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Nothing BRINGS HOME the incredible changes that young people undergo, between the ages of roughly twelve to eighteen, more than knowing them throughout their metamorphosis. As the headmaster of a school for boys in grades six through twelve, I regularly witness this miracle of growth. They come in as little fellas, cute and often mindless, still holding Mommy's hand, at least figuratively. They leave as towering young adults, with developed habits of independent thought and action. Among the many drastic changes that we regularly witness are those from concrete to abstract thinking; from personal simplicity to complexity; from a more or less stable state emotionally to instability and (hopefully) back again; from dependence to independence; from a social life focused on family to a social life focused on their friends and classmates.

Obviously, the passage through such changes, no matter how wonderful the whole process, can be very difficult. It's crucial that parents and other adults who work with young people remind themselves of what life can be like at this stage. Recall yourself and your peers at this age. Try to imagine with me now how most teens perceive the difficulties of metamorphosis at least some of the time in what I call:

*"The Teenager's Lament"*

Where do you find yourselves as teenagers? What is your present situation? Adults are always asking, "What's wrong?" or "Is anything bothering you?" So there must be some obvious characteristics of the age. In fact, it is *the* toughest period of life.

Consider the inner situation. Puberty has struck, frequently with a vengeance, for a more or less prolonged period. And puberty means, not just the awakening of sexual awareness and instinct, but of a whole string of biological and psychological bombshells. For instance, you may suddenly grow by leaps and bounds. Your body turns awkward, out of control, treacherously clumsy. The curse of acne mars your formerly clear complexion. When you don't shun mirrors, you peer for hours into them, checking out how the Clearasil battle is going and trying to see who you really are.

You find yourself moody, defensive, uncommunicative, unassured, prone to anger, frustration, and self-consciousness. The single-minded, if incoherent, energy you possessed as a child degenerates into unpredictable fits and starts. You feel almost as lazy about things you want to do as you feel about things you're asked to do. And all of this hits at the same time that the opposite sex has mysteriously transformed itself from an object of scorn into one of attraction and intrigue for you and your friends. In other words, mind, body, and passions have suddenly taken a quantum leap, and you not only *look like* but also *feel like* a new creature. And they ask "What's wrong?"

You do get some of this under control as the teen years go on, but external difficulties also increase. In school, teachers suddenly expect you to handle abstract questions that baffle you and make you wonder what ever happened to good old memorization. They also expect you to sit for five hours or more a day, in desks you've often outgrown, surrounded by other teens, some of whom you like, love, or admire, others of whom you dislike, detest, or despise. You are forced to study or to pretend to study subjects you find boring and useless. You are subjected to the harangues of some teachers whom you consider idiots or hypocrites. School regulations seem increasingly silly and schooling itself increasingly irrelevant, save, perhaps, as a stepping stone to college.

The approach of college application time haunts your teachers, as well as your parents, relatives, family friends, and, perhaps, the mailman. You simply must have good grades, good standardized test scores, impressive

extracurriculars, and sufficient brownie points for recommendations. Other people do it, why can't you? After all, your entire future and the honor of school and family depend on whether you get into Podunk U. or have to settle for State. And they ask, "What's wrong?"

At home, your parents seem to consider you a young, responsible adult one moment and an overgrown sixth grader the next, depending on whether they want you to run an errand in the car or to get home by ten on a Saturday night. You seem endlessly hassled about times to get up and go to bed, order in your room, jobs to be done, example to be set, family trips to be taken to grandmother's, and family excursions on which you'd rather be dead than seen by acquaintances. Your parents, unbelievably, will get all worked up about the most trivial things: how you cut your hair, what clothes you wear, who you go out with, what music you listen to, whose house you'll be at first, then second. You can be grounded by bad grades, bad attitudes, bad manners, or bad home job performance; by letting frustrations show-trying to kill your younger brother, who clearly deserves it, or cutting down your younger sister, who needs it. You may be grounded for telling the truth or for hiding it. And, of course, you have to work summers, vacations, and often during school at such glamour jobs as stock person at your local supermarket or clerk at a fast-food counter.

Well, there's even more to it, of course, but this brief sketch may remind us of some of the tensions our teens can experience and some of the ways they react. Nor should we forget that the impulses they feel are mostly natural and their reactions to them understandable, if not always correct. After all, the straining towards independence is critical to normal development. It will not be long before our teens will be on their own and starting their own families or other life-long commitments. No young adult wants to stay dependent on Mommy and Daddy for long. Nor do most parents want their kids hanging around the house after they reach twenty-one. So, finally, adolescence must be gone through for the sake of everyone. Although, as the mother of a large family once said to me, "It would be nice if you could just give 'em pills with all the hormones at once and get it over with."

