paralyzing inaction.
4. What will drive out fear?
5. What is the best basis of courage?
6. What is the greatest ally of courage?

## 2. The Hero of Heroes

We have seen Our Lord pictured so often as the gentle, loving, kindly Savior that we are apt to forget the sterner, stronger, more steely side of His character. The painters have often depicted Him in such a way that He looks positively effeminate. If there is one thing Christ is *not*—it is effeminate. He is completely manly, every inch of Him. It is true He was the Good Shepherd. But He was courageous enough to lay down His life for His sheep. He was meek and humble of heart. But Christian meekness and humility are not cloaks of lethargy or camouflages of cowardice. Rather are they the possessions of the strong, dynamic, greatheartedly brave person who holds himself in restraint until *God's* interests are at stake and then flashes out in all his vigor and power—being angry, yet sinning not. Our Lord is not only the Man of Sorrows; He is the hero of heroes as well.

## PROJECT

1. Discuss here and now such instances of Christ's courageousness as come to mind; *viz.*, His facing of loneliness, poverty, labor, denial, betrayal; such incidents as the cleansing of the Temple, brushings with the Pharisees, etc.
2. Work out together the real concept of humility and meekness. Using as examples people you know, cite instances of false humility and meekness. Cite other instances of these virtues as seen truly in Our Lord's life.
3. Arrange to have the members of the group read the New Testament between now and the next meeting so that all the occasions on which Our Lord manifested courage may be known to them. Start the following meeting with a report on these readings.

### 3. Courage in a Garden and on a Cross

The supreme test of courage is seen in a person's ability to meet suffering and to go through it for one's cause. All leaders, true and false, are courageous enough when no danger threatens. But the hireling, the slacker, the pseudo leader cut and run from pain, loss, anguish of body or soul.

Christ Our Lord proved the stuff of His leadership when He lay crushed to the ground under sorrow and fear and agony beneath the moon-silvered olive trees in Gethsemani. Such was His soul-crucifixion that he prayed, "My Father, if it be possible, let this chalice pass from me." Such was his courage that He could add, "But yet not my will, but thine be done."

Many a man can bear inner suffering, yet he quails if the lash is applied to his body. Our Lord would teach us physical courage too. So He mounts a bitter cross and hangs thereon for three mortal hours of pain. And during all this time he has but one word for Himself, "I thirst."

He was given a job to do. He shrank from accomplishing it—but He strode on through agony of soul and body to fulfill it. "In the head of the book it is written that I should do thy will, O my God." And He would do it.



## DISCUSSION

1. Is it true that only true courage can stand the searing test of suffering?
2. Can a real leader expect to be free of sufferings of soul and body?
3. Name some great leader who never suffered.
4. Recall incidents from ordinary life wherein a man or a woman passed or flunked this test of real courage.

### 4. Christ's Courage and Yours

In the mad world about us the Catholic leader must be possessed with no mere ordinary courage. He must fight sneers, ridicule, opposition, persecution from God's human enemies. Unfortunately he often gets denial and betrayal from Catholics, even from his close followers. He battles against devils too, against powers, thrones, and dominations. No ordinary heroism must be his. Only such as his leader had will suffice. From Christ alone will he get it.

## DISCUSSION

1. Take the following test of courage:
  - a. Are you afraid of life in general?
  - b. Are you without real reason afraid of the future?
  - c. Do you dare to tell the truth always?
  - d. Do you dare to follow your own conscience?
  - e. Do you dare to form and express your own opinions?
  - f. Are you afraid to speak out at meetings?
  - g. Do you dare to say that you haven't read the latest best seller?
  - h. Are you uncomfortable when you find that you belong to a minority even though that minority is in the right?
  - i. Are you brave enough to walk out on a movie or a show which is indecent?

