

THE BIG 3

How To Be a Christ-Like Leader

Student's Guide



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Vision Statement:

FOCUS, the Fellowship of Catholic University Students, is a national collegiate outreach that meets college students where they are and invites them to examine the meaning and purpose of their lives. Through large group outreach, Bible studies and one on one mentoring, FOCUS missionaries are equipped to introduce college students to the Person of Jesus Christ and the Catholic faith, empowering them to share His love with the world.

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Welcome

This Bible study is intended to call women to true leadership in Christ. FOCUS does not simply want students to know Jesus Christ; FOCUS also wants to build up college students who can make an impact for Jesus Christ in the world. This begins on the college campus by equipping women to reach their peers. In this study, we will start out by introducing what true Christian leadership is and what it takes to be a leader. Then, we will focus on FOCUS' "Big 3" as we discuss what type of witness is needed for a student to stand out amidst her peers on today's college campuses. Finally, we will look at some practical directions for how a leader acts on the college campus.

Chapter One

TAKING THE LEAD

What it Means to Be a Leader

For Starters

At the age of eighteen, a woman named Gonxha from Albania was moved by a desire to become a foreign missionary. She left her home in September 1928 to join the Sisters of Loreto in Ireland. There, she received the name Sister Mary Teresa after St. Thérèse of Lisieux. In December of that same year, she departed for India, arriving in Calcutta in 1929. Sister Teresa was assigned to the Loreto Entally community in Calcutta and taught at St. Mary's School for girls.

In 1937, Sister Teresa made her Final Profession of Vows, becoming, as she said, the “spouse of Jesus” for “all eternity.” From that time on she was called Mother Teresa.

She continued teaching at St. Mary's and in 1944 became the school's principal. Noted for her charity, unselfishness, courage, and her capacity for hard work, and bolstered by a natural talent for organization, she lived out her consecration to Jesus in the midst of her companions with fidelity and joy.

On September 10, 1946, during the train ride from Calcutta to Darjeeling for her annual retreat, Mother Teresa received her “inspiration,” her “call within a call.” On that day, in a way she would never explain, Jesus' thirst for love and for souls took hold of her heart, and the desire to satiate His thirst became the driving force of her life. Over the course of the next few weeks and months, by means of interior locutions and visions, Jesus revealed to her the desire of His heart for “victims of love” who would “radiate His love on souls.” “*Come be My light,*” He begged her. “*I cannot go alone.*” He revealed His pain at the neglect of the poor, His sorrow at their ignorance of Him, and His longing for their love. He asked Mother Teresa to establish a religious community—the Missionaries of Charity—dedicated to the service of the poorest of the poor.

Nearly two years of testing and discernment passed before Mother Teresa received permission to begin her mission. In 1948, she went for the first time to the slums. She visited families, washed the sores of some children, cared for an old man lying sick on the road, and nursed a woman dying of hunger and tuberculosis. She started each day in communion with Jesus in the Eucharist and then went out, rosary in her hand, to find and serve Him in “*the unwanted, the unloved, the uncared for.*” After some months, she was joined, one by one, by her former students.

By the early 1960s, Mother Teresa began to send her Sisters to other parts of India. Eventually, she opened houses on every continent and in almost all of the communist countries, including the former Soviet Union, Albania, and Cuba. By 1997, Mother Teresa’s sisters numbered nearly 4,000 members and were established in 610 foundations in 123 countries of the world. She died in September 5, 1997 and was canonized as St. Teresa of Calcutta on September 4, 2016.

(Adapted from http://www.vatican.vax/news_services/liturgy/saints/ns_lit_doc_20031019_madre-teresa_en.html)

Notes

Leadership

In a world that values fame, wealth, and success, St. Teresa of Calcutta proved that true leadership stems from the witness of charity. It is this great love that attracts souls. *This* is the Christ-like leadership that will change the world. In this chapter, we will look at what it means to be a leader in the image of Jesus Christ.

First, let's see what Jesus said about leadership and what kind of leader Jesus was.

Read Matthew 20:20-28 and Philippians 2:3-10

For Jesus, what does leadership mean?

How does this leadership compare to what the world normally associates with leadership?

As with many things, the Gospel message turns our whole way of thinking upside down: Jesus' death and humiliation on the cross actually leads to His exaltation. Whoever wishes to be great must become the servant of others.

Having What It Takes: Character Versus Gifting

When the world thinks of leaders, it often thinks of people who have the most gifts. Our mindset is this: "If I'm a good speaker then I can lead" or "If I am popular and have a social presence then I have what it takes to be a great leader." Of course, the opposite of this happens as well. We might think, "I am not like him or her" or "I cannot do this or that," so therefore "I can't be a leader."

Leadership involves the use of gifts and talents, but one's gifts do not *determine* authentic leadership.

When St. Paul writes his letters to various Churches, he instructs them on what is important for leadership.

Read **Philippians 3:17** and **2 Timothy 3:10-11**

What is Paul saying about his style of leadership? What is it based on?

