
ISECP Volume 2

FACILITATORS' MANUAL

for

FOCUSING GROUP ENERGIES

**COMMON GROUND FOR
LEADERSHIP, ORGANIZATION, SPIRITUALITY**

Volume 1 · Structured Resources for Group Development

Developed and Written by

James Borbely SJ
Marita Carew RSHM
John English SJ
Judith Roemer
George Schemel SJ

from program notes by
Lois Campbell

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FOREWORD

This is the Facilitators' Manual for *Focusing Group Energies · Common Ground for Leadership, Organization, Spirituality* - known as "The ISECP manual" hereafter. The Facilitators' Manual is Volume 2 to come from the ISECP Group.

I assume that those who have this book in hand have already experienced the ISECP retreat or at least seen the ISECP manual. You know that ISECP is an acronym for a multi-faceted reality. ISECP is first and foremost a grace; it evolved into a group, as graces will; it became a project, a program, a manual, and now a Facilitators' Manual to help other people find their way back through the manual and the program to the grace. It is the grace that begets. It is the grace that brings freedom and effectiveness to the decision-making group for the work of being with the Lord building the Kingdom.

As with all of ISECP's works, this Facilitators' Manual is the work of many minds and hearts and hands. It is a work of "the corporate person." We do practice what we preach!

We had been talking of a facilitators' manual for quite some time, and in the summer of 1989 we asked Lois Campbell to be with us as we gave ISECP once again, to observe and take notes and ask questions and to do the many other things which she only knows. (Lois is a sensate, and we were all intuitives!). It is from her copious notes that we developed and wrote the manual. Sr. Marita Carew, RSHM and myself helped Lois around the program and write first drafts that summer.

Many other hands have gone into making the Facilitators' Manual. The whole ISECP staff worked for a week in the summer of 1990 and again for a weekend on editing and proofing. John English proofed and edited and even send us FAX copies of what he could not get to that week. Our newest member of the staff, Diane Myers of Memphis gave her considerable typing skills and editorial judgment to the project. Joe Cassidy of Canada challenged us to move beyond the typewriter stage and get into fonts and format and a nicer layout. Jim Borbely spent some extra computer and design time on this manual also, as he did on the ISECP manual. We are grateful to all.

It is Judy Roemer, however, who is the real shepherd of this manual. She declines the title editor, but she it was who cajoled, facilitated, requested, pressed, and worked hard to bring the manual to life. It was she on her computer and laser printer who patiently prepared and printed every page. I wrote parts of it, proofed it all, and offered sage advice and witty comment!

This handbook is very definitely what its title says it is - a manual for facilitators. Its purpose is to help flesh out the ISECP manual. It tells concretely how a given input, exercise, group discussion, or liturgy goes. It gives some hints for preparation, and even gets down to how to handle newsprint, and have a wine and cheese party.

The Facilitators' Manual is keyed to the ISECP manual. There is an opening section on

running an ISECP retreat; then there is a section in the Facilitators' Manual for every day of the ISECP retreat. There is no "typical day" in the ISECP retreat, however, and the pages in the Facilitator's Manual vary from day to day. Often general preparation notes are in a box for the day. They often give detailed information on what physical props are needed. Exercises are given in order, and are keyed to the schedules given in the ISECP manual.

There are two pages of notes for the liturgies of ISECP in the ISECP manual. If you have the resources for a daily liturgy specific to ISECP participants it makes for a very prayerful program. If this cannot be done or seems inappropriate, participants can attend the daily liturgies in a parish or university chapel.

The Rules for the Discernment of Spirits in Groups which are given on pages 203 to 206 in the ISECP manual are given again in this Facilitators' Manual on pages 79 to 82. They deserve reflection and discussion by any staff desiring to give the ISECP retreat.

Perhaps the notion of a "Retreat of the Corporate Person" needs some reinforcement in this manual. The "Corporate Person" is not the "corporation man" (or woman), as this is generally thought of, but the working group that has a principle of identity and unity and an articulated common purpose and way of proceeding. It is this reality that is "on retreat." The ISECP retreat is not an extended work session, though much concrete work gets done. The ISECP retreat is a time of reflection, prayer, conversion. It is time of talking to each other, and listening. Attitudes are everything in a group, and ISECP works on attitudes through information, prayer, reflection, experiences, and discussions. Probably at no other time in the groups's history has it worked with such enlightenment, purpose, and productivity. Yet it is truly "on retreat." Facilitators should not allow the retreat of the corporate person to become an intense work-session, without regard for the quality of the interaction of the group.

The ISECP retreat of the corporate person is designed for leadership groups - groups that have to work together and make decisions together. It really *exercises* the group in its understanding of its own spirituality of leadership, administration, and organizational development as a ministry.

There is a widespread assumption abroad today - perhaps it is even a prejudice - that books are an adequate means of conversion! Despite the experience of the great Saint Augustine when he heard the voice of the child chant "pick up and read," I don't think books and articles and lectures are an adequate means of conversion (change of heart) or even of instruction. One must "undergo," "go through," "experience," Gospel values to be moved and changed by them, not just read or talk about them. ISECP provides that experience of Gospel values in administration and decision-making, and it provides the skills and know-how to repeat the saving experiences as the group does its administration and conducts its meetings back home. Skills and know-how - "praxis" - not just "theoria" is the stuff of conversion.

The ISECP retreat is a versatile instrument and has been used with great profit for instance in training Christian Life Communities and their leadership, with superior generals and their councils, with retreat house staffs, provincials and their governance teams, etc. With

appropriate modifications it has been used with insurance companies, doctors, research groups, boards of trustees of universities and Chambers of Commerce, the social workers of a hospital as well as its pastoral care department, to name a few.

It has always seemed to me that a group of novices or tertians would find the ISECP retreat enormously clarifying and helpful. It gives an excellent basis for living and working in communities or groups and for understanding corporate apostolates.

The seventeen day ISECP retreat of the corporate person is analogous to the thirty day retreat of the individual - it is the "full treatment." Sometimes a group will not be able to make the full seventeen days. Such a group can make an "Annotation 19" retreat of the corporate person. We have given the ISECP retreat in two one-week sections, in a series of weekends, in three or four five-day periods. The highest quality experience generally is the full seventeen days, but the best is the enemy of the good. If it can only be done in Annotation 19 fashion, then do it that way rather than not at all.

DEDICATION

The ISECP staff would like to dedicate this book to the Jesuit Community at the University of Scranton. For many years now it has graciously and generously hosted two weekend meetings of the ISECP staff every year. It has given us meeting space, fed us heartily, housed us, and in every way showed its support and encouragement for our work. We are truly grateful. May God himself be your reward.

George J. Schemel, S.J.
Director of ISECP
July 31, 1991 Feast of Saint Ignatius Loyola

In honor of our 30th anniversary The ISECP group is happy to be able to share the materials of Volume 2 in a web version. Please feel free to download any of the pages and acknowledge ISECP in your printed copy. This volume accompanies and supports the exercises of

Volume 1. All page references for the ISECP Manual in Volume II refer to specific exercises and pages in Volume I.

The ISECP Group
February 2008

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STAFF CONCERNS

Program Director

ISECP requires an overall program director. The program director coordinates the overall program during its seventeen days, as well as the preparatory meeting of the staff and the evaluation meetings following the ISECP program.

Some of the duties of the program director are:

- To gather the ISECP team
- To accept registrations from groups for the ISECP
- To interface with the institution where the ISECP program is held
- To promote ISECP by brochure, advertising, letters, word of mouth
- To assign facilitators to groups, having heard staff recommendations
- To delegate the various roles and functions that must be performed for the smooth operation of the ISECP program
- To arbitrate staff differences at boundaries or in differences of opinion

The program director of ISECP needs a thorough knowledge of the *Spiritual Exercises of Saint Ignatius*, must have made the full *Exercises* and have given them often. The program director also needs a knowledge of the Jungian psychological matrix and knowledge and skill in organizational development and group dynamics.

Program directors perform their duties according to ISECP's own principles of the Life-Death-Resurrection Cycle, the Power Cycle, Leadership Styles, Leader-Group Relations, and delegation.

Meeting Leader

The ISECP staff is facilitated through its own daily staff meeting by a meeting leader. The meeting leader is delegated by the program director who is expected to have a knowledge of the context and demands of the many other program responsibilities which must also be delegated. These delegations are made before the ISECP program starts. The meeting leader is one of the ISECP staff.

At the daily staff meeting of ISECP, the meeting leader:

- Guides the staff through a "where are you"
- Invites each facilitator to say how their group is assimilating the program, and in general "how the group is going"
- Takes any comments on the previous presentations
- Takes any suggestions for the coming presentations
- Asks about any other "nuts and bolts" items
- Invites the staff to talk about liturgy preparation
- Confers with the program director
- Facilitates the staff in preparing the interlocutor
- Facilitates the staff in liturgy preparation
- Facilitates the staff through a report and discussion on the interns

Presenter

The term "presenter" designates the person who is giving the presentation or input to the total group. Presenters are delegated by the program director who makes the delegation decision out of an habitual knowledge of staff competence and preferences.

It is the responsibility of the presenter to prepare the input according to one of the three matrices of ISECP, whichever is appropriate: the *Spiritual Exercises*, the Jungian psychological matrix, or an organizational matrix that is somehow tributary to Paulo Freire and Etienne. It is assumed that all three matrices are "second nature" to the presenter, that the presenter has a real facility in moving from one matrix to another, and that the presenter knows experientially their fruitful and empowering interrelation.

During staff meetings, the presenter tells the staff and especially the interlocutor of helpful things to know about the upcoming presentation. It is necessary that the interlocutor have this information the day before the presentation. The staff may profitably offer comments on the presentation to be given.

Generally, though not always, the presenter also "sets the group into" the assimilative exercise which follows the presentation. This exercise may be a prayer or reflection period, a spiritual conversation of the corporate person, or other assimilative exercise.

On occasion, someone other than the presenter may point the assimilation exercise. This may be done in the total assembly or by an individual facilitator in the small group. The small group facilitators should be apprised of this at least one day in advance.

Interlocutor

Every morning an interlocutor helps participants understand the flow and continuity of the ISECP program. In a brief (five to ten minutes) session the interlocutor reminds the participants where we have come from, what we will be doing today, and how it fits into the overall retreat of the corporate person. The interlocutor also asks "how things are going," and checks to see if there are any nuts-and-bolts needs of the participants. The staff helps prepare the interlocutor at the staff meeting the day before.

