

VIRTUOUS LEADERSHIP MODELS



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THOMAS MORE (1478-1535)

“The clearness of my conscience has made my heart hop for joy.”



Sir Thomas More, the Lord Chancellor of England under King Henry VIII, attorney and man of letters, was a model of leadership in politics. He practiced magnanimity and humility – the virtues specific to leaders – in a powerful way.

Thomas More believed politics were about loftier things than the pursuit of power and personal advantage. They were a form of service requiring professionalism and personal preparation through the study of history, law, culture, and human nature in all its grandeur and frailty. Upon graduating from law school, he would spend the early morning hours of every day for 14 years studying the entire classical-Christian tradition in an earnest endeavor to find real solutions to life's perennial problems.

As we know Sir Thomas refused to take an oath recognizing King Henry as self-proclaimed head of a new English church of his own invention. He stood fast in his convictions, although he was treated cruelly during his fifteen-month incarceration in the Tower of London, and despite the opposition of his king, the bishops of England, most of his friends, and his entire family. In the end Sir Thomas suffered martyrdom by decapitation.

Thomas' magnanimity can be summarized in one word: conscience. Thomas More sacrificed everything that the world holds dear for the sake of his conscience. He opposed power's attempt to command the conscience – the perennial temptation of political regimes in all times and places that recognize nothing as superior to themselves. Thomas More was willing to turn his back on success and political power, and unsavory compromises for the sake of fidelity to irrevocable principles, upon which depend the dignity and happiness of people, and a just and decent civil society.

“The clearness of my conscience”, said Thomas More, “has made my heart hop for joy.” Thomas practiced justice “for truth's sake and his conscience”, wrote William Shakespeare in his last play *King Henry VIII*. His conscience was informed by the conviction that man cannot be sundered from God, nor politics from morality.

Like Socrates, Thomas refused to be led by the opinions of the crowd. This is magnanimity. Thomas despised resolutely the flattery of human respect, and resisted, in accordance with his duty, the pressure and blandishments of the supreme head of the state.

Thomas “was the person of the greatest virtue England ever produced”, wrote Jonathan Swift two hundred years after Thomas' death. And in 1929 G. K. Chesterton wrote: “Thomas More represented a type, a turning point, and an ultimate destiny... He is more important at this moment than at any moment since his death, even perhaps the great moment of his dying; but he is not quite so important as he will be in about a hundred years' time.”

ALEKSANDR SOLZHENITSYN (1918-2008)

"I wanted to be a memory; the memory of a people doomed to tragedy".



Aleksandr Solzhenitsyn, the Russian novelist, historian, and outspoken critic of both Soviet communism and Western liberalism, is a powerful example of a writer who beautifully incarnated in his life the two specific virtues of leaders, which are magnanimity and humility.

Solzhenitsyn was magnanimous. He possessed a high sense of his own dignity at a time when the Soviet totalitarian state trampled on dignity to a degree never seen before.

Solzhenitsyn's mission could be summarized in a few words. He said: "I wanted to be a memory; the memory of a people doomed to tragedy". Solzhenitsyn wanted to become the powerful and universal voice of the millions who had perished under communism. "I will publish everything!", he said. "Tell all I knew! ... for those who had been stifled, shot, starved or frozen to death."

Solzhenitsyn understood he had to cry out the truth "until the calf breaks its neck butting the oak, or until the oak cracks and comes crashing down. An unlikely happening, but one in which I am very ready to believe."

A writer who set to himself such an exalted goal – in such a time and in such a place – this was for the whole of humanity and for Russia in particular a sign of a formidable hope. The Russian poet Olga Sedakova, who read Solzhenitsyn in *samizdat*, witnesses: "This new knowledge of the scope of the evil called forth by Communism, which could get a man killed if he were not prepared, hardly exhausted Solzhenitsyn's writings. By their very existence and narrative power, they said something more—namely, that even such an evil, although mightily armed, was not omnipotent! They gave us, quite obviously, a lease on life. This was more astounding than anything—one man versus virtually all of the regime's vast machinery of lies, stupidity, brutality, and ability to cover up evidence. This was a conflict waged by a solitary fighter as comes along once in a millennium. And in every sentence, the victor's identity came through unmistakably. But unlike the victories won by the regime, this one had nothing bombastic about it. I call it an Easter victory, one that passes through the medium of death to resurrection. In the *Archipelago* narrative, people rose from the dead, transformed in the dust of the camps, the country rose from the dead, the truth rose from the dead... It was the resurrection of truth in man and the truth about man out of the complete impossibility that this could happen".

The most talented contemporaries of Solzhenitsyn, having been captivated by him as a writer, did not conceal their shock when they made the acquaintance of Solzhenitsyn the man. It seems the first to discern Solzhenitsyn's magnanimity was the Russian poet and Nobel prize winner Anna Akhmatova. She said about him: "A bearer of light! ... We had forgotten that such people exist... A surprising individual... A great man."

Solzhenitsyn was a servant of humanity: by the example of his life he restored in many people a sense of personal dignity and a sense of hope. Solzhenitsyn not only informed the world about the reality and scope of evil, he also inspired people to greatness and changed the lives of many.

Solzhenitsyn's reputation was high at home and abroad as long as he limited himself to criticizing Stalin, as in such early works as *One Day in the Life of Ivan Denisovich*. This suited the purposes of the Soviet leader Khrushchev, who was conducting a campaign against Stalin's personality cult. It also suited many Western intellectuals, who admired the October Revolution but felt that Stalin had betrayed it. In subsequent works, Solzhenitsyn made it clear that he opposed not only Stalin, but Lenin and the October Revolution. He even rejected the *February* Revolution. And he did not hesitate to write an open letter to the Soviet leadership setting forth his heterodox views. Thus, he earned the undying enmity not only of the Soviet regime, but also of the legions of Western intellectuals—many his erstwhile supporters—who were broadly sympathetic to the revolutionary cause and its secularizing aims. Once disgorged into Western exile, he faced incomprehension and derision for his failure to pay obeisance to secular materialism. His growing army of detractors, unable to allow the legitimacy of a worldview that contradicted their own, soon made him out to be an enemy of all freedom and progress. Solzhenitsyn remained utterly unfazed.

ERIC LIDDELL (1902-1945)

“God made me fast”



Eric Liddell, the Scottish track and field star who won the Gold Medal in the 400-metres race at the 1924 Olympic Games, was a true leader in both sports and religion.

Liddell was magnanimous. He was aware of his talent. He said: “I believe that God created me for a purpose, but he also made me fast.”

Liddell had a missionary vocation and he was aware of it. He died in 1945 in a Japanese concentration camp in Manchuria having gone to China as a Christian missionary.

But Liddell was also aware of his speed, a talent he had no intention of letting go to waste. At the Olympic games in Paris, he refused, on religious grounds, to compete in his specialty—the 100 meters—because the race was being run on a Sunday. But that did not prevent him from spending several months training to compete in other races and from breaking the world record in the 400 meters and winning the Gold Medal.

Magnanimity stimulates hope. Hope is a joyful search, which already, in a certain way, contains within it the good to which it aspires. Eric Liddell, a man of strong religious faith, expressed something of the adventurous quality of hope when he said, “When I run, I feel His pleasure.”

Liddell was used to say, “God made me fast”. In these four words you have a complete and clear explanation of how magnanimity and humility go hand in hand. Liddell is aware that he is fast. This is magnanimity. And he is also aware that this talent is not the result of his personal activity, but a gift of God. This is humility.

Liddell tells us a very important thing: the more aware we become of our personal greatness, the more we need to understand that greatness is a gift of God. Magnanimity without humility is no magnanimity at all. It is self-betrayal and can easily lead to personal calamities of one kind or another. Magnanimity and humility go hand in hand. Man’s exaltation must always be accompanied by abasement before God.

Liddell is a model of leadership in sports and in religion.

JOAN OF ARC (1412-1431)

"Help yourself and God will help you."



Joan left home to begin her mission when she was 16 years old. At the age of 17, she became the supreme commander of the French army. She was burned at the stake at the age of 19. Joan was born to fight, to win, and to then "disappear."

She left hearth and home because she believed that God's will took precedence over her personal comfort. She did so against the opposition of her parents, whose will, in her view, took a back seat to God's. She drove the English out of France – although she was born not in France, but in Lorraine – because she understood it was God's will that she do so. Doing God's will was Joan's obsession.

Joan had only a year in which to accomplish her mission. She worked with astonishing intensity as she transformed the army from a fearful, desperate and pusillanimous mob into a daring and magnanimous fighting force. She changed the hearts of her countrymen, and thus engendered the spiritual revival of a nation that had descended into darkness. Joan was a magnificent leader: she achieved greatness by bringing out the greatness in others.

She taught her people to rise above their petty concerns and provincialism. After Joan, the people of France began to consider themselves French and not primarily Armagnacs or Burgundians. Joan is the very embodiment of France. If Joan of Arc had not done what she did, if she had not been who she was, France would not exist.

Joan of Arc was a woman of action. In the words of G. K. Chesterton, "Joan of Arc was not stuck at the cross-roads, either by rejecting all the paths like Tolstoy or by accepting them all like Nietzsche. She chose a path, and went down it like a thunderbolt (...). Tolstoy only praised the peasant; she was the peasant. Nietzsche only praised the warrior; she was the warrior. She beat them both at their own antagonistic ideals; she was more gentle than the one, more violent than the other."

Joan of Arc was also a contemplative soul. In fact, one of the most original aspects of her personality is the bond between mystical experience and political mission. Joan was a doer, but she never did things just for the sake of doing them; her doing was always an extension of her being, the outgrowth of her contemplation of her exalted vocation. She possessed a deep sense of personal dignity which is proper to leaders. Leadership begins with an exalted vision of self. Only then does it acquire a vision of what it seeks to achieve.

