

SOME ASSUMPTIONS ABOUT SPIRITUAL ORGANIZATIONAL DEVELOPMENT

1. All life is characterized by a pattern of *Life-Death-Resurrection*.
2. Change is inevitable. The choice is between a proponent stance or a reactive stance toward it.
3. It is essential to distinguish between *what's happening* and *what's really going on*. *What's happening* is nations are making war and making peace. Individuals are being born and dying, marrying and giving in marriage, buying and selling, laughing and crying. *What's really going on* is the Father is forming the total Body of Christ.
4. The end does not justify the means. The means *flow into*, tone, color and *qualify* the end. (For example, peace cannot be achieved by un-peaceful means.)
5. People are more important than the systems they create to organize their lives.
6. It's *OK* for people to be who they are.
7. Because problems multiply faster than leadership can deal with them, and because the better an organization becomes at "problem-solving," the quicker the organization gets into deep trouble, it is necessary that leaders of organizations be concerned with *the whole*: with the various patterns of Life-Death-Resurrection in the organization.
8. When members of an organization are present to one another and engaged with one another intentionally in this process of Life-Death-Resurrection, they are participating in the contemplative dynamic of organizational life.
9. This contemplative organizational dynamic needs shepherding, nurturing, focusing, and ongoing reflection in dialogue with the Spirit of God active in the world.
10. The more comprehensive the responsibility of a leader in an organization, the more their concern must be for the deeper patterns of Life-Death-Resurrection: the *myth-level* of the organization.
11. This pattern of Life-Death-Resurrection is Christocentric and Christological, and it is always the Spirit who guides, teaches and empowers growth of the corporate person in this mystery.

© 1979, 1982 Jesuit Center for Spiritual Growth, Wernersville, PA 19565

PRINCIPLES FOR UNDERSTANDING POWER AND FOR ITS LEGITIMATE USE _____

1. A group forms for a reason, a purpose, a goal.
2. The function of a group is to **empower** all its members in achieving the purpose and goals of the group.
3. **Power** is a good thing. Power is graced energy to move towards the goals and objectives of the group.
4. To be most **empowering** for the group as a whole and for the individual members, the group must function in an orderly, natural way, following the **Power Cycle**.
5. Knowing where the **group** is on the Power Cycle, and keeping it there until it is ready to pass to the next phase of the Power Cycle is one of the major responsibilities of the group leader.
6. The group will be **dis-empowered** if any phase of the Power Cycle is skipped or taken out of order.
7. Power resides in all four phases of the Power Cycle - not just in Decision.
8. What the group cannot or will not take to the formal power cycle automatically becomes an executive (leadership) decision.

Types of Formal Power

- *coercive* - fear of sanctions
- *reward* - anticipation of money or other return for one's involvement
- *expertise* - knowing how, what, when, why, to do
- *friendship* - personal power; the power of relationship
- *commitment* - Power is the free commitment of individuals to goals and objectives which they have freely chosen.

Informal power is power that is used outside the Power Cycle. Informal power is not accountable to the Power Cycle. Informal power can be the biggest power drain in an organization; or it can be the source of the organizations biggest power boost. Which it becomes is a factor of how leadership handles informal power, and the tractability of the informal power itself. Informal power can be of the same types as formal power or its various combinations.

ASSUMPTIONS ABOUT LEADERSHIP

1. The group empowers a member to exercise leadership authority in behalf of the group.
2. A group of individuals does not become a true, formal group until it establishes a human *locus of commitment*, a functional point of reference, a leader. This is true of a specific project, a standing work of the group, or the group's life.
3. Empowering a leader involves delineating the leader's *authorization* and *accountability*: the extent, limits, and procedures for the exercise of authority and for accountability.
4. All three styles of leadership -- *authoritarian*, *consultative*, and *facilitative* -- are models of adult-adult relationships in organizations of common purpose.
5. All three styles of leadership can be empowering, enabling, and effective, depending on the situation, the state of the group, and skills of the leader.
6. *Leadership* is a *function* which is sometimes exercised by the formal leader of the group, but which is exercised by other members of the group in a variety of ways and circumstances.
7. Leadership in specific situations can be delegated to a member of the group other than the formal leader.
8. The exercise of leadership in a particular style is determined not by the preference of the leader, but by the needs of the group in a particular situation.
9. Leadership is concerned with promoting and managing the committed energies of the group. Management or shepherding the group is the primary leadership activity in the action or implementation phase of a project, a standing work, or the group's life in general. Planning for evaluation of the action is a corollary responsibility.
10. When management leadership is not delegated, it remains the responsibility of the formal leader of the group. The more comprehensive the role of a formal leader, the more should regular management responsibilities be delegated. (See *SOD Assumptions*, p. 35)
11. Leadership involves skills in human relations and task performance: group dynamics, one-to-one dynamics, and administrative organization and executive action.