- j. Can you refuse a drink when you don't want one?
- k. Do you refuse to keep up with the Joneses?
- l. Would you be afraid to travel by air?
- m. Does the thought of being bombed frighten you?
- n. Do you dare to admit your error when you have made a mistake?
- o. Do you dare to tell someone you don't love him or her?
- p. Are you courageous enough to give a straight criticism when it is asked for?
- q. Are you afraid of hell, damnation, and the devil?
- r. Are you uncomfortable in the presence of higher-ups?
- s. Does the thought of poverty frighten you?
- t. When you have done something wrong, do you face the music and take your punishment?

Score: 5 for each correct answer. All should be answered with "yes" save a, b, f, h, l, r, s.

Rating: 90-100—you're one of the Captains Courageous.

70-90—you'll probably never have a nervous breakdown.

50-70—buck up, old man. . . . Eat a lot of sand.

30-50—you must be miserable most of the time.

0-30—you'd better find your ma!

- 2. Discuss ways and means to bring the courage of Christ into your own hearts.
  - a. By prayer, *i.e.*, asking for it.
  - b. By mental prayer . . .
    - (1) seeing Christ face danger.
    - (2) getting like convictions into your own mind and heart.
    - (3) going to Him in the garden when you are fearful, discouraged, sad, afraid, and putting your heart close to His.

- c. By Holy Communion — eating His flesh and drinking His blood so that your timorous souls may become as brave as His.
  - d. Any other ways that the group can devise.
3. Work out together various situations in which you are going to need this courage; *viz.*, at certain parties and dances, at work, in conversation, with regard to styles, etc.

## DISCUSSION X

### DEPENDABILITY

#### 1. Report

. . . From the subgroups on Christ's courage.

"Now you take Jones. There's a man for you. You can depend on him every time." There is scarcely any better compliment that you can pay a man than the one given Jones. Dependability means that a person is someone special. It is a trait absolutely essential for the leader. The man who tries to get others to follow him but who is himself a person on whom others cannot fully rely, who cannot be implicitly trusted, is simply wasting time and effort. People may rally round him at first, attracted by other personality traits in him. They may even follow him for a time. But any permanent good that he might possibly do is ruined the moment that these others find that he is unreliable, that he cannot be depended upon. Let him let them down but once, and his following dwindles and finally disappears, leaving him alone, a followerless leader.

#### PROJECT

Let each one think of someone he knows who is completely dependable. Let each try to analyze what it is in that person that gives to others this feeling of trust. When the individuals of the group have thought this matter out in silence for a few minutes, let them pool their ideas, which ideas should be taken down, digested, and read back to them by the secretary for approval. How do these ideas agree or disagree with what follows immediately?

## 2. The Dependable Man

That man is dependable on whom you can rely. He is a man of his word. His promises mean what they say and are always redeemed. If he is given a job to do, no one need worry about it further, for it will be carried through to completion. His chief asset as a leader lies of course in the fact that he gives his followers a feeling of great security. He dispels their anxieties, fears, worries, doubts. Let the weather blow foul or fair, they know that, like the house builded on a rock, the dependable leader will always be there to lean on, unshaken and unshakable.

Analysis will show that a man is trusted and relied upon because of three main attributes. He has judgment which is sound. He is truthful. He accomplishes what he sets out to do.

1. *He has sound judgment.* Judgment is that mental ability by which a man is able to size up a situation; to compare facts or ideas; to perceive the interrelationships of these facts and ideas; to distinguish true from false, real from counterfeit; to come to a decision. All this he does in the matter of men, ends and aims, methods and means.
2. *He is a true speaker.* "An Israelite . . . in whom there is no guile," the dependable man's words mirror his mind and do not conceal it. There are a transparent honesty and sincerity about him which shine through his speech. His word is his bond. If he makes a promise, he will keep it.
3. *He accomplishes what he sets out to do.* Once he has embarked on a line of action, the reliable man carries it through to the end as far as this is humanly possible. Any failures are "acts of God" and not the result of human stupidity or cupidity. He is *thorough*, doing what is to be done without overlooking, underrating, or omitting essentials. He is *resourceful*, being able to top or to go around unexpected hurdles that suddenly appear in the way. He actually carries out his plan or program and arrives at his goal with the work done successfully.