A leader is not a pointer who says “go that way,” but a pacesetter who says “follow me.” Gifts are important and can be helpful in leadership, but they are just tools.

The world is filled with people who have great gifts, but are not good leaders—so is the Bible. (Bible verses are given if you want to look at each example in more depth.)

Eve—She was created in God’s image without Original Sin, but she succumbed to the temptations of the devil.

King Saul—His physical stature surpassed everyone in Israel, but he was not obedient and lost God’s favor (1 Samuel 9:1-2; 1 Samuel 15:1-35).

King Solomon—He was known as the wisest man in the world, but he was plagued by greed and lust. His actions ultimately caused a civil war (Sirach 47:12-25).

On the other hand, the Bible is filled with examples of those who were not gifted that were used by God.

Hannah—She was barren, but she prayed to God and promised to offer her son in service of the Lord. She gave birth to Samuel who was one of the great prophets of the Old Testament (1 Samuel 1:1-28).

Mary—Although she was a poor peasant girl, God chose her to be the mother of His Son.

Apostles—Most of the apostles were uneducated fisherman, and yet these were the men whom Jesus chose to begin His Church and spread His message to the ends of the earth.

Virtue Versus Values

Our world often talks about what people value. Our Church often talks about virtue. What is the difference between the two and how can it help our understanding of leadership?

Values are *ideas* and *ideals*. Values are principles that we think are correct, but at the same time they can change over time and with experience.

For example, I might value honesty, but when money or pride are on the line, I might not actually be honest.

Virtue is not just thinking correctly, but doing something right and living in the proper way. Virtues don't change over time.

“A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions” (CCC 1803).

In sum, virtues are habits, but not *just* habits. They are habits that help us to do the good. This is often difficult. But over time, as these virtues are built up, we are able to choose the good *consistently*, with joy and with ease.

If we want to be great witnesses and lead through our character, virtue is an absolute must. Lots of people can talk about what they value, but the actions of virtues speak louder than words.

Big 3

So far we have looked at what leadership is from a Biblical perspective, and have examined how we can practically live it out through character and virtue. As we saw in the examples above, from Jesus Christ to Bl. Teresa, from Abraham to the Apostles, it is one's character above all else that helps us draw others to us and allows us the opportunity to lead. Character is what sets us above the rest. In this study, we want to look at three virtues that are vital to our character during our time as college students: chastity,

sobriety, and excellence. FOCUS refers to these as the “Big 3.” By working on these virtues, we will strengthen our witness, build a strong will, and develop clarity of mind that will provide a foundation for our leadership.

Jesus Christ has called us to the light of the world and the salt of the earth. He wants us to let our light shine before men for all to see.

Action Point

Applying the Scriptures to Your Life

- 1.) Think about who has impacted your life. What have they done that was so effective? How was their witness impactful?
- 2.) Think about how your actions influence others this week.
- 3.) Read a portion of the Gospels and examine how Jesus served others.

Chapter Two

REAL LOVE

God's Design for Human Sexuality and the Freedom that Chastity Offers

The first chapter in this Bible study dealt with what it means to be a leader in the image of Jesus Christ. The next four chapters will center on FOCUS' "Big 3": chastity, sobriety, and excellence. These three virtues are difficult to live on the college campus and that is why they are specifically addressed. In the next four chapters, we will explain what these virtues are and discuss how we can live them out, particularly as women.

For Starters

Gianna Beretta was born in Magenta (Milan) on October 4, 1922. As a youth, she willingly accepted the gift of faith and the Christian education which she received from her parents.

She diligently dedicated herself to her studies during the years of her secondary and university education. In addition to these academic pursuits, Gianna lived her faith through generous apostolic service among the youth of Catholic Action, and through charitable work with the elderly and needy as a member of the St. Vincent de Paul Society. After earning degrees in Medicine and Surgery, she opened her own medical clinic.

Through her prayers and those of others, she reflected upon her vocation, which she also considered a gift from God. Having chosen the vocation of marriage, she embraced it with complete enthusiasm and wholly dedicated herself "to forming a truly Christian family."

At the age of 32, she married Pietro Molla on September 24, 1955, in the Basilica of St. Martin in Magenta. She became the mother of three children and with simplicity and equilibrium she harmonized the demands of mother, wife, and doctor with her

passion for life.

Early in her fourth pregnancy in September 1961 she started experiencing pain and suffering. She was diagnosed with a large uterine fibroma — a benign tumor— that nonetheless demanded speedy medical attention. Gianna knew continuing the pregnancy would entail great risks to her own life, however, she asked the surgeon to operate to remove the fibroma in such a way that would save the life of the baby she was carrying. She never stopped praying and trusting in God’s Providence, and the baby’s life was saved. Gianna thanked God and spent the following seven months attending to her duties of mother and doctor with great commitment and strength.

A few days before she was to deliver, Gianna shared the following with her doctor: “If you must decide between me and the child, do not hesitate: choose the child—I insist on it. Save him.” On the morning of April 21, 1962, Gianna Emanuela was born by caesarian section. Immediately after the operation, Gianna Sr.’s general condition started to worsen. She had a high fever and terrible abdominal pains caused by septic peritonitis. Despite all human efforts, her condition worsened and on April 28, 1962, at dawn, she was taken back to the family home in Ponte Nuovo where she died at 8 a.m. She was 39 years old.