Facilitator

A facilitator for ISECP needs certain graces, skills, experiences, and knowledge. One wise in the ways of group interaction, organizational development, and communion in faith does not lightly undertake to facilitate a group through such basic and important issues as the ISECP retreat engages.

A facilitator should have made the full *Spiritual Exercises*, have a thorough experiential knowledge of the *Spiritual Exercises* as well as a thorough textual knowledge, and know the theology, structure, context and dynamics of the *Exercises*.

Besides the spiritual matrix of the *Spiritual Exercises*, two other matrices are essential. A psychological matrix to guide the facilitator in understanding and helping groups and individuals with their self-understanding and understanding of others is essential. The third essential matrix that must form part of the facilitator's appreciation of "what is going on" is a coherent theory and an experiential knowledge of organizational development. This latter includes a sharp eye and ear for the various movements of affectivity and interrelationships in a group that are known as "group dynamics," and an ability to articulate these dynamics to oneself and others according to all three of the matrices.

Facilitators, of course, must bring to ISECP more knowledge, skill and experience than an intern.

Facilitators need to be alerted at least one day before any major physical change will occur in their small group rooms. Preparing to do a history line, for instance, needs attention from the facilitator to set up newsprint, and possibly to rearrange chairs. This should not be left to the last minute, but adequately "tracked" for the facilitators.

Interns

On occasion, ISECP accepts persons who wish to intern with the staff on the retreat for the corporate person. Although internship alone does not completely prepare a person to give the ISECP program, the ISECP staff accepts interns readily, as it is a means of carrying on this most essential apostolate.

A person can pursue an internship with ISECP for a number of different reasons. A variety of benefits can likewise be gained from such an internship. Some interns have the hope of one day being able to help a specific group in the ways of ISECP, or they may have in mind an apostolate in this area, or desire to work with the ISECP staff on occasion. Each of these levels of internship raises the level of competency expected.

Prospective interns must come to ISECP with a thorough knowledge of the *Spiritual Exercises of Saint Ignatius*. They must have made the full *Exercises* themselves, and done further work and study and reflection on the *Exercises*. If they have experience in directing the *Exercises* either on eight or thirty day retreats, so much the better.

It is necessary that interns have some experience in working with groups, whether this be informal in small community living, or a reflective experience of the principles of group dynamics gained through professional study and work.

Those who come as interns should have a good exposure to the Jungian psychological matrix. This can be gained from seminars, workshops, programs, readings and other ways of taking care of the conscious and unconscious. Here, as in other areas, the contents of the ISECP manual, *Ignatian Spiritual Exercises for the Corporate Person*, can give a prospective intern a good idea of the areas of knowledge and skills that will be helpful to the intern.

It is essential that the prospective intern have a sincere appreciation for the aspect of ISECP that aims at caring for the total psyche, conscious and unconscious, and of the spiritual life in general. Some knowledge of working with their own dreams, active imagination, and projections is essential. They must have an appreciation for the role of the unconscious in the assimilation of Gospel values, both in themselves, in others, and especially in groups.

If the interns can come with some basic knowledge and experience of organizational development, their internship with ISECP will be all the more fruitful and insightful.

Interns come with the attitude of being willing to learn. They allow their participation and internship to be directed by the ISECP staff, and especially the director of interns.

Interns are expected to attend those presentations, assimilations, liturgies, meetings, small group sessions, meals, and social events that the staff has judged part of a profitable internship.

Interns are invited to use their own initiative in profiting from their time with the ISECP staff. They may invite a member of the staff to talk or discuss with them. Interns should know, however, that staff during the ISECP program are quite engaged, and may decline the invitation.

Besides those meetings which are called by the director of interns, and those meetings with their staff facilitator, interns may call their own meetings for the purpose of clarifying, discussing, assimilating material or for simply social purposes. These meetings called by the interns themselves should not conflict with the meetings called by their staff facilitator, the director of interns, or those staff meetings to which interns are invited.

Normally, the interns will attend every second staff meeting. Interns are observers at the staff meetings. This is necessitated by the short time available for staff meetings and the amount of "business" to be transacted by the staff.

Generally, on those days when the interns do not attend the staff meeting they will have a meeting with the director of interns. Every effort will be made to have the interns meet with the director of interns at least every third day, when the interns are not attending the staff meeting.

Interns working with the ISECP staff are supervised throughout the seventeen days. This supervision is done by the staff facilitator with whom the intern is working in the small group and by the director of interns. Elements in the supervision of interns include:

- Help the intern focus their learning objectives and goals for the seventeen days
- Debrief the presentations and small group observations in light of those goals and objectives
- Include the intern in program thrusts and anticipate major transitions
- Help prepare the intern to direct an exercise
- Debrief any intern performances
- Share one's own feeling, thinking, sensations, and intuitions about the small group and pass on hints about listening and facilitating
- Have a mind to the intern's well being outside of formal sessions

For the staff facilitator, a simple helpful procedure is:

- Ask the intern "Did you understand my intervention?"
- Get the intern's response.
- Let me tell you what I was doing.
- What interventions would you have made?
- Why?
- These are my comments on your interventions and your rationale.
- Did you get anything today which was helpful with your project?
- Look ahead and see if there is an exercise that you can facilitate
- Prepare for it. You will be debriefed on your performance afterward.

Interns also debrief with the staff facilitator. This debriefing will more profitably be on the dynamics observed in the small groups. These meetings may be formal or informal, and their time and extent are decided by the staff facilitator.

Not every ISECP program will accept interns. The ISECP staff will determine a year in advance whether the forthcoming ISECP program will accept interns or not. It may be that a single intern will be cared for in a different way than is described here. This, too, will be decided by the staff before the retreat of the corporate person begins.

Director of Interns:

The director of interns has the responsibility for providing regular meetings with those interning with the ISECP staff on the retreat for the corporate person. The purpose of these meetings is to give the interns a formal forum for debriefing their experience of internship. The director of interns will come to know some of the needs of the interns and be able to meet those needs. The intern director will also keep the staff informed of how the interns are doing and what might be of help. This is done at a staff meeting at which the interns are not present.

The director of interns is free to employ imagination and creativity to provide interesting and helpful meetings for the interns. It is important to remember, however, that the director of interns runs the intern meetings according to ISECP principles.

The director of interns decides when to meet with the interns. This meeting is best held in "time off," or while the participants are off praying or reflecting individually, during a time

when the small group is meeting on less helpful material, or after meals.

The director of interns is responsible to enquire after any intern's absence from intern meetings, those small group sessions at which they are expected, the presentations of the ISECP staff, and in general all activities at which their presence is expected.

The director of interns has a mind to the recreation of the interns, without at the same time taking responsibility for them in this area.

Staff Reflection

Besides the daily staff meetings at which the concrete details of the program are discussed and decided upon, the ISECP staff also has a Staff Reflection Time. This staff reflection time is generally an hour-long evening meeting. It is a time when the staff talks together about the theology, spirituality, and psychology that underlie the ISECP vision and program. Since, generally, a theme is chosen for staff reflection for each ISECP program, the conversation in these staff reflection times more or less follows the designated theme. This theme is not the theme for the ISECP retreat itself, but rather something that the ISECP staff is interested in at the time.

The staff reflection periods may be facilitated by the Meeting Leader or by another of the ISECP staff.

Using Newsprint

Using newsprint (chart-paper) should not be left to happenstance. Facilitators should be aware of the happy handling of newsprint.

A cardinal rule in handling newsprint is: Never stick newsprint to newsprint. Stick newsprint to a wall, a blackboard, an easel-back, but never to other newsprint. Should it be necessary to have a double row of newsprint, as for a history line, *do not* stick the bottom row to the top; rather stick the bottom row one inch up behind the first row and *to the wall*. You will appreciate having done this when you take the newsprint down, especially if you want to preserve it.

Make a final check on newsprint, masking tape, magic markers. Most newsprinting should be done in black, as being the most visible, with colors used for accent and emphasis.

Recreation

There is need for a variety of recreational possibilities. Just as all have different learning styles, so all have different recreational needs. Thought should be given to this beforehand. Perhaps brochures and literature on local attractions and various recreational possibilities can be obtained from the local chamber of commerce or some hotels.

A good place to hold ISECP is on the campus of a university, where swimming, racquet ball, sauna, etc. are available. Hints on good restaurants, movie houses are always appreciated.

Care should be taken that a place be provided where people can relax with TV, newspapers, and other amenities.

Refreshments:

Simple snacks and beverages are available to participants at registration time and throughout ISECP.

A wine and cheese social is held before dinner on the opening day.

Registration:

Specific directions including the location of the meeting site and parking should have been mailed to participants in advance of the program. Staff people need to be available on the opening day to help with directions, luggage, finding rooms, and general hospitality.

Someone specifically in charge of registration should see that the participants are

- Welcomed
- Given room assignments, maps, and other written information on the building or campus
- Given ISECP manual
- Told when and where to gather for the opening session
- Helped to complete any financial arrangements

FIRST DAY

See the suggested timetable on page 7 of the ISECP manual Vol. 1. The morning and early afternoon is given over to preparations for the participants. After registration the program begins in mid-afternoon.

WELCOME, INTRODUCTIONS, GENERAL INFORMATION

First Session: A gathering of all groups in the place of the general assembly.

The purpose of this session is to welcome the participants, make introductions, and give general information.

The program director welcomes the participants to the program, the city, and the site. An informal relaxed environment with the group should be established. Questions and comments are encouraged. Three or four staff hopes for the ISECP experience should be briefly identified, e.g., it will be practical, they will learn a lot, it will be enjoyable.

Some specific written and verbal information should be given to orient people to the site and schedule. Information should include:

- Time and location of meals
- Location of large group and small group meetings
- Location of liturgy
- Details about buildings, keys, security, refreshments, recreation possibilities, washers/dryers, phone and message center for incoming calls, emergency information
- Information on where they can buy needed items
- Any parking guidelines
- Check for questions or other needs

Introductions: The program director indicates the roles of the staff and invites the staff to introduce themselves by saying a little about themselves. The participants are then invited to introduce themselves and their group by saying a little about themselves.

A staff person introduces EXERCISE 1.

EXERCISE 1: Surfacing and Sharing Expectations

Expectations of Participants:

A staff person leads the total group in surfacing and sharing expectations, first in their own small group and then with the large group.

In facilitating this exercise, the participants should be asked to answer these questions: What would you like to leave here having accomplished? What are your hopes and expectations?