© 1983 Jesuit Center for Spiritual Growth
© 1990 The ISECP Group

1. God our Father is at work in the world, transforming each and all into his Christ. It is important then to distinguish "what's happening" from what's really "going on."

"My Father is at work until now, and I am at work as well." (Jn 5:17)

2. Evil is real. Sin is at work in the world inhibiting this transformation willed by the Father.

"...the good that I would do, I do not do; the evil that I would not do, that I do..."
(Rm 7:18-20)

3. God reveals himself more personally, more profoundly, more successfully, in our a-conceptual, *existential consciousness* than he does in the realm of our intellect and concepts only - the pure intellectual consciousness.

This revelation is to the whole person. It is experienced in the consciousness as a "felt knowledge" = *sentir* of the Ignatian tradition. It is not primarily "feelings" in the common use of the word, but our deeper *affective sense*, our affective consciousness: mind and heart, memory and will.

This *existential consciousness* is the **symbolic** consciousness - the only way we have of perceiving God - it is the **Imagination**.

"Faith...is the work of the imagination, fortified by experience."
(E. H. Johnson, *The Religious Use of the Imagination*, p.43)

"The religious imagination ...tries literally to imagine things with God... The imagination is really the only way we have of handling the world."
(William Lynch, *Christ and Prometheus*)

Grace, understood as *qualitas inhaerens animae* (a quality inhering in the soul - St. Thomas), is thus the quality of our total personal presence to the world: to the inanimate, to the sentient, to self, to others, to God.

Grace can be called the quality of our affective (not "feeling") presence to the world. Emotion, or "feelings" is often the first register of value, however.

The revelation of God in the Old and New Testaments is consistently in terms of his personal and profound affective presence to his people: vigilance, care, anger, compassion, tenderness, wrath, delight, indignation, tears, love.

"Because you are precious in my eyes and glorious, and because I love you." (Is 43:4)

FOUR BASIC ASSUMPTIONS OF APOSTOLIC SPIRITUALITY_____

"You burdened me with your sins and wearied me with your crimes." (Is 43:24)

"You are my beloved son." (Mk 1:11)

"I have greatly desired to eat this Passover with you before I suffer." (Lk 22:15)

"The Word became flesh, and made his dwelling among us." (Jn 1:14)

"Whoever sees me sees the Father." (Jn 14:9)

4. A person only participates in this process by a free choice on his/her part. God's initiative is thwarted without the response of a free agent who chooses to answer his invitation and gift.

"When God, in the beginning, created man and woman, he made them subject to their own free choice. Before them are life and death; whichever they choose will be given them." (Sirach 15:14,17)

"Here I stand, knocking at the door. If anyone hears me calling and opens the door, I will enter his house and have supper with him, (her) and he (she) with me." (Rev. 3:20)

SPIRITUALITIES IN THE CHURCH

The spiritual life or spirituality are widely understood notions. I will present a spectrum of meanings that the terms have had in the Church, and "stop frame" three discreet points (on what is really a continuum) for the purpose of communication. (I am aware of the limitations of this schematic - and also of its accuracy within its genre. It needs nuances. We will do that in the presentation and discussion.)