She was illiterate, but the words she spoke were not only wise, they transcended wisdom: they were poetry. The simplicity of her rebuttals to the unjust accusations leveled against her remain astonishing 500 years later. When the tribunal accused her of having disobeyed her parents by leaving home and embarking on her mission without their consent, Joan gave a magnificent lesson in basic theology: "Were I to have one hundred fathers and one hundred mothers, and were I the

daughter of a King, I would have gone because God commanded it.” Tradition applies to Joan of Arc these words of the *Book of Wisdom*: “Through Wisdom I shall have glory among the multitudes and honor in the presence of the elders, though I am young. I shall be found keen in judgment, and in the sight of rulers I shall be admired. When I am silent they will wait for me, and when I speak they will give heed; and when I speak at greater length they will put their hands on their mouths.”

She fought and won without ever killing anyone. In battle, she carried the standard under which she fought, but did not brandish her sword. She was not the heroine of a modern action movie. She was a true woman, not an ideological construct.

In his book “The Birth of Britain” Winston Churchill says that “Joan of Arc was a being so uplifted from the ordinary run of mankind that she finds no equal in a thousand years.”

God was “inebriated” when he created Joan of Arc. She is a unique masterpiece. She cannot be compared to anyone. She was so mystical and yet so practical, so feminine and yet so full of manly virtues, so impetuous and yet so wise, so close to God and so close to men.

Joan is God’s eternal gift to humanity.

MARTIN LUTHER KING (1929-1968)

"I have a dream"



Martin Luther King is a great example of a social leader, who was truly magnanimous. Magnanimity is the virtue of contemplation and action, the virtue of people who are philosophers and doers at the same time.

King played a key role in the African-American Civil Rights Movement. In 1963 he wrote from his Birmingham jail: "When you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; ... When

you are forever fighting a degenerating sense of 'nobodiness'—then you will understand why we find it difficult to wait."

Martin Luther King preached non violence, but like many leaders he exhibited righteous wrath which acts on courage and helps us take action. King tells us that meekness is a mistake and a sin when wrath is required by justice and common sense.

In the same letter from his Birmingham jail he wrote: "For years now I have heard the word 'Wait!' It rings in the ear of every Negro with piercing familiarity. This 'Wait' has almost always meant 'Never.' ... I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Counciler or the Ku Klux Klanner, but the white moderate..., who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a 'more convenient season'... We have waited for more than 340 years for our constitutional and God given rights... More and more I feel that the people of ill will have used time much more effectively than have the people of good will. We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people... We must use time creatively, in the knowledge that the time is always ripe to do right."

Martin Luther King tells us here a very important thing: For the magnanimous soul evil is not something done by others; it is the good that he, personally, did not do. A magnanimous heart does not fear mistakes. He fears inaction. Not seizing the opportunity out of laziness or fear—this is what makes a true leader suffer more than anything else.

Although he was a melancholic and although he preached nonviolence, King took direct action out of his boundless magnanimity. A few months after he wrote his famous letter from his Birmingham Jail he organized and led the Million Man March, and delivered his historic "I Have a Dream" speech in which he called for an end to racism.

In his "I Have a Dream" speech King described his dreams of freedom and equality arising from a land of slavery and hatred. This speech is probably the greatest speech of the twentieth-century.

King improvised: “I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream. I have a dream that one day this nation will rise up and live out the true meaning of its creed: ‘We hold these truths to be self-evident: that all men are created equal’.”

Martin Luther King tells us that leadership begins with a dream. The dream is in fact the essence of magnanimity. Leaders are dreamer who transform their dreams into action. The dream of a pusillanimous heart is a fantasy. The dream of a magnanimous heart is a reality: it is directed towards action.

The day before his assassination, on April 3, 1968 Martin Luther King, delivered his “I’ve Been to the Mountaintop” address: “Like anybody, he says, I would like to live—a long life; longevity has its place. But I’m not concerned about that now. I just want to do God’s will. And He’s allowed me to go up to the mountain. And I’ve looked over. And I’ve seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land. So I’m happy, tonight. I’m not worried about anything. I’m not fearing any man. Mine eyes have seen the glory of the coming of the Lord”.

Martin Luther King was a great leader. He practiced magnanimity and humility at the highest level. He practiced magnanimity by dreaming and implementing the dream. He was a dreamer and a doer. He practiced humility by being a true purveyor of hope. He instilled in the African-American population a deep sense of dignity. Martin Luther King practiced greatness and service. And this is what leadership is about.

PYOTR STOLYPIN (1862-1911)

"Bury me where I will be killed"



Pyotr Stolypin was probably the greatest Russian leader of the Tsarist period. He served as prime minister of Russia under the last Tsar, Nicholas II. His agricultural reform program which consisted of giving the Russian peasantry a stake in the economic system provoked the bitter opposition of the Socialists, who had no desire to see the Tsar carry out a reform to benefit the very constituency whose disaffection they sought to exploit. No less opposed were the powerful landowners, who feared an empowered peasantry would put an end to a centuries-old social system that was the source of their power.

Eleven terrorist attempts on his life failed to deter Stolypin from his efforts to reform Russian agriculture. He remained true to his conscience, his mission, and his people. Hours after a terrorist bomb exploded during a reception at his home killing 27 people and injuring 32, including two of his children, Stolypin, though barely recovered from the blast, repaired to his study to work on his reform proposal far into the night. With Russia on the brink of catastrophe, he understood that his duty as head of government was to drive through a sweeping reform of Russian life.

For Stolypin, the good of the nation outweighed his personal sorrow: in the terrorist attack, his fourteen-year-old daughter Natasha was left disabled for life. He knew that the only way to keep himself and his family out of harm's way was to resign his office, but he had no intention of acquiescing to terror. He wrote in his testament, "Bury me where I will be killed." Stolypin was alone in his struggle, but he never gave up. He carried on with his mission until he was assassinated in September 1911 by Dmitri Bogrov, a shadowy figure with links both to revolutionary terrorists and the Tsarist secret police. This is endurance.

JÉRÔME LEJEUNE (1926-1994)

"To uphold the scientific truth and the larger moral truth that flows from it – this is my mission".



Jérôme Lejeune is a great example of leadership in the field of science.

Jérôme Lejeune was the French geneticist who in 1958 identified the genetic defect that causes Down's Syndrome. He discovered that an extra copy of chromosome 21 was responsible for the condition known as Down Syndrome.

Jérôme Lejeune's research and clinical guidance changed the lives of many people. He took care of thousands of children with Down syndrome, and he helped thousands of parents to love their children affected by this genetic disorder.

Lejeune was magnanimous. Soon after his discovery, which opened up entirely new paths in genetics, he began his fight for the pro-life cause. His discoveries in genetics led him to understand and affirm the unconditional dignity of the human being. Lejeune created a culture of life in the heart of a culture of death, which spread in Europe and America towards the end of the 1960's.

Lejeune, who is considered the father of modern genetics, became one of the moral leaders of the pro-life movement in the world. Lejeune upheld the dignity of human life at a time when courts and tribunals and parliaments were usurping the divine right to determine who shall live and who must die.

For Lejeune, the legalization of abortion was not just morally objectionable; it constituted an assault against science. Genetics demonstrated that at the very moment the ovum is fertilized by the sperm, all of the genetic information that defines the resulting individual is already inscribed in its entirety in the first cell. No new genetic information enters into an egg at any stage after its initial fertilization. Genetic science postulates that a human being could not be a human being if not first conceived as a human being. Laws legalizing abortion rest on a theory of embryonic evolution. This theory claims that the embryo is not a human life but becomes one later on. This theory is false; it is an ideology with no basis in genetic science.

Jérôme Lejeune spoke the truth fearlessly and tirelessly. He said: "Life is a fact and not a desire... If a law is so wrong-headed as to declare that 'the embryonic human being is not a human being', so that Her Majesty the Queen of England was just a chimpanzee during the first 14 days of her life, it is not a law at all. It is a manipulation of opinion and has nothing to do with truth. One is not obliged to accept science. One could say: 'Well, we prefer to be ignorant, we refuse absolutely any novelty and any discovery.' It's a point of view. I should say, it's a 'politically correct' point of view in some countries, but it's an obscurantist point of view, and science abhors obscurantism."

In view of the moral relativism and intellectual skepticism so prevalent in the European culture of his and ours, Lejeune's cause seemed doomed from the start. But Lejeune's realism was inspired by a formidable hope.

Lejeune practiced not only magnanimity, but also humility, which is the second specific virtue of leaders. Humility is about service. Lejeune was a servant of humanity and a servant of his followers. He inspired and still inspires people of goodwill, people who are not indifferent to scientific and moral truths. Twenty years after his death Lejeune still brings out the greatness in people by helping them understand and delight in this beautiful scientific truth: a human being is a human being from the moment of conception; a human being is not a chimpanzee and has never been a chimpanzee.

Lejeune practiced magnanimity and humility. He also practiced the virtues of courage.

In fact, Lejeune was a paragon of endurance in the battle for life. With his discovery in 1958 he became world-famous and was touted as a possible recipient of the Nobel Prize. But Lejeune loved the truth more than the Nobel Prize, which is no doubt why he did not win it. Instead, he began his long and lonely ascent to Calvary. At meetings he was assaulted verbally, and sometimes physically. He no longer received invitations to international conferences on genetics. Funding for his research was cancelled. He was forced to disband his laboratory and research team. Thus, a man who at 38 became France's youngest professor of medicine and held France's first chair in fundamental genetics, a man who had a splendid future ahead of him full of honors, recognition, and power, found himself in the prime of life with no collaborators, no funding, not even office space. He was dropped by his friends, excoriated by the press, and made into a social pariah. He accepted this state of affairs with all serenity and with the joy of having given no quarter to evil. He died on Easter Sunday in 1994 after a brief but agonizing illness that began on Wednesday of Holy Week.

Lejeune inspired many people. In 1989, Baudouin, the King of Belgium, sought Lejeune's counsel as the parliament was about to legalize abortion. At the end of their conversation, the king asked: "Professor, would it bother you if we prayed together for a moment?" A few months later King Baudouin abdicated his throne rather than sign a law legalizing abortion.