Each group should be given a space within the meeting room, some newsprint, and black markers. They have 15 minutes to share expectations with each other and to be prepared to share with the large group. They should feel free not to share anything that is inappropriate (i.e., something too personal). Facilitators can decide whether or not to join the small group for this exercise.

All the groups are called back together in approximately 15 minutes; and each group is invited in turn to share their expectations using their newsprint in a relaxed way. The facilitator should clarify and draw out further expectations.

Expectations of Staff:

A staff person gives a short overview of the program using the overview on pages 3 and 4 of the ISECP manual. It includes the following activities and emphases:

- ISECP is designed to facilitate each group in a communal spiritual experience, i.e., as a corporate group, a corporate person."
- Groups are invited to appreciate the difference between communal retreats, where retreatants pray individually and share in a group, and spiritual exercises for the corporate person, where the structured communal activity constitutes the principal prayer experience of the group.
- Using examples from the participants' own lists of expectations, the presenter illustrates that many of the expectations are the same as the staff's, and that the staff will work with them to bring the expectations to fulfillment.
- The presenter walks them through an overview (for instance, the one on pages 3 and 4 of the ISECP manual), naming the general dynamics of the process.

A staff person explains the staff's "Contract" with the participants, the *Principle and Foundation of ISECP*:

Using 1.1 (pages 9-10 of the ISECP manual), a staff member briefly (15 minutes or so) explains to the participants what they can expect from the staff and the process. This should include a statement of the overall goal of the process as well as a number of the underlying assumptions of the staff and process.

After this explanation the participants are invited to read the introductory materials of 1.1 (pages 9-10 of the ISECP manual) and asked if there are any comments, questions, or demurs. These are received and further comments are made on those points where it is deemed appropriate.

People are then briefly oriented to the ISECP manual itself. It should be noted especially that there are two schedules for each day: a staff schedule and a participant schedule.

The assembly is told that each group will work with the same facilitator for the whole process. They are encouraged to safeguard confidentiality. The role of the facilitator should be clarified briefly. See pages 2 and 3 of the Facilitator's Manual.

Night Assembly: This assembly takes place about one hour after the evening meal. This night, the participants will be entering into serious formal prayer. In order not to distract them with other details, the interlocutor makes brief announcements concerning the next day: place and time of breakfast, place and time of the first activity tomorrow morning. After this, the interlocutor calls upon a staff member to introduce Exercise 2.

EXERCISE 2: Personal Graced History

The *Contextualizing* of Exercise 2, 1.2 (pages 11-12 of the ISECP manual) is given by presentations on two subjects: Imaging and Graced History.

1. Imaging:

The presenter speaks about symbols and the creative imagination in the spirit of pages 11-12 of the ISECP manual. The centrality of creative imagination in the work of a group and this process should be emphasized. The group is encouraged to support one another in exploring symbols and in using their creative imaginations. Then the presenter may give them a few minutes to read pages 11 and 12 in the ISECP manual.

A five minute stand-up break may be helpful before the second presentation begins.

2. Graced History

Following the break, the presenter highlights and develops the Elements In A Spiritual Exercise Of The Corporate Person, 1.3 (page 13 of the ISECP manual). After this the presenter explains The Standard Format For Colloquy, 1.3 (page 14 of the ISECP manual).

The presenter builds on our identity as "The Beloved of God" and talks briefly about personal

history as an experience of graced history. It is to be noted that one's identity as a beloved one of God is not necessarily a felt experience, but an experience in faith. This is an occasion to encourage people to use their "creative imagination" to understand themselves and their life story as a continual experience of grace.

After this brief introduction, the presenter prepares the people to pray with their personal graced history by using examples from their own personal life. The presenter points out the various ways of praying with their personal history as presented in 1.4 (page 15 of the ISECP manual). Then the different aspects of the exercise of 1.3 (page 13 of the ISECP manual) is explained.

The participants are asked to do the exercise before the morning session. They are encouraged to be relaxed as they enter into this prayer.

SECOND DAY

9:45 AM Exercise 1: Assembly: Personal Graced History

The interlocutor begins the day in a friendly manner and explains the morning custom of making announcements, checking for questions and comments of the previous day and making a bridge to the day ahead. This orientation of the day includes the general content and process of the exercises.

On the Second Day the interlocutor picks up the awareness from yesterday that each one of us is the beloved of God and indicates that today we will continue with this and begin moving to the awareness of God's loving regard for us as a group. Using the schedule on page 19 of the ISECP manual the interlocutor gives an overview of the day. Specifically, the participants will be working as a group seeking awareness that "We are the beloved of God." The interlocutor then calls upon the presenter who spends about eight minutes continuing the instructions of the exercise on Personal Graced History 1.4 (pages 15-16 of the ISECP manual).

Presentation: The first activity of the group this morning is a continuation of the exercise on Personal Graced History. Its purpose is to build a deeper sense of community through the activity of sharing the results of individual prayer over one's personal history.

The presenter refers to the participant's experience of individual spiritual direction and shows how the dynamic in group spiritual exercises differs from individual spiritual exercises. These differences include:

- An acknowledgment that the process can't be totally internal, since the group has to hear everyone's experience
- The experiences of all the persons in the group, no matter their skills, background, or authority are significant to the process
- The group is not focusing on the many individual graces given but on the corporate person's experience of communal grace
- Group sharing requires skills in both listening and articulating

After these introductory remarks the presenter recalls last evening's introduction of the Elements In a Spiritual Exercise of the Corporate Person 1.3/2 (page 13 of the ISECP manual) and uses the Standard Format For Colloquy 1.3 (page 14) to highlight the activity of the Colloquy.

The presenter speaks about the manner of sharing following the presentation of Sharing the Results of Prayer In Small Groups 2.1/2 (page 21 of the ISECP manual). The elements for Sharing the Results of Prayer over Personal Graced History 2.1 (page 21) are explained. Attention is drawn to each element through a brief comment.

Participants are then invited to go to their group room with their facilitator.

10:15 AM: Guide for Prayer of the Corporate Person 2.1 (page 22 of the ISECP manual).

Introduction: Since this is the first time for this kind of sharing the group is advised that the facilitator will lead them through the exercise. This is the time to remind the group that they are moving from the individual experience of their personal prayer to a further experience of their prayer as a corporate person. This activity introduces the group to the process which will be used in the small groups throughout ISECP. It invites the group to treat the "group meeting as a contemplative experience". The sharing invites individuals to listen to the graced history of each person. During these activities the group begins to develop a common identity as a Corporate Person by getting to know each other better. In the colloquy the group is invited to surface and name how the group is changed by the experience of sharing.

The facilitator sets the atmosphere of this activity by using their creative imagination and following the suggestions for Contextualizing, Imaging, and Will and Desire given on 2.1 (page 22 of the ISECP manual). About five minutes for reflection is given for Pointing A. on 2.1.

The facilitator invites people to share. The sharing is focused by encouraging the people to be specific so that sharing is really understandable. At times the facilitator tests with the group for understanding. Questions such as the following may help: Was there a specific blessing? Was there a sense of God being with you? What dominated your prayer? Then the group shares.

Colloquy: When all have shared, the facilitator reviews the questions that will help make its Colloquy. Two suggestions can help at this time: "What did you hear, whether it was said or not?" and "Where did each member 'connect' with another member in the group?"

The facilitator then invites the group to make its colloquy by sharing briefly what was given to them as the others shared. Finally, a "some prayerful acknowledgement of what the group is experiencing is made," 1.3 C. (page 14 of the ISECP manual).

The facilitator invites the group to move to liturgy and then lunch. The group will reconvene in Assembly at 2:00.

11:15 AM: Liturgy (see notes 0.0 on pages 1-2 of the ISECP manual):

**2:00 PM Exercise 2: Assembly: Identity→Vocation→Mission→Name Of Grace,
and brief Life Cycle**

Materials:

- Newsprint and markers
- Possible newsprinting of pages 23, 25 and 26 of the ISECP manual

The presenter makes routine announcements. These might include any details but also give participants the ending time for the afternoon and dinner, noting discrepancy between staff and participant agenda, and an overview of the afternoon's agenda.

Presentation: Identity→Vocation→Mission→Name of Grace and Brief Life Cycle 2.2 and 2.3 (pages 23-26 of the ISECP manual).

This talk introduces the concept of Identity→Vocation→Mission. Much reference to the visuals on the handouts and newsprint are helpful.

The presenter then introduces "Name of Grace" theme. Through the use of examples the first and last names of grace are described. The way a community understands its corporate gracefulness gets expressed in its last name of grace. As the group considers the significance of Identity→Vocation→Mission→Name of Grace it is important that the group not rush the process of identifying its last "corporate" name of grace but stay with its experience over a long time and see what begins to emerge from the group.

3:00 PM: About a fifteen minute break

3:15 PM: Reflection On My Experience of the Face Of God: 2.4 (page 27 of the ISECP manual) The same presenter points the exercise for the whole group using the elements given on 2.4 (page 27 of the ISECP manual) along with examples of the presenter's awareness of the "Face of God." The tone is set for the reflection time by encouraging participants to let the "Face of God" emerge through their symbolic consciousness rather than reasoning only. The participants should be assured that whatever they bring to the group will bless the group.

The exercise begins with each person reflecting privately on the "Face of God." It continues in the group sharing as the people share their own prayer experience and listen to the others. The facilitator will help the group discover the corporate "Face of God" that is beginning to emerge.

3:30 PM: Personal Prayer: Individuals reflect for an hour on their experience of the Face of God with 2.4 (page 27 of the ISECP manual.)

4:30 PM: Sharing in the small group: Moving from the Individual to the Corporate Person: Guide for Prayer of the Corporate Person 2.4/2 (page 28 of the ISECP manual). In the small group, the facilitator points again to the movement in each exercise of the corporate person, i.e., beginning with the individual's prayer and moving it into a prayer experience of the corporate person. The facilitator explains that the corporate person will begin to know itself better by knowing the individual experiences with the "Face of God."

The elements of this part of the exercise on 2.4 (page 28 of the ISECP manual) are picked up in the small group emphasizing the Lord's words: "Where two or three meet in my name, I shall be there with them." At this time is helpful to express our belief that in respect to the corporate person the whole is greater than the parts.