## PROJECT

Before going on with the outline, pause here and recall from memory as many instances as you can of Christ's dependability. Apply to Him the triple test thereof just given above and the various elements which show His straightness of judgment, word, and work. When these ideas have been exhausted, appoint the subgroups to cover the Gospels again and to seek therein examples of Christ's perfect meeting of this test of reliability.

### 3. Jesus Christ the Dependable

The world has seen men who were dependable, who knew whereof they spoke, whose words were true, whose actions were in accord with their speech and ideas and ideals. No man in all the world's history however could be so completely depended on as could Jesus Christ. He possessed this all-necessary leader-quality in a preeminent degree.

1. *He had a divine sureness of judgment.* Because Christ was divine as well as human then, His judgment was as unclouded and as unerring as God's own mind. Those things which cause poor judgment in others had no place in Him. He had *all* the facts, knowing even as he wielded a rough plane the precision machines of today. He considered each one of them with sun-clear lucidity, never being clouded by any shadow of ignorance or error. Feelings and emotions never influenced Him unduly, as they do us so often.

He knew men; *v.g.*, Nicodemus, John the Baptist, the Sons of Thunder, Magdalen, Judas, Peter, Nathanael, Paul.

He knew methods; *v.g.*, that if a kingdom is to last it must be built with the life-giving flame of love and not with the death-dealing edge of a sword.

He knew means; *v.g.*, that a cross is the best spring-board to heaven.

Never once did He make a mistake in judgment. Never once did He appear confused, perplexed, rattled, or jittery. So dependable was the judgment of Jesus Christ

that every man must stake his salvation on it or lose out in eternal life.

2. *He was truthful.* Christ was so truthful in fact that He could say in all limpid honesty and sincerity, "I am the . . . truth!" Being divine, He could seal His veracity with miracle and prophecy. Being the perfect human, He could prove His truthfulness with such a challenge as is found in the question: "Which of you shall convince me of sin?" Jesus Christ never told a lie. He never whittled down the truth. He never deceived anyone. He never failed to keep a promise.
3. *Our Lord accomplished what He set out to do.* A man whose life was ending in apparent failure on a cross would seem mad to look back over his life and say, "It is finished. My work is done, done completely, done perfectly." But Christ's words were far from foolish. They were utterly and divinely true.

He had set out to bridge the gap between God and men. He had come to restore divine life. When His head dropped forward on His chest in death, He had accomplished precisely that. Out of the womb of His death life was born. Conquered by death Himself, He conquered death for all time in the hearts of all men.

He set out, did Our Lord, to show men how to live not merely as good humans but as the gods the Father intended that they should be. He had come to be a way of life for them. And so successful was He that He is even today the *only* way, the *only* life.

He had come to remain among men to the end of time the one mediator between God and men, a channel of grace, a teacher of godlike living. His enemies slew Him. They sealed His grave with a heavy stone. They wiped the blood from their hands and then went home and slept the sleep of the unjust. Well might their slumbers be troubled. They vaguely recalled just how dependable this man had been. He had promised that He would rise again. And to their amazement and terror, rise He did.

He had said to His disciples, "I will not leave you orphans." To their joy and ours He kept that promise

too. He remains with men in the Blessed Sacrament and in that prolongation of Himself which is His body, the Catholic Church. He promised that that Church, that body, would last to time's end. We know from the way that it has survived throughout the centuries great wounding attacks from without and insidious disease from within that the dependable Jesus is as reliable here as He ever was.

#### 4. And You?

The Catholic leader is called on by his leader to show forth a like dependability. It is a tremendous job for poor, weak, selfish, wobbly human nature. We might well quail in discouragement before our task. Of ourselves we could not hope to succeed. Left to ourselves, we are no better than the next man. Christ Himself has said, "Without me you can do *nothing*." But He has also added graciously, "I am with you all days." In Him then is our hope, our strength, our dependability.

