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St. Scholastica's Priory

Manila

Dear Sisters,

November has a sobering message for us—the fact of our mortality (Nov.2, All Souls’ Day), and what actually is the one important thing in life (Nov 1, All Saints’ Day). Of course in the past weeks we have some jolting reminders of our mortality with the sudden and unforeseen deaths of young people known to us, certainly much younger than us senior citizens—Paolo (34), the son of Ces Gutierrez, the nephew of Sr. Ramira (45), Fr. Dunstan (in his 50’s) and lately Fr. Fausto “Pops” Tentorio (also in his 50’s) Why does the Church especially reserve a day to remind us of death and in a very graphic rite – ashes on our forehead with the words” Dust thou are and to dust thou shalt return.” Maybe because even if we intellectually know that someday we will surely die, we just can’t imagine it and we don’t want to think of it, because it is scary. While we are doing ordinary routine things like washing our face, or getting into a car we suddenly ask ourselves” You mean to say, one day I will not be doing this anymore?” St. Benedict in his Holy Rule admonishes us “to keep death always before our eyes”. As we grow older God prepares us for this inevitable event by taking from us little by little what we cling to—our eyesight, our hearing, our sense of balance , and yes, also positions, prestige, power, privileges, sense of importance, etc, etc. Little by little then we learn to surrender, we learn to let go, we learn to die little by little so that we can totally surrender our whole being in the day of our death. In the feast of all Saints, God puts before us extraordinary human beings who learned and practiced in life this letting go, this surrender, this detachment. I think Saints are those who realize in their life –the one thing necessary, who took seriously Christ’s admonition” What does it profit to gain the whole world but lose one’s soul” And because they practiced this to a heroic degree, they are proclaimed saints and models to us who find it difficult to do so. So as we celebrate these two feasts and as we visit our loved ones in the cemetery, let us pray for the grace of TOTAL SURRENDER TO GOD.

Sincerely yours,



Sister Mary John Mananzan, OSB

STATIO CONFERENCE

CONTINENCE, the FRUIT of the HOLY SPIRIT

The Power to say “No!”

Sister Josefina Nepomuceno, OSB

The general meaning of continence is "self-restraint; especially refraining from sexual intercourse." (1) It is also understood as self-control, self-restraint, self-government, preference of all things in moderation, understanding the genuine value of limitations (2) Webster's Dictionary defines the word "self-control" as: "restraint exercised over one's own impulses, emotions, or desires." Self-Control, Continence, Self-Government, Moderation. Moderation in eating, drinking, sleeping, sex, talking, etc. Continence has been equated with temperance which is "moderation in action, thought, or feeling, restraint, habitual moderation in the indulgence of the appetites or passions, moderation in or abstinence from the use of alcoholic beverages". (3)

More than just moderation and control, continence has also been defined as abstinence from even the licit gratifications of marriage. In considering its practice it is regarded as a state of life. Though among savages and barbarians every one, as a rule, seeks to contract an early marriage, yet even among these peoples continence is frequently practiced by those who discharge the public duties of religion. It has been said that the self-sacrifice and control involved in true continence finds fruit in a greater measure of moral power and results in a condition of increased physical vigor and energy. Thus it has been imposed on warriors in a state of war as a means of fostering and strengthening their daring and courage. (4) Thus continence as control of sexual urge produces enhancement of some positive qualities in a person.

Continenence for the Kingdom of Heaven

Continenence as a state of life was proclaimed by Jesus Christ as a free choice: “There are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. Let anyone accept this who can.” (Mt 19: 12) The call to continence is an exceptional vocation, not a common one. Those who heed the invitation break away from marriage, family, children, all sexual activities, and participation in the “full meaning of life and human society.” (5)

Embracing celibacy “for the sake of the kingdom” they strive for a different kind of fulfilment. Having chosen to place God in first place in their lives they become a true gift for others.