The facilitator invites people into the exercise by:

- Briefly walking through Contextualizing, Imaging, and Will and Desire on 2.4/2 (page 28 of the ISECP manual)
- Inviting the group to recall their personal prayer from 2.4 (page 27) by reading slowly the questions under Pointing A. of 2.4/2 (page 28 of the ISECP manual)
- Inviting the group to share the most dominant thing from their prayer

The facilitator encourages the group to describe the "Face of God" and "Name of Grace" they are recognizing.

After everyone has shared their experiences, the facilitator invites people to reflect briefly on what they have heard using the questions of the Pointing C. of 2.4/2 (page 28 of the ISECP manual). During the sharing the facilitator's role is to invite the group to express their sense of affective harmony and to clarify insights given.

After this sharing the facilitator invites the group to close with an expression of gratitude as in the Colloquy of 2.4 (page 28 of the ISECP manual).

This is followed by a break and dinner. They reconvene in the assembly room at 7:00 PM.

7:00 PM Exercise 3: Prayer On Our Communal Graced History, 2.5 (pages 29-30 of the ISECP manual): 7:00 PM.

The participants have prayed with their personal graced history and shared the fruits of this prayer in the small group. Now the group will move from a consideration of personal graced history to the communal graced history of the group. The experience is designed to assist the group to begin to recall the graced history of the group at its beginning and at significant moments of its history.

This corporate person's prayer exercise has 4 activities: communal preparation of points for prayer, private reflection with the communal points, communal sharing of the fruits of private reflection, colloquy of awareness of the Lord's presence with us.

The presenter opens up the topic of communal graced history speaking on the following points:

- All of our history is graced for God's loving presence is in all of it

- History is the meaning that we give to the events
- When we assign the Paschal Mystery of Jesus Christ as the meaning of life's events, then it is graced history
- For a Christian this indicates that all history is graced history
- There is only one graced history and it can be approached from many different perspectives: consoling, sinful, suffering, hopeful, personal and communal.
- Graced history is complete when the communal significance is acknowledged, somewhat as discernment is only complete when the communal element enters into it.
- We are interested in lived history not book history
- We will only deal with those events that we have lived through or can recall at this time

The presenter restates the four activities of this exercise explaining to the participants that only page 29 of 2.5 of the ISECP manual will be dealt with tonight. The Private Reflection of 2.5/2 (page 30 of the ISECP manual) is done before 9:00 AM tomorrow morning. The Communal Sharing and Colloquy of 2.5/2 (page 30 of the ISECP manual) takes place in the group room the next morning at 9:00 AM.

At this moment the presenter indicates to the assembly that this exercise is designed to develop communal material for their personal prayer so that the sharing of the fruits of their personal prayer will have begun from a common base. The presenter then focuses on the first activity: Preparation For Prayer On Our Communal Graced History 2.5 (page 29 of the ISECP manual). This is done by leading the entire assembly through the suggested Contextualizing, Imaging, and Will and Desire. The presenter then suggests that the participants begin dealing with the items in the Pointing. After a few minutes of reflecting and writing the participants go with their facilitators to their respective group rooms.

In the small group room the facilitator is present while the group continues reflecting and sharing on the 3 sections of the Pointing, 2.5 (page 29 of the ISECP manual). It is suggested that the participants keep notes of everyone's points. The participants may ask questions for clarification and deeper understanding. This will require 30 to 45 minutes.

After this activity the facilitator invites the participants to pray with these points for about 45 minutes before 9:00 AM the next morning. The facilitator may recall the Ways of Praying With Graced History 1.4 (page 15 of the ISECP manual) inviting the participants to choose their own way. They may use a *Lectio Divina* form and go step by step through history. They may recall someone who stands out and meditate or contemplate that person. They may take an event and use quiet prayer. They are looking for the spirit behind the history.

Whatever the way chosen it is suggested that the participants use the Contextualizing, Imaging, Will and Desire, and Pointing of 2.4 (page 28 of the ISECP manual) as an introduction to their Private Reflection of 2.5/2 of the ISECP manual. A reminder is given that the group will meet in their room at 9:00 AM tomorrow.

3:30 PM: Staff Meeting: in designated place: 50 minutes

- Chaired by the one appointed
- Informal atmosphere with careful listening and feedback.
- This meeting sets a general format for all of the staff meetings.

The time allotments will vary, but the format for the staff meeting will include these items:

- Where are you?
Each person shares briefly their present state of being, e.g., relaxed, at peace, energized, upset, confused, concerned.
- Where is your group?
Facilitators of groups share where their group is, naming especially significant or problematic occurrences. This is to be done in a way that gives the whole staff an understanding of where the groups are so that it can coordinate the overall process.
- Interlocutor items
Help the interlocutor to develop a list of items for the next morning. Assist the interlocutor with the presentation by suggesting the focus of the coming day and the movement taking place in the day. For example, tomorrow indicate the connection among between personal graced history, Identity→ Vocation→ Mission, and the Life Cycle. Point out that this is the beginning base for discernment. Show that we are moving toward describing the groups Name of Grace. This evening exercise on the group's Communal Graced History is a continuation of the endeavor to describe our Name of Grace.
- Liturgy items
Confirm who will preside, preach, do music. Make adjustments so that presiders get a break and the group doesn't hear the same person too much on one day.
- Coordination of program presenters and their material
Confirm who the presenters are for next several days. Advise that we are not trying to tell them everything we know about a topic. Risk having them miss some of the basics. Reaffirm that at this point we are simply trying to enlarge some of their categories and boxes. We are trying to describe in a new way some tied down terms. For example, should we do the imaging talk twice? It is needed in the beginning but much gets missed. Awareness that we return to it when we do the *Contemplatio*. We need to be conscious of the need to repeat instructions, especially at the time of Pointing where we can refer back to key points often.

- Concerns of interns
- Everyday business items
Are there any specific additional items for this meeting that need immediate attention, e.g., the effect of meal changes on the program, times of the staff meetings throughout the ISECP program?
- Look at evening and next day schedules and adjust them as needed. Develop a list of announcements for the group.
- Surfacing insights for the Rules for Discernment Using pages 79-81 in the Facilitator's Manual may be helpful.
- Items for further reflection.
- Close with some appropriate prayerful acknowledgement of the Lord's presence with us this day and tomorrow.

The chairperson decides on the order of dealing with the items on the agenda. Generally, follow this order: feedback on the presentations, concerns of the facilitators, next day's schedule, liturgy requirements, matters for the interlocutor.

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THIRD DAY

Note: In 1990 we changed the order of the exercises for the Third Day. The Life-Death-Resurrection Cycle is now Exercise 2 as it is in the facilitator's manual. The Exercise on Assumptions of Spiritual Organizational Development is at 2:00 PM.

There will be an inconsistency with the ISECP manual for this day.

The new schedule reads

- 9:00 Continuing the Prayer of the Corporate Person in small groups
- 9:45 Assembly
- 10:00 Presentation: Power and the Life-Death-Resurrection Cycle
- 10:45 Break
- 11:00 Continuation of the presentation of the L-D-R Cycle
- 12:15 Break

- 12:30 Lunch

- 2:00 Presentation: Assumptions about Spiritual Organizational Development
- 2:45 Small group exercise on SOD Assumption
- 3:30 Break
- 3:45 Introduction to the History Line
- 4:00 Private Reflection
- 4:15 Small group composes the History Line
- 5:00 Break
- 5:30 Dinner
- 7:00 Liturgy

Introduction to the Day:

There is no general assembly this day. The individual groups meet in their own place.

The groups have begun the move from individual to the CORPORATE PERSON.

Yesterday we worked with Identity→Vocation→Mission→Name of Grace. Today will be an amplification of Identity→Vocation→Mission→Name of Grace and the beginning of the discernment process. We will present some tools to unpack that, introducing both the Life-Death-Resurrection Cycle and History Line. The group will also work more deeply with its Corporate Identity.

9:00 AM Exercise 1: Continuation of Communal Graced History

Continue the prayer of the corporate person as on 2.5 (page 30 of the ISECP manual) in small groups for about 45 minutes, beginning at 9:00 AM.

The purpose of the exercise is to get the group in touch with the ways God is drawing them in their history. Through the prayer and sharing, the group will get in

touch with the consolation of their deep story. See *Colloquy*, point C., 2.5 (page 30 of the ISECP manual). The facilitator is conscious of this dynamic in the sharing but also careful to leave room for the Spirit. The facilitator recalls the private reflection points and invites the group back into their prayer experience using Communal Sharing point A. 1). The facilitator then gives a few minutes of reflection time and then invites the sharing.

During the sharing, the facilitator focuses and draws the sharing out further. The facilitator encourages more specific sharing where appropriate for understanding.

Colloquy: After the sharing the facilitator leads the groups into the *Colloquy* by inviting reflection and then sharing on points A.1-5. After this sharing and, and perhaps further sharing from point B., the group is invited to speak to the Lord in appreciation and anticipation in *Colloquy* C., 2.5 (page 30).

The facilitator invites the group to move to the assembly room for a presentation at 9:45 AM.

9:45 AM Assembly: The interlocutor makes the announcements about the day and bridges from the day before and gives a context and introduction to the Third Day.

10:00 AM Exercise 2: Life-Death-Resurrection Cycle

Presentation on the Life-Death-Resurrection Cycle 3.1 (page 35 of the ISECP manual) takes about 90 minutes.

Materials:

- Visual from Identity→Vocation→Mission→Name-of-Grace talk which was the second day, Exercise 4
- Double size flip chart with Grid drawn as on page 35
- Markers in several colors, especially black

The presenter introduces the Grid and many of the underlying assumptions of the Life-Death-Resurrection Cycle.

The presentation is connected to the Identity→Vocation→Mission→Name-of-Grace presentation from the Second Day. In addition to thoroughly explaining the grid, the presenter discusses briefly:

- a. All of life is characterized by the process of Life-Death-Resurrection.
- b. Therefore change is inevitable.
- c. An understanding of power and the kinds of power is imperative, as outlined on 4.1 (page 50) of the ISECP manual.

Explanation of Life-Death-Resurrection Cycle includes:

- a. The concept itself
- b. How groups move with the down side

- c. Evaluation (as an element of the power cycle to come)
- d. Role of leadership as keeper of myth
- e. The inclusion process
- f. How it relates to Identity→Vocation→Mission→Name-of-Grace

Check for questions, comments, wonders.