Lejeune's work and testimony were impactful. Bernard Nathanson who was the founder in 1969 of the "National Abortion Rights Action League", became a pro-life activist in the 1980s. He is often quoted as saying abortion is "the most atrocious holocaust in the history of the United States". Norma McCorvey who was the plaintiff in the American lawsuit *Roe v. Wade*, which led to the decriminalization of abortion in the US in 1973, became a pro-life activist in the 1990s. She said, "When I saw one day the picture of a tiny, 10-week-old embryo, I said to myself, that's a baby! It's as if blinders just fell off my eyes and I suddenly understood the truth — that's a baby! Abortion was about children being killed in their mother's wombs. All those years I was wrong. Working in an abortion clinic, I was wrong. Abortion — at any point — was wrong. It was so clear. Painfully clear." Bernard Nathanson and Norma McCorvey stories show us that Lejeune did not work in vain.

Lejeune is forever one of the greatest virtuous leaders in the field of science.

EDOUARD MICHELIN (1859-1940)

"One must break the stone to find the diamond hidden inside"



Edouard Michelin, founder of the market-leading Michelin Company, is a wonderful example of a businessman who practiced the virtues of magnanimity and humility, which are the virtues specific to leaders.

Six years after he created the company in 1889 in France, Michelin invented and brought to market the first tire for the automobile industry.

In the 1930's Marius Mignol, a worker without formal education, was hired to work in the company's print shop. But Edouard Michelin had other plans for him. He told the firm's head of personnel: "Don't judge by appearances. Remember that one must break the stone to find the diamond hidden inside."

Mignol was re-assigned to a purely commercial part of the business involving international markets. One day, Michelin noticed a strange-looking slide ruler on Mignol's desk. It was a device Mignol had invented to rapidly convert foreign exchange rates into the local currency. Edouard exclaimed: "This man is a genius!"

Edouard transferred Mignol to the research division at a critical time for the industry. The conventional tire of that time had reached the limits of its usefulness because of its tendency to heat up at high speeds. The conventional tire could not go more than eighty miles an hour without blowing up.

To study variations in heat inside the conventional tire, Mignol invented a "fly trap," a tire whose sides were replaced by metallic cables with plenty of space between them. The resulting "radial tire" (invented in 1941) proved revolutionary. Mignol ended up becoming the tire engineer of the century. Because of its significant advantages, the radial tire spread quickly in Europe and Asia in the 1950s, and in the US in the 1970s. Radial technology is now the standard design for essentially all automotive tires and the Michelin company is the world's largest tire company.

Edouard Michelin was a true leader. He wanted to bring out the greatness in Marius Mignol and in each of his employees. To his chief of staff he said: "Remember that one must break the stone to find the diamond hidden inside". This is exactly what leadership is about. Leaders help the people they serve to discover their talents, multiply them and put them at the service of humanity.

For Marius Mignol, who invented the radial tire, Edouard Michelin was more than a boss. He was his mentor, his teacher, his father. Edouard the boss became the servant of Marius the employee. He helped him discover his talents and put them at the service of the organization, the country, the whole world. Thanks to Edouard, Mignol discovered who he was, and he found a meaning in his work and in his life.

Edouard Michelin was not just a manager. He was also a great teacher and a great coach. He was an exceptional business leader.

MOTHER TERESA (1910-1997)

"I wanted to become a mother to the poorest of the world's poor"



It was in September of 1946 that Mother Teresa received the great inspiration of her life in a railway carriage bound for Darjeeling while contemplating the poverty all around her—to become a mother to the poorest of the world's poor.

Mother Teresa's mission was to become a mother to the poorest of the world's poor, to share their interior desolation, to demonstrate to the entire world the infinite love of God for each and every person. "A

beautiful death," she said, "is for people who lived like animals to die like angels—loved and wanted."

Many of the people around her tried to pressure her into using decision-making criteria proper to philanthropic organizations, although the organization she founded in 1950 was not a philanthropy, but a religious order. Teresa resisted this pressure. She never wavered. Had she followed their advice, her organization would have become a successful healthcare provider, perhaps, but would have died out as a religious congregation. Because Teresa never forgot her mission, her Congregation became in a few decades one of the leading religious orders in the Catholic Church. At the time of her death, Mother Teresa's Missionaries of Charity had over 4,000 sisters operating 610 missions in 123 countries.

Mother Teresa of Calcutta, one of the greatest religious leaders of the twentieth century, stood courageously against the trend of the times. In her Nobel Prize lecture in 1979, she linked her defense of the unborn to the cause of peace: "I feel the greatest destroyer of peace today is abortion, because it is a direct war, a direct killing—a direct murder by the mother herself. Because if a mother can kill her own child, what prevents me from killing you and you from killing me?"

Mother Teresa is an example of magnanimity (she had a dream and a mission), of humility (she was a great servant of humanity), and courage (she never wavered).

CORAZON AQUINO (1933-2009)

"Without the right values in the people, a democracy is only a confederacy of fools."



Cory Aquino, the President of the Philippines from 1986 to 1992, was the focus of opposition to autocratic president Ferdinand Marcos. She challenged Marcos for the presidency in the 1986 election. The official vote tally declared Marcos the winner, but there was evidence of widespread fraud. Hundreds of thousands took to the streets in support of Aquino. With the country united against him and the military refusing to intervene on his behalf, Marcos fled the country.

Cory Aquino was a magnanimous woman. She abolished dictatorship. "I assumed the powers of the dictatorship, she said, but only long enough to abolish it. I had absolute power, yet ruled with restraint. I created independent courts to question my absolute power, and finally a legislature to take it from me." Aquino was a singular example of integrity in politics. She served for one six-year term and chose not to seek re-election.

At a time when democracy was worshiped as a god by Western intellectuals, Aquino said she would never accept the idea of democracy for democracy's sake. "Without the right values in the people," she said, "a democracy is only a confederacy of fools." This was a magnanimous, courageous and deeply counter-cultural statement.

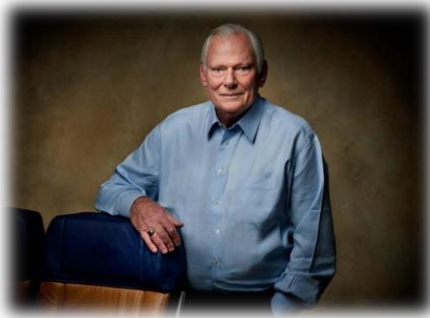
Aquino practiced humility: she wanted to bring out the greatness in her subordinates through empowerment and inclusion. She would say: "The ability to work well with others, to listen to different points of view, to credit such views with a sincerity equal to one's own, and to have the flexibility to accommodate the valid concerns of others: this is an important quality for anyone who wishes to serve the people. It is an expression of the spirit of service. Indeed, how can anyone claim to have a genuine spirit of solidarity with the people in general, if he is incapable of an operational solidarity with those he must work with closely?"

In a time when politics had fallen into the hands of a political cast, Corazon Aquino showed the whole world that professional housewives may be a better fit for politics than many professional politicians, who seem to have lost all sense of greatness and service. When Cory Aquino was campaigning to oust Ferdinand Marcos from the presidency, the old dictator accused her of being unfit to govern because she was a housewife. But this housewife went on to win the election, send Marcos into exile, and thoroughly transform the Philippines.

Long after she ceased to be President, Filipinos still looked up to her as a leader who united the nation.

HERB KELLEHER (1931-2019)

“We have a ‘People Department’. That’s what it deals with, so don’t call it ‘Human Resources’”



Herb Kelleher, the co-founder and former CEO of Southwest Airlines, is a great example of a businessman who practiced magnanimity and humility – the specific virtues of leaders.

Kelleher exemplified magnanimity. Magnanimity is about dreams, visions and missions. For Kelleher, the higher calling was *to make air travel affordable for everyone*, to open up the skies, to give ordinary people the chance to go places and do things they had never dreamed of. In 1971, in

Texas, Kelleher presented a bold new vision and mission for his company that called employees to a higher purpose. Magnanimity was at the core of it.

Magnanimity calls for originality. Kelleher was convinced *that “fun” had to be an essential element of the airline’s culture and values*. “Our focus, he said, has always been on the well-being and the joy that we want our people to experience.” Humor is a core value at Southwest Airlines. Its employees build processes and customer interaction around humor. They hire for humor and inject it throughout their operations.

Kelleher succeeded in making the employees of Southwest Airlines feel intellectually, emotionally and spiritually connected to this great vision full of humanity, simplicity, humor and altruism.

Kelleher practiced magnanimity, which is the virtue of great people and the first specific virtue of leaders. He also practiced humility, which is the virtue of service and the second specific virtue of leaders.

Humility is the ambition to serve. Kelleher served his people. He would say: “The general office is at the bottom of the pyramid, not the top. Our job at the general office is to supply the resources that our frontline fighters need in order to be successful... We have a ‘People Department’. That’s what it deals with, so don’t call it ‘Human Resources’ – that sounds like something from a Stalin five-year plan.”

Kelleher served his people by *bringing out the greatness in them*. He encouraged and applauded out-of-the-box thinking from everyone at the company, from flight attendants to top-level executives... If a Southwest employee submitted an idea, he or she could expect an answer within a week.

“You have to entertain a thousand ideas for every good one that you get,” said Kelleher. But if you start turning them down just to turn them down, because you can’t be bothered and don’t have time, you never get a great one.”

Kelleher established *a culture of empowerment and collaboration* where people felt permitted to make decisions and show initiative beyond the scope of their day-to-day responsibilities.

“We want all our people to be leaders, he said. I don’t care whether you’re checking bags or loading them in the bin or no matter what you’re doing. You’re setting a standard for other people. You should be inspirational.”

Kelleher said, “We devote an enormous amount of time to making sure we get people who are other-oriented, who have a servant’s heart, who enjoy working as part of the team... And then we try to maintain their interest, their *esprit de corps* by constantly communicating with them and honoring them.”

