LEADERSHIP LESSONS FROM THE MONASTERY
ST. ANDREW’S ABBEY
VALYERMO, CA
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THE MONKS OF ST. ANDREW’S
“I am more fascinated by the imagination behind The Rule – not the thoughts of a single person, Benedict, but the possibility of envisioning life as profoundly contemplative and thoroughly communal” (Timothy Fry, 1981, p. xv).
THE RHYTHM OF THE MONASTERY

- Vigils (6 am)
- Lectio Divina (6:30 am)
- Lauds (7:30 am)
- Mass (Noon)
- Vespers (6:00 pm)
- Compline (8:30 pm)
LEADERSHIP IS AN INSIDE JOB

Journal of Leadership Education

Volume 8, Issue 1 – Summer 2009

From Inside Out: Beyond Teaching About Leadership

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T.S. Eliot, “[Poetry] may make us... a little more aware of the deeper, unnamed feelings which form the substratum of our being, to which we rarely penetrate; for our lives are mostly a constant evasion of ourselves” (Palmer, 2004, p. 94).

The primary battlefield of this century is with our selves” (Scharmer & Kaufer, 2013, p. 33).
...the reading public has recently developed a certain attraction to testimonies that human life is leavened by a Presence that blesses and sanctifies (Fry, 1981, p. xi).

The spiritual life is the manifestation of our powerful innate religious urge – the urge not only to worship and praise in unison with others but also to explore and cultivate a deeply personal relationship with God and the ground of being. (Thompson, 2000, p. 236).

Stage IV leaders believe that there is an underlying intelligence within the universe, which is capable of guiding us and preparing us for the futures we must create. (Jaworski, 2012, p. 4).
THREE STORIES

1. Two Streams of Buddhism: Theravada ("the little raft") and Mahayana ("the big raft")
   - Four men, journeying across an immense desert, come upon a compound surrounded with high walls... (Part One of the Praktike of Leadership – M. Carey, Gonzaga University)

2. Two Old Men, by Leo Tolstoy (1885)
   - There were once two old men who decided to go on a pilgrimage to worship God at Jerusalem. One of them was a well-to-do peasant named Efím Tarásitch Shevélef. The other, Elisha Bódrof, was not so well off. (Retrieved 17 Oct, 2013 from http://www.online-literature.com/tolstoy/2891/)

3. The Parable of the Good Samaritan
   - “A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers... a priest and a Levite passed by on the other side. But a Samaritan took pity on him... (Luke 10: 30-37, NIV)
SERVANT LEADERSHIP

https://greenleaf.org/
The servant leader is servant first...

The best test, and difficult to administer, is this:

- Do they become healthier?
- Wiser? Freer? More Autonomous?

Do those served grow as persons?

More likely themselves to become servants?
It is based on an awareness that we are indeed small in the scope of things. If we want to live a less secular life, one that includes religious virtues, as well as secular prudence, then we may have to discover the implications of this existential humility (Fry, 1981, p. xxi).
12. Total Humility – in all that is Said and Done
11. Gravity in Speech
10. Avoidance of Laughter
  9. Radical Restraint of Speech
  8. The Avoidance of Individualist and Attention-Seeking Behavior
  7. Sharp Awareness of One’s Own Liabilities
  6. Contentment with the Least of Everything
  5. Self-revelation
  4. Patience in Enduring Difficulties with Equanimity
  3. Submission to a Superior in Imitation of Christ
  2. Renunciation of Self Will and Desire
  1. Fear of the Lord
WHY THE METAPHOR OF A LADDER?

Love

Fear
LEADING WITH HUMILITY

RESULTS
Create Value for the Customer

ENTERPRISE ALIGNMENT
Create Constancy of Purpose
Think Systemically

CONTINUOUS IMPROVEMENT
Flow & Pull Value • Assure Quality at the Source
Focus on Process • Embrace Scientific Thinking
Seek Perfection

CULTURAL ENABLERS
Lead with Humility
Respect Every Individual
Leaders engage people at all levels in defining ideal, principle-based behaviors and support [their] managers in the alignment of all business and management systems.
LEADING WITH HUMILITY
Peeling the layers of an onion

False Self

True Self
Humility does not mean denying [our] gifts, it means making use of them in a spirit of thankfulness and celebration and avowing that what we have is something that has been freely given to us.

Humility means setting aside the mask. It is a kind of nakedness that allows us to be seen without the bulwarks of social conventions. We present ourselves to others transparently, in all our imperfection and vulnerability. We depend on their good will for acceptance and love, not the success of our efforts at self-promotion.

The fruit of humility... is naturalness. Being at home with ourselves. Being ourselves. Grace extroverts itself.
REFLECTION
We have yet to rediscover the monastic practice of contemplative reading which is carried out with care, attention to beauty and form, and meditative attitude. (Fry, 1981, p. xxiii).
When we measure things by doing, we cannot help but think of what has been done and what remains to be done afterwards. But when one is simply being, every moment has the capacity to be rich and complete.

This is why solitude is so important.