St. Gianna was beatified by Pope John Paul II on April 24, 1994, during the international Year of the Family.

(Adapted from: http://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_20040516_beretta-molla_en.html)

Notes

St. Gianna's story is ultimately a story of love. Humans are made with a desire to love and to be loved. This is one of the most basic and essential human desires. However, sometimes we're afraid that the thing that we want most, real love, doesn't actually exist. Too often, we settle for a little pleasure that seems like love because we think that the life-long love we desire isn't out there. The good news is that this love we seek is available to us, and that we can experience this true love by following God's plan for our lives, specifically through embracing the virtue of chastity. Chastity gives us the power to love others in the right way.

Made to Love Like God

In the last chapter, we briefly explored how Adam and Eve were made in the image of God, the Trinity. Now, we want to see how being made in this image affects how we love.

The opening story about St. Gianna was a great example of love of others both during her life and at her death. Her radical gift of self helps to contrast the Christian view of love with the world's view of love.

How does the world define love? What are some characteristics?

What are some characteristics of the love that exists within the Trinity?

Sexual love was created to image the love that exists within the Trinity.

What Is Love?

Gaudium et Spes, a document of Vatican II, says that “man only finds himself in a sincere gift of self” (GS, 24).

From your experience do you think this quote from *Gaudium et Spes* is true?

Read Genesis 2:24

What does it mean to be “one flesh”?

Why Should We Love?

Read 1 Corinthians 6:13-20

According to this passage, why is it wrong for a Christian to indulge in sexual immorality?

We may already know that our souls are sacred, but by nature of our membership in the Body of Christ, we must realize that *our bodies are sacred too!* This means that every action of our body is important, because we are acting with the body which contains the Lord!

Is it natural or healthy to “become one flesh” both physically and emotionally with lots of different people? Why or why not?

This idea that St. Paul is conveying is actually backed up by scientific evidence.

Oxytocin is a hormone that creates a strong emotional attachment. It is secreted during sexual arousal, during the birth process, and while nursing a baby. It has been called the “superglue of the heart.” This hormone is *especially* great in marriage. It allows husbands and wives to stay connected to one another during tough times. In addition to bonding spouses, oxytocin also creates a kind of forgetfulness and it has a tranquilizing effect that encourages nurturing. Think of the intense, forgiving bond between a mother and her child: it’s almost unbreakable.

In a book on this principle, the co-authors state,

“... previous relationship experiences can alter ‘sexual bonding’ by altering the release of the biochemical ‘super-glue’ [oxytocin]. If the relationship history is sufficiently adverse, this study shows that women will lose their ability to bond...(and are)...susceptible to significant injuries from broken bonds.”

—Eric Keroack, MD and John R. Diggs Jr., MD, “Bonding Imperative”

How do you think this quote relates to what St. Paul is talking about and to what Christian marriage is supposed to be?

The Catechism of the Catholic Church quotes St. Leo the Great on this point:

“Christian, recognize your dignity and, now that you share in God’s own nature, do not return to your former base condition by sinning. Remember who is your head and of whose body you are a member. Never forget that you have been rescued from the power of darkness and brought into the light of the Kingdom of God” (CCC 1691).

Action Point

Applying the Scriptures to Your Life

- 1.) Think of ways that you can love others in the right way. Trying to do something small with great love.
- 2.) If you are in a relationship, think of ways that you can show love to your boyfriend in a way that “glorifies God in your body.”
- 3.) Pray every day for the virtue of chastity and a greater love for the opposite sex.

Chapter Three

LIVING CHASTITY

How to Practically Live Out Chastity in Our Lives

For Starters

Story of the Bishops and the Woman:

Many years ago, the Archbishop of Antioch gathered together several bishops from his local area for advice. As they talked to one another in the street, the foremost actress in Antioch passed by. She was amazingly beautiful and was both lavishly and immodestly dressed. The group of bishops all looked away, all except for one. The Archbishop of Antioch kept looking at the girl until she left and proclaimed her beauty to the other bishops. He looked past her immodesty to see the beauty and dignity that she had.

Notes

In the last chapter, we looked at what chastity gives us—the power to love in the right way—and why God calls us to live this way. In this chapter, we will look at how we should live out the virtue of chastity. There are so many complexities in our relationships with the opposite sex. This chapter we will look at some of the practical aspects of chastity from a Biblical perspective so that we can get some of God’s wisdom on the matter.

Pure in Heart

Chastity is about so much more than simply *not* having sex before marriage. Chastity is about loving the way that God has called us to love, without selfishness or lust. Before our actions can truly reflect chastity, we have to purify our hearts and minds.

Read Luke 6:45

Self-Control

Even though we might know the right thing to do where chastity is concerned, it is still very difficult to love in the right way. That’s where the virtue of self-control comes in. A virtue is like any good habit: the more that you practice it, the easier it becomes. Self-control is about putting one’s physical desires under the control of reason. This is *key* in the practice of chastity.