Kelleher multiplied his leadership in others and made it possible for his organization to continue its mission beyond his retirement. Continuity, along with empowerment, is a sign of true humility. Kelleher did not make himself irreplaceable. He created the conditions for others to bring his work to a successful conclusion. He paved the way for succession.

Kelleher did not practice only the virtues specific to leaders. He also practiced the basic virtues of prudence, courage, and justice, which are the foundation of leadership.

Kelleher practiced prudence, which is also called the virtue of practical wisdom. His leadership principles, in fact, are full of wisdom.

He would say: “Employees first, customers second and stakeholders third. Your people come first, and if you treat them right, they will treat the customers right, and the customers will come back, and that will make the shareholders happy. It’s simple, it’s not a conflict, it’s a chain... The business schools used to think it was a conundrum: which comes first, your employees, your customers, or your shareholders? And I explained it, it wasn’t an enigma at all.”

Kelleher treated his employees well, and his employees in turn treated the customers well. As a result of such a culture of service the company had the best customer satisfaction record of any airline in America. So you did not just get low fares, you also got wonderful customer service.

In addition to practicing prudence, Kelleher also practiced the virtue of audacity. In 1971, everybody in Texas would tell him that they thought he was crazy to create Southwest Airlines. Kelleher needed boldness to buck popular opinion.

If audacity is active courage, endurance, which Kelleher also practiced, is passive courage. He was patient and persistent. There were airline monopolies in Texas which Kelleher consciously sought to destroy for the good of the flying public. The monopolists were incensed. They brought legal action against Kelleher tying him up in 31 judicial and administrative proceedings over a period of four years in an effort to impede competition.

After September 11, 2001, Kelleher maintained the course he had set for his company, and did not compromise his principles in the face of unprecedented difficulty.

Kelleher also practiced justice, which is a virtue of character. He gave employees and customers their due by building a culture that put employees ahead of customers. “The customer, he said, is sometimes wrong. We don’t carry those sorts of customers. We write to them and say, ‘fly somebody else. Don’t abuse our people’.”

In the wake of the terrorist attacks of September 11th, Southwest did not follow other airlines in laying off employees or cutting their pay. On the contrary, Southwest has never had an involuntary

layoff in its history. The company sacrificed profitability during the bad times in order to provide its people with job security.

“We sold an airplane instead of laying anyone off at Southwest Airlines”, said Kelleher. “So our fleet went from four to three airplanes. We managed to fly the four airplanes scheduled with three airplanes which is basically how the quick turns at the jetway originated. We used to turn airplanes around in ten minutes when the standard in the industry was probably fifty”.

Kelleher practiced justice: he gave his employees their due by helping them find meaning in their work, and he gave the customers *their* due by improving the quality and lowering the cost of air travel.

Herb Kelleher was a very successful businessman. Southwest Airlines has grown into the third largest carrier in the world as measured by the number of passengers, and the largest for passengers traveling exclusively to the United States. Southwest is also the only major American passenger airline that has consistently managed to turn a profit since September 11, 2001. Southwest Airlines’ culture of magnanimity and humility – of greatness and service – has given it a major competitive advantage. This culture was embodied first and foremost in its virtuous leader – Herb Kelleher.

FOUAD ABDULLAH CHEHAB (1902-1973)

“To protect Lebanon’ independence and sovereignty by preserving the Nation unity, keeping balanced foreign policy, social justice, economical liberation and development planning.”



Fouad Abdullah Chehab was a Lebanese general and statesman who served as President of Lebanon from 1958 to 1964. He is considered to be the founder of the Lebanese Army after Lebanon gained independence from France, and became its first commander in 1946.

Chehab was prone to introversion and preferred nature and quiet to commotion and noise. Integrity and disinterest in wealth were perhaps his most distinctive features. He was an exceptionally good listener and had very courteous and refined manners. He spoke calmly and clearly, his words and thoughts were balanced, never imposing or aggressive, rather aiming to convince. His transparent sincerity and honesty inspired trust and respect to people meeting him. He was a magnanimous leader who dreamed big and transformed his great vision for his country to reality;” *he*

saw in his mind’s eye a clear picture of the army as an invincible fortress for the country, and a clear picture of the country being on the same level of its people ambitions”. Competing with time he accomplished in his period of presidency what none of other presidents could accomplish, he introduced and initiated large scale social development projects and reforms that brought stability and prosperity to the country.

Fouad Chehab was born to a poor family of noble ancestry forcing Chehab to leave school and work to support his family. In the beginning of the French mandate upon Lebanon, he went to Damascus to join the French Military School, graduating two years later as a Lieutenant. Defeating the status quo, he always aimed high and was eager to learn and improve. He was promoted to captain and continued his military courses in France to graduate from École Supérieure de Guerre in Paris and earned the title Lieutenant colonel. He served under the French Army till 1945 after the end of the French mandate he became commander of the Lebanese Armed Forces.

Chehab was a humble servant, up to 1958, he devoted himself to give Lebanon a strong Lebanese Army based on high values of national belonging, ethics, discipline, and efficient organization. All departments, from the headquarters and administration to the engineering, communication, and intelligence were restructured and modernized.

He believed in the power of education to bring out the greatness in others.

He raised the level in the Military School by sending young officers to enhance their military knowledge in French and English Military Academies.

When he was elected as president in 1958, Chehab’s mission was clear: To stop the violence, diffuse the tensions and restore harmony between Christians and Muslims. He held a tight rein on his country, transformed Lebanon into a modern state, the *‘State of Independence’* as he dearly called it. Witnessing a booming in economics, Lebanon’s literacy rate became the highest of all

Arab countries. Business expanded, the Lebanese people were united, proud and happy. Chehab formed the golden era of Lebanon.

Chehab practiced the virtue of prudence both in deliberation and decision; he knew that any adventurous step in a confessional context as delicate as Lebanon's, would bring counter-effects on the long run. He based his actions on thorough planning, never on impulsive decisions. Furthermore, before taking action in his public responsibilities, he gave ample time to study the subject matter at hand in details, and asked for expert opinions, especially on issues that were not familiar to him. He was realistic in his assessments and his choices of actions, which were often based on healthy common sense.

President Chehab's self-mastery showed remarkably wrapped with magnanimity and pure intentions. He was completely dedicated to his work, he spent his private time studying files and holding meetings to make sure all the work is done on time (he lost 17 kg during the 6 years of his mandate because of his heavy schedule and the pressure and tension of his duty). He was not interested in enjoying the extravagant privileges that come with authority and power. He never traveled abroad during his mandate. He viewed his presidency role as a mission to serve the people of his country. In this, he actually was the opposite of politicians usually driven by power ambitions and personal glories. His public appearances were restricted to the annual official occasions like the Independence Day. *His, was a silent way of effective work.* Political games, power seeking and adversities based on sectarian interests, were not a dynamism that Chehab looked for or fed on. He considered these practices, as diversions and distractions from the main and higher goal.

For Chehab true social justice meant that the development should reach all parts of the country especially the most deprived areas, and all segments of society.

To best protect the National Unity, Chehab followed a balanced foreign policy. He maintained friendly ties with the West, without being hostile to the Soviet Union. With him Lebanon assumed fully its Arab identity and took a neutral stand in regard to any inter-Arab conflict, encouraging solidarity and 'brotherhood' towards all the Arab countries.

Respecting and protecting constitutional legitimacy, democracy and public freedoms, are principles that were highly sacred for Chehab. He was uncompromisingly faithful to 'the book' (the constitution) and the spirit of democracy that he deeply believed in. He refused during his mandate two law projects aiming to limit the press's freedom.

As an army officer formed by the French military tradition, he belonged to a school of discipline, nobility, ethics and professionalism. Being a commander and builder of the Lebanese Army, he is respected and recognized not only for his strictness in enforcing discipline and his application of the rules but also for the human understanding and genuine caring towards his subordinates for whom he was a fatherly figure and teacher. He wanted the mind-set of the people to evolve with conviction, along with the changes at the institutional level.

As a Christian, he was a faithful believer and a compassionate person, he applied his religious principles and moral values to his personal life and to all his actions. He accomplished his duties free from personal interests, detached from the material world and lived a life of contentment sparing a regular amount of his simple salary (30%) to support people in need discretely. His mature Christian faith made him respect all other religions equally and keep a positive disposition for inter-religious dialogue.

Chehab was full of goodness and empathy. His best friend and confidant was his wife, they shared the same beliefs and philosophical values. They both liked reading books on politics, history and spirituality, that they would later discuss. They liked to have kind of a limited social life and disliked outings.

Although he assumed the highest-ranking position in the state, Chehab died poor, just as he was born, with no riches or real-estate wealth but with an immortal legacy. He will remain the eternal flame illuminating the path of the Lebanese army and an example to follow in leadership.

Lebanese Prime Minister Salim Hoss said, “President Chehab started a political school of thought that was free of bigotry and that built on the past to bring about a better future. He saw his post as a mission, and didn’t use it for personal gain. He was a wise military man who was renowned for his loyalty to the country. He brought justice and equality to Lebanon and cooperated with neighboring Arab countries. He was honest and noble and his memory will never fade.”

DARWIN SMITH (1926-1995)

Business is about personal and organizational greatness.



Darwin Smith, the mastermind of Kimberly-Clark's remarkable turnaround, is a good example of a businessman who practiced the virtues of magnanimity and humility, which are the virtues specific to leaders.

In 1971 Darwin Smith became CEO of Kimberly-Clark, whose core business had been the production of coated paper. Smith inherited a company that for one hundred years had been good, but never great.

In 1971, the firm was on the ropes. The value of its stock had fallen by some 40% over the previous twenty years as its principal business—the production of coated paper—had become an enterprise with low margins.

Smith concluded that coated paper as a business was in inexorable decline, whereas consumer paper-products, though highly competitive, was on the upswing. Smith reasoned, if Kimberly-Clark were to go toe-to-toe with such world-class competitors as Procter & Gamble, this would force it to achieve greatness or perish. Smith decided to sell the mills and throw all the proceeds into the consumer business, investing in brands like Huggies and Kleenex.