	<u>Monastic Spirituality</u>	<u>Psychological-Contemplative Spirituality</u>	<u>Apostolic Spirituality</u>
Characteristic of	Carthusians; Trappists; Benedictines Cistercians; Institutional people	Carmelites; Poor Clares; Dominicans Passionists; charismatics; "Ashram"	Lay people; diocesan priests; Jesuits; many religious congregations
Life style	Regular; simple; ascetical, familial	Regular; familial; not as simple or ascetical	Irregular; complex; not as ascetical nor familial
Tonality	Eschatological; <i>fuga mundi</i> : flight from the world	"We have not here a lasting city"	Incarnational; great involvement with the world
Slogan	" <i>Laborare est orare</i> "	" <i>Contemplata aliis tradere</i> "	" <i>Etiam in actione contemplativus</i> "
Involvement with the world	Little; those who come	Somewhat more involvement	Great involvement; in the world but not of the world
Organization	Monarchical-familial Matriarchal-familial	Familial-monarchical Familial-matriarchal	Discerning-professional
Apostolate	One of testimony; witness; Eschatological	Somewhat more direct apostolate; "sallies forth;" still rather eschatological	Direct, involved apostolate; Incarnational; decisively building the Kingdom
Prayer	Emphasis on <i>Opus Dei</i> : Divine Office; prayer of Hours	Still emphasis on prayer of Hours; More emphasis on private contemplation	Not much emphasis on prayer of Hours; more on private prayer and contemplation; self knowledge; "finding God in all things;" choices at the level of faith; finding God also in action

© 1976 Jesuit Center for Spiritual Growth, Wernersville, PA

REFLECTING ON SPIRITUALITIES IN THE CHURCH

1. How does an adequate image of the will of God empower correct decision-making?

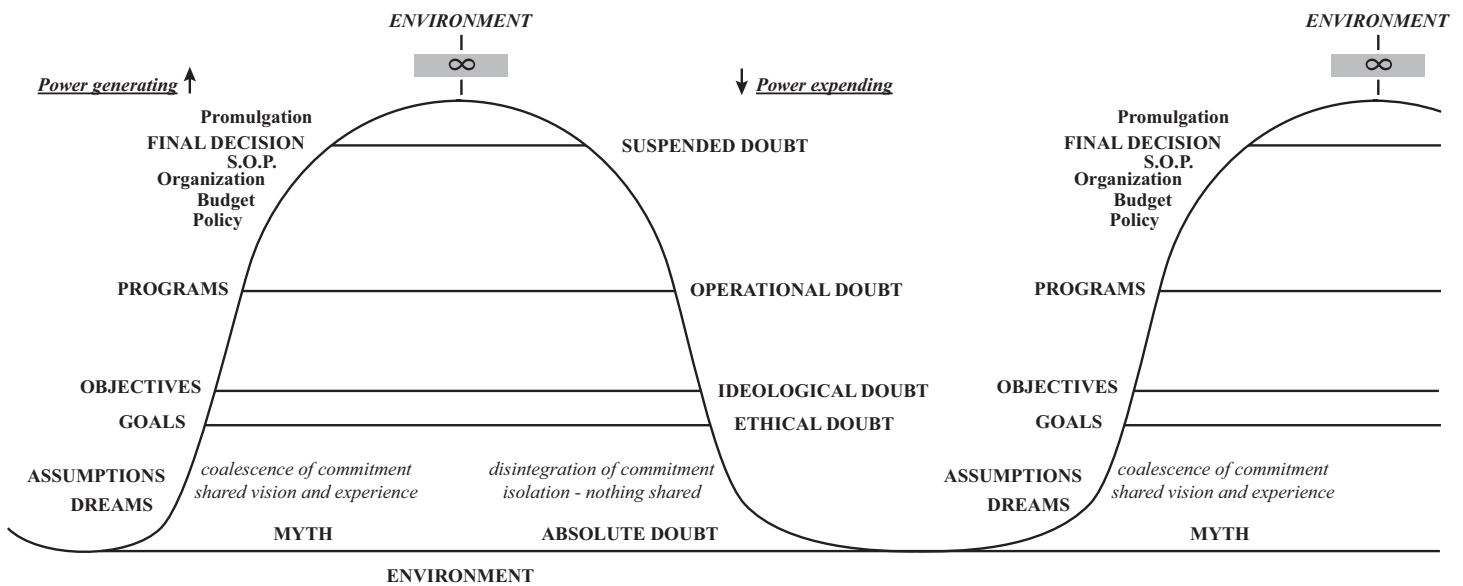
2. What elements of monastic spirituality are in the expectations of
 - your community structure?
 - the people that you serve?
 - yourself?