The schedule calls for a break at 10:45 AM and then the talk resumes. After the presentation, the presenter sends the groups into the Exercise 3.2 (page 37 of the ISECP manual), which is an assimilation exercise on the Life-Death-Resurrection Cycle. The presenter walks through *Contextualizing*, *Imaging*, and *Will and Desire* with the assembly.

11:45 AM: Small Groups: Small group discussion on the Life-Death-Resurrection Cycle, 3.2 (page 37 of the ISECP manual) for about 30 minutes.

Introduction: Through this exercise the group will assimilate the understanding of the Life-Death-Resurrection cycle and begin to relate it to the dynamics to their own group. Since the presenter gave the pointing, the facilitator can recall the focus and Pointing questions briefly 3.2 (page 37 of the ISECP manual). It is important to allow a few moments for private reflection before beginning the discussion.

Since this is an assimilation task, the facilitator's role is more evocative. The facilitator may need to clarify or expand the group's understanding of the cycle and how each group experiences it.

Colloquy: The facilitator leads the group into the colloquy. Note that the *colloquy* is the talking to each other about what was heard (and not heard). This is an important moment in the ISECP, showing that talking to each other is also prayer. It is an aspect of "The Group Meeting as a Contemplative Experience." See 16.1 (page 181 of the ISECP manual).

After the *colloquy*, the group is directed to lunch. All groups reconvene at 2:00 PM in the assembly hall.

EXERCISE 3: Assembly: *Spiritual Organizational Development*, 3.3 (page 39 of the ISECP manual) 2:00 PM. This is a presentation on Some Assumptions Of Spiritual Organizational Development lasting approximately 45 minutes.

General Notes:

- Visuals remain displayed from the morning presentation on the Life-Death-Resurrection Cycle
- The presenter may need markers

The presenter calls people back from lunch and checks for energy level, telling the assembly that the presentation flows from the morning and much of it was contained in the morning talk. What we will do here is draw out some underlying assumptions.

The presenter uses 3.3 (page 39 of the ISECP manual) and walks through each assumption, expanding for clarity with comments and examples, referring to the morning talk and visuals where helpful.

Point the next part of the exercise by walking people through *Contextualizing, Imaging, and Will and Desire*, 3.3 (page 40 of the ISECP manual). Send people into their small groups to discuss the Points for Reflection and Sharing, 3.3/2 (page 40 in the ISECP manual).

The session in the small group should help individuals both further their understanding of the assumptions presented on 3.3 (page 39 of the ISECP manual), and test the assumptions against their own experiences. The facilitator asks the group to look at whether they agree with these assumptions and perhaps surface other assumptions they have about groups.

The facilitator invites people back to briefly revisit the *Contextualizing, Imaging, Will and Desire*, and *Pointing*. The facilitator then leads the group in the discussion on the points 3.3 (page 40 of the ISECP manual).

Colloquy: The facilitator leads the group in the *colloquy* using the format on 3.3 (page 40). Here is another chance for the group to learn that quality presence to each other and talking to each other in faith, hope and love are also prayer. They are very important forms of group prayer.

3:45 Exercise 4: Introduction to the History Line, 3.4 (pages 41-42 of the ISECP manual)

General Notes:

- A blank History Line is drawn on the double chart paper
- The presenter may need markers

The presenter

- Links the new material to the work of the morning, introducing the history line as another tool for the group to use in coming to understand its Identity→Vocation→Mission
- Explains the concept of a history line
- Discusses how it is used and how to do one
- Checks for questions or comments

The presenter points the small group exercise by reading and expanding on *Contextualizing*, *Imaging*, and *Will and Desire* on 3.5 (page 43 of the ISECP manual). Participants are then sent into thirty minutes of reflection on the *Pointing A* 1 and 2.

4:15 PM: The small group meets to compose its history line as explained on 3.4 and 3.5 (pages 41-44 of the ISECP manual). The group has nearly four hours to develop and do the initial reflection on its history line. The work begun during the afternoon of the Third Day is continued for nearly the entire morning of the Fourth Day. In addition the group will come back to the history line later in the retreat both as a resource for anamnesis and to further specify especially the disordered and sinful aspects of the history of the group.

The facilitator needs to determine with the group the time frame of its history line. Ordinarily a group's history line will begin with the entrance into the group of its senior member. In the case of a group with all new members, however, it may be valuable to include significant events in the preceding time frame of the group (for example, the term of office of immediate predecessors in a leadership group), as well as events in the personal histories of individuals now a part of this group.

General Notes:

- Paper for the history line is set up for each small group in its own private space. It will require five or six sheets of newsprint with a small overlap side by side. Back the newsprint to protect the wall.
- The facilitator will need markers in at least two colors (easily readable). Black is always most readable.

The facilitator checks for the group's understanding of how to do a history line. The facilitator reminds the group that it is best to start with the present and then invite people to begin to name events.

As the group names events and their significance, the facilitator records the events above the line in one color and indicates the significance of the event in another color below the line.

The facilitator will need to ask questions to draw out the significance and get at the meaning involved in the event for the person or the group. This meaning is often indicated by the affect attached to the event, so the facilitator needs skill and tact in drawing people out about a particular event, its associated affect, and its significance.

The facilitator stops for the day one-half hour before dinner and reminds the group that we will return to the history line for most of the next morning. Invite the group to reconvene at 9:00 in the morning in the assembly room. The group is invited to dinner and liturgy.

7:00 PM: Liturgy is celebrated.

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FOURTH DAY

9:00 AM: Assembly: After making any announcements, the interlocutor bridges from the Third Day and gives the group an overview of what to expect on the Fourth Day.

Comments should include:

- That we will stay with the Identity→Vocation→Mission framework that we have been in
- That we will continue the history line and then later in the day learn some new tools
- That what we work on is our own "Salvation History" as a group
- The group is reminded that lunch is at 12:30; each group will take a break when they wish

9:10 AM Exercise 1: Continuation of Exercise on History

Continue small group work on the history line.

Introduction: Once the events and their significance have been identified and recorded, the group is assisted to begin to read the meaning of the history line for the Corporate Person. The group will develop and agree on "meaning statements." In addition, since the history line is a kind of evaluation, the group can develop "need statements." These latter statements constitute the beginning of what will turn out to be recommendations.

The facilitator makes certain that the room and history line are set up as they were on the Third Day. The facilitator brings the group back into the experience and recalls where they are in developing the history line. The group is invited to continue its work. The facilitator records the "Coalescing Of Meaning" and the "Needs" as is outlined in points 5 and 6 on 3.4/2 (page 42 of the ISECP manual). This is done on newsprint. As people share, the facilitator questions or pushes for clarification on the event and/or its significance. The group continues until all of the "historically decisive events" and their significance are recorded on the history line. This part of the exercise might take an additional 1 1/2 to 2 1/2 hours.

The facilitator then invites the group to begin to contemplate the "meaning" of its history. All are asked to reflect on the information on the history line individually and to get in touch with what that history says personally to them, what it means, as suggested in point 4, 3.4/2 (page 42). This reflective activity should last about ten to fifteen minutes.

The facilitator encourages the group to listen closely to each other as each shares the "meaning" of the group's history. The facilitator records the Coalescence Of Meaning and does any necessary clarifying as on 3.4/2 (page 42).

The facilitator invites the group to reflect briefly on what they have heard and then to begin to name "needs" which emerge for them from the "meaning" statements. The facilitator records the needs on a separate sheet of newsprint and then pushes for clarity and understanding as on 3.4/2 (page 42 of the ISECP manual).

The facilitator invites the group to move towards the *Colloquy*, by contemplating their experience of how God has worked with them up to now, using 3.5 (page 44 of the ISECP manual). The group closes with the *Colloquy* as suggested on the same page.

Before breaking for lunch, the facilitator tells the group that they will return to the history line several more times, so the work here is only the beginning. Participants are invited to consider adding things to the history line or to the "needs" statements. The group is told that they reconvene at 2:00 pm in assembly.

2:00 PM Exercise 2: Assembly: Power Cycle 4.1 (pages 49-50 of the ISECP manual)

General Notes

- The two panels of newsprint are set up with the Grid.
- These panels are covered with black newsprint, but the Power Cycle is drawn on newsprint and ready to put up.
- The presenter makes any necessary announcements and then bridges from the morning, telling the group that they will look at power and leadership in the afternoon,
- The presenter also mentions that the afternoon break will be fifteen minutes rather than 30 minutes.

The Power Cycle (4.1. Pages 49-50 of the ISECP Manual) is presented. The kinds of power named in the presentation on the Grid are discussed; informal power and its consequences are also presented. The presenter shows how empowerment happens in a group as long as the Power Cycle is followed.

The presenter points Prayerful Reflection on The Power Cycle, 4.2 (page 51 of the ISECP manual), and takes time to bring people into the *Contextualizing*, *Imaging*, and *Will And Desire*. Individuals are afforded sufficient time to get into their own experience of leadership. These should lead to the Pointing questions, 4.2 (page 51). The group is asked to stay with their image as they move to the small group.

2:35 PM: In the small groups, the facilitator invites the individuals to begin sharing the results of their reflection on the Pointing of 4.2 (page 51 of the ISECP manual). The group does so, point by point.

During the sharing, the facilitator works with the group to help them surface and clarify their experience of the power cycle. If the group has little experience of making decisions together, the facilitator asks them to share their own experience in other groups, i.e., the tendency of individuals to skip or get stuck in some part of the cycle. Allow 35-40 minutes for this sharing.

Colloquy: The facilitator invites the group into the colloquy using the format of 4.2 (page 51 of the ISECP manual). After the *Colloquy*, the facilitator invites the group to a break, asking them to reconvene at 3:30 in Assembly.

3:00 PM Exercise 3: Assembly : Leadership Styles 4.3 (page 53 of the ISECP manual) :

General Notes:

- Presenter needs clean newsprint and black markers
- Presentation is from 4.3 (Page 53 of the ISECP manual)
- The group is told that the talk is about leadership styles
- Presenter discusses some assumptions of the ISECP regarding leadership

The presenter explains the three general leadership styles on page 54 of the ISECP Manual, showing how each is appropriate depending on the condition of the group. The correlation between Leadership Style and the Power Cycle is explained, demonstrating which activities of the cycle are held by the leader or given to the group in each leadership style. The presenter also refers the group to the Assumptions About Leadership, 4.4 (page 54) and talks through each, clarifying and giving examples.

The presenter points the personal reflection session on leadership which follows on 4.5 (pages 55-56 of the ISECP manual). Group members are invited into the *Contextualizing*, *Imaging*, and *Will and Desire*. They are asked to stay with their image throughout the Pointing. A thirty-minute reflection period on the points follows, and participants are asked to rejoin their small group at 4:45 PM.

