

BIBLIOGRAPHIC COMMENT

Mystic Leadership: Reflections on Leadership and the Vincentians Virtues

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The Prologue of this book was written by the Superior General, Gregory Gay and the author reflects upon the person of a leader, more specifically, “a mystical and virtuous” leader. Those reflections are developed from the perspective of the cultivation of virtue.

Such a leader is not focused on him/herself but attempts to transform reality through service and therefore a Vincentian leader attempts to transform reality through service on behalf of those who are poor.

If one, however, wishes to transform reality one must also be concerned about self-transformation through contemplative prayer which in turn enables the individual to serve and to dream. It is also in this manner that individuals begin to realize that values are much more important than one’s own self-interest.

Confronted with the attempts of “the dictatorship of relativity” to change the world, these mystical leaders assimilate the virtues of Christ in the same way that Vincent de Paul and Louise de Marillac and Frederic Ozanam and so many others did.

The book is divided into ten chapters. The first nine chapters develop the theoretical principles and elementary definitions and then in the last chapter the author presents a plan for the self-formation of the mystical leader. The book is filled with concrete examples and enlight-



ening commentaries that explain the principles that the author is highlighting.

The whole book is enveloped in a gospel and Vincentian aurora since the purpose of the author is to develop Vincentian leaders through their relationship with God and with reality, a relationship that is developed and deepened from the perspective of God's identification with the poor.

This process of formation is rooted in the cultivation of the cardinal, the theological, and the Vincentian virtues which ought to be the foundation that grounds the activity of the mystical leader.

Relationships are seen as a dynamic component of the learning process and of one's ability to adapt. As a result of this array of virtues, self-esteem is bound up with humility (we are not dealing with a superman but with a weak human person who always needs grace).

Thus, the author presents a process of personal growth that is developed through service. In this process one discovers the grandeur of the Creator, one begins to live a fuller life and one also begins to develop an ability to influence others.

All of this is done in order to be able to change both structures and persons.

Translated by CHARLES T. PLOCK, C.M.