#### *The teen's new moral situation*

As implied in my sketch of the typical teen above, new moral issues form part of the difficulty. Physical and psychological changes from within certainly affect and enlarge the moral terrain. But so too does an increased exposure to the world outside through other teens, mass media, and the general culture. To complicate matters, the inner and outer worlds feed on one another. At the very time that new drives become active in teens, they are exposed to and attracted by more of the world. And as teens are exposed to more of the world, their inner drives and the temptations to misuse them are aroused the more.

In general, teens are moving from moral action that looks to parents for direction to moral action complicated by the values of society and especially of their own friends and classmates. The extent to which teens have accepted their parents' values, the degree to which they give in to their tendency to emotional turbulence and intellectual skepticism, the quality of the friendships they form will all affect their moral decisions. Let's take a look at some of the problem areas for teens.

1) *Sexual Morality.* Curiosity, sensuality, and physical attraction for the opposite sex all come with puberty and, of course, are natural in themselves. But the newness and intensity of the drive, the weight of peer pressure to indulge it, and the tendency of the culture about us to glorify it and uproot it from the context of married love make it more difficult to live the virtue of purity. The situation is worse if parents do not discuss sex and sexual morality with their children.

2) *Other Natural Drives.* Other passions and moods-anger, desire, hatred, depression, and elation-are all more pronounced, prolonged, and upsetting in a teen's life. Often unsure of their new selves and craving reassurance about their personalities and worth, teens are easily embarrassed and prone to fits of frustration and of lashing out at others, especially family members. Sometimes they affect a bravado and bluster that is actually a "whistling in the dark." St. Paul and other early Christian writers, like St. John Chrysostom, spoke of teaching youth to struggle with their emotions if they are to survive the stormy seas of adolescence.

3) *Escapism:* Uncertain about themselves and their purpose in life, and giving in to their fluctuating moods, teens may seek to escape reality through sex, drugs, and alcohol, or, less extremely, through video games, music, and fantasy literature. Here we come to the virtue of temperance or self-control. Teens need to learn not only how to struggle in these areas, but also a motive for doing so. In other words they need faith. They must recognize the ideal of moral and spiritual life that Christ presents as giving meaning and purpose to all aspects of their lives.

4) *Skepticism.* But as they blossom intellectually, teens need reasons for right action and spiritual life. Good arguments will convince them only insofar as they have been taught to think clearly and logically and not to mistake feelings for thought. More intelligent teens can become proud and uncharitable and can scorn the apparent lack of intellectuality in others, including parents.

5) *Mistrust of Adult Authority.* With the growth of the mind and a wider experience of the world, teens can move from trusting Mommy and Daddy as more or less all-perfect and all-knowing to the opposite extreme. In fact, as they become more conscious of the failings in adults, they become judgmental and often uncharitable toward parents, teachers, coaches, and other older people who cross their paths. Thus it's important that parents avoid over-reacting, losing calm self-control. Then teens will have little real reason to lose respect for them.

6) *Peer Pressure.* Paradoxically, teens, while insisting on independence from adults, become increasingly dependent on peer culture. It sets their moral standards and pressures them for conformity. Good friends who have good moral standards are obviously best for teens. But even with these, teens must learn true independence of judgment and must define for themselves those moral lines that they will not cross no matter what the peer pressure. And parents can help by showing where *they* draw the line against current standards.

7) *Fairness.* Teens tend to develop a strong consciousness of justice. Although this often focuses on what is fair or not fair in the way they are treated, it also blossoms in the idealism of social justice and social service. Although parents may feel obliged to temper that idealism with some realism, they obviously should foster, not ridicule it. Of course, teens also need to learn to struggle to live fairness and charity with peers who don't fit in, don't live according to their group's standards, or otherwise threaten them with their difference.

8) *Increased Moral Tension.* A greater number and variety of temptations to immorality, both from within and from without, suddenly confront teens.\* They need to enter puberty with a clearly defined moral and spiritual framework, with an acquired habit of struggling to do good and to avoid evil, and with the practice of prayer and recourse to the sacraments. But they also need to know what's happening to them, what are the deeper reasons for habits of morality and piety, and how they must learn to exercise their increasing freedom well.