However, this state of choice does not eliminate their being masculine/ feminine, neither does it quench the flames of passion, desire, and the strong sexual urge which is an essential part of being human. The self sacrifice at the time of their renunciation and choice is only the first of successive self-sacrifices that are indispensable in order to maintain the integrity of the choice over the life span. Will power and determination are called forth but the consistent self control demanded can be developed only with help from on high. Quoting from the Book of Wisdom, St. Augustine said, “No one can be continent, unless God grant it.” (6) To persevere in this state, one must have deep and great love, one must place God first in life.

Continence is not only for those who embraced the state of life. There is continence even in the marriage state. “And since marriage chastity also itself cannot be guarded, unless there be Continence from unlawful intercourse, the Apostle declared both to be the gift of God, when He spake of both lives, that is, both that of marriage and that without marriage, saying, "I would that all men were so as myself; but each hath his own gift from God; one in this manner, another in that manner.” (7) Augustine. Continence, Section 1)

In whatever state, self control is necessary for the development of the person and essential for personal wholistic growth and development.

God created us for fullness of being, he wants us to grow into best persons we can be. He actually expects us to develop self control and self discipline. When he admonished Adam and Eve not to eat of the tree of knowledge, he wanted them to exercise self control and self discipline. But they failed. Instead of trusting in God’s word, they chose to gratify their curiosity and to achieve self fulfilment apart from God. They chose self before God.

God then gave us His Son Jesus to be the model and example of how to live as the Father’s image and likeness. Filled with the Spirit, Jesus was the most disciplined and self-controlled balanced person, a model of continence.

Continence as God’s Gift and Fruit of the Holy Spirit

Baptism is the biggest endowment of God’s gifts. Christians are equipped with all they we need to become like Jesus. Foremost of these are the gifts of the Holy Spirit and the fruits of the Spirit. The gifts are given with “one swift transaction and they are freely given. Fruit on the other hand comes by a process of gradual growth and the fruit needs to be cultivated.” (8) “The Holy Spirit gives us Gifts, and when we allow Him to direct our lives, we see the Fruits of the Holy Spirit budding forth from our lives.” (9) The fruit of the Spirit comes to us when we receive Jesus because when the Holy Spirit is in us, we have what He has. (10) If Christ is in us, then we should be Christlike. The fruit of the Spirit is display of the character of Christ, and His presence within helps us develop the fruit in our lives.

As fruit of the Spirit, continence comes as number 9. (Gal 5:22-23) Most Bibles have dropped continence, preferring the term self-control.

Although it is mentioned last, among the fruits Continence or self control has been said to be the most fundamental because self-control and self-discipline are absolutely necessary for the behavior of a good Christian.

Self-control is the manifestation of God's work in us through the Holy Spirit. Paul elaborated in His teaching on self-control that Christian self-control results from the Holy Spirit's indwelling (Romans 8:1-4). It is the Spirit-controlled mind that is strengthened with power (Ephesians 3:16; 5:18) to control rebellious desires and to resist the allurements of tempting pleasures. (11)

The paradox is that the Holy Spirit does not control us – we still retain our own free will and it’s our choice to be in good behaviour and temperate in our conduct. The option to say “no”

remains ours. But this power to say 'No' is possible only with the help of the Holy Spirit. We cannot exercise God's standard of good conduct without the help of the Holy Spirit.

Seed- Bearing Fruit

As mentioned earlier, as seed, self-control is planted in our hearts but it needs nurturing, good soil and care to grow and bear fruit. The idea of seed bearing and produce of harvest was already introduced in the very first chapter of the Bible, in Genesis 1, verses 11-12:

Then God said, "Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth;" and it was so.

12 And the earth brought forth grass, the herb that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And God saw that it was good.

Nurturing the seed takes daily care, the exercise of the spiritual muscles to develop the strength and spiritual stamina and courage to say "No" and to submit in trust and faith to Christ in the Holy Spirit. This submission nourishes the new life and brings it to fruit bearing maturity. Fruit trees are a picture of the hearts of believers. It takes years for a Christian to reach maturity and bear the fruit of the Holy Spirit. (12) It entails right choices.