3. What elements of psychological-contemplative spirituality are in the expectations of
 - your community structure?
 - the people that you serve?
 - yourself?

4. What elements of apostolic spirituality are in the expectations of
 - your community structure?
 - the people that you serve?
 - yourself?

5. What do you want to say about this?

6. What do you want to do about this?



- A **goal** is a static condition; it is a “condition in which.” When we have reached our goal there is no place else to go and nothing to do but enjoy it. A goal is partly rational and partly a-rational, partly symbolic and partly specific; partly conceptual and partly affective. A goal is never fully achievable and never fully articulatable.
- A **goal** mediates the *Myth-Story* to the **objectives**. Goals tie the story of *who-we-are* to what we are trying to do, *what-we-are-all-about*.
- An **objective** differs from a **goal** in that an *objective is quantifiable*—at least to some degree. An objective is observable, measurable.
- **Objectives** mediate the *Myth-Story* to the **programs**, through the **goal**. Objectives are more immediate and practical guides to action (programs) than are goals.
- A **program** is a way to incarnate (make real in history) the **objective(s)**.
- **Policy** protects **programs**.
- Evaluative criteria are rooted in the **myth** and applied through **goals** and **objectives** to the **programs**. Good evaluative criteria are always set up concomitantly with “program design,” not afterward.
- A movement “up the *Grid*” is a movement from the symbolic and more intuitive to the specific and more sensate; from more personal and subjective feeling to more impersonal and objective thinking. The higher up the *Grid*, the more conscious, specific, and articulate: **Myth** → **Dream** → **Goal** → **Objective** → **Program** → **Policy** → **S.O.P.**

If an organization and its structures are to be instruments for the humanization and liberation of its members, the power operative in the system cannot be coercive power, which is based on fear of sanctions. Nor can it even be simply reward power, which is based on the anticipation of some return for one's involvement. Ultimately it must involve the kind of power which comes from people freely choosing to engage themselves in efforts to achieve a goal which they themselves have freely adopted. This power of free persons is called *commitment*.

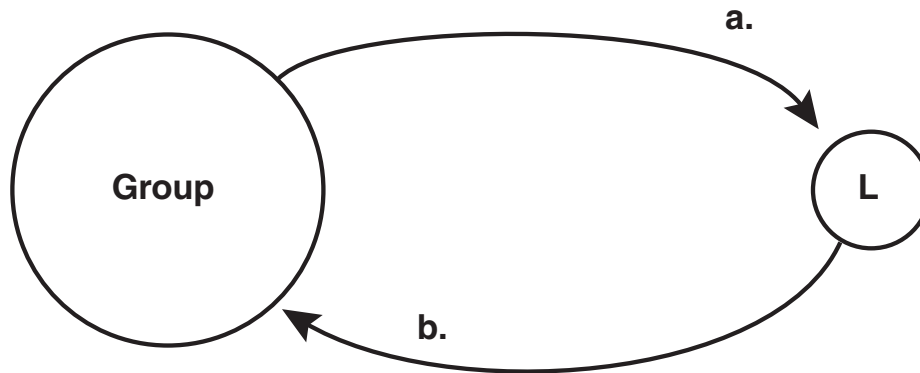
The development of this kind of power in any group of people engaged in a common endeavor depends on several factors:

1. The goals of the group, and especially the processes by which goals are developed within the group;
2. The ways in which the leader of the group and the membership of the group interact;
3. The clarity with which individuals fulfill various roles in the group, as well as the entire group's clarity concerning the role it is playing as a group at any given moment; and
4. The clarity with which power is delegated to any individual or group at any moment.

In each of these areas the power of commitment of the individuals in the group will be either enhanced or drained off by the way people interact. The system and style of interaction are not neutral; they will either generate enthusiasm and willingness to contribute, or they will promote anomie and alienation.