#### *Giving Perspective*

If teens don't get relevant information about and perspective on this period of life from their parents or from other adults approved by their parents, they will get it from so society and peers. Above all, they have a need, sometimes desperate, to know that the changes in them are *normal*, that *they* are normal. They

\*Parents are sometimes very naive, indeed, about their teen's growth and attraction to the world.

Some, for example, will allow a teen to have a TV in his or her room, apparently not realizing that out of curiosity, if nothing else, normal teens are going to be attracted to shows that will not help their moral development and may be occasions of sin for them. Similarly, if you take your teens to crowded beaches where they are surrounded by near naked members of the opposite sex, you will be revving up their already turbulent sexual desires. A more secluded spot can probably be found. Again, if you speak cynically in their presence, they are going to become disproportionately cynical about the world.

need to understand at least the following points to face normal moral decisions.

1) *General Aspects of Development:* During adolescence, teens are becoming adults. It's their adult person that they are slowly forming, the one they will live with for the rest of their lives. Their temperament, personality, and character are coalescing.

Temperament -- whether they are easy-going or hard-driving; fairly alert or fairly out of it; more passionate or less so--plays a large part in their emotional life. Personality refers to their whole psychological makeup, whether they catch on to jokes quickly or slowly, are more sociable or shy, more gentle or rough, and so on.

Character refers to the moral standards they have accepted and habits they have developed. Character builds on temperament and personality but ultimately results from the acts of moral decision-making they have made and continue to make.

Teens must be helped to realize that the temperament and personality are not moral in themselves. They may be naturally emotional and prone to outbursts of anger, but morality and character depend on how well they learn to control these natural emotions.

2) *Sexual Development.* Adolescents have to learn about sex and its moral and spiritual context. They must understand that the physical changes they are undergoing are normal and that there are normal adult temptations to misuse sex that come with these changes. Just as they must learn to control other natural drives and emotions, such as the desire to dominate others through dumping on them or through the uncharitable venting of anger, so too must they learn to master the sexual drive. Given the broad exposure of the gay movement in recent years, I also think they must know

that it is not unusual for young adolescents sometimes to feel affection and even attraction for members of the same sex and that this is not a permanent condition that labels them as perverts or leads inevitably to a homoerotic life style.

3) *Feelings and Moral Acts*: Teens must understand the difference between feelings and the will, between self-indulgence and moral duties. An example of the difference can be seen in Christ's agony in the garden. Our Lord clearly does not "feel like" going through the passion and death on the cross but insists that "not my will but your will be done."

The feelings need training as well as the mind and will. Teens must learn what is worthy of being admired, desired, and loved and what deserves to be despised, fled, and hated. Especially in a culture that presents many "anti-heroes," teens need to recognize good heroes like Pope John Paul II, Mother Teresa and the like. They need discussions of culture past and present to untangle examples of good and bad living.

Similarly, teens need help to think through what really attracts them in current idols, especially when some of their public behavior may be clearly despicable. I often ask kids whom they admire, and it is especially interesting to see which older students younger ones in a school look up to and why. I worry most about those who are not even aware that there is anything admirable in truly admirable people.

4) *A Framework for Morality*: Just as teens need living models of morality, so too should they have some theoretical model of the moral life that parents can help provide. One traditional Christian framework of morality is that of the four cardinal virtues, which, says St. Thomas, imply all the others. Here are some points pertinent to a teen's situation.

*Prudence* is that virtue by which we make decisions that are in keeping with reality, including moral and supernatural reality. Prudence is practical decision-making, determining whether, how, and when something should be done or not done. Teens make more and more moral decisions on their own that require prudence or sound judgment: whether or not to attend this party that might be fun but might also be trouble; whether or not to go to this place with this date that might lead to difficult situations; whether or not to cheat on this test or to lie to avoid this problem; whether or not to goof off this hour that I'm supposed to be working for pay; whether or not I should tell this friend what a jerk he's acting like.

Prudence requires that we seek advice when necessary. Teens need to realize that adults seek advice about all sorts of things, from what car to buy, to what medicine to take, to what mechanic to trust. They shouldn't be surprised that we seek advice about moral decisions from others more expert or experienced. Teens need sources, ourselves and other adults, including good priests, but also good books, movies, and articles.