“Chastity includes an apprenticeship in self-mastery which is training in human freedom. The alternative is clear: either man governs his passions and finds peace, or he lets himself be dominated by them and becomes unhappy” (CCC 2339).

For more on how we are to control our bodies from immorality, read 1 Thessalonians 4:1-8.

Practical Things

Emotional Chastity

Men and women struggle with chastity in different ways. In general, men are physical and visual. The devil tries to attack these characteristics by tempting men to use women physically and through bombarding men with sexual images. On the other hand, women,

in general, are more emotional and relational. The devil tempts us through our relationships (such as gossip and drama among friends) and emotional images (sentimental thoughts and hopes for the future). For us, it's just as important to guard our hearts as it is to guard our bodies.

Read Proverbs 4:23

Do you find yourself getting too emotionally attached too quickly in a relationship? Do you ever find yourself falling for a guy when he just wants to “hang out?”

Why is what Proverbs 4:23 says important in our relationships with guys?

“I have seen far too many young men commit a kind of emotional promiscuity with a young woman. He will pursue her, not to offer his strength but to drink from her beauty, to be affirmed by her and feel like a man. They will share deep, intimate conversations. But he will not commit; he is unable to commit.”

—John Eldredge, Wild at Heart

Physical Chastity

In regards to physical chastity, people often ask, “How far is too far?” From what has been discussed above, what do you think should be our attitude towards chastity in relationships?

What are some ways that could help us remain chaste in our relationships?

Modesty

When we think of modesty, we usually think of something that they did in the old days, like being covered from head to toe in a shapeless cloth. In reality, modesty is completely relevant to us as modern women. Modesty is first of all about protecting ourselves. It is also about protecting our brothers in Christ, who tend to be more visual and therefore more readily affected by what they see.

Do you think that the way you dress affects others around you? If yes, how?

“Purification of the of the heart demands prayer, the practice of chastity, purity of intention and of vision” (CCC 2532).

Changing Our Lives

We just looked at three different aspects of chastity: emotional chastity, physical chastity, and modesty. What are some ways that we can work on these in order to purify our hearts?

Action Point

Applying the Scriptures to Your Life

- 1.) Spend time in prayer this week asking God to help you to dedicate your entire life to Him.
- 2.) Wake up every morning and tell yourself: “I am beautiful! God made me the way that I am and He delights in me!”
- 3.) Think of ways that you can honor your brothers in Christ more: in the way that you dress, talk, and act around them. Make an effort to help them to grow in their relationship with Christ.
- 4.) If you have a boyfriend, know your boundaries in your relationship—make them specific and practical. Find good friends to help you stay faithful to what you decide.

Chapter Four

SOBER INTOXICATION OF THE SPIRIT

Viewing Alcohol as God Does, and the Value of Sobriety

It is a reality that most college students drink, or at least, they face enormous pressures to drink. There are many different opinions and beliefs about drinking: is drinking at *all* permissible? Is it okay to get drunk? Is it okay to get wasted from time to time, if it helps to relieve stress? Or, is it alright to get drunk *every night* if it makes you feel good? Is it okay to drink underage at all? Are certain circumstances more permissible than others? People will give many different answers to each one of these questions. Let's examine these questions by the light of Scripture and Church teaching in order to get a better grasp of this subject.

Is Drinking a Sin?

Some Christians think that *all* drinking is wrong. Other Christians have no problem with drinking. Many times the Bible is used to back up both views. So, what *is* the truth?

Read the following passages of Scripture: John 2:1-11, Sirach 31: 25-30, Isaiah 25:6, and Galatians 5:19-21

What do they reveal about God's attitude towards alcohol use?

How would you summarize the Biblical teaching on the proper enjoyment of alcohol?

“The virtue of temperance disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt who, by drunkenness or a love of speed, endanger their own and others’ safety on the road, at sea, or in the air” (CCC 2290).

Of Age: The Question of Underage Drinking

Is there any law that is more controversial than underage drinking? Is there any law broken more frequently on college campuses?

In this section, we will explore the issue of sobriety as it involves underage drinking. Is it an issue of morality? Why does our government have such strict laws against it? Is it immoral to break a law? Let’s explore Scripture, the reasoning of the Church, logic, and history for some insight.

First, why are laws put into place?

What is the law on underage drinking?

For a Biblical perspective of following laws, read Romans 13:1-7

What does Paul say about following laws?

Are there ever laws that should not be followed?

Then, the question is: Is underage drinking an unjust law?

The *Catechism of the Catholic Church* speaks to this point.

“The citizen is obliged in conscience not to follow the directives of civil authorities when they are contrary to the demands of the moral order, to the fundamental rights of persons or the teaching of the Gospel..When citizens are under the oppression of a public authority which oversteps its competence, they should still not refuse to give or to do what is objectively demanded of them by the common good; but it is legitimate for them to defend their own rights and those of their fellow citizens against the abuse of this authority within the limits of the natural law and the Law of the Gospel” (CCC 2242).