Psalm 1 clearly describes the importance of making good choices:

Blessed is the man Who walks not in the counsel of the ungodly,

Nor stands in the path of sinners,

Nor sits in the seat of the scornful;

2 But his delight is in the law of the Lord, And in His law he meditates day and night.

3 He shall be like a tree Planted by the rivers of water, that brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.

This first psalm in the psalter highlights the importance of making good choices.

The first good choice is to reject the bad counsel. This could take the form of companions, the ads and commercials that tell us what we should do, what we should use, what we should wear to be happy, to be successful, to be above the rest of the crowd. Media constantly bombards us with wants that direct our lives to a purely material and consumeristic satisfaction. The present controversial RH bill attempts to shape our thinking into a certain frame that will create many problems. Bad counsel can come in the guise of pictures, movies, literature of a seductive, sexually arousing kind that can excite fantasies. Violence in movies and newspapers can excite anger and can trigger long festering resentments and violent behavior. The old admonition of custody of the eyes and guarding one's senses remains an effective way of restraining our impulses.

The second good choice is to get good input. What is good input? The most important is immersing oneself in Scriptures, to be led by the Word of God and develop the way of thinking of Christ. Reading good books, engaging in inspiring sharing are some methods of getting good input.

The third good choice is to be consistent. "And in His law he meditates day and night." This is a real challenge because we tend to be enthusiastic at the start of the journey but weaken and give up as we move on. Consistency in the struggle for self-control is itself a work of the Holy Spirit and requires our turning to her inspiration and guidance not just when we are in the heat of battle but when we are in ordinary daily training. Turning to the Holy Spirit often during the day will bring her to our side as our constant companion and guide.

The fourth good choice -- implied but not specifically mentioned in Psalm 1 -- is to obey the leading of the Holy Spirit. This is discernment and requires being in touch with the Holy Spirit so that he can touch and lead us. (13)

Jesus, Himself, makes it clear that bearing fruit is the distinctive characteristic of being a Christian.

"I am the true vine, and My Father is the vinedresser.

2 "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

3 "You are already clean because of the word which I have spoken to you." John 15, verses 1-3:

This passage shows that Jesus is seriously concerned that we his followers bear fruit.

- **Jesus takes the concept of fruit-bearing very personally.** He considers himself to be the vine or tree, and He considers us (you and me) to be His branches. That is an intimate connection.
- **Jesus *expects* all of us to bear fruit, so it must be very do-able.**
- **It is normal for a branch to bear fruit if it is receiving nourishment from the vine.** If you and I are *not* bearing fruit, then our connection to the Vine is suspect.
- **If you and I are *not* bearing the fruit of the Holy Spirit in our lives, we run the risk of being taken away and burned...somewhere.** Take a hint.
- **You must expect some pruning to take place in your life.** Anybody who has raised fruit trees knows that limbs would break under the weight if every single fruit bud was allowed to grow to maturity.

Although the disciples had not consciously been aware of it, Jesus had already been cleaning (pruning) the disciples through His teachings. He had already taken away some of their foolish notions of grandeur and self-importance. Before long, the disciples would experience further purging and cleansing. (14)

Pruning in order to bear more fruit is usually a painful experience and we don't welcome it. Rather, we tend to reject any movement that unsettles us in our comfort zone. A failure, disagreement, a humiliation, an illness are some of the pruning methods of the Lord. Often they are a necessary procedure coming from the Lord himself but channelled through other persons and we get angry or resentful of the messenger of pruning. The thing is to recognize God in the pruning so that our resistance becomes weaker and we grow stronger in accepting the Lord's intervention in our lives.

Training in Self Control

St. Paul's famous example of the athlete who exercises self-control in all things is both an example and inspiration. (1Corinthians 9:25) Nowadays we see Manny Paquiao undergoing rigorous training for his bouts to win championships and a lot of money. No less than the athletes, we Christians are expected by the Lord to exercise discipline and restraint in order that our choices go the way of our good intentions.