Prudence also demands that we take the whole long-term reality of our lives into account. Is this a good decision from the viewpoint of my immortal soul? Teens rarely think long-term, so the more often we ask them what they think about the future the better. For example, I often ask high school freshmen what colleges, if any, they would really like to attend. Many give the name of some highly competitive university. You must tell them they are deciding whether or not they can realistically apply there as seniors by what they decide to do in classes each day over the next three years.

Similarly, we can help make clear some basic moral principles: for example, that God clearly will judge us at the end of our lives; that, if we are not sure if something is OK or not, we should consult an expert before acting; that what seems right and wrong to the general populace is not necessarily what's right and wrong for a Christian.

*Justice*, fairness to others, is important to adolescents. But they should make sure they're trying to be just to those around them and not merely to some vague huddled masses. We can help by asking them sometimes what is due to others. Is it fair that they talk behind this other person's back? Would *they* like it? Whether it's slander or detraction, it's wrong. Is it fair the way they are treating their younger brothers and sisters? Or the other parent? Or the teacher? Asked in a non-accusatory, objective way, it is amazing how often teens will admit the injustice of such actions. (This does not mean, of course, that they can automatically stop committing them, any more than adults can change bad habits overnight.)

*Piety* is a virtue associated with justice. It applies to relationships where, unlike the case of justice, we can't repay equally. How can we pay back God for the natural life, supernatural life, and other gifts he has given us? How can

we repay our parents for the physical life and constant nurturing they have given us? It's clearly impossible to give back equally in these relationships so we must strain to pay back as much as we can. That's why we should have reverence for God and our parents.

*Fortitude*, inner strength or personal toughness, is the virtue by which we do what we know we should do in spite of interior or external difficulties. Teens need encouragement to realize that they can struggle and win and that they must always get up and begin again when they do fail. They mustn't let themselves give up. Teens should understand this idea well, because games and sports also require persistence. To do well, they know that they must

train, practice, exert themselves, and keep trying again-just as in the moral life. Indeed, sports can help to develop the willpower required for the sport of moral living.

They also need fortitude to face the inevitable losses and rejections of life. To a teen, for example, love is very serious and rejection hurts a lot. Let's be understanding, even as we try to put it in perspective for them. I tell boys: "Well, you were too young to marry her anyway. Hey, if she rejected you, she doesn't deserve you. There are hundreds of girls that will like you. It's more fun and safer morally to play the field, anyway."

*Temperance* is another useful concept for kids. Temperance or self-control is the virtue by which we channel our natural drives into constructive rather than destructive expressions. In themselves, the drive to food, drink, sex, excellence, and knowledge are good. But we are fallen creatures, and therefore, we can misuse these same drives and even allow them to enslave us. Control, of course, is part of temperance; if we don't moderate our appetite for food and drink, we'll soon enough suffer the effects in our bodies and souls. But we must also help teens to understand and value this virtue. These drives are God-given for definite purposes and are not really bad things to be repressed but good things that need to be used properly or they can destroy us. Without the drive to eat and drink, the individual would die. Without the sex drive, which leads people to form families, God would not be able to create new human souls. Without the drive to know and to achieve standards, we would stay at the mental and activity levels of infants.

Without temperance, we can become gluttons or drunkards or sex maniacs. The drive to knowledge and experience can become drug addiction or a vain and scatter-brained curiosity. The drive to excellence can become the desire to dominate others and make them look bad. The mass media has made us more aware of the destructive forms of these drives and of their unhappy consequences. We should point out the attractiveness of positive models of this virtue.

5) *Spiritual Development*: If teens need a deeper understanding of moral life, they also need to grow in the understanding and practice of the spiritual life. Otherwise, because of the intensity of their feelings and the attractions of the world, they will not live the moral life well. As Christians, we should see our moral efforts as struggles to imitate Christ our model for the love of God and neighbor. Without a continuing knowledge of Christ and a growing love for him, the moral life will eventually wither. Just knowing the do's and don'ts is not enough. We also need a motive strong enough to practice them. We will give our hearts and our commitment to something. If it is less than Christ, it cannot withstand pressures to immorality for very long.

Teens need to get to know themselves and to know Christ and to keep trying to bridge the gap between their actual situations and Jesus, their model. If you've helped them get into habits of prayer, Mass attendance, reception of the Eucharist and Penance, examination of conscience, trust in good priests, and reading of the gospel, it will help them immensely. If they at least pray and frequent the sacraments, I don't think you need to have any real concern about their moral lives. If they are really facing up to God, they will see moral faults, they will be sorry, they will begin again even when they have failed.