So, according to the Catechism, when should we not follow civil authorities?

1.)

2.)

3.)

Drinking alcohol is not a fundamental right like food and shelter etc. and would not be a reason for going against the law. Neither would the Law of the Gospel since nothing specific is stated in the Gospels in regards to drinking age. The only criteria to examine would be the moral order (laws which serve to maintain societal order and which support the common good). So the question is, would a lower drinking age be helpful for morality and the common good?

See the three statistics below:

1. The Centers for Disease Control looked at 49 high quality, peer-reviewed studies of places that changed their drinking age and found conclusively that a 21 minimum drinking age decreases fatalities by 16 percent according to Shults, Ruth, et al. ("Reviews of Evidence Regarding Interventions to Reduce Alcohol-Impaired Driving," *American Journal of Preventive Medicine* 21 (4S) (2001): 66-88).

2. About 25,000 lives have been saved since the 1975 inception of MLDA laws. It is estimated that between 700-900 lives are saved each year due to these precautionary

measures taken against teen drinking according to the National Highway Traffic Safety Administration (NHTSA).

3. From 1983, when the minimum 21 drinking age was first introduced, to 1989, when all the U.S. state adopted the law, other countries around the world saw increases in underage binge drinking, while the U.S. experienced a 15 percent drop among high-school seniors according to MADD (Mothers Against Drunk Driving).

But, what if individually I don't have a problem with alcohol, shouldn't I be able to drink underage?

Think back to why laws are made in the first place; they are made for the common good—to protect yourself and others. Your upholding the law will help others who can't handle it.

“It is right not to eat meat or drink wine or do anything that makes your brother stumble” (Romans 14:21).

Notes

Guarding the Springs of Life

We have seen how the Word of God praises the proper enjoyment of alcohol, and condemns its abuse. As daughters of God, made in His image and likeness (Genesis

1:16-28), we walk in freedom and dignity through the exercise of our intellect and our will, those God-given powers by which we know and love. One of the most damaging consequences of drunkenness is that it deprives us of our ability *to know* and *to love*.

In Biblical usage, the word “heart” denotes the center of the human spirit, from which flow the “springs of life” (Proverbs 4:23)—our emotions, thoughts, and motivations; our moments of courage, decision, and action. It is “*the place of truth, where we choose life or death... it is the place of covenant*” (CCC 2563, emphasis added).

It is in light of these truths that the prophet Hosea listed drunkenness among the sins that “take away the understanding [literally, ‘heart’]” (Hosea 4:11).

The word “sobriety” comes from *bria*, meaning “measure”. Hence, the man who is sober is the one who observes how the measure or limits in drinking and other enjoyments affect his reason. The Greek words translated as “sober”, *nephaleos* and *sophron*, are related to vigilance and self-control (CCC 2563, emphasis added).

Read Ephesians 5:18

Why do you think Paul sets drunkenness against being filled with the Spirit of God?

How does sobriety affect your freedom to live as a Christian?

Action Point

Applying the Scriptures to Your Life

- 1.) Think of ways that you can have fun without abusing alcohol.
- 2.) Pray for the virtue of self-control in this area—God will help us. We just have to be open to His grace and pray for it!
- 3.) Find friends who will encourage you to have self-control and not to get drunk.

Chapter Five

THE LIFE OF EXCELLENCE

Letting God Define Our Understanding
of Excellence and Seeking It In Our
Families, Friendships, Studies, and Work

For Starters

Edith Stein was born in Breslau, Germany (now, Wroclaw, Poland) on October 12 1891. The youngest of 11 children in her Jewish family, Edith was raised by her mother from the age of 2 after losing her father. Her mother, a very devout, hard-working, strong-willed, and truly wonderful woman, now had to fend for herself and to look after the family and their large business. Despite her efforts, she did not succeed in keeping up a living faith in her children and young Edith lost her faith in God.

Throughout her schooling, Edith was a tremendous student. In college she studied German and history although her favorite subjects were philosophy and woman's issues. She went on to study under some of the greatest philosophers of her day and earned a doctorate in philosophy. She was at first denied a professorship because of her gender, and then later denied on account of her Jewish ancestry; eventually, she would be a lecturer.

In the summer of 1921, she spent several weeks in the home of some fellow philosophers who had converted to Protestantism from Judaism. One evening Edith picked up an autobiography of St. Teresa of Avila and began reading. She read through the night and she later reflected: "When I had finished the book, I said to myself: 'This is the truth.'" A few months later she was baptized as a Catholic.

Immediately after her conversion she wanted to join a Carmelite convent, however, her spiritual mentors stopped her from doing so. Nonetheless, she took vows of poverty, chastity, and obedience at this time. She spent several years teaching and translating philosophical works. She learned that it was possible to "pursue scholarship as a service to God," successfully combining scholarship and faith in her work and her teaching,

seeking to be a “tool of the Lord” in everything she taught. “If anyone comes to me, I want to lead them to Him.”