#### DISCUSSION

The rest of the discussion can be taken up with talk of the ways and means to make Christ's reliability your own.

1. Let each one, referring to the triple test given above, question his own reliability. Where is it lacking in thought, word, or action?
2. With the simplicity and frankness and humility that are necessary in a group using the outline, let each one point out quite frankly where he thinks each of the others is dependable or unreliable.
3. Show conclusively how an intensive, prayerful study of the New Testament will give a person soundness of judgment.
4. Show equally conclusively how the attempt to relieve Christ will dispel such causes of poor judgment in essentials as: not getting the facts, all of them; not evaluating the facts correctly; being swayed by feeling, emotion, or passion, *v.g.*, keep-

ing a perfectly competent person out of a particular office because you don't like him.

5. Why is it that Catholics are such sticklers for purity, let us say, and so often lax about truthfulness and justice?
6. Show how when you receive Holy Communion you should pray to Christ within you for some of His dependability. Work out ways in which you can live the Mass by being dependable.
7. What are the reasons behind our failure to execute the resolutions we have taken or the plans we have made?
8. What remedies can be applied either to individuals or to this entire group to ensure more efficient accomplishment of the job in hand?
9. How many of you turn to the Holy Spirit within you frequently during the day and ask for help to judge aright, to speak truly, to carry out the assignment in hand?
10. Work out together such situations and occasions as will come into the lives of those present to develop greater Christlike dependability.

## DISCUSSION XI

### ENTHUSIASM

#### 1. Report

. . . From the subgroups on Our Lord's dependability.

A good and holy priest now gone to God was giving a retreat to some young religious. In a voice dull and expressionless as wood he enunciated an undeniable truth. "My brothers," he told them, "we must be enthusiastic. Without enthusiasm we cannot win a world for Christ." Each young neophyte agreed with him speculatively, but there was not a single one of them who felt even a tiny spark of enthusiasm for the idea beginning to glow in his own soul. The good and holy priest was not a leader. He knew the way, but he was unable to show it in action to others.



## DISCUSSION

1. Tarry here until you have worked out a definition of enthusiasm which pleases the group.
2. What is enthusiasm? What is it not? What are some synonyms for the word? some antonyms?
3. Give examples—if possible from people known to you or from world figures—of leaders gifted with enthusiasm.
4. Why is this quality especially necessary for the Catholic leader? Why is the would-be Catholic who does not possess this quality doomed to failure?
5. Recall some instances of men or organizations blighted by the lack of enthusiasm.

### 2. A Necessity for the Leader

Enthusiasm is an absolute necessity for any leader. Without it the qualities that we have seen so far count but little. Without it balance may become cold and calculating and dull; courage may turn into a merely defensive weapon or even deteriorate into wariness and timidity cloaked under the name of prudence; a man's dependability may harden down into mere routine and stodginess.

The offspring of aliveness, enthusiasm is a complex of various personality elements. Into it go ardor, warmth, intensity, and a certain controlled vehemence. These plus faith, courage, and hopefulness make up that earnest intense feeling and ardent zeal for a person or a cause which we call enthusiasm. The leader who possesses it need not be constantly bubbling over or rushing about busied with busyness. Although he must be enthusiastic, he is not to be an enthusiast, one marked by a certain instability of perseverance and extravagance of feeling. He must rather have a divine flame burning within him, quietly perhaps but hotly, a fire which communicates itself to others and sets them aflame too.

## PROJECT

1. A little impromptu skit might be put on to illustrate the difference between an enthusiast and a person blessed with enthusiasm. The matter in question might be some project, *v.g.*, a dance for servicemen. Take the above elements and show how they go into the preparations for such an event. Bring out clearly how the enthusiast is flash-in-the-panish while the real leader energetically carries himself and others through to success.
2. Have you ever thought of Our Lord as enthusiastic? Was He? Prove it here and now from such examples as you can think of offhand.