The spiritual life of your teen is a delicate area because parents can't be the spiritual directors of their kids. That is, they shouldn't pry and probe or force their way into areas appropriate to a priest hearing confessions or giving spiritual direction. They shouldn't force the young person to make an examination of conscience in their presence. But we can respond to voluntary revelations, we can give information about the spiritual life, we can talk about moral issues and urge using spiritual means. For example, if our teen is lazy and not studying hard, we need to talk it over, and we might suggest, for instance, that they try offering hours of study for special intentions. The best way to present such suggestions is as things we try to do that might be helpful to them.

Our own example, of course, is very important. Teens will be helped immeasurably if they see us living morals and a spiritual life ourselves. The boys will be helped especially, if they see Dad and not just Ma trying to live so. If we keep after them, for example, to control their tempers with younger children, they must see us make the effort to control our tempers with them or the other children. Otherwise, our lectures will be useless.

Similarly, if we fail in something, we shouldn't be afraid to let them know we failed. If we have objectively and publicly done something wrong-gotten upset with the teen unduly, or misjudged him or her, or whatever then we should say we were mistaken and are sorry. For an adult to apologize is a deeply impressive lesson for a teen, one that will help their spiritual life greatly.

6) *Important Distinctions*: In the spiritual life, teens should understand the difference between temptation and consent. For example, adolescent imaginations tend to go wild, often in the area of sex. And some teens feel that they are evil and can't live a spiritual life because these thoughts and images come. They need to realize that this is not abnormal, and that they may have the weirdest

temptations enter their minds unbidden without committing sin, as long as they don't consent. Further, they should realize that God permits temptations so that we have the opportunity to choose him freely, or, if we give in, to return to him freely with more humility and reliance on his aid.

Similarly, teens need to know the difference between first emotional reactions to situations, which are instinctive and often not controllable, and second reactions. If their little brother whacks them in the face with a heavy toy, they will automatically feel anger well up. There is no question of morality. Whether or not they control that anger after it wells up is a moral question.

#### ***Parental Attitudes and Actions***

I have already suggested some ways in which parents can help teens in their moral and spiritual development. What follows are a few suggestions about how parents should deal with their teens if they want to be most effective.

1) *Communication:* Parents must want to talk with and otherwise deal with their teens. When they were younger and would talk for hours about nothing, you figured out how to keep working while only half paying attention. Now you must learn to listen to them seriously. Especially in more delicate areas, it is important that Dad talks with the boys and Mom with the girls. Mothers should realize, for example, that boys usually turn them off by the ninth grade and that the last thing they want is a lecture from Ma.

At the same time, of course, parents need to talk together about their teens and especially to address particular issues. Thus, they have the advantage of two heads thinking through matters and, most often, can present a united front on important matters. But keep things as simple as possible. I have seen parents near nervous breakdowns because of some fault in their child when, really, it is the child's problem, a question, perhaps, of his or her willpower, and often time alone will provide the cure.

Ask and listen more than tell and talk at them. What a wonderful thing it is for a teen to teach something to an adult. Let them tell you about what they learned in history, about the current music scene, about popular dances, about the NCAA playoffs, about whatever is of interest to them. Discuss it with them without lecturing. Kids are much more likely to develop their own criteria about some moral issues if you discuss it with them rather than preach. You need to help them think through the issue themselves so that they really get the point. For example, condemn all contemporary rock, and most kids will not pay any attention because it seems unreasonable. Discuss the positives and negatives of the current music scene calmly, and most will admit where there is excess or immorality.

2) *Respect:* St. Paul says that children should obey their parents. But he also tells parents "not to provoke your children to anger, that they may not be discouraged" (Col 3: 20-21). Treat teens with respect and, as they grow older, more and more as you would other adults. Take them seriously even when you have to suggest that they need more perspective and more of a sense of humor about life. Recently, I was at the dentist's, and the young woman assistant learned that I was an English teacher. She told me the only good teacher she had had in the local public high school was an English teacher. All the other teachers were bad. "What made them bad," I asked? "They didn't treat you as though you were a human being," she said. They were burned out, and they were down and out. Parents must force themselves not to be that way.