4:15 PM: Personal Reflection. Prayerful Reflection On Leadership, 4.5 (pages 55-56 of the ISECP manual).

The facilitator assists the group to share the results of their prayer and reflection on leadership, 4.5 (pages 55-56 of the ISECP manual). The group shares *Pointing* 1 through 6. Note that points 5 and 6 are especially important.

The facilitator invites the group to dinner at 5:30 PM, asking them to convene for liturgy at 7:00 PM. The group meets in Assembly at 9:00 AM on Saturday.

7:00 PM: Liturgy: Simple liturgy using the readings of the day and appropriate music.

FIFTH DAY

Introduction to the Day:

Today's program continues to focus on Identity as individuals and a group. Both the individual and the group must know themselves to effectively use strengths and minimize limitations. The entire day will be spent developing an understanding of the Myers-Briggs Type Indicator and its implications for the individual and the group. The day also helps the group see the relationship between type and the power cycle and look at the implications of the group's type. Tomorrow and for the next two days ISECP looks at the disordered and sinful elements of our individual and especially corporate history. The MBTI and understanding the limitations and shadow begin to prepare the group for that shift.

General Notes:

Presenters will need both flip charts (double and single) with clean newsprint, markers. A basic updated text of MBTI materials would be helpful. The original materials are no longer available.

9:00 AM Assembly: Interlocutor checks to see if there are any needs in the group, which are not being met. The interlocutor then makes announcements and bridges from the Fourth Day (History Line, Power Cycle, and Leadership styles) when the group was given these tools to understand and identify their Identity→Vocation→Mission.

The interlocutor introduces the presenters for the input on psychological type.

9:10 AM Exercise 1: Assembly: Psychological Type, 5.1. The presenters explain each of the four functions using many examples.

Break (15 minutes)

The presenters introduce each of the four attitudes (judging and perceiving, introversion and extraversion).

The presenters explain and show how the four functions and four attitudes relate to the power cycle.

The group breaks for lunch and is asked to reconvene at 2:00 p.m.

2:00 PM Continuation of the presentation on psychological type.

Fresh newsprint is up for the afternoon presentations.

After a bridge from the morning work the presenters begin with an explanation of Developmental Dynamics, 5.2 (pages 63 and 64 of the ISECP manual).

The participants proceed to their small group where they look at the profiles of the members and begin to draw implications from the group profile.

4:00 PM Exercise 2: Group Profile Implications: 4:00 PM

The session is designed to help individuals and the group assimilate learnings on psychological type and begin to understand their group type and the implications of the combination of type for the work of the group.

Once the individual profiles are named and put on newsprint, the facilitator assists the group in naming their group type and the implications their type has for their working together. This will be especially helpful when related to the power cycle. The group strength will indicate what part of the power cycle this group is likely to perform well and what part they will need to develop.

The facilitator invites the group to dinner at 5:30 PM.

7:00 PM: Liturgy: A simple liturgy using the readings of the day and appropriate music is used.

SIXTH DAY

This day is the first in a series of three days which emphasize our getting in touch with the unhealed/sinful part of ourselves -- individually, yes, but especially as a corporate person. The *Win as Much as You Can* game begins the process, along with the afternoon presentation, the reflection, and the small group prayer/sharing on sin/forgiveness/healing. The game puts individuals and the groups in touch with motivations and reactions which are destructive of the group. In the afternoon session, the groups begin to look at the sinfulness in their history. This latter process will continue through today and tomorrow.

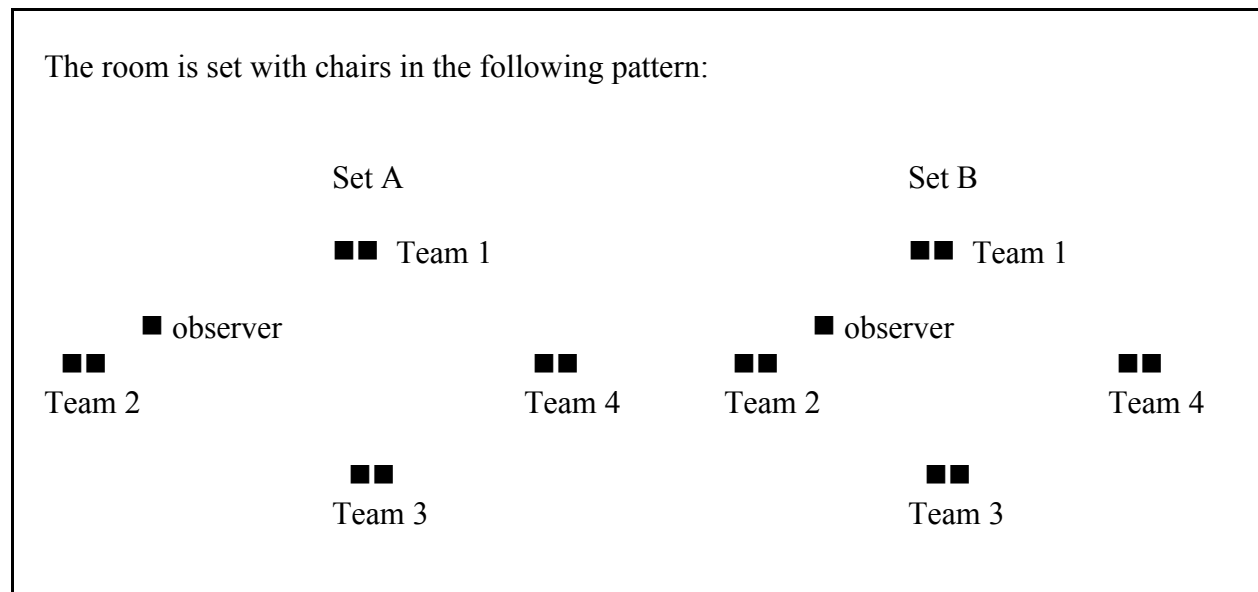
9:50 PM Exercise 1: Assembly. Win as Much as You Can, 6.1 (page 69 of the ISECP manual):

The interlocutor recalls what was done on the Fifth Day with the MBTI. This matrix remains pertinent as we continue to work on Identity→Vocation→Mission. The group is told that they will have a structured group experience this morning, and that in the afternoon they will pick up patterns of light and dark in their history and experience -- all of this as we continue to unfold the Identity→Vocation→Mission.

How the Game is Played:

- Set-up for the game. Staff will need enough chits (fake money or chips) for each participant to purchase 10 and still have a good supply in the bank (perhaps another 6-10 per participant).
- Staff must decide in advance how to group participants for the game. Participants must be grouped into multiples of 4 teams: i.e., 4 teams, 8 teams, 16 teams, etc. Each team is composed of at least 2 persons. Each team plays with three other teams during the game. Each team also has one observer who simply watches the dynamic during the game and gives the players feedback during the debriefing.
- Staff will need to decide in advance on the size of the bets and the penalties. The handout suggests \$1 for bets. Normally ISECP uses 10 cents for a bet (1 chit), ten cents for a \$1 payoff, and twenty cents for penalties (2 chits).
- There needs to be markers and newsprint with space for each of the 10 rounds scores to be recorded for each set of teams.

The room is set with chairs in the following pattern:



- Before explaining the game, ask participants to go to their rooms and get \$2. Then allow them to purchase 10 chits for \$1. The second dollar is in case they and their teammate(s) lose all of their original "money." Participants should not be told about the game or need for money before this point or it may tip off the game for some. If they figure out a strategy before the game starts, the learning will be diminished.

Staff are assigned in advance to fill out the roles necessary to run the game. They include:

Game Director:	Explains the game to participants. Controls the Bank. Runs each round of the game and explains any special rules for rounds.
Time Keeper:	Keeps time for each round, assists in watching for penalties. Assists Game Director with banking.
Pit Boss:	One for each set of four teams who keeps score for their teams. Does collections and payoffs after each round. Penalizes teams for breaking rules and collects penalties.
All Staff:	Help maintain a "game room" atmosphere by making comments about how much teams/the staff are winning or losing and encouraging teams to "Win as Much as You Can."

Win As Much As You Can

Directions for play: (These are detailed directions for the use of the staff; participants should receive only verbal and somewhat sketchy directions. Part of the actual dynamic of the game is that participants aren't quite sure what the rules are.)

Purpose: The game helps people to understand and experience the sinful patterns in themselves and to see how these affect both individual feelings and the group. It helps people to see how they might respond in a competitive and confusing situation where communication is highly structured, constrained, and somewhat penalized. The game sometimes gives people an experience of what it feels like to be in an unfair and oppressive situation.

There are ten rounds of betting in the entire game. Each team bets as a team by choosing to be "x" or "y." They win or lose based on the pattern of bets among the four teams playing together. The payoff schedule is printed in the ISECP Manual on page 69 and is reproduced here:

- If all four teams bet "x:", all lose \$1 to the staff.
- If three bet "x", they each win \$1, the "y" team loses \$3
- If two teams bet "x", they win \$2" each. If 2 "y" teams lose \$2.
- If one team bets "x", they win \$3.
- If all teams bet "y" they all win \$1 from the staff.

Each participant also has a score card to keep track of the rounds.

The game director explains the game and tells people that they may talk with their teammate(s) at the beginning of each round to decide whether to bet "x" or "y." When the Game Director calls time, all players must stop all verbal and other communication with each other. Players may not communicate with players on other teams. Teams who continue to communicate to each other or another team except during allowable time periods are penalized \$2 per team. The judgment of the "pit boss" is final in determining penalties.

The sequence of directions for a round is as follows:

1. The game director announces the round and tells the teams to spend 30 seconds deciding on their choice.
2. The game director then tells teams they have 10 seconds to make their choice. Almost immediately they are told to stop talking.
3. The pit boss for each group goes around to each team and writes down the team's choice. The pay-off is then determined; winners are given money from the "bank"; and the bank collects from those who lost.
4. The runner records the total won by the teams/staff in front.

*** The game is based on a series of bets with winning/losing determined by the pattern of bets among the four teams playing together. Teams either win or lose money based not only on their own bet but even more so *on the bets of the other teams*.