### 3. Christ the Enthusiastic

To speak of Christ in terms of enthusiasm may come as a bit of a shock to some. They have never thought of him in just that light. And yet the word enthusiastic is a true and fitting epithet for Him. Certainly there was never anything cold, dead, dull, indifferent, lukewarm about Our Savior. When we apply to Him the synonyms for enthusiasm, the words have a familiar ring in connection with Christ. Our Lord as man and leader was marked by ardor, devotion, eagerness, intensity, passion, warmth, fire, spirit, and zeal—all of which points to the fact that He was and is enthusiastic.

## PROJECT

Pause here and assign portions of the Gospels, as you have been doing. This time the members are to seek examples from the words and incidents in Our Lord's life which manifest the qualities mentioned in the above sentence.

Our Lord's naturally ardent heart must have chafed at the long years in the obscure Nazarene valley when He longed to be out abroad casting fire on the earth. Never in His own lifetime nor in the long bitterly controversial centuries since His years on earth has a single enemy ever questioned His devotion to His cause. There was an eagerness about Him that could not always be contained but that burst forth now and then in

such expressions as: "I have a baptism wherewith I am to be baptized; and how am I straitened until it be accomplished?" And "With desire I have desired to eat this Pasch with you." There is about His work a controlled intensity which sent Him up and down Palestine, tirelessly seeking for souls. There is a passion about His words which forces others to exclaim, "Never did man speak like this man." There is a warmth about Him which draws little children, hardheaded adults, sinners and saints alike. There is a fire that flashes out when God's interests are at stake or men are persecuted. His was a spirit that confused the high and mighty and brought them low. Even the Apostles applied to Him the words, "The zeal of thy house hath eaten me up."

Where other men have but faith, Christ had vision. Where they have hope, He had certainty. His courage has already been studied by you. Everything that He did, even to His last gasp on the cross, even to His first acts and words after He had snapped the bonds of death, is marked by a quiet force and energy that display Him always as possessed of a divine enthusiasm.

## DISCUSSION

1. Do you think that it is possible for a man to possess enthusiasm for another person or a cause and yet not communicate that enthusiasm to others?
2. Give instances of such a phenomenon that have come under your observation.
3. Give further instances of men's being persuaded to do something, even against their will, because of another's enthusiasm.

It is no wonder that the fishermen left their nets and followed Him, that Levi the publican left his counting table to become Matthew the Apostle, that men and women flocked—without regard for food—into a desert place apart to hear Him talk, that Magdalen left sin and fell in love with sinlessness. No wonder that He was able to fill the hearts of His followers with such zeal that they could go out of the upper room and bring to the world the light and warmth that is Christ.

Because of this same quality Christ from His own day to ours has been able to come to beggar and to broker, to king and to kitchen wench, to soldier and scullery maid and strike from human hearts a flame that has leaped up and fused with the fire in His own Sacred Heart. The enthusiastic Christ *has* drawn all men to Himself. He has cast the fire of His love on the earth.

#### 4. And Your Enthusiasm?

The cause of Christ has suffered, and suffered badly, because many of those whom He has called to be leaders, cleric and lay alike, have given but a halfhearted, unenthusiastic response. They have not gone completely overboard for Him. They have not allowed themselves to become drunk with the love of Him. Their sole passion in life has not been the glory of the Father and the saving of souls. Like Peter they have asked: "*Quid ergo erit nobis?*"—"What are *we* going to get out of this?" Unlike Peter they have not plunged into the icy waters of work, labor, mortification, and self-denial to get to the Lord.

What of yourselves at this stage of the discussions? Just how enthusiastic are you about Christ and His cause, individually and as a group? Do not let anyone speak. Do not rush through what follows. Rather let each one here look into his own heart and life and answer the following questionnaire on Christlike enthusiasm. His actions, not his tongue, will give the real reply.