It breaks up the hard ground of hurriedness and exposes within us our fertile inner soil. The seeds of our own self-knowledge and of the knowledge of God are constantly being broadcast around us. Solitude gives them space to take root and grow. (Thompson, 2000, p. 240)
LEADING WITH HUMILITY =
1. BE OPEN TO OTHERS’ OPINIONS
2. TEND TO OTHERS’ NEEDS
3. ADMIT MISTAKES
4. ACCEPT AMBIGUITY
5. SELF-REFLECT
6. LET PEOPLE DO THEIR JOBS
SOLITUDE (LECTIO DIVINA)

1. Lectio
   (what does it say?)
2. Meditatio
   (what does it say to me?)
3. Oratio
   (how must I respond?)
4. Contemplatio
   (how does this become my nature?)
Listen carefully, my son, to the master’s instructions, and attend to them with the ear of your heart (Fry, 1981, p. 3).
Covey (1989) asserts, “When I say empathic listening, I mean listening with the intent to understand. I mean seeking first to understand, to really understand. It’s an entirely different paradigm” (p. 240).

Kellett et. al. (2002) come to the same conclusion, “An individual who is fortunate enough to encounter an empathic listener feels reassured, recognized and accepted” (p. 524). To be on the receiving end of an empathic listener is to be respected and empowered; true listening creates a team climate of trust and safety.
LISTENING

Filters

Misinterpretation

Loss of Detail

Substitutions

Additions

When we consciously or unconsciously detect someone else’s emotions through their actions, our mirror neurons reproduce those emotions (Goleman & Boyatzis, 2008, p.3).

Mirror neurons have particular importance in organizations, because leaders’ emotions and actions prompt followers to mirror those feelings and deeds (p.3).

“Empathy is the imaginative projection of one’s own consciousness into another being” (Greenleaf, 2002, p. 33).
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<td>0</td>
<td>2 min.</td>
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| 1 | 10-15 min. | **Intention Statement by case giver**  
- **Situation/Problem/Opportunity/Project=** What do you want to address?  
- **Your intention:** What do you want to create?  
- **Your edge:** what do you need to let go of and learn?  
- **Help:** Where do you need input and help?  
Consultants ask clarifying questions if necessary |
| 2 | 5-10 min. | **2-3 min Stillness. Then mirroring by each consultant**  
- What images and feelings come up for me now?  
- What questions are evoked in my mind? |
| 3 | 30 min. | **Generative Dialogue and solution brainstorming by all**  
- Case giver reflects on the images and emotions that the case evoked  
- Consultants ask questions to deepen understanding  
- Generative Dialogue: Co-create ideas for solutions. |
| 4 | 10 min. | **Concluding Remarks by consultants**  
- What is the key issue to be addressed [diagnosis]?
- What solution/action do I propose? |
| 5 | 5 min. | **Concluding remarks by case giver**  
- What new insight do the solutions offer to me?  
- How could I use/combine these ideas going forward?  
- Thank you! |
| 6 | 3 min. | **Journaling — Capturing the key learnings by all** |
REFLECTION
The monk turns to *The Rule of St. Benedict* to find the outlines of a life dedicated to community and contemplation (Fry, 1981, p. xvii).
“We are in community each time we find a place where we belong. Community is the container within which our longing to be is fulfilled” (Block, 2008, p. xii).

“The communal meal is a sacred act” (Father Francis)

“A circle of trust holds us in a space where we can make our own discernments, in our own way and time, in the encouraging and challenging presence of other people” (Palmer, 2004, p. 27)
“If we never spoke hollow words of affection to each other, never turned away when someone needed an expression of love, and spoke from the heart, we would automatically be making a difference in the world, and we would find ourselves in the thick of real community” (Fry, 1981, p. xix).
The Rule gives flesh to a vision in which certain values are given higher status than they would have in ordinary society (Fry, 1981, p. xvii).
Prescience, or foresight, is a better than average guess about *what* is going to happen *when* in the future.

One is at once, in every moment of time, historian, contemporary analyst, and prophet – not three separate roles. This is what the practicing leader is, every day of his or her life.

Foresight is the “lead” that the leader has. Once leaders lose this lead and events start to force their hand, they are leaders in name only.

(Greenleaf, 1997, pp. 37-40)
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<td>Competent</td>
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Source: Credibility by James M. Kouzes and Barry Z. Posner. 2011.
THEORY U

1. HOLDING THE SPACE: Listen to what life calls you to do
   suspending

2. OBSERVING: Attend with your mind wide open
   redirecting

3. SENSING: Connect with your heart
   letting-go

4. PRESENCE: Connect to the deepest source of your self and will
   Who is the Self? What is my Work?

5. CRYSTALLIZING: Access the power of intention
   letting-come

6. PROTOTYPING: Integrate head, heart, hand
   enacting

7. PERFORMING: Play the "Macro-Violin"
   embodying
“Today’s challenge of reinventing labor ... also concerns the issue of meaning, that is, of relinking work (jobs) with Work (purpose)” (Scharmer & Kaufer, 2013, p. 18).

“The primary battlefield of this century is with our Selves” (Scharmer & Kaufer, 2013, p. 33).
Leith... “to go forth”, “to cross a threshold”, or “to die.”

This deep process of leadership, of letting go and letting the new and unknown come, of dying and being reborn, probably has not changed much over the course of human history.

The German poet Johnann Wolfgang von Goethe, “And if you don’t know this dying and birth, you are merely a dreary guest on Earth.”

(Scharmer, 2013, p. 110)
Thank You