Our motivation, our goal should be to have every area of our lives under our control so we can accomplish God's purpose for our lives. That is more than just getting to heaven; it is serving God with all our hearts while on earth, to increase the Kingdom of God.

Self-control and self-discipline affect every area of our lives; every waking moment. For example, do we discipline our time; how much time do we set aside for prayer? Fasting? Bible study? Do we waste God's precious time by reading books or magazines of no spiritual value? Do we discipline our food and liquid intake? Are we eating healthy foods? Are we eating too much food? Are we drinking too much soft drink? Are we secretly drinking alcohol? "If you cannot control your food appetite, you will not be able to control other appetites." (15) Are we drinking enough water? Do we discipline our rest periods? God says we must have rest and he created in us the need for sleep, so we have to take care that we are meeting the requirements of our physical body by resting and sleeping according to our individual need. Some people need 10 hours sleep at night, others require 4 hours sleep. We need to discipline ourselves and get enough rest if we want to maintain optimum ability. On the other hand, we also need to be careful we do not become lazy. Do we control the television or does it control us? Do we associate with questionable people? Are we influenced by them, or do we influence them? Are we trying to show our friends and family the way to eternal life? Do we exercise self-control when away from home or community? Do we control our tongue, do we engage in gossip? Do we control our temper? Are we moody? Do we shout at co-sisters, students, faculty? Do we slap the children when we are angry or in a foul mood? Are we showing God's patience and loving-kindness to our children?

To manifest the fruits of the Holy Spirit takes much self-discipline and love for our fellow man. If we are to be successful in leading others to salvation, then we must always be aware of the fruit that we have, entrusted to us by our Lord, and we need to 'use' it all day, every day. (16)

In Chapter 4, The Tools of Good Works, St. Benedict offers a list of behaviours as guides for self control. Among these are: Your way of acting should be different from the world's way; the love of Christ must come before all else. You are not to act in anger or nurse a grudge, Rid your heart of all deceit. (20-24) Refrain from too much eating or sleeping and from laziness. Do not grumble or speak ill of others. (36-40) Hour by hour keep careful watch over all you do, aware that God's gaze is upon you wherever you may be. (48-49) As soon as wrongful thoughts come into your heart, dash them against Christ and disclose them to your spiritual father. (50) Guard your lips from harmful or deceptive speech. Prefer moderation in speech and speak no foolish chatter. . .(51-53) Listen readily to holy reading and devote yourself often to prayer. (55-56) Do not gratify the prompting of the flesh (Gal 5:16) (59) (17)

The effort and daily struggle for self-control and self-mastery, when engaged in consistently and faithfully under the guidance of the Holy Spirit, will produce the fruit of perfect love which is the main aim of self control and self-discipline. It will bring the experience of freedom and liberation from compulsions, addictions and other behaviors that can control us.

St. Benedict encourages us:

Through this [perfect love ...which casts out fear,] all that we once performed with dread, we will now begin to observe without effort, as though naturally, from habit, no longer out of fear of hell but out of love for Christ good habit and delight in virtue. All this God will by the Holy Spirit graciously manifest in us now cleansed of vices and sins. (18)

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**Full text of Sister Joan Chittister's Closing Address at the NCEA
Friday, April 20, 2001.**

“Leading the Way: To Go Where There Is No Road and Leave a Path”

Three stories provoke today's reflections on spiritual leadership: the first story tells about a guy who was pulled over by a state trooper.

“Sir” the trooper said. “You are the 5000th person to cross this traffic counter wearing a seat belt. You have just won \$5000! What are you going to do with all that money?”

“Well, the driver said slowly, I don't rightly know for sure but I suppose the first thing I oughta do is buy a driver's license...”

So the lady sitting next to him said. “Oh, don't pay any attention to him, officer” ‘he's always a smart aleck when he's drunk.”