1. How much of the mind of Christ have I in me?
2. How much do I think as He thinks (about everything from pans to penance)?
3. How much do I desire God's glory (on a bus as well as at benediction)?
4. *Why* do I do *all* that I do? for myself or to please God?
5. What part does faith really play in my life? (*V.g.*, can I see God acting in this person who annoys me so?)
6. How much and how well do I pray?

7. How much of self-denial do I practice?
8. What are the things that I really value?
9. How much strenuous effort do I put forth to make Christ grow within me?
10. What am I doing to bring Him more fully into the lives of others at home, at school, at work, at play, right here in this group? (*V.g.*, How do I react when others ask about the faith? Apathetically? or helpfully?)
11. How well does my enthusiasm keep up in the face of obstacles, difficulties, failures?

When you have finished the above, instead of thumping your breasts in penitence, open your mouths and lips and hearts. Get busy! Discuss ways and means to improve individuals and groups in this matter of enthusiasm. Go through those questions again. Answer them in terms of this group as a group. Take each item and work out enthusiasm stepper-uppers. See what you can do to transfer some of the Lord's world-firing enthusiasm to your own souls and to those with whom you come in contact. Like the disciples on the road to Emmaus you ought to feel your hearts burning within you—for Him and His.

## DISCUSSION XII

### FRIENDLINESS

#### 1. Report

. . . From the subgroups on Our Lord's enthusiasm.

#### 2. Leadership's Crown

Men have been known to follow leaders who were distant and aloof, who lacked affection and kindness and real love. They have swung in behind these men largely out of self-interest. These leaders knew the way that their followers wished to go. They showed it to these others. And so men followed them for what they could gain for themselves personally.

Such leadership is passable. It is even good as far as it goes. It lacks however the crown of leadership. It is an incomplete thing. It has failed to add to all the other qualities necessary for leadership the quality of friendliness. Since we are speaking of Christian leaders, we do not mean by friendliness a mere lack of hostility, nor more mild interest in another, nor even purely human friendship. By friendliness here we mean the friendliness of the true Catholic. It has been described by Aelred in his dialogue "Of Spiritual Friendship" as a supernatural thing having its beginning in Christ, its development according to His will, its full realization in Him.

How much more can such friendliness do for men when we see how its merely human counterpart warms their hearts and sends them shooting to the heights for a leader and a cause. The factory foreman who is genuinely interested in his men, the army officer who eats and sleeps and fights alongside his soldiers, the priest who visits every home in his parish, the student or worker who inquires for a sick member of his friend's family or invites him home to dinner—all of these draw other men because their hearts are opened in friendship. Napoleon led men into Russia to die in the snow before Moscow; and they followed him gladly, for they felt that he was their friend. Bonnie Prince Charlie had his Highlanders at his heels because they wanted to return the love he had for them. Charlemagne gave expression to a nascent spirit of friendship when he exclaimed, on hearing of Christ's crucifixion, "O would that I and my Franks had been there!" Our Lord Himself set the hearts of His Apostles swelling when at the Last Supper He said, "I will not now call you servants. . . . But . . . friends."

Men will esteem leaders who possess other leadership qualities. They will follow such a leader. It is only however when a man gifted in all these ways adds that other trait which makes followers feel that he is their friend and they his that they are fired with a devotion and love and a sort of holy extravagance which carries them through every obstacle and danger—even into death—for him and his cause.

## DISCUSSION

1. Recall what was said in Discussion II about people's following you only if they like you.

2. Will they ordinarily like you if you are not warmly friendly toward them?
3. Consult your own daily experience: Are you not more likely to do something for a friend than for a stranger?
4. Recall instances—from life or fiction—of people who might have been leaders had they been less aloof, less cold and distant and unfriendly.
5. Why must Catholic leaders always have this quality of friendliness?
6. Why is this quality comparatively easy for the ordinary Catholic leader to develop? (*V.g.*, because ordinarily he is not dealing with great crowds.) What basis for such a feeling do we have in the doctrine of the Mystical Body? in the end and aim of our leadership?