Wall Street analysts and business commentators excoriated him, calling the move a gross miscalculation, and predicting the firm's imminent collapse. How could such a mediocre company take on the giants of the consumer paper sector?

Smith led a stunning turnaround, easily outperforming such companies as Hewlett-Packard, General Electric, and Coca-Cola. Kimberly-Clark became the leading company in the consumer paper industry, eventually beating Procter & Gamble in six of eight product categories and owning outright its previous main competitor, Scott Paper. Smith had transformed a dying industrial giant into the number one paper-based consumer products company in the world.

Smith remains largely unknown. A reserved man, he shunned any attempt to shine the spotlight on him, preferring instead to direct attention to the company and its people. He showed none of the swagger that characterizes many of today's high-profile CEOs, and he never viewed himself as a great hero.

But Smith is without doubt one of the greatest business leaders of the twentieth century. He practiced magnanimity when he said: "we will achieve greatness or perish". His sense of personal worth and dignity, which is a sign of magnanimity, instilled in him an ill-disguised contempt for the opinions of business analysts and media pundits. Smith, like Socrates, gave short shrift to the opinions of the chattering class.

Smith practiced humility, the virtue of service, in a beautiful way. He knew that the achievement of important organizational goals was not an end in itself, but only a means to the higher end of growth for all concerned. If Smith took great risks, it was because he knew that the personal growth generated by acting outstrips the potential material results, no matter how brilliant or lucrative. To get things done is management; to make people grow is leadership. Smith was an outstanding manager, but he was above all a magnificent leader. He cared more for people than for things. He

was fully aware that personal excellence—his own, and that of the people he lead— is a greater good than material success.

Along with magnanimity and humility, Smith practiced the virtues of prudence and courage.

He practiced prudence when he foresaw that the consumer paper business was the future and as a consequence decided to sell the traditional core business of the company. This capacity to foresee the future is a part of the virtue of prudence, also known as practical wisdom.

Smith practiced courage in its two dimensions which are audacity and endurance. He practiced audacity when he turned his back on 100 years of corporate history and risked all on the thorough transformation of the business. He practiced endurance when Wall Street and the media derided him, and he stayed the course, and did not waver.

Smith was a virtuous leader. CEO's who want to be leaders, have a lot to learn from him.

YUAN LONGPING (1929-2021)

"I once dreamt that the super hybrid rice in the experimental field grew taller than sorghum, its ears were longer than brooms and its grains were as big as peanuts... Just to make more people have enough to eat."



Yuan Longping is a Chinese agronomist, known for developing the first hybrid rice varieties in 1973. Hybrid rice varieties due to their heterosis effects could increase yield by 20-50 percent over inbred varieties. For his contributions, Yuan has been called the "Father of Hybrid Rice"

Magnanimity is one of the basic virtues that virtuous leaders need to possess, which means to devote themselves to great Mission.

Yuan Longping has a lofty sense of mission. When he was young in 1960, China was experiencing famine. He had seen five people starve to death and fall on the side of the road. "That scene was really miserable. They were all my fellowmen, they had nothing to eat and starved to death. This touched me a lot," he said. "so I made up my mind to study rice, hybrid rice and super hybrid rice. The motive and purpose are very simple, just to make more people have enough to eat."

Another basic virtue of a virtue leader is humility. Humility means to overcome selfishness and habitually serve others. Yuan Longping devoted himself to serving others. He often said, "No matter how good a person is, it will not work if he is too selfish and has no feelings for society and people." While committed to great goals, Yuan Longping also encouraged his students to do so, reminding them to "serve others wholeheartedly."

Although he has won various awards and honors for his work, he still led a simple life, calling himself an "ordinary person" and still participating in research in the field at the age of 80.

At the same time, he also possesses the virtues of prudence and fortitude of a virtuous leader.

He prudently made the right decision based on his own observation, rather than going with the tide. In the 1950s, some scholars in the Soviet Union and China used political means to establish the "theory" of Ivan Michurin and Trofim Lysenko as absolute authority and truth, while Mendel and Morgan's genetic theory was regarded as heresy and criticized by the domestic scientific community. Although Michurin and Lysenko's traditional theory of "asexual hybridization"- "asexual hybridization can improve varieties and create new varieties" were the dominant thought that monopolize the domestic scientific community thinking, Yuan Longping undertook many experiments according to this assertion and found out nothing. He began to doubt the correctness of "asexual hybridization" and decided to change direction and explore the theory of Mendel and Morgan's genetic genes and chromosomes to study rice hybridization. As a result, the improved hybrid rice was successfully cultivated.

He also courageously persevered with his research direction, even when it went against the current, and he resisted opposition and ridicule from the others. Yuan Longping's idea runs counter to the

traditional classical view of genetics. At that time, the book “The principles of Genetics” co-authored by renowned American geneticists E.W. Sinnott and L.C. Dunn , clearly pointed out that there is no advantage in rice hybridization.

So rice was generally considered to have no heterosis at all when Yuan Longping put forward the research subject of hybrid rice. Many pundits and scholars believe that he was beyond his limits. He was surrounded by opposition and even mockery. He said, “people say that I am wasting my time, but I don’t care.” From then on, he firmly chose the scientific research subject of hybrid rice.

Under many difficulties and obstacles, Yuan Longping finally cultivated the hybrid rice with high yield in the 1970s, which broke through the research of previous scholars. Since then, hybrid rice has been grown in dozens of countries in Africa, the Americas and Asia, providing a powerful source of food for areas at risk of famine. At the same time, Yuan Longping also continues to inspire more people with the example of his virtuous leadership.

CHARLES MALIK (1906-1987)

“The most important issue in the order of truth today is what constitutes the proper worth and dignity of man.”



Dr. Charles Malik was a Lebanese diplomat, academic, philosopher and theologian. As an international statesman, he was the first Lebanese representative in the United Nations and later achieved the successful drafting of the 1948 *Universal Declaration of Human Rights*. To be able to define the Human Rights and fundamental Freedoms of man, people had to agree on the concept of “dignity of man”. Malik stressed the idea that human beings are created by God with a natural and immutable dignity. He was persistent. He showed empathy to understand and include the opinion of the 58 different members in the process of creating the United Nations Charter. He greatly valued the opinion and dignity of each person. He wanted to restore “a sense of responsible, authentic, personal dignity to the individual human being” worldwide against the tyranny of ideological systems. Malik fought against both communism and capitalism. He had a grand vision of the human person. Ambassador Mary Ann Glandon explains: “Malik saw man as uniquely valuable in himself, but as constituted in part by and through his relationship with others – his family, his community, his nation, and his God”. As we can see, Malik practiced magnanimity, humility, justice, courage and self-mastery at the highest level. Malik was convinced that only people who recognized the face of God in each person and who possessed moral leadership could deal with Human Rights.

Charles Malik gave a fundamental importance to the family in the Universal Declaration; he took his family along everywhere he went and passed a great deal of his knowledge and beliefs to his son.

Malik wanted “absolute respect of differences of opinions and beliefs”. He wanted you to be “free to become what your conscience requires you to become in light of your best knowledge”.

After returning to his country, Malik had many Lebanese political roles such as Minister of National Education and Fine Arts and Minister of Foreign Affairs. His most influential role was during the Lebanese civil war of 1975 during which Malik emerged as a defender of the free Christian cause. He helped found the Lebanese Front and its ideology while also becoming a pioneer of Lebanese Patriotism. He strongly believed that Lebanon “is an invaluable and not compensated treasure”.

Malik strove for Christian unity on the world stage—inspired by his country’ diversity in faith—to bring together the three key confessional segments of the Christian Church (Orthodox, Catholic and Protestant). He obtained a doctorate in philosophy at Harvard University (1937) and served as the president of the World Council on Christian Education (1967-1971).

Malik was convinced that “the chief obstacle to the Christian religion today lies in the sphere of the intellect”. One of his many books on this topic clearly summarizes his goal: *The Two Tasks of the Christian Scholar: Redeeming the Soul, Redeeming the Mind*. Another is his book *A Christian*

Critique of the University. He wanted students to bring light and order to their minds. This came as a response to the anti-intellectualism threatening the world including Christian circles alongside all the discordance resulting from ideologies such as materialism, hedonism, cynicism, indifferentism and atheism.

Malik signified the strategic role of the university as a place where Western society and culture are formed through teaching and preparing future political leaders. He thought a great danger that is facing the youth is a lukewarm or brain-dead Christian faith which cannot hold its own in any confrontation with non-Christian philosophy. As a philosopher, Malik believed that philosophy is the most influential field for thought and intellect, for it is the foundation of all the other fields of study at the university because it deals with the first principles.

Professor Charles Malik was a truly virtuous leader. He embraced both humility and magnanimity as a lifetime ideal while devoting his entire mission towards achieving great goals for the common good of humanity.

JOSEMARÍA ESCRIVÁ (1902-1975)

“Every Christian is called to holiness”



One of the greatest religious visionaries of modern times was Josemaría Escrivá, the founder of the Roman Catholic organization Opus Dei. Pope John Paul II called him “an apostle to the laity in modern times.”

Escrivá founded Opus Dei in 1928 at a time when holiness was considered the privilege of a select few—priests, monks, and other religious. He believed every Christian is called to sanctity. He insisted that Christian laymen would achieve sanctity through the faithful fulfillment of their daily professional, familial, religious, and social obligations, or not at all. He saw work not as punishment for Original Sin, but as a gift from God that sustains life and allows mere mortals to be co-creators of the world with God.

Work well done is a vehicle for the worker’s sanctification and a sacrifice to be offered to God for the salvation of souls. Although many “respectable” ecclesiastics considered Escrivá in his lifetime to be a heretic and a fool, multitudes heeded his call to sanctity the world over. An estimated 350,000 attended his canonization on October 6, 2002 in Saint Peter’s Square.