Then the guy in the back said, “I told you we wouldn't get very far in a stolen car.”

And finally a muffled little voice from the trunk yelled “hey, buddy, are we over the border yet?”

Point: reality is not always what it may seem.

The second story is about a map. In the mid 17th century Spanish seafarers sailed up the west coast of the Americas to what is now known as the Baja Peninsula. The cartographers of the time, aware of the Drake Expeditions and good Cartesians as well simply drew a straight line up from the Strait of California to the Strait of Juan de Fuca between Vancouver Island and Washington State.

Consequently, the maps that were published in 1635 show very clearly that California was an island.

Now that might be only a quaint story if it were not for the fact that the missionaries of the time were using that map to travel inland.

So, given the information on that map, they developed the first great pre-fab boat construction project in human history. They cut their flatboats in Spain, shipped them over in pieces and then, on the shores of Monterey, California put them all back together again. To be transported on the backs of mules to the other side of California. Then they carried those boats 12,000 feet up the Sierra Nevada Mountains for passage across the great strait which the map showed ran from the Baja to Puget Sound.

But lo land behold the other side of those mountains was no seashore at all. It was what is now the state of Nevada and the beginning of the great American desert. California was the mainland!

It would be a rather funny story except for one thing that makes it tragic: when the missionaries wrote back to tell the cartographers and the crown that California was not an island no one – no one – believed them. In fact, they insisted that the map was certainly correct: it was the missionaries who were in the wrong place!

What's more, in 1701, -- almost 70 years later – they reissued an updated version of the same map.

For fifty years, then, -- the years of the most constant, more crucial explorations of the California coastline, -- those maps went unchanged because someone continued to work with partial information, assumed that data from the past had the inerrancy of tradition and then used authority to prove it.

Finally, after years and years of new reports a few cartographers – the heretics, the radicals, and the rebels, I presume – began to issue a new version. And in 1721, the last mapmaker holdout finally attached California to the mainland.

But – and this is the real tragedy perhaps – it took almost a hundred years for the gap between experience and authority to close. It took almost a hundred years for the new maps to be declared official. Despite the fact that the people who were there all the time knew differently from the very first day.

Point: vision is the ability to realize that the truth is always larger than the partial present.

The third story is a monastic one: once upon a time, the story goes, a teacher traveled with great difficulty to a far away monastery because there was an old monastic there who had a reputation for asking very piercing spiritual questions.

“Holy one,” the teacher said. “Give me a question that will renew my soul.”
“ah, yes, then,” the old monastic said, your question is ‘what do they need?’”

The teacher wrestled with the question for days but then, depressed, gave up and went back to the old monastic in disgust. “Holy one,” the teacher said, “I came here because I’m tired and depressed and dry. I didn’t come here to talk about my ministry. I came to talk about my spiritual life. Please give me another question.

“Ah, well, of course. Now I see,” the old monastic said, “in that case, the right question for you is not ‘what do they need?’” the right question for you is ‘what do they really need?’”

Point: the ability to give meaning to life is of the essence of spiritual leadership.

Immersion in the immediate, a sense of spiritual vision – the pursuit of meaning – and the courage to question the seemingly unquestionable is the essence of spiritual leadership: we cannot – and should not – attempt to lead anyone anywhere unless we ourselves know where we are, where we’re going, and what dangerous questions it will be necessary to ask if we really want to get there.

In a century that has spawned Adolph Hitler, Ferdinand Marcos, and Nicola Ceausescu, on one side, and Martin Luther King, Jr., Dan Brigand, Dorothy Day, Rosa Parks, Eleanor Roosevelt, and Mahatma Gandhi on the other, the problem of spiritual leadership and the questions that underlie it have never been more urgent – or more confused.

We find ourselves confronted with conflicting notions of leadership. Is it force or is it persuasion – is it power or is it passion? What kind of leadership is really needed to save the soul of a society? Are we to be faithful followers or independent individuals? The definitions seem to shift and sway.