### 3. Testing Christ

Often enough we moderns feel that we are ahead of the men and women who preceded us. Sometimes we feel that they lived a life quite different from our own. At times the vague suspicion appears in our minds that perhaps we have outdistanced even Our Lord. We wonder just how He would fit into our modern world. But why wonder further? Why not put Him to a test? Take for example just this matter of being friendly.

One of the most popular books in recent years has been Dale Carnegie's "How to Win Friends and Influence People." (Just as an aside we wish to state that the popularity of that book manifests two facts: 1. the hunger that there is in men's hearts for friends and friendliness; 2. men's ignorance of Christ, the best friend and best teacher of friendliness that the world has ever seen.) But to get back to our main idea . . . Immediately following, we have in question form a summation of the modern American expert's advice on how to make friends. Read these questions over. Then from their knowledge of Our Lord the members of the group can in discussion answer those questions in His regard. Finally read on in the outline and see whether or not any light is added to your own ideas.

## DISCUSSION

1. Was Christ genuinely interested in others?
2. Did He smile?
3. Was He a good listener, encouraging others to talk about themselves?
4. Did He talk in terms of the other man's interests?
5. Did he sincerely make others feel important?

Well what do you think about these things? Back up your ideas with facts. Now go on.

### 4. Christ Passes Gloriously

Paralleling the numbers to the questions above, we would make the following statements.

1. Our Lord was so genuinely interested in others that He came down from heaven to this dirty moiling world of ours in order to save men from misery and sin and death and to lead them back to life and light and happiness. He spent Himself doing good for others. He swung open the closed gates of heaven, giving up His own life to do it. Interested in others? He was more than interested. He loved men, all men, loved them so much that He lived and labored and died for them. "Greater love than this no man hath, that a man lay down his life for his friends." Since Christ died for all, then according to His own test all men are His friends.
2. Although we have no direct written authority for a reply to this question, it is clear from deduction that the question must be answered with a loud and resounding yes. Can you picture Jesus Christ as the smileless baby, or boy, or youth, or man? Do you imagine that He always looked solemn—at Our Lady across the table, at Joseph across the workbench, at His neighbors and customers across threshold or fence? Do you think that Our Lord never smiled at the Apostles and their antics, at Martha and Mary and Lazarus, at the treed Zacheus, at the children who came crowding about Him? Nonsense! How could an incarnate God of joy and happiness have failed to give human expression in the ordinary human way to



the radiance within Him, by smiling? People thronged Him throughout His life in public. People do not turn eagerly to the sour, the cold, the solemn, the melancholy, the vinegary-visaged, the unsmiling.

3. Was there ever in the world a better listener than Jesus Christ? Always accessible to anyone, even as He is today in His tabernacles throughout the world, He opened His ears and His heart to the prayers, complaints, hopes, and fears of all who came to Him.

Encouraged others to talk about themselves? Of course. The day that He spent with Andrew and John was certainly not one long monologue. Jesus Christ was ever too much the gentleman to monopolize the conversation. He drew out everyone who came to Him: Nicodemus, the woman at the well, the woman taken in adultery, the rich young man, Martha and Mary, the Syrophenecian woman, the man at the pool of Probatika. What delicacy was His after the Resurrection when He led Peter on to make the reparation of a triple declaration of love for his triple denial!

4. No man ever understood human hearts and hopes as did Our Lord. And knowing them, He talked in terms of their interests. Always, everywhere, in everything that He said there was a single two-toned all-important theme—the Father's glory and the good and happiness of men.

Always too he talked in a language that they understood. His sublime ideas were couched in terms of things they knew and saw about them: sheep and shepherds, sowing and reaping, kings and potentates and powerful enemies and armies, buildings and floods, sons and suppers, Pharisees and publicans, the greedy well-fed rich and the hungry languishing poor, lakes and rivers, water and wine, flowers and fig trees.

