

and even somewhat afraid of, the deep and significant movements of the spirit. I am afraid that in a few decades the Church will be accused of having failed in its most basic task: to offer men creative ways to communicate with the source of human life.

But how can we avoid this danger? I think by no other way than to enter ourselves first of all into the center of our existence and become familiar with the complexities of our inner lives. As soon as we feel at home in our own house, discover the dark corners as well as the light spots, the closed doors as well as the drafty rooms, our confusion will evaporate, our anxiety will diminish, and we will become capable of creative work.

The key word here is articulation. The man who can articulate the movements of his inner life, who can give names to his varied experiences, need no longer be a victim of himself, but is able slowly and consistently to remove the obstacles that prevent the spirit from entering. He is able to create space for Him whose heart is greater than his, whose eyes see more than his, and whose hands can heal more than his.

This articulation, I believe, is the basis for a spiritual leadership of the future, because only he who is able to articulate his own experience can offer himself to others as a source of clarification. The Christian leader is, therefore, first of all, a man who is willing to put his own articulated faith at the disposal of those who ask his help. In this sense he is a servant of servants, because he is the first to enter the promised but dangerous land, the first to tell those who are afraid what he has seen, heard and touched.

This might sound highly theoretical, but the concrete consequences are obvious. In practically all priestly functions,

### 1. *The minister as the articulator of inner events*

The inward man is faced with a new and often dramatic task: He must come to terms with the inner tremendum. Since the God "out there" or "up there" is more or less dissolved in the many secular structures, the God within asks attention as never before. And just as the God outside could be experienced not only as a loving father but also as a horrible demon, the God within can be not only the source of a new creative life but also the cause of a chaotic confusion.

The greatest complaint of the Spanish mystics St. Teresa of Avila and St. John of the Cross was that they lacked a spiritual guide to lead them along the right paths and enable them to distinguish between creative and destructive spirits. We hardly need emphasize how dangerous the experimentation with the interior life can be. Drugs as well as different concentration practices and withdrawal into the self often do more harm than good. On the other hand it also is becoming obvious that those who avoid the painful encounter with the unseen are doomed to live a supercilious, boring and superficial life.

The first and most basic task required of the minister of tomorrow therefore is to clarify the immense confusion which can arise when people enter this new internal world. It is a painful fact indeed to realize how poorly prepared most Christian leaders prove to be when they are invited to be spiritual leaders in the true sense. Most of them are used to thinking in terms of large-scale organization, getting people together in churches, schools and hospitals, and running the show as a circus director. They have become unfamiliar with,