Rounds 5, 8, and 10 have bonus pay-offs and an additional step in the game. They run as follows:

1. The Game Director announces the round and says that it is a bonus round. The players are advised of what the payoff will be, and then they are told that one person from a team will be able to talk with another team or teams by some specific rules. One member of the team will go to another team (3 person huddle) and talk in a low enough voice that the other groups can't hear. If a team breaks these rules by talking too loudly or to more than one team at a time, they are penalized.)
2. The Game Director then gives the teams 30 seconds to decide their strategy and choose their negotiator. After 30 seconds, the director calls time and tells the teams that they can begin to talk to each other.
3. After about 30 seconds, the director again calls time. Pit bosses carefully penalize anyone who keeps talking.
4. The Game Director then gives the teams about 30 more seconds to make their choice. Time is called. All talking should cease, and the pit bosses write down the bets and do the payoffs as in the other rounds but at the higher rate: payoff x 3, payoff x 5, or payoff x 10, depending on the round.
5. After round ten, chips are counted and the bank redeems them for the players.

11:00 AM: Small and Large Group Debriefing: 6.2 (page 70 of the ISECP manual)

The game director tells the group how much the staff (the bank) lost or won. Then the director tells them that, if they had consistently bet "y," the staff would have lost \$20.

The director then points exercise 6.2 on page 70 and asks people to meet in the group they played with to debrief. In dealing with the first question, the question is posed both individually and corporately, i.e., "How did I/we understand *Win as Much as You Can?*" The group is reminded to elicit the view of the observer after each member of the group has shared his or her experience.

These discussions are facilitated by the "pit boss."

11:30 AM: Liturgy: The normal liturgy is used with appropriate music.

2:30 PM Exercise 2: Assembly: Impact of Individual Sin and Disorder on the Corporate Person

The presenter speaks of sin, forgiveness, and healing, and especially of how our own failings impact on the group. The presenter especially stresses that, though all history is graced history, today and tomorrow we will approach history from the dimensions of sin and disorder. It is important to stress the communal elements that are present even in individual sins. Sin is the "non-response to love offered" and is an attempt to break the social fabric of love.

The presenter points Guide for Prayer of the Corporate Person, 6.4 (pages 73-74 of the ISECP manual) by reminding the group that this afternoon we are trying to get in touch with individual sins and disordered tendencies and more particularly with how these disrupt the group. This is the moment to open up with concrete examples the 8 items given under *Pointing A*, 6.4 (page 73). Participants are invited into the *Contextualizing*, *Imaging*, and *Will and Desire*, and then are sent off in quiet to reflect for 45 minutes. A break follows. Small groups meet at around 4:00 PM.

3:45 PM: Break**4:00 PM: Small Group: Prayer on Darkness and Sin of the Corporate Person 6.4 (page 73 of the ISECP manual)**

The purpose of this exercise is to get the participants more in touch with their own experience of sinfulness especially as it influences the corporate person. In the sharing, the groups' experience of their identity continues to deepen as they begin to get in touch with the sinful side of their graced history.

The facilitator begins by inviting people back into their own prayer experience and asks them to get in touch with what they would like to share with the group, Point A, 6.4/2 (page 74 of the ISECP manual). After giving people about five minutes to reflect, participants are invited to share and listen to each other (point B, using points 6.4/2 B, C, and D (p. 74).

The group is invited to break for dinner and is asked to reconvene in Assembly for the Seventh Day at 9:00 AM.

SEVENTH DAY

Introduction to the Day:

Continuing with the mystery of sin and disorder in a group, the exercises of the Seventh Day move beyond the ways individual group members affect the corporate person. The focus is now on the history of the group's behaviors and attitudes, to find revealed the sin and disorder *of the corporate person*.

Some acknowledgement of this sin and disorder may have occurred already in the group's work with its history line. The grace being sought in this exercise indicates a deeper owning of the pattern and force of these disorders and their consequences, as articulated in the *Will and Desire* on 7.1 (page 79) of the ISECP manual.

There is one presentation in the assembly area on the Seventh Day. The presenter needs no special materials for pointing the first exercise of the day. Most of the day will be spent in small groups, where facilitators will help each group continue to work with the history line, drawing out further as the day progresses.

General Notes:

Each facilitator will need newsprint, masking tape and markers of several colors. Several sheets of newsprint should be hung in proximity to the history line so that the group can easily see both the history line and the newsprinted clarities they will articulate.

Seating in each group's room should be arranged so that members of the group can speak directly with one another as they discuss events and patterns in the history line.

9:00 AM: Assembly: The interlocutor convenes the assembled groups as usual, making announcements about practical matters for the present day and noting any special planning that may be needed for the day of repose (Ninth Day).

The interlocutor then situates the day's exercises, recalling that elements of individual and corporate sin began to come to light in each group's work on the history line and in the exercises of the Sixth Day. Moving beyond the impact of the sins of individuals on the life of corporate person, the exercises of the Seventh Day will focus explicitly on sins and disorders of the corporate person.

Since this will be the only general assembly of the day, before introducing the presenter the interlocutor observes that the exercises of the Seventh Day are moving toward a liturgy of reconciliation on the morning of the Eighth Day.

Exercise 1: Sharing The Sinful And Disordered Aspects Of Our Communal Graced

History : 7.1 (pages 79-80 of the ISECP manual)

9:10 AM: Presentation: The presenter should spend about fifteen minutes helping compose the groups for reflection on the mystery of sin in their history as a corporate person. Scriptural images and historical examples are valuable for illustrating the reality of corporate sin and the tendency of a group to justify its sinfulness and remain ignorant of its disorders.

Calling attention to 7.1 (pages 79-80), the presenter indicates that the points on page 79 will serve as a basis for fifteen minutes of private reflection. Some individuals may find it helpful to be at the site of the group's history line during this reflection time.

These points on page 79 and the points for group work with the history line on page 80 will focus the prayer of the corporate person through the day.

The groups are then invited into prayer with the *Contextualizing* provided in 7.1. The presenter then guides the group into *Imaging*, calls forth the *Will and Desire*, and orients them with the *Pointing*. The presenter closes the assembly with a reminder that the groups will convene at the sites of their history lines in fifteen minutes to continue their prayer.

General Notes:

By this time in the exercises it will probably be unnecessary to comment about silence while groups are moving from the assembly hall. However, staff members who have matters to attend to among themselves should be careful to maintain an atmosphere conducive to prayer when members of groups chose to remain in the assembly hall for their reflection.

Since some of the members of a group will be reflecting at the site of their history line, this would generally not be a good time for a facilitator to be setting up newsprint and seating.

9:45 AM: Communal Sharing: The facilitator invites the group to begin locating experiences of sinfulness and disorder along the history line, beginning with the more recent time frame and moving back to earlier events.

As in the work with the history line on the Third Day and the Fourth Day, the facilitator records significant events above the line and reasons for their significance below the line. It is helpful to record these aspects of sinfulness using a different color marker than the one used for the other events on the history line.

Some groups, especially those with little history as a group, may have difficulty surfacing events which they would call sinful. The facilitator may have to assist the group to move from general ideas to specific events. It may be helpful to recount a few examples from other groups the facilitator knows, or to recall the *Pointing* of 7.1 A and B, or to inquire about typical group behaviors.

With groups taking breaks as needed, this work with the history line continues until 11:30 AM, when the groups begin to move to the place designated for liturgy.

The facilitator reminds the group to return to the site of the history line to resume the work of this exercise at 2:30 PM.

Liturgy: Since groups will be at different points in this exercise, it is best to use the liturgy of the day with its appointed readings. The presider and homilist should be attentive both to the readings and to the experience of the groups as they consider the mystery of sin.

2:30 PM: Communal Sharing Continued: Each group gathers again at the site of its history line to continue locating sinful and disordered experiences in its history.

When events and their significance have been sufficiently stated, the four questions of 7.1 (page 80 of the ISECP Manual) can be used to focus a few minutes of private reflection and communal sharing on what the group's work with its history line is revealing.

As reflection and conversation continues, a clarity with some consensus may develop about a pattern in the behavior and attitudes of the corporate person. It will be useful to record these characteristic behaviors and attitudes on a separate piece of newsprint at some point, and to invite the group to articulate the significance of these patterns in the life of the corporate person.

Without further prompting, clarities may be articulated about how God has dealt with the group in its history, and there may be some consensus evident in the group around these articulations. However, the facilitator may need to invite the group to move towards the *Colloquy* by taking some time to contemplate their experience of how God has worked with them up to now, in this time of prayer as well as in their history. A focus for the *Colloquy* is on 7.1 (page 80).

The facilitator invites the group to take a short break and return to the small group room at 4:30 PM.

Exercise 2: Preparation for the Liturgy of Reconciliation: 7.2 (pages 81 and 81 of the ISECP Manual)

4:30 PM: Pointing the Prayer in the Small Group The Liturgy of Reconciliation will be celebrated on the morning of the Eighth Day. Before pointing the prayer in preparation for this liturgy, it is helpful first to describe the manner in which the liturgy itself will proceed.

With the help of 7.2 (page 82 of the ISECP Manual), the facilitator notes that each group will be seated together in separate circles, where the fruit of each one's private prayer will be shared during the Liturgy of the Word. As indicated in no. 1 on page 82, there will be an occasion during this time for members of the group to reconcile with others in the group and for the other actions of the group described on page 82. (There is a fuller description of the Liturgy of Reconciliation in the pages on the Eighth Day, page 1 of the ISECP Manual. Note also the comments in this facilitator's manual for the Eighth Day.)

It may be helpful here to mention that the four sets of questions on page 81 follow a progression.

- The first focuses on the individual's need to forgive and be forgiven in the group.
- The second focuses on this group's relationship to others, individuals and groups.
- The third asks this group to consider how the larger community of which it is a part has related to others.
- The fourth asks the group to consider its participation in the sinfulness of the Church.

The facilitator explains the structure of this exercise, which extends throughout many activities.

1. The *Contextualizing* and the *Imaging* for this exercise 7.2 (page 81 of the ISECP Manual) is what the group has just experienced in considering its sinfulness. The *Will and Desire* in this exercise is the same as in 7.1 (page 79).
2. The *Pointing* of this exercise is actually a group activity, not for just a prayerful presentation of the questions. It is an opportunity for gathering clarities and acknowledging truth.

After the present few minutes of explanation, the group will spend the remainder of the hour sharing the clarities it has related to Points 2, 3, and 4 of 7.2 (page 81 of the ISECP Manual). Addressing Point 1 will be part of the prayer of each one privately.