ALEKSANDR SUVOROV (1730-1800)

"I loved my soldiers more than myself"



Alexandr Suvorov, the Commander-in-chief of the Imperial Russian Army in the 18th century, is a powerful example of virtuous leadership in the military.

Suvorov is one of the few generals in history who never lost a battle. He remained undefeated in over 60 large battles always while being at a numerical disadvantage.

Suvorov practiced magnanimity and humility, which are the virtues specific to leaders. He instilled in his soldiers a sense of self-worth and national consciousness: this is magnanimity. He took care of his men better than any other commander of his time: this is humility. Suvorov took excellent care of his army's supply lines and living conditions, drastically cutting the incidence of illness among his soldiers. He communicated his ideas to the troops in a clear and understandable way. Suvorov was much admired by his men.

Suvorov did not like preconceived ideas. His words, "Achieve victory not by numbers, but by knowing how," were revolutionary. His daring disregard of current military theories was astonishing. His way of waging wars based on speed and mobility was absolutely new. "To surprise the enemy is to defeat him, he said... Judgment of eye, speed and attack are the basis of victory... Swiftiness and impact are the soul of genuine warfare. A good solution now is better than a perfect solution tomorrow".

Suvorov practiced the virtue of prudence or practical wisdom. When it was necessary to plan a battle, he reached deep within himself, and made precise, complex, strategic plans in conditions of uncertainty. During actual battles he made decisions in a flash, quickly choosing among options that had been worked out earlier. He was always up to the situation, took the initiative, and foisted his plan of action on his opponents.

Suvorov's own career easily places him in the top rank of history's great military commanders. Perhaps his greatest achievement was in the War of the Second Coalition, one of the French Revolutionary Wars. Leading the Austro-Russian forces, he succeeded in driving the French from northern Italy.

His marvel of a strategic retreat through the Alps while fighting off the French cost him one third of his army, but gained him Europe's admiration and the top rank of Generalissimo.

In the Franco-Russian War of 1812, the disciples of Suvorov used his military strategy for the destruction of the enemy's main power. As a result, Napoleon was forced to retreat with hardly a hundredth of his original army.

Suvorov practiced self-control. He was a powerful example of detachment from material things. He had a great simplicity of manner, and while on campaign lived as a private soldier, sleeping on straw, contenting himself with the humblest fare, and refusing to bundle up against the coldest weather. He shunned all comfort, preferring to lead a camp-like life even away from battlefields.

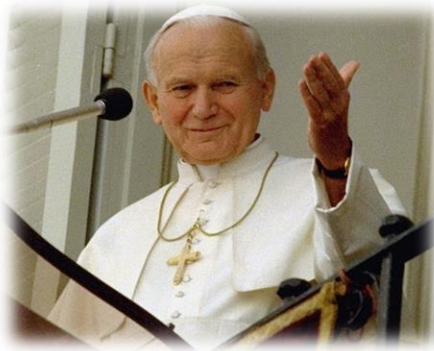
Suvorov practiced the virtue of justice. He protested against senseless cruelties inflicted upon the population in conquered countries, against the Prussification of the Russian army, and against the social, economic, and political exploitation of the Russian masses. "I have shed rivers of blood", he said, "and this horrifies me, but I love my neighbor; I have brought misfortune to no one. I have never signed a death sentence, I have never crushed a beetle."

One of the most educated people of his time, Suvorov was described by several of his contemporaries as one of the most extraordinary men of the century.

Suvorov is a powerful model of virtuous leadership in the military. In a letter Lord Nelson wrote to Suvorov we read: "I am being overwhelmed with honors, but I was today found worthy of the greatest of them all: I was told that I was like you. I am proud that, with so little to my credit, I resemble so great a man."

JOHN PAUL II (1920-2005)

“Be not afraid”



Pope John Paul II was a spiritual giant of the twentieth century. He had a grand vision which could be summarized in the phrase from sacred scripture with which he inaugurated his long pontificate, “Be not afraid,” and in those with which he ended it, from his personal Testament: “To humanity, which at times seems to be lost and dominated by the power of evil, egoism, and fear, the risen Lord offers as a gift his love that forgives, reconciles, and reopens the spirit of hope.”

The Polish Pope began his pontificate at a time when the Catholic Church seemed more like a corpse than a living organism. Over a period of 25 years, he instilled a new pride in and loyalty to the Church among millions of Catholics, above all among youth. The hope of which he spoke was not sentimental but authentic and theological, a hope rooted in faith and calling forth heroic witness and heroic deeds.

The vast throngs of young men and women who greeted the Pope on his many journeys abroad and spontaneously gathered in St. Peter’s Square to support him during his death agony bore witness to the powerful impact of his personality and message on mankind. When he died on April 2, 2005, the Catholic Church, whatever its problems, was vibrantly alive.

John Paul II was a Slav Pope whose philosophy of history took its inspiration not from Hegel and the rationalist philosophers, but rather from such great Polish and Russian thinkers as Adam Mickiewicz and Vladimir Soloviev. Far from excluding God from human history, he sought to identify the signs of the times requiring a concrete response from contemporary Christians.

ENRIQUE SHAW (1921-1962)

“More than ever in today’s times, and despite the difficulties, it is a duty to business leaders, as intellectuals leaders, to provide a message and the light of faith to the development of spirits, to strive to support, in the light of the social Christian principles, the search for solutions adapted to the ever-moving realities.”



When Enrique Shaw (1921-1962), the Argentinean businessman and founder of the Christian Association of Corporate Leaders, was dying of cancer, 260 workers came to the hospital to give blood for a life-sustaining transfusion...

Enrique Ernesto Shaw, was born in Paris on February 26, 1921. He studied in Argentina at La Salle school.

On January 2, 1936, at the age of fifteen, he started his studies in promotion No. 66 of the Naval Military School, where he performed a short and outstanding career, characterized by his strong sense of duty and service. He graduated as the youngest naval officer in Argentine naval history.

On October 23, 1943, he married Cecilia Bunge, and they had nine children.

At a young age, Shaw began a practical search on how to improve the employment and workers critical situation.

As a navy officer he was sent in 1945 to the United States to study meteorology. He was tempted to be a blue-collar worker, but he came to understand that he should devote himself to the evangelization of the business community.

Enrique prepares himself for this big change. He returned to Argentina. He had different positions of high responsibility in Rigolleau Glassworks (Corning Glass, manufacturers of Pyrex). He remained in Rigolleau S.A. until his death.

Upon his return to Buenos Aires, he faced the restrictions on individual freedom and the private initiative imposed by the newly constituted regime of President Perón, and the pressures of workers unionism arising from it.

On December 3, 1952, ACDE, The Argentine Christian Association of Business Leaders was established. Enrique Shaw was its founder and first president. ACDE joined the U.N.I.A.P.A.C. (International Christian Entrepreneurs Union) internationally.

The concrete result of his concern about improving the status of workers is the development of a bill to create a Compensating Family Allocation Fund for employees and industry workers. The project, developed by Enrique Shaw through ACDE was enacted in July 1957 as Decree Law No. 7.914.

He participated in the founding of the Universidad Católica Argentina, and joined the first Board of Directors as Treasurer.

Enrique worked with several important leaders of the European social democracy of the post-war period, such as Adenauer, Schuman and De Gasperi. He promoted in Argentina and South America advanced labor laws.

His status as leader of the business union in Argentina led him to publish several works that reveal how much interior reflection Shaw had dedicated to his status as a Christian entrepreneur. For this purpose he wrote “The Mission of Business Leaders” (Bs. As., 1960).

FAKHREDDIN AL-MAANI II (1572 -1635)

"I did not come to rule, I came to protect Lebanon"



Fakhreddin II is arguably one of the greatest princes to have ruled in Lebanon during the Ottoman occupation. Born in 1572 to a mother with an outstanding personality and a father who inherited the kingdom from his own father, Fakhreddin II had to ascend to the throne at an early age.

At the age of 12, Fakhreddin's father died and, as was customary at the time, the rule of Mount Lebanon was now his. Seeing how young he was, and with the risk of him being killed, he and his brother were sent into hiding under the custody of their uncle until Fakhreddin was old enough to step into his father's shoes. During that time, his mother held the heritage on her own with the help of the council.

Fakhreddin II came to power in Mount Lebanon in 1590 at the age of eighteen, and thus opened a new page in the history of modern Lebanon. He was characterized as a skilled politician, masterful in planning strategies and knitting relations. Being Druze, he benefited from his good relationship with the Maronites, worked on reconciling with the Shiites, and subdued the Sunnis of the Supreme State sect. He was also praised for his just dealing with the oppressed. He had observing eyes in Astana and in the palaces of the Pashas and the role of followers. Furthermore, he established strong relations with the rulers of the European countries.

Domestically, he bolstered the military force of Lebanon, whose army reached the number of 100,000 soldiers. It is with this army that he fought numerous battles against the Ottomans who practiced dictatorship, thus disposing of their tyranny. He travelled back and forth to Europe seeking the help of the Grand Duke Kozma II, the Pope, and King of Spain in order to prevent the outbreak of a war back home. He also purchased weapons, ammunitions and called for experts from Europe. In times of war, he showed prudence, as he used to ask the council for advice and aimed at settling issues through agreements before opting for battle. He delegated responsibilities and trusted his inferiors and particularly trusted the advice of his councilor who has been by his side since he was a child in hiding. Eventually crisis struck in Europe and it became difficult to receive more help. Increasingly discouraged by his hopes of establishing a European political alliance, Fakhreddin returned to his beloved Lebanon to resume his role as a thorn in the side of the Ottoman emperor. After many battles and some victories, he and his sons finally retreated to a cave in the mountains, where they were discovered by the merciless governor of Egypt, Ibrahim Pasha, carted off to Istanbul, and eventually beheaded.

Fakhreddin had a sound conscience and was both modest and pleasant, honorable and respectful. He was decent even in his anger and had a good reputation. He listened and dealt justly with the oppressed and established their rights. He was characterized by his generosity, strong determination and a solid resoluteness. He was also known for his good management.