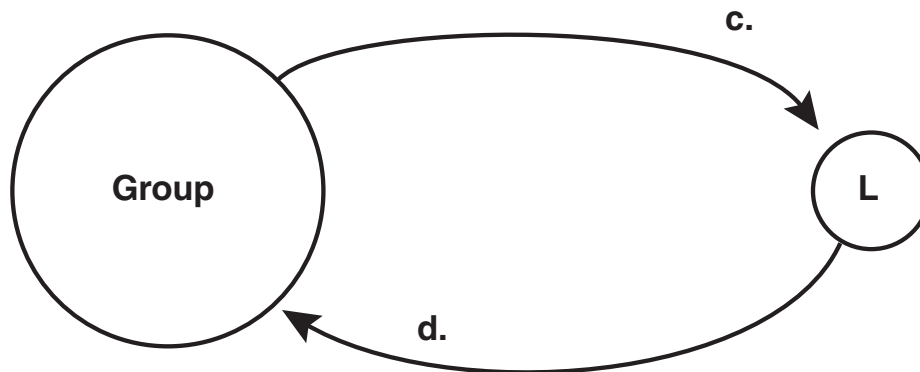
The chart on the next page illustrates the stages through which power and commitment are built up in one area, namely that of *leader-group relations*.

- a.**
- The group declares itself, its norms, goals, and roles, to the leader; these constitute its shared meaning, its power built up from past efforts, as well as its expectations of the leader at this point. (*"This is the kind of leader we want you to be."*)
 - The leader accepts this call, this meaning; he or she assumes responsibility to meet their expectations. (*"I will be that kind of leader to you."*)



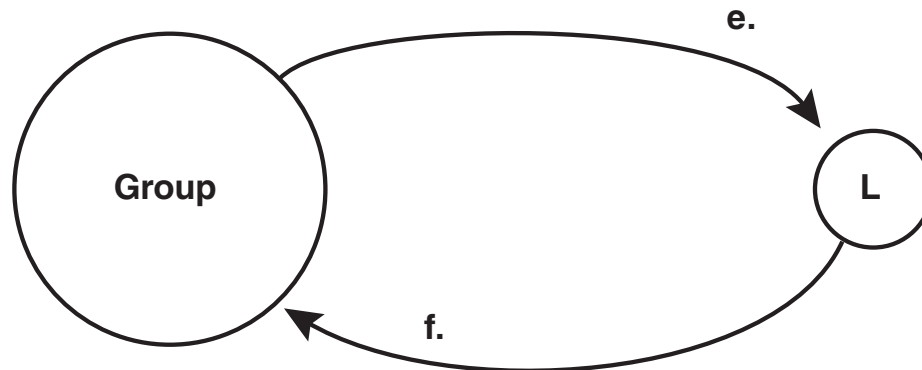
- b.**
- The leader demonstrates acceptance by exhibiting the behavior they value. (*"Look, I am doing what you asked me to do."*)
 - The group perceives the value behavior. (*"We see that our leader does respect us and our norms; our leader does think we're o.k."*)

-
- c.**
- The group acknowledges its perception of the valued behavior by conferring status on the leader. (*"We'd like to show you we think you're an o.k. leader."*)
 - The leader accepts the status offered, the affirmation of self as leader; the leader now has a new investment, dependent on the group's willingness to continue giving this status. (*"Thank you for your support."*)



- d.**
- The leader is now free to call for new response from the group, in accordance with its norms and to reach its goals. (*"I'm asking you to show support by working along with me."*)
 - The group accepts this request because it is in accord with their own norms, and the leader has shown they are o.k. (*"We will work along with you."*)

- e.
- The group does what has been requested of it; it discovers its power to move on toward the achievement of its goals. (*“We did it; we were able to do what we said we would.”*)
 - The leader acknowledges their achievement. (*“Nice work; we’ve got a good thing going.”*)