In highly communitarian societies, it is extremely important, for instance, to foster individualism so that people do not get swallowed up in the name of the group.

The pharaohs built mighty pyramids, true, but at the price of a million lives. The kings of Spain created a national treasury of American gold but at the price of entire Native American populations. We created a cotton and textile industry but at the price of the enslavement of a whole people then and long lingering distrust now.

On the other hand, in highly individualistic societies – like our own – it is just as important to foster a sense of group goals so that private interests do not usurp the common good. As they often have and often do.

Corporate executives who take million-dollar salaries for themselves – who earn as much in an hour and half, as their employees make in a year! (use today) while their laid-off middle-class workers lose their homes to failed mortgages – do not lead a community to community, though, god knows, they do indeed affect it.

Neither the 3,700 juvenile offenders whom we incarcerate and ignore in adult prisons – nor the adults who by doing that make a mockery of rehabilitation, lead society. They only bully it.

No, leadership is not force. Leadership is the ability to see the vision beyond the reality and make a road where no road has been.

Spiritual leadership is the ability to question the present in order to show the way to the greater good – whether it is popular to pursue that good or not.

The questions of leadership are organizational ones, of course, but they are spiritual ones, too. They have something to do with the structures of a society, yes, but they have more to do with the spirit of that society and the compass of its soul.

Spiritual leadership is, as the psalmist says, the ability “to be a light in the darkness for the upright.”

And it is often a lonely, lonely task. Knowing where to go is one thing; breaking the path to it is another. And it is breaking the path that is of the essence of leadership.

And it is the spiritual leader who enables us to tell one type of leadership from another, the life-giving from the death-dealing the eternally significant from the culturally correct.

Spiritual leadership is not an exercise in social isolation. Spirituality and spiritual leadership have something to do with critiquing the present, envisioning a better future and asking the right questions as we go.

But, fortunate for us, we are a tradition rich with such people:
We are, in fact, a veritable roll call of courageous figures, who in the face of the Jesus who assessed his own reality and, then, contrary to its claims, envisioned fullness of life for lepers, humanity for women, freedom for those possessed by demons, and the responsibility to question, question, question authority after authority from his first Passover in the temple to his journey to the tomb so that the reign of God might come – they committed their lives doing the same.

Benedict of Nursia assessed his world – asked why the few controlled the many and envisioned a whole new way of living that was the antithesis of the hierarchialism of roman patriarchy.

Vincent de Paul and Louise de Marillac assessed their world – asked who would help the helpless in it and envisioned a whole new kind of security for the poor.

Mother Jones who at the age of 80 was called by a US congressman “the most dangerous woman in America” assessed her world – asked how power could be redistributed and helped to shape an economic world where worker’s had the right to unionize.

Oscar Romero assessed his world – asked where political legitimacy was and lost his life to stop oppression.

Indeed, the tradition is clear: spiritual leadership is about assessing reality about reclaiming the cosmic vision, and about being courageous enough to ask the right questions along the way.

Clearly, if we want to be spiritual leaders, we too, must wonder whether today, now, here, our catholic schools are asking what today's students really need? We must ask if we are really steeping today's students in the stench of this world's total reality, we must ask ourselves if we are really using the right maps to lead them on their gospel way.

How can we possibly be the spiritual leaders the tradition has a right to expect and we purport to be, -- by virtue of our very vocation to the process of human growth – unless we are using the right maps or at least have the courage to ask for another one as did the missionary teachers before us.

If catholic education is really education that makes a difference, that leads the way! – we have to enable student to assess their world – both its raging possibilities and its limitless brutalities – as well as simply to function in it.

They must leave us able and willing to envision something better for the world than power and profit at any cost.

They must have the skills to question its assumptions about Darwinian economics and biological stereotypes rather than simply to accept them. They must have the commitment to question its social axioms rather than simply to comply with them.