With the outbreak of World War II in 1933, the Nazi’s anti-Semitism was a great cause for concern for Jews, including Edith Stein. Her mentors now no longer stopped her from entering a Carmelite convent. She joined and took the name Sister Teresia Benedicta a Cruce – Teresa, Blessed of the Cross. Edith Stein was arrested by the Gestapo on August 2 1942, along with her sister Rosa, who had also converted and was serving at the same convent.

On August 7, 1938, early in the morning, 987 Jews were deported to Auschwitz. It was probably on August 9 that Sister Teresia Benedicta a Cruce, her sister, and many others died in a gas chamber. She was beatified by John Paul II in Cologne on May 1, 1987.

(Adapted from: http://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_19981011_edith_stein_en.html)

Notes

We are called as Christians to imitate Christ; that’s what it means to be one of His followers. Think about Jesus’ life. He gave *everything* for us, even His own life (see Phil. 2:5-8)! During His time on earth, He gave Himself *totally*—in His preaching and teaching, in His healing, in the time that He spent with the disciples and others that He

met, and in His prayer. He lived His call to reveal the Father to humanity *perfectly*. While we will not be *perfect* in what we do, we are to try to follow Jesus' example and to do well what God has given us to do.

That is what excellence is: a superiority of virtue and preeminence in accomplishment. We are actually capable of achieving excellence, with the help of God's grace!

In the World, But Not of the World

“many people feel they need to leave the values and principles of their faith outside of certain activities in the same way they leave a coat in a waiting room. The modern world tries to separate faith from reason, the professional from the personal, the means from the ends. This separatist approach destroys the ‘unity of life’ and creates the modern madness of feeling torn in two.”

—Matthew Kelly, *Rediscovering Catholicism*

In regards to holiness and our earthly duties, there are two different ways to miss the mark.

First, we can be, “*Too heavenly-minded to be of any earthly good.*” The notion behind the saying is that the Christian who is too busy praying, studying the Bible, or going to Church to pay any attention to earthly affairs or fulfill his every day responsibilities at school or at work.

Second, people can be so involved in earthly things that they fail to bring their faith into the picture.

Which way to you struggle with more—being too caught up with earthly or spiritual things?

Read the following passages on how to live out our faith in this world: John 17:15-19, 2 Corinthians 10:3-5, and Matthew 5:48

What does Scripture say about a Christian's involvement in the world?

Consider the various realms of your everyday life and where we fail to be excellent:

- Family life (e.g., how you treat your parents, siblings, etc.)
- School (e.g., your attitude towards classes, professors, grades, etc.)
- Work (e.g., your use of time at work, your relationship with co-workers, etc.)
- Social life (e.g., what you do on weekends, conversation topics, etc.)
- Recreation (e.g., your behavior in sports, responsibility in societies and clubs, etc.)
- Schedule (e.g., how you manage your time, the balance between activities, using your time wisely)

"If we define all that we are before our [God] and live our lives before one audience—the Audience of One—then we cannot define or decide our own achievement and our own success. It is not for us to say what we have accomplished. It is not for us to pronounce ourselves successful. It is not for us to spell out what our legacy has been. Indeed, it is not even for us to know. Only the Caller can say. Only the last Day will tell. Only the final 'Well done' will show what we have really done."

—Os Guinness, Prophetic Untimeliness: A Challenge to the Idol of Relevance

Be All That You Can Be

It's easy to become a "human do-ing" instead of "human be-ing". In order to see how we can do our best in everything, we must first look at how we can be our best, how we can be who God has called us to be!

First of all, before all else, we are called to be God's children. That means we are God's daughters above all. More important than workers, God wants children. Let's take a look at the parable of Mary and Martha to see how we can have our focus in the right place.

Read Luke 10:38–42

What is the “one thing that is necessary?”

What are some ways that you can sit at Jesus' feet? How can you grow in your relationship with Him?

Many things could be said on prayer, but only a short method on how to pray will be given here. It is easy to remember with the acronym ACTS—**A**doration, **C**onfession, **T**hanksgiving, **S**upplication.

Adoration—Praise God for who He is. He is the creator of the entire universe and yet at the same time chooses to be present to us “In him we live and move and have our being” (Acts 17:28)

Confession—Make an examination of conscience. Recognize the areas in your life that have not been excellent. For serious or repeated sins, plan a time to go to Confession with a priest.

Thanksgiving—With a heart of gratitude, thank God for what He has provided and the things he has done in your life.

Supplication—This is where you can make petitions to God. Ask for the strength to grow in a certain area, to handle a relationship correctly or to pray for someone you know.

This is just an example of a method of prayer. There are many methods available for prayer and in fact some people do not use methods at all.

It is recommended to meditate for at least 20 minutes each day. Scripture or another spiritual work are helpful for meditation.

For more on prayer, ask your Bible study leader or FOCUS missionaries.

Action Point

Applying the Scriptures to Your Life

- 1.) Take some steps to develop a consistent daily prayer life. When a time and place to pray each day. Set goals and have someone to keep you accountable to these goals.
- 2.) Choose one thing to be excellent at this week. Make a specific goal and follow through.