- f.
- The leader is now free to innovate, to request something hitherto unexpected by the group; in effect, to ask the group to risk a slightly new Identity, new norms. This is possible because “credits” have been built up with them; the leader is empowered. (*“I’d like to try something new.”*)
 - Being asked at this point, the group experiences satisfaction in granting the leader freedom to innovate; they can risk because they are secure, satisfied that they are o.k. (*“We’ve got a great leader; we’re on the move.”*)

IMPLICATIONS:

1. The process begins in the group; it is the group which possesses the power of shared meaning generated by the corporate efforts of the past.
2. The leader’s power is constituted by the call of the group, as a person. The leader has, of course, the power of his or her own personhood independently of the group; but as leader *in relation to this group*, the leader’s effectiveness stems initially from the group’s empowerment on the group’s terms.
3. If a leader is unable to accept the norms, goals, or roles of the group, the time to say so is *before* accepting the commission to be leader. Once the commission is accepted, refusal to honor the group’s norms will diminish the leader’s effectiveness and the group’s power; it will be destructive of the life which has been created. (Accepting the appointment with the understanding *“I’ll change them”* is as disastrous in this case as in a marriage.)

4. Every group possesses norms and expectations for its new leader. If these are unclear or perhaps even in conflict, the potential leader should ask the group to delineate unclear expectations and resolve conflicting ones *before* accepting leadership of the group.
5. The formal conferral of authority upon the leader at the beginning of the process should not be confused with status. Formal authority will confer reward-power or coercive power, but genuine personal power which builds free human commitment is only created by the acceptance of a group's own expression of its selfhood. Much less should status be equated with the formal trappings involved in the initial formal announcement of a leader's appointment.
6. The failure of a leader to accept the status offered by the group is experienced as a rejection of its worth and will drain off all its investment and commitment.
7. A leader relates to a group *as a group* and not to an aggregate of individuals.
8. This implies that the *group* must have "space" in which to create its *Identity* vis-à-vis the leader, to share its perceptions: of itself, of the leader and its relationship to the leader of its progress toward its goals, of its feelings of satisfaction or dissatisfaction.
9. This in turn implies that the leader must create this space or distance for the group to strike its balance, whether positive or negative, at the end of each cycle in the leader-group process. Visible distance, e.g. a separate office for the leader, can facilitate achievement of this psychological distance.
10. The balance will be positive if the group has experienced inter-dependence, the interaction of two "selves" with their own interior identity. It will be negative if the group has experienced only its own dependence ("*I'll tell you what to do*"), or only its independence ("*You tell me what you want and I'll do it*").
11. A perceptive leader should be able to sort out the expectations which are still operative from those which, though they are "on the books," are really only dead formalities.

Thanks to MDI Inc., Cincinnati

The psychological processes are a series of tasks that, given ordinary nurturing and environment, come about rather predictably in each person, and by extension in adult life in groups. They move me/us from birth to death. Most of us get stuck along the way for one reason or another; but if things proceed more or less normally, I will move from

- the tasks of babyhood sucking, clinging, and eye contact
- to the tasks of pre-school: learning independence, being separate from Mother and Father
- to the tasks of childhood: extending oneself beyond the family, leaving home for school, establishing friends among peers
- to the tasks of adolescence: becoming independent and loving someone outside the family, withdrawing projections from Mother and Father
- to the tasks of early adulthood: leaving home to establish one's own, becoming productive and industrious, loving and committing oneself to another outside the family
- to the tasks of mid-life: recognizing and withdrawing shadow
projections, integrating *anima/animus*, coming to terms with the *contained/container*
- to the tasks of older adulthood: becoming wise, creative, loving, peaceful, and joyful while coming to terms with the other *complexes* and *archetypes*.

At mid-life there is a parallel between the stages of growth and the Holy Week Mysteries. The "mid-life crisis" is the resolution of an interior task which invites all mature adults to enter into the Passion, Death, and Resurrection of Jesus. One is truly an "Easter Person" by successfully moving through this task.

Infatuation _____ Palm Sunday

Manipulation/Nesting _____ Trials and Betrayal

Crisis/Anger _____ Good Friday

Integrating shadow, anima/animus, _____ Descent into Hell on Holy Saturday
contained/container

Becoming creative, wise, lovingjoyful, and peaceful _____ Easter Sunday