5. Man would be only a little higher than the baboon if the evolutionists had their way. And who can feel important if he is forced to say, "Great-grandpop was an ape"? Our Lord on the other hand gave to all men, to janitor and Janissary, to president and printer's devil, to stenographer and scenarist, to teacher and taught, to employer and

employee solid grounds for a feeling of true importance. At best the philosophers can give men the importance of being rational animals. When Christ gets through with them, men realize that they are gods. They are 'supernaturalized divine,' adoptive members of the royal family of God, Christ's own brothers and sisters, princes and princesses of heaven's realm, inheritors of its divine riches, hosts and hostesses to indwelling divine guests. The gloomy rationalist "submarines" man's desire to feel important by dumping him unceremoniously into the oblivion of a grave. Christ points him to an eternally important life behind the ramparts and in the golden courts of heaven.

Look back for a moment over our modern testing of Christ's friendliness. Look back at the way that He meets that test. From where we sit, it looks as though He passes it, not one hundred, but one thousand per cent.

## 5. As He, So You?

### PROJECT

Suppose you yourselves now take that same test which we put to Our Lord. Answer those questions by putting your own name in place of His. Answer honestly, backing up your replies with concrete instances and facts. Score yourself on a basis of twenty per cent or fraction thereof for each question. What is the rating of each one of you personally? Now take all the ratings, add them up, average them. How friendly is this group as a whole?

The secret of Christ's friendliness is found of course in His love. He is everyone's friend, even yours and mine, because He loves everyone without exception, loves all human beings with at least the love of true friendship.

This love is marked in general by three qualities:

1. It is morally helpful to both parties, that is both of them are closer to God as a result of it.

2. There is a genuine basis of agreement between the parties involved.
3. Their mutual love is characterized by a spirit of self-sacrifice.

### PROJECT

Pause here and verify these elements—in *Christ's* love for men at least—from instances in the Gospels; *v.g.*, His love for sinners, the Apostles, the poor.

If you would be Catholic leaders, a like love must gleam in your lives. Remember again that Christ has said, "As I have done to you, so you do also." There is certainly nothing Christlike in the person whose dealings with others is marred by antagonism, hostility, indifference, coldness or unfriendliness. Rather must there be in the Catholic leader an ever closer approach to Christ by an ever increasing amount of accessibility, affection, geniality, kindness, interest, and love in his life, a love such as flamed in the Sacred Heart, which spends itself utterly on others without discrimination of color, creed, place, position, or attractiveness—or any lack thereof.

The real Catholic leader must cap his Christlike aliveness, balance, courage, dependability, and enthusiasm with a truly Christlike love of friendship. Only thus can he hope to achieve what he set out to do in the beginning. In this way alone will he draw all men to Christ.

### PROJECT

1. Look back at the three qualities of love of true friendship. How much of each of them do you possess in regard to friends, followers, fellow group members?
2. What steps can you take to repair failure here?
3. Discuss the group's ideas as to the greatest and most frequent obstacles to friendliness.
4. In your estimation what tie-up is there between friendliness and humility?

5. How would you go about becoming friendly with someone? What means are at your disposal for this?
- a. Natural: such as coming *really* to know someone.
  - b. Supernatural: such as praying for a friendly heart; daily Holy Communion. (How does the daily reception of Christ make for friend-making?)

### Afterword

Here at the end of your discussions tie up any ends of ideas that may be hanging loosely. Then go back to Discussion II and retake the test which you took at the beginning of these meetings. Compare your present score with the one you made then. Any improvement? Grand! Not too great? Even a little is a good deal. Remember that to develop a Catholic-leader personality is the work of years. Remember too that you are not alone in the work. Christ the leader of leaders is with you. Never become discouraged. Keep before your mind and heart always the fact that you can do *all* things if you but work always

THROUGH HIM AND WITH HIM AND IN HIM.