Chapter Six

COUNTING THE COST

Putting Leadership in Action

For Starters

In the early 1500s, two college students were rooming together at the University of Paris, located in the Latin Quarter. One of the students, Francis, was from a noble Spanish family, while his roommate, Peter, was a Frenchman and the son of peasant farmers. Both men excelled at their studies, despite the rigor of their schedules; at the university, students rose at four in the morning each day with class starting at five. Classes continued throughout the day until five in the afternoon, with short breaks for prayer, Mass, and siesta. Dinner was followed by more study and night prayers. The university was filled with men from different countries, but the only language allowed inside or outside of class was Latin.

Despite this strict schedule, the Latin Quarter was filled with all sorts of vices—brawling, drunkenness, and sexual immorality were quite commonplace, both among students and their teachers. Peter and Francis both stayed out of much of this trouble, but more out of fear than the pursuit of God. Francis hoped to take an ecclesial post and to use his nobility to live a posh lifestyle in luxury and comfort. Peter, on the other hand, could not quite decide what he wanted to do. At times he would want to get married and become a lawyer, a teacher, or a physician, at other times he wanted to become a simple priest or a monk. For three years Francis and Peter roomed together until one day their lives were completely changed with the arrival of a new roommate.

On that day, a thirty-six year old man by the name of Iñigo joined their room. Iñigo, more commonly known as Ignatius of Loyola, already had a storied life. He began his young career in pursuit of worldly fame and fortune through military conquest; however, a cannonball to the leg had left him bedridden for months. With little to do or read, he

read two books, one on the life of Christ, the other on the life of saints. When comparing the glory of worldly fame and fortune to the glory of serving God like

saints such as St. Dominic and St. Francis of Assisi, Ignatius had a conversion experience and gave his life completely over to serving God. Early on, he had decided to start an order of men, or a company as he called it, to follow Jesus Christ. Despite his age, he hoped to obtain degrees at the University of Paris in order to help legitimize his preaching.

Peter, like many other students, was quickly moved by Ignatius and soon shared his desire to win souls for Jesus Christ. He became a disciple of Ignatius and wished to join his order. Francis, on the other hand, was quick to make fun of Ignatius and Peter. Clinging to his desire for an ecclesial position and a life of ease and comfort, he soon received a job as a professor.

Over the course of three years, Ignatius worked on Francis. Despite Francis' nobility, his lifestyle caused him to go into debt. Ignatius supplied him with money from the alms he had begged for from wealthy merchants. Ignatius also found for Francis students whom he could tutor to help provide a steady income for himself. Yet, Francis was still resistant to Ignatius. Francis sent letters home for papers to be sent to him to confirm his noble status so that he could continue his pursuit of comfort. During this time, Peter left university on vacation, leaving Francis and Ignatius together. When Peter came back, his roommate of six years had changed. He had finally given in to Ignatius' heeding, "What profits a man to gain the whole world if only to lose his soul." Francis wished to join Ignatius in winning souls to Jesus Christ and in time became St. Francis Xavier. St. Francis Xavier baptized hundreds of thousands of souls in Asia and was by most accounts, the greatest singular missionary force since St. Paul.

Notes

In the first chapter, we looked at what true Christian leadership was. The last four chapters were dedicated to the three specific virtues of chastity, sobriety, and excellence. By mastering these three virtues on the college campus, we can develop the character to be a leader to our peers. In this chapter, we will give you a vision for leadership and some direction in how to lead on campus.

Vision for Leadership

The potential for development while a person is in college is astronomical. Dr. James Dobson, the founder of Focus on the Family, describes this time as the “critical decade.” Between ages sixteen and twenty-six, “most of the decisions that will shape the next fifty years will be made, including the choice of occupation, perhaps the decision to marry, and the establishing of values and principles by which life is governed.”

The students with whom you interact today on the college campuses of America will be the future leaders of our country and our world. Never again will you have the opportunity to live, work, study, and recreate around so many people in such a close proximity. Furthermore, never in your life will you have more time to invest in the lives of others. The combination of these four elements (the critical decade, future leaders, close proximity, and an enormous amount of free time) creates the perfect storm for evangelization.

On top of all this, our culture is at a critical juncture. A war is raging for the hearts and souls of men and women. God is calling for a generation of students to lead others to Jesus Christ and His Church. In his encyclical *Redemptoris Missio*, Pope John Paul II proclaimed, “the moment has come to commit all of the Church’s energies to a new evangelization and to the mission *ad gentes*. No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples” (RM, para. 3). Our Church is asking you to commit your energies to proclaim Christ to all people. Now is the time to take action. Now is the time for leadership.

Leaving a Legacy

Bl. Pier-Giorgio Frassati was born in 1901 in Turin, Italy. As a college student, he loved mountain climbing, skiing, smoking his pipe, and playing practical jokes on his friends. At the same time, Frassati was known for his all night vigils in adoration, his devotion to the Blessed Eucharist, and his daily prayer life. He was a man of action who went into the homes of the poor and the sick, giving them food and at times paying for their children’s

education. He marched in political protests and stood up against the immoral secular festivals of his day. On one of his mountain expeditions he coined the phrase “Verso L’alto” (toward the top), which was applicable to prayer life, his evangelization, and his mountain climbing. He died of polio just before the completion of his engineering degree.