Fakhreddin aimed at restoring unity to the Lebanese provinces in the purpose of achieving the Greater Lebanon, through merging the provinces together. He expanded over land and sea.

He spread a sense of national spirit, making Lebanon a safe and stable region. He always signed as “Emīr of Lebanon”, after rejecting the title of “Emīr of Land”, given to him by Sultan Mourad IV for the purpose of making the name of Lebanon disappear gradually. The progenitor of the “Mount Lebanon Emirate,” he is credited by most historians with being a primary influence on the formation of Lebanese national identity, which is still as fragile and diverse as it was in his day.

A great and avant-garde trait of Fakhreddin was that he treated religious sects equally, respecting their religions and beliefs. He chose governors and writers from Lebanon. Men from different communities joined the consultative council as well as the army. There was controversy regarding his religious identity with each religious community claiming his affiliation to it. He practiced the obligation of pilgrimage twice in his life in 1590 and in 1591. It was also related that he converted to Christianity in 1633.

Fakhreddine intended, not only to promote the wealth and fortunes of Lebanon, but also to revive agriculture, industry and trade. He encouraged the Lebanese people in the industry who mastered the manufacturing of woolen, cotton and silk clothing, oil, soap, wine and many others. He promoted trade with Europe, encouraged the commerce sector and supported merchants by offering facilities and providing them with privileges. At the time, political regulations stated that only Muslim sects could own piece of land, but Fakhreddin gave land to the Christian farmers who, as he observed, were excellent at doing their job. He practiced fraternal humility by giving the capacity for others to realize their potential.

As a result of his travelling, he initiated cultural and intellectual renaissance by bringing back artists and experts to Lebanon. Fakhreddin had a strong tendency to sciences such as theology, astronomy, chemistry, political administration, and historical sciences. He also liked poetry, music, painting and literature and would benefit from their wisdom. He used his passions to the fulfillment of the mission at hand. When he saw the weaknesses of the cultural level in Lebanon, he sent his Maronite students to Rome where the Maronite church aims to teach the clerics foreign languages and sciences. The student delegations continued during his term and came back to Lebanon to found schools for the young and a printing house in the monastery of Qozhaya, in the North. He helped in establishing the press in Beirut, publishing books, and opening schools. He also constructed bridges, built roads, and set up canals for drinking and irrigation. He constructed churches, mosques, mansions and gardens. All his works were preserved in a written form in order to refer to it when needed. He prepared for the coming rulers, knowing continuity was inevitable.

Fakhreddin has proved to be a magnanimous person. His magnanimity was evident in his dreams, his visions and his sense of mission. He attempted to reconquer territory and unite the land for the people regardless of their sects and religion. He fought for the safety of his people and worked for the prosperity of Lebanon. People were loyal to him and loved him because he was less about display of power and more about empowerment of others and his country. He lived in the service of the people through his mission and in the purpose of achieving the Greater Lebanon.

A battle worth mentioning would be the Battle of Majdel Anjar: It took place on the first of November 1623 and ended with the victory of Fakhreddin over the Ottomans. Although Ottoman troops outnumbered the Lebanese forces by more than two to one, Fakhreddin was nevertheless victorious. The people were loyal to him and it was an honor to fight for him, but mostly for their country. He held captive the Pasha himself and treated him well during his captivity, which made him recognize Fakhreddin’s rule. Fakhreddin had learned a lot from his mother, and she had told

him once that “the strongest was the one capable of forgiveness”. Fakhreddin forgave and eventually released the Pasha. This battle points out a certain form of courage by staying the course and resisting pressures of all kinds. Even though he was severely outnumbered by the Pasha’s army, he still managed to secure victory. Adding to that, he refused to convert to Islam which would have potentially prevented his execution.

ERNEST SHACKLETON (1874-1922)

"Ship and stores have gone—so now we'll go home."



Ernest Shackleton departed on a sailing adventure with his team on December 5, 1914. Little did he know that this expedition's goal will shift from achieving his dream of crossing Antarctica via the south pole to staying alive. After they set sail on the ship *Endurance*, Shackleton and his crew of 28 men would not set foot on solid land for an astonishing 497 days; a voyage that would challenge their spirit and their lives.

Ernest grew up in London and was passionate of sailing. His father, who was a doctor, urged him to follow in his footsteps and go to medical school. Instead, Shackleton joined the merchant navy at the age of 16, achieved the rank of first mate by the age of 18 and was eventually promoted to the royal navy by the time he was 24 years old. Being a certified master mariner, he sailed for 4 years and gained skills and experience. One of the trips he took was a difficult trek to the South Pole, with explorer and British naval officer Robert Falcon Scott. They travelled closer to the pole than anyone before, but Shackleton fell ill, and they had to return home. This expedition, however, ignited in Shackleton an obsession to reach the Antarctic, but his attempt fell short due to brutal conditions. Eventually, in 1911, Norwegian explorer Roald Amundsen achieved what Shackleton could not, setting foot on the south pole, and shattering Shackleton's dream of doing it first. The achievement forced Shackleton to set his sights on a new mark: crossing Antarctica via the South Pole.

Departing on the first of August 1914, Shackleton had a bold, potentially history-making goal: he and his team would be the first to walk across the continent, starting from the coast of the Weddell Sea, traversing the South Pole and ending up at the Ross Sea. The *Endurance* set sail towards a whaling settlement on South Georgia Island, the last southern port of call before the Antarctic Circle. Upon their arrival there, they were warned of unusually thick pack ice that could trap the ship if the wind and temperatures shifted suddenly. Refusing to postpone, Shackleton commanded the ship to navigate. As they were getting in sight of the Antarctic mainland in January 1915, harsh winds and cold temperatures caused packs of ice to trap the ship, just as they had been warned. After more than a month in the pack, he decided to try to move the ship manually across the water and through the ice that was 18 inch thick. The ship did not move very far, and with that, the grand expeditionary plan was done for; the new goal was to hunker down and prepare to spend the winter in the ice. Sled dogs were moved off the ship and into igloos on the ice, and the ship was converted into a winter habitat.

Shackleton feared the potential effects of idleness, ennui, and dissidence among his men more than he did the ice and cold. Therefore, to maintain morale, the crew exercised on the ice, played soccer, and other games indoors. They read poetry, wrote in their journals and interacted with each other. After dinner singsongs and party games were arranged and birthdays were celebrated. The dogs and puppies present on board became like pets to many of the men. Shackleton also kept a strict routine for meals and required that each man maintains his ordinary duties. Scientists shared the same chores with sailors and sailors helped take scientific readings. They swabbed decks and

collected specimens from the ice. The cold, the ice, and the food supply were all concerns and the men began hunting seals and penguins to supplement their diet. Through the routines, order and interaction, Shackleton managed the collective fear that threatened to take hold when the trip did not go as planned. He knew that in this environment, without traditional benchmarks and supports, his greatest enemies were high levels of anxiety and disengagement, as well as pessimism. Meanwhile, the ship was a continuous victim of the ice flows around it and at the mercy of the crushing mass. No amount of shoving could release the pressure of ice against the ship. The *Endurance* suffers irreparable damage and is beyond repair. Shackleton ordered the crew to abandon the sinking ship and to set up camp on the floating ice. The crew retrieved supplies and lifeboats from the *Endurance* until it finally sank on the second of November, leaving the men for another 3 weeks in this camp on ice calling it "Patience camp". With conditions now more dire than ever, little to no food, and less daylight than darkness, Shackleton had to make difficult decisions. Knowing that no one was going to come save them, and that survival depended on him, he announced a new goal: "Ship and stores have gone — so now we'll go home." His plan was to use the lifeboats to make it to Elephant island, and so they did in April, when the ice broke up. The men crowded into 3 small lifeboats and sailed for a week through stormy seas. They eventually arrived exhausted, seasick, and dehydrated. But they took "childish joy," one scientist wrote in his diary, "in looking at the black rocks and picking up the stones, for we had stepped on no land since Dec. 5, 1914."

Nevertheless, it was not over yet, for this inhabited island sat far away from normal shipping lanes. Knowing his men were becoming desperate, Shackleton decided to attempt navigating with a team of five towards South Georgia, the island where they initially departed the journey. Before leaving 22 men behind, Shackleton wrote a note to his second in command, stating that the moment he leaves this island, command is passed down to him, confiding in him the responsibility of the crew's survival. Facing the ocean in a tiny lifeboat for sixteen days, Shackleton and his team reached the island where they spent two days attempting to land on shore. They were on the other side of the island and Shackleton trekked all the way to the whaling station to get help. Almost immediately, he started planning the rescue mission to save his crew. It took him 4 months and 3 attempts before he was finally able to find them. He sees a signal fire, and, on the beach, all 22 men have survived. "I have done it," he wrote his wife, Emily. "Not a life lost, and we have been through hell."

The story speaks for itself when it comes to interpret Shackleton's leadership. In the name of dedication to his goal, he had made the mistake of pursuing the journey, disregarding the warning he was given. But when the *Endurance* got trapped in ice, Shackleton was able to alter his goal based on the circumstances. Having to constantly make tough decisions, Shackleton adjusted plans according to new information and didn't shy away from changing it, no matter how much time he had spent developing it. He was a leader under times of great uncertainty and focused on his expedition's survival. Before this expedition, he was already known for his ability to bring himself out of tight situations. And on this expedition, he proves to be an ideal leader and insightful manager. Between keeping his crew on strict daily routine and imposing reading, singing, and interacting to pass their long nights, Shackleton uses positive morale to keep his crew alive. It was his capacity to redefine his purpose and plans as the circumstances shifted.

Although he personally felt concerned with how desperate their situation was, he kept that from his crew and managed his own emotional intelligence to keep his courage and confidence high.

His perseverance encouraged the crew to keep striving for survival, and his optimism was contagious. He intentionally made decisions to inspire optimism in his crew. He was enthusiastic and clear in his vision. When the winter clothing was distributed, Shackleton ensured the crew were supplied before the officers and during one horrendous boat journey he gave his mittens to a desperate colleague. Through the servitude to his crew, he put the goodwill of his men above himself. This led his crew to believe in him and in his capacities to bring them home alive. Shackleton knew that, without the team, they could never reach their goal.