Parents shouldn't talk to teens as though to a different breed of animal. Teens need to know

that everyone, including their parents, goes through this difficult process of maturing, has feelings and temptations, and needs to make an effort to live virtues and a spiritual life. If a teen doesn't feel like going to school on a gloomy Monday, he or she should realize that Dad and Mom probably don't feel like getting up to work either. Obviously, I don't mean that you should make your confessions to your children. But we need to give them the sense that their struggles are adult struggles and that they too can learn to approach them like an adult. The father of a boy I knew once revealed to his son that he had never been unfaithful to his wife. The son was shocked because it had never entered his mind that his father had the choice to be unfaithful. He realized then that adult commitments are not made once and for all but must constantly be revived by love if they are to stay alive.

Respect means developing a delicate touch which helps you avoid the two extremes: nagging (which often prompts complete revolt) and ignoring (which suggests you don't really care what they do). Don't over- or under-react. Take time to think about the situation if need be. Do remember that teens are subject to strange mood shifts and outbursts. Any experienced teacher knows when to hear or hearken to a comment from the back of the room and when to let it go.

A delicate touch means trying to explain and ask for things in such a way that the teen is most apt to respond positively. No one likes to be attacked. No one likes to seem forced to do something. The more we can convince them of something, so they agree to it, the better. Sometimes, of course, we just have to draw the line: You cannot

go to this show because it's a bad atmosphere, period. But even then, when they don't or won't understand our moral concern, we can tell them we understand why they want to go.

We also need street-smarts to see through smoke screens, even if we don't feel obliged to comment on them. A student once was complaining to me that he was staying up until 1 A.M. each morning to finish his homework, and I was beginning to get upset with his teachers, when I thought to ask, "And what time do you start your homework?" "11:30 P.M.," he responded sheepishly. Another time a junior told me he had started working several evenings a week and on weekends and that's why he appeared tired in school. Why? Did he need to? Well, he wanted to buy some decent clothes and shoes. I said, "Who is she?" "How did you know?" he asked. When a young man starts worrying about buying nicer clothes, there's usually a young woman behind it.

3) *Responsibility*: Let teens be more and more responsible for themselves. Let them get themselves out of their own messes. Try to give "punishments" that are proportionate to the misbehavior. For example, if they break something, like a window, they are responsible for getting it fixed in whatever way they can. If they use the car and leave it with one one-hundredth of a tank of gas, they can't use the car the next weekend or have to wash and clean it. Such punishment takes imagination and time, but it is effective, and it also forces parents to talk with each other and to the teen.

You might try asking them sometimes what they think is an appropriate punishment. It's surprising, how harsh they can be. In our

school, we often try to respond to group difficulties in this way. For example, we recently asked the 8th grade class officers how we should solve the problem of too much rough-housing in their corridor. They suggested that if any 8th grade student so much as touched another one, the first offense should merit detention, the second, a triple detention, and the third, a suspension and talk with the parents. This was especially impressive because one of the officers was himself quite a roughouser and because we had planned to be much more lenient.

Teach teens to practice independence by giving them responsibilities, things that they can do. Help them to recognize their own talents. Your son or daughter may not be good academically or athletically, but perhaps he or she is great at making things or in dealing with people. Your teen might organize part of a family trip, take charge of some clean-up or repair project around the house, baby-sit or keep the younger kids entertained. Especially when a teen is not too confident about himself or herself, try to find ways they can help successfully. Let your teen do the shopping one day without you. Let him or her call for information or a cab or whatever. But be careful-if you make the thing too easy, they'll see through it and feel worse about themselves.

Remember your goal: we want to form people who are independently moral. Teens will be off to college or otherwise on their own in the near future, and they need to have personal habits of morality and spirituality that they can rely on. The more we've involved them in their own moral decision-making the better. If we have simply forced them to do what we say as long as they live under our roof, they probably will not be acting morally on their own when the pressure is off.

4) *Patience, perseverance*: Both are aspects of fortitude. We must remember that a lost battle or even several lost battles is not a lost war. Despite all your care and prayer, your kids may cause you all sorts of heartache. They may hit bottom. I recall a young man who won a big scholarship to a good college but got involved his frosh year with all the kinds of things parents worry about. He indulged himself, lost the scholarship, and flunked out. It seemed the end of the world, as though all the moral training his parents and church and school had tried to give him was wasted. But he had hit bottom, and like the Prodigal Son, came to his senses. He fought up from there, worked hard to put himself through college, went on to grad school, and would now like to teach high school students. There is hope so long as there is life. And, in the long run we must bet that good breeding will show.