Here is what Pier Giorgio’s friends said about him at the end of his life:

In his university’s Christian society (Cesare Balbo Circle) he was known as: “(the) member who, without looking for the honour, possesses innumerable friends and enjoys a pleasant authority over them, who knows each and is beloved by each, puts himself out to please them, accepts every duty and carries it out to the general satisfaction.”

From a rector of the mountain chapel that Frassati frequented: “I singled out Pier-Giorgio immediately from the others for the ascendancy which he exercised over his comrades and for the optimism which he exuded... his Catholicism, neither casual nor narrow, was vital, active and rich in dynamic apostolicity.”

One of his friends, struck by his ability to attract others said this: “His secret for gaining hearts and souls was his unalloyed charity.”

Take some time to think about your own life. Just like Pier Giorgio Frassati, what if you died at the end of your college career? What would you want people to say at your funeral? What would your legacy be?

Thinking about our legacy helps us live with an end in mind. And, having this end in mind, we can shape our lives around this end goal. When we think of what job we will take, who we will marry, where we will live, we should act with this end in mind and ask what will allow me to make the most impact for Jesus Christ in what we are doing.

Now, let's look at how we can practically make an impact for Jesus Christ while students on campus.

Start Here

Many who are excited about spreading the faith quickly look to what they can get involved in or what program they can develop. While these are important, our starting place should be ourselves. The three virtues we saw in the previous chapters will help form a foundation for our witness, but we must always continue to transform ourselves.

In the first few years of his pontificate, John Paul II took the first ever papal trip to Ireland. Ireland is a predominantly Catholic country with a rich Catholic heritage. Out of the three million residents of Ireland at the time, one million of them showed up at Phoenix Park in Dublin to hear the Pope speak. His most famous line from that speech was, "Be converted every day." While Ireland had a lot of Catholic culture and Catholic things, he wanted to remind them that our faith calls us to constantly conform our lives to Jesus Christ through daily transformation.

Our pursuit of personal holiness is the most important things we can do. It is the foundation for sharing Jesus Christ with others as we share what He has done for us in our own lives.

"If you are what you should be, you will set the world on fire!"

—St. Catherine of Siena

As leaders, our lives must echo the words of St. Paul, "Follow my example, as I follow the example of Jesus Christ" (1 Corinthians 11:1).

Ask yourself:

- If I am asking others to follow Jesus, am I following Jesus each day?
- If I am asking others to follow me, am I following the leadership that Jesus has placed in my life?
- If I am asking others to become servant leaders in the image of Jesus Christ, am I a servant leader?

Heroic Generosity

Read Acts 19:8-10

What is Paul's method of evangelization? Is it effective?

Paul describes his method further in his second letter to Timothy.

Read 2 Timothy 2:1-2

What does Paul exhort that Timothy do in his evangelization efforts?

Paul did preach to the masses. But, he often reached souls through investing his life into small groups of people. As he writes in his first letter to the Thessalonians, he and his fellow workers gave the believers there, “not only the gospel of God but also our own selves” (2 Thessalonians 2:8). In this way, believers multiplied. Paul essentially *replaces* himself through this method. When he is gone, others are able to do the work that he did. This is exactly what Jesus did as well! While Jesus certainly preached to the masses, He spent much of his life pouring Himself into twelve men. In particular, He picked out three men who were the closest to Him—Peter, James and John. After His death and resurrection, He gave His Apostles the authority to continue spread the good news and building up His kingdom here on earth.

Boldness

Recall the example from chapter one about the swordsman. No matter what kind of sword he has, he is nothing if he doesn't have the skill to use it or the courage to fight. By pursuing virtue, we begin to develop the skills needed for our own personal witness to others. Now, we need the courage to share Jesus Christ with others. God wants a generation of Catholics to be daring enough to do whatever He asks of them. He wants us to be proactive in sharing the Gospel with others.

Read Acts 4:13-21

What were Peter and John up against? Why did they continue to preach despite the obstacles?

Evangelization is not just for those who are no longer afraid of reaching out to others. It is for those who may still be afraid, but decide to reach out anyways.

“The world promises you comfort, but you were not made for comfort. You were made for greatness.”

—Pope Benedict XVI

Counting the Cost

Read Luke 14:25-35

According to verses 26-27, what are the requirements for becoming a disciple of Jesus Christ?

“For what will it profit a man, if he gains the whole world and forfeits his life?” (Matthew 16:26).

In light of the topics we’ve discussed in the past few weeks, what would following Jesus Christ cost you?

Are you willing to pay the price?

*Teach us, good Lord,
to serve you as you deserve,
to give and not to count the cost,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labor and not to ask for any reward,
save that of knowing that we do your will.
Amen.*

—St. Ignatius of Loyola