The data is in and the data is clear: there have been 36 student killings in U.S. schools, let alone in streets, in the last 24 months. Three weeks ago the josephs on institute released a survey of over 15,000 high school students which finds that 47% of highschoolers and 22% of middle school boys have brought guns to school – half of those, they said, when they were drunk! – our children have been infected with frenzy and meaninglessness.

But from piglet to Wallace, from Kohlberg to Gilligan from sestina to Harvard's Robert brooks developmental psychologists, social domain theorists – and now resiliency researchers have all warned that the development of moral maturity and emotional strength is not a matter of class exercises or verbal learnings or even peer group analyses of hypothetical social situations.

The fact is that children, they all point out, simply cannot rise to another level of moral development unless they see it modeled in someone else, in parents, in teachers, in, as Julius seal calls them, "charismatic adults."

Obviously, for that to happen, -- if teachers truly want a better life for the next generation – this generation of adults, of Christians, of teachers, -- you and I – have the obligation to assess our world first, proclaim the vision, and ask a few questions of our own. And no uncertainty of yours and mine will forgive us for failing to do so. No whimpering "economics is not my field," no demur, "I don't get involved in politics," no pious, "I'm sure that god will lead the church in the way it is meant to go" will satisfy for our spiritual responsibility now any more than it did for those who sat by while someone else engineered slavery or colonialism, the crusades or the inquisition.

Massive social change – today's only social certainty – when devoid of spiritual vision leads to social chaos, and social chaos leads to confusion, and confusion leads, social psychologists tells us, to alienation. It is a sorry state.

Alienation is that feeling of rootlessness and disorientation of soul that comes with a loss of social bearings and fixed values and immutable standards and clear consensus on the things that count. It is a direction without destination, a voyage without values.

When everything is in flux, but old institutions and yesterday's leaders, lend their energy only to resist rather than to light the way down the new road, when standards become uncertain and integrity blurs because more energy is being put into rebuilding the age that is dying instead of, as boathouse implies, giving soul to the age that is coming to life, we get out of touch with what matters, with what really matters – with what really matters!

The alienated distance themselves – certainly psychologically, often even physically, -- commonly spiritually.

They ignore or they withdraw from what they do not understand and cannot control for fear of its unknown demands on them. They hide in a citizenship that deteriorates, at best, into a kind of patriotic civility and a religion that becomes, at most, a checklist of customs – a pious nest, a spiritual Jacuzzi – all of those things weak and puny and unacceptable substitutes for the gospel life.

But constant change and total chaos and complete confusion and deep, deep alienation is the very nature of life in a world a-spin in technological change, adrift in space, and engulfed in the globalization of industry, economics, politics, race and even religion.

Obviously, then, the questions must begin: will they really clone people? .and if so, so what? Will they really replace workers with robots? (A factor that is up 138%/1990) and if so, so what? Will they really engineer food in laboratories and if so, so what for countries in famine and for countries that do not have laboratories in which to engineer food and whose only export income comes from food production?

And what will happen to the technological have-nots in the world who are already a century behind?

Those are the kind of questions that must plague the Christian soul today. That's the stuff of spiritual leadership. That's the task for teachers in catholic schools now if those schools are really to "make a difference." If we are really to 'have faith in the future,' if teachers are really to 'lead the way' into this new century but, most of all, into this gospel.

It's not the catechism answers we teach them to give; it's the moral questions we teach them to ask that are the index, the measure, of spiritual leadership now.

So what shall we teach about reality, what vision shall we give, what questions shall we ask what map shall we ourselves use this time to chart the unknown: one drawn from past realities or one-hard-gotten by walking new and unknown territory ourselves. It is precisely ambiguity, in other words, that is the very geography of leadership. Tutors are for times of light; we have need for leaders now.

What you model, what you value, what you question and where you lead through your curriculums, your textbooks and your own personal commitments in life will be the values, the visions and the answers we get in the next generation.

The map you use to explore this new world will be the path by which the next world walks.

To be continued...