In order to understand his men, he took the time to know each one of them personally, and discovered their strengths, weaknesses and what motivated them. He was cautious and prudent into taking risks and was good at improvising, not afraid to abandon plans if they failed. He understood the importance of teamwork and to avoid troublesome build-up of cliques he insisted his men do not spend longer than a week in the same tent with the same men. Thinking of every detail, he also took the time to care for anyone struggling while treating all his men justly and equally. His loyalty to his men was reciprocated back to him. Ernest was a brilliant and charismatic leader who showed courage and patience. Although his expedition did not accomplish the goals initially set to it, but it is an amazing example of leadership.

SHEIKH ZAYED (1918-2004)

“Wealth is not money. Wealth lies in men.”



Sheikh Zayed was a magnanimous, humble visionary leader who transformed the desert into a green heaven, and united people under one nation. “My wealth is the happiness of my people”

Sheikh Zayed bin Sultan Al Nahyan served as President of the United Arab Emirates (UAE) since the formation of the Federation on December 1971 and as Ruler of the Emirate of Abu Dhabi since 1966.

Understanding or talking about the United Arab Emirates (UAE) is impossible without understanding the life of its founder sheikh Zayed and his deep religious faith, prudence, justice, wisdom and generosity; determination, hard work and humility devoting his life in the service of his people and creating a better world for them.

Born around 1918 in Abu Dhabi, Sheikh Zayed was the youngest of the four sons of Sheikh Sultan bin Zayed Al Nahyan, Ruler of Abu Dhabi. By that time, the Emirate was poor and undeveloped, with an economy based primarily on fishing and pearl diving and on simple agriculture in scattered oases inland. Life in the desert was simple but harsh due to the arid climate that made survival often a major and education was generally confined to lessons in reading and writing, along with instruction in Islam from the local preacher.

In 1946 he became Ruler’s Representative in the Eastern Region of Abu Dhabi, centered on the oasis of al Ain. His vision became clear, he wanted to transform the formerly dry and rocky area into a lush green land and to preserve its heritage and its wild life. Sheikh Zayed gained a reputation as a natural born leader who ruled by example. He said: “With God’s will, we shall continue to work to protect our environment and our wildlife, as did our forefathers before us.”

One of the first instances showing his practical wisdom was when he decided to rebuild the irrigation channels that underpinned the country’s all-important agriculture sector. He found that this system had gradually fallen into disrepair pushing the farming families to move to the coast. Sheikh Zayed took the risk and borrowed money from those closest to him to invest in a program of rebuilding this irrigation system that would not only benefit the farmers but also create job opportunities. To turn his vision into reality, he summoned prominent experts from around the world who renovated, expanded and modernized the traditional water resources thus providing free water and expanding the date palm tree plantation.

The greening efforts were complemented by the strictly enforced wildlife conservation by restoring endangered species and reintroducing them into well-protected reserves. Al Ain Zoo was part of this initiative. The continuous expansion of the nature reserves, creation of artificial lakes and the non-stop greening of the country have turned it into a garden in the desert. With his faith and trust in God acknowledging his talents and potential, the vision became a reality. He said: “They used to say that agriculture has no future, but with God’s blessing and our determination, we have succeeded in transforming this desert into a green land.”

The discovery of oil in the late 1950s reversed the whole economic formula in the Gulf region, as it marked the real start of its development. Sheikh Zayed was chosen as the new ruler of the Emirates in 1966. Another instance of Zayed's prudence was his decision to lay the oil pipeline across miles of Abu Dhabi desert. This was something never been thought of before. Sheikh Zayed was given the charge of keeping peace between the oil companies and the Bedouins, who were still suspicious at this alien invasion of their lands. And he managed to convince them with his wisdom and exceptional way of negotiating and convincing.

He was a patriotic leader who honored his past, acknowledging the importance and role of his ancestors. He said: "He who doesn't know his past cannot make the best of his present and future for it is from the past that we learn."

Sheikh Zayed believed in the power and importance of education which was very minimal at his time, therefore he personally funded the first school in the Emirates with the contribution of his relatives and friends. He believed in the youth and he empowered them. Education shifted from the religious system to a modern educational system and literacy classes were held for those who had not previously benefitted from education. He said: "education is a lantern which lights your way in dark alleys", and

"The biggest asset of any advanced nation is its educated people. The progress of countries and nations can only be measured by the level and extent of their education."

He emphasized and pushed the young generations to work and serve their country, he was an example of leaders who achieved greatness by bringing out greatness in others: "It is my duty as the leader of the young people of this country to encourage them to work and to exert themselves in order to raise their own standards and to be of service to the country. The individual who is healthy and of a sound mind and body but who does not work commits a crime against himself and society."

The founding father had a deep respect for the role played by women in society. He saw their potential, encouraged them to learn and educate themselves and stressed on the importance of treating women with dignity. "The woman is half of the society; any country which pursues development should not leave her in poverty or illiteracy." UAE was the first Arab country to have introduced a mandatory female presence in boardrooms, and today 56 per cent of the science, technology, engineering and mathematics graduates in the country are women. "I encourage women to work in positions that maintain respect and dignity as mothers and makers of generations."

In less than five years the UAE was able to meet all the necessary requirements for its citizens. Sheikh Zayed had privately paid for the construction and the annual running cost of hundreds of schools. In addition to wisely using the country's enormous oil revenues in building universities and hospitals allowing the UAE citizens free access to them. He believed that the resources of the country should be fully used to the benefit of all the people of UAE.

Sheikh Zayed believed in the dignity of man who accomplish God's work on earth. He was an excellent listener and a just ruler who would give everyone his due.

When asked by The New York Times in April 1997 why there is no elected legislature, Zayed replied:

“Why should we abandon a system that satisfies our people in order to introduce a system that seems to engender dissent and confrontation? Should they seek alternatives, we are ready to listen to them.

We are all in the same boat, and they are both the captain and the crew. Our doors are open for any opinion to be expressed. It is our deep conviction that God has created people free, and has prescribed that each individual must enjoy freedom of choice. No one should act as if they own others. Those in the position of leadership should deal with their subjects with compassion and understanding, because this is the duty enjoined upon them by God, who enjoins upon us to treat all living creatures with dignity. How can there be anything less for mankind, created as God’s successors on earth?”

Throughout his life, Sheik Zayed treated people with the uttermost respect regardless of their nationality, gender, status or religion. He allowed practicing religions other than Islam, thus breaking all boundaries and opening a new gate towards coexistence and respect that was not familiar in Arab Muslim countries.

This led the way 15 years after Sheikh Zayed death for the first-ever papal visit to the Arabian Peninsula. Pope Francis landed in Abu Dhabi and was welcomed by Sheikh Zayed’ son, Sheikh Mohamed bin Zayed, Crown Prince of Abu Dhabi and Deputy Supreme Commander of the Armed Forces. Pope Francis and Sheikh Ahmed al-Tayeb, the Grand Imam of Al-Azhar signed the historic Document on Human Fraternity on 4 February 2019. It highlights the need for a sense of fraternity amongst all men and women of goodwill who are invited to promote justice and peace, guaranteeing human rights and religious freedom. Furthermore, to inspire all people to live the values of human fraternity, the Higher Committee for Human Fraternity (HCHF) was created.

Another example of his justice, and respect for humans, is that he highly valued the role of the expatriates in the building of the UAE and created the vibrant, cosmopolitan society that the UAE remains today. He made the expats feel welcome in a beloved home to over 200 nationalities.

“Wealth is not money. Wealth lies in men. This is where true power lies, the power we value. This is what has convinced us to direct all our resources to build the individual, and to use the wealth which God has provided us in the service of the nation.”

“No matter how many buildings, foundations, schools and hospitals we build, or how many bridges we raise, all these are material entities. The real spirit behind the progress is the human spirit, the able man with his intellect and capabilities.”

Sheikh Zayed wanted to unite the emirates under one flag. He believed that for Arab countries to thrive, unity with neighboring countries must be achieved, realizing the importance of a strong union to make the future state durable on an international level. Sheikh Zayed became the leading force in the creation of a federation between the Gulf countries, together with Sheikh Rashid bin Saeed Al Maktoum, the Ruler of Dubai with whom he signed an agreement in 1968. The Emirates were united under the name of United Arab Emirates (UAE) and Sheikh Zayed was elected its ruler in 1971, he was the president, the builder and the caring father of the nation. By keeping a close eye on the growing nation, he was able to distribute Abu Dhabi’s oil wealth to the sectors that were most in need of development and to ensure a stable social status to all citizens.

Sheikh Zayed in his humility, humanitarianism and respect gained the trust of the international community and managed to establish the Emirates as a global player among the modern industrial countries. He combined the image of a modern statesman with the characteristics and values of a traditional tribal leader. Sheikh Zayed recognized the importance of creating a diversified economy. He said: “We must not rely on oil alone as the main source of our national income. We have to diversify the sources of our revenue and construct economic projects that will ensure a free, stable and dignified life for the people.”

Sheikh Zayed held a firm belief in Arab solidarity, in particular he felt it was his duty to use his personal and political weight in both the Arab and international arenas to achieve a just and durable peace in the Middle East. Accordingly, he supported Egypt and Syria in the 1973 war for the liberation of the Arab occupied territories in Palestine by imposing an oil boycott as an effective weapon, and making his famous declaration: “Arab oil is not dearer than Arab blood”.

His watchword is peace, not confrontation. His problem-solving abilities were exceptional and he was known for his charismatic character and infectious optimism.

During his forty years of rule the country was transformed from a stunted conglomeration of seven emirates into a strong modern nation with one of the highest GDP in the Arab world and a state-of-the-art infrastructure and social system.

His death on November 2, 2004, marked the end of an era for the United Arab Emirates, but a lifetime legacy of greatness.