3. A time of *Private Prayer* sometime during the evening or in the morning, using the clarities developed in the group pointing. This time of private prayer with Points 2, 3, 4, and Point 1 can be focused by the *Contextualizing, Imaging, and Will and Desire* as explained above in light of the group's experience.
4. The *Communal Sharing* will occur at the Liturgy of Reconciliation on the morning of Eighth Day.
5. The *Colloquy* will be the Eucharistic Prayer with other groups.

After the outlining the structure of the exercise, the facilitator guides the group into the *Contextualizing, Imaging*, and in voicing its *Will and Desire* as a preparation for the rest of the day.

The group spends the remainder of the hour articulating the points of truth about its sinfulness and disorder. For some groups this may be a gathering of clarities already articulated in work with the history line, the significance of events and the patterns of sin and disorder. It may help to organize these clarities on newsprint according to the questions on page 81 of the ISECP Manual. For some groups, it may be sufficient for each to take personal notes as the others speak. In some cases it may be appropriate for a group to articulate these points without the facilitator present.

The facilitator invites each one to spend some time with these points during the evening or in the morning, so that they might bring the fruit of their prayer to the liturgy at 9:00 AM on the Eighth Day.

EIGHTH DAY

The morning Liturgy of Reconciliation brings closure to the work of the last several days on the sinful and disordered aspects of the group's history. It also completes the inward-focused work of ISECP, corresponding to the dynamic of the First Week of the *Spiritual Exercises*.

The second part of the day, beginning with the presentation at 11:15 AM, shifts the focus outward toward mission, discernment, and decision-making.

At the end of the day, the prayer exercise, corresponding to the Kingdom Exercise in the *Spiritual Exercises*, is designed to effect the transition from the First Week to the Second Week.

General Notes:

The Liturgy of Reconciliation requires a particular set-up. The room needs to be large enough for each group to sit by themselves in a circle with enough distance from other groups to ensure privacy. In addition there will need to be sufficient space for participants to speak privately with one other person in the group and to seek reconciliation.

The liturgy of reconciliation requires:

- A censor and incense. This may be replaced by the appropriate equipment for a sprinkling rite.
- A Pascal candle
- A large candle on the altar for each group
- The usual items for Liturgy

9:00 AM: Assembly: Instruction on Liturgy:

The main presider for the liturgy invites the participants to sit in the circles assigned to their groups. The staff sits together in one circle and participates in the reconciliation as a staff. Each person receives a taper from a staff person who passes them to the group.

The presider explains the order of the liturgy to the group and sets the appropriate tone before the service begins.

Exercise 1: Liturgy of Reconciliation

1. The pascal candle is lit.
2. An opening hymn to God's love is sung.
3. A reading (Micah 6:6-8) is read.
4. A psalm is sung (e.g. Ps 51, Gelineau). The words in the psalm should be pluralized to accentuate the Corporate Person.

The groups then move into the reconciliation rite as follows:

5. Individuals stand and go to any other individual in the group with whom reconciliation is needed. The person asks for forgiveness; and, when finished, they express in some appropriate way the forgiveness given. The process continues until all of the groups are finished and seated again (see no. 1, page 82 of the ISECP Manual).
6. The group then shares reflections on where the group has sinned, where the group needs forgiveness, and whom the group needs to forgive. The presider gives examples of persons or groups which the Corporate Persons present may need to forgive or to ask for forgiveness (see no. 2, on page 82 of the ISECP Manual).
7. When the groups have finished, they are invited to express their reconciliation by asking the leader to kneel in the center of the group and receive the prayer and laying on of hands of the members of the group.
8. After that, the leader lights his or her candle from the pascal candle and then lights the tapers of all in the group. All hold their lit tapers as the litany of sins is prayed.
9. During the litany of sins, an individual or group prays for forgiveness for offenses against others (see nos. 3 and 4, page 82). The whole congregation responds with the refrain from psalm 51, "Have mercy Lord, save us from all our sin."
10. The presider acknowledges the repentance and gives a blessing of forgiveness using incense and holy water.
11. The presider invites the leader of each group to come forward with his/her taper and light one altar candle. As the candles on the altar are lit, individual candles are extinguished.
12. The presider proclaims the gospel Jn 1:1-18. (This was chosen because of the transition into the Second Week of the *Spiritual Exercises*.)

13. Participants stand around the altar, encircling the pascal candle and altar for the offertory and eucharistic prayer. Use one of the eucharistic prayers for the Mass of Reconciliation.

During the break after the liturgy of reconciliation, individuals are invited to maintain a certain level of recollection until the assembly at 11:15 AM.

Exercise 2: Spiritualities in the Church.

11:15 AM: Assembly: Will Of God/Word of God/Assumptions of Christian Spirituality. 8.1 and 8.2 (pp. 87 and 89 of the ISECP manual) The interlocutor makes any necessary announcements about the day of repose. Participants are encouraged to use their free time conscientiously: personally and with their group.

The context is set for this exercise by bridging with the Liturgy of Reconciliation experience of the morning. The interlocutor explains that the morning and afternoon presentations will prepare them for their prayer later in the day.

The presenter develops the material introduced in Word of God, Will of God and the Spiritual Life, 8.1 (page 87 of the ISECP manual). The presenter distinguishes between Christian life and the Christian spiritual life and discusses ways of imaging the Will of God. The presenter then outlines the Four Basic Assumptions of Apostolic Spirituality, 8.2 (pages 89-90).

2:00 PM: Assembly: Spiritualities in the Church, 8.3 and 8.4 (pages 91-92 of the ISECP manual) After lunch, the presenter introduces the three basic spiritualities in the church, 8.3 The characteristics of each are compared one to the other.

The presenter then points the reflection, 8.4 (page 92 of the ISECP manual), inviting the group to a 45 minute private reflection period. Participants are asked to join their small group after a 15 minute break.

3:45 PM: Small Groups: Reflecting on Spiritualities In The Church, 8.4 (page 92 of the ISECP manual) The facilitator composes the group and leads the small group through an assimilation exercise of the day using questions 1-6. (These questions, it will be recalled, are the same as those that were used for the private reflection.) Group reflection and discussion often clarifies further elements of the identity of the Corporate Person and sometimes lends specific understanding to a group problem. The facilitator is working towards assimilation and understanding as the group moves toward discernment and decision-making.

Exercise 3: Returning to the History Line - What is Dying and Rising? 8.5 (page 93 of the ISECP manual)**General Notes:**

The facilitator has drawn a large inverted Life-Death-Resurrection Cycle on a double piece of newsprint and has it posted in front of the group. The history line of the group is also visible as they reflect.

4:30 PM: Small groups: The purpose of this exercise is to use the tools and experience of the past days to understand as a Corporate Person "What are we breaking out of and moving towards?" What are the dyings and risings of our history and current life? Naming them continues to clarify the group's identity and prepares for goal-setting, writing objectives, discernment and decision-making. It prepares for the Kingdom prayer exercise which follows. It helps the group to begin to discover what they are called to.

The facilitator bridges from the preceding session, invites them into *Contextualizing*, guides them into *Imaging*, calls forth the *Will And Desire*, and orients them to the *Pointing*.

After some time for individual reflection, individuals are then invited to share the "dying and rising" they each see in the history line. Each item is recorded in the appropriate place on the inverted grid.

The facilitator invites the group to the *Colloquy*.

Exercise 4: Prayer of the Corporate Person Expressing its Desire to Commit Itself to Follow Christ, 8.5 (page 94 of the ISECP manual): 5:15 PM.

The facilitator points the exercise. Participants will pray the exercise before 9:00 AM of the repose day. It is suggested to them that they consider doing it that evening, rather than waiting for the repose day.

The facilitator guides the *Contextualizing*, *Imaging*, and *Will And Desire* in the usual fashion, *Pointing* to A.1 to A.5, 8.5 (page 94 of the ISECP manual). Note that Point *B* and the *Colloquy* will take place in the small group after the sharing on the Tenth Day in the morning.

The facilitator invites the group to dinner and into the day of repose. The purpose of the repose day is explained in the ISECP manual, 9.0 (page 98 of the ISECP manual).

The Ninth Day is a day of repose. The groups and staff are encouraged to take a break and enjoy the recreational opportunities in the area. Liturgy is planned for a convenient time.

The group reconvenes in Assembly on the Tenth Day at 9:00 AM.

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Tenth Day

Introduction to the Day:

The context of the Tenth and Eleventh Days are set out very clearly in the Overview of Days Ten and Eleven on page 103 of the ISECP Manual. The group is making the transition from the First Week to the Second Week of the *Spiritual Exercises*. The Corporate Person is moving toward developing goals and objectives and toward surfacing an issue for discernment they will address on the Thirteenth Day.

Most of the day is spent in small groups working on goals and objectives. The groups will move at their own pace under the direction of the facilitator. The facilitator will choose, based on the need of the group, whether to develop both goals first and then do objectives for each, or to do one goal and its objectives before going on to the second goal with its objectives.

Sometimes a group comes to ISECP with a holiness goal or an apostolic goal already articulated. If this is true of a group, the facilitator should lead that group through Revisiting A Statement Of The Goal For Our Corporate Person, 10.3 (page 108) and then 10.4 (page 110). This kind of group would not use the material on page 107 or 109.

The shift in agenda suggested in these notes for the Tenth Day reflects a desire to give the facilitator more flexibility in moving with the pace of the group. The assembly at the end of the day provides a connection with the larger group after nearly a full day in the small group.

9:00 AM: Assembly

The interlocutor welcomes people back to the workshop and inquires about the day of repose. The interlocutor makes any announcements and explains the schedule, reminding the group that they will move at their own pace during the day and take breaks as needed.

Exercise 1: Repetition Exercise on the Kingdom: 8.5 (page 94 of the ISECP manual)

9:20 AM: A staff person leads the group through the repetition exercise.

9:30 AM: Small Group Sharing The exercise is the parallel to the "Call of the King" at the end of the First Week of the *Spiritual Exercises* [91]. It is designed to help the group identity and articulate a common offering of themselves as group which they will make at the Liturgy on the Eleventh Day. The offering flows from the energy and experience of the group as they have moved to prayer through all the elements of the First Week.

The facilitator orients the group to the work they will do in the next several days as they move from naming goals and objectives toward a formal discernment process on the Eleventh Day. The facilitator then invites the group back into the Prayer of the Corporate Person, 8.5 (page 94 of the ISCEP manual), leading the group through the *Contextualizing, Imaging, Will and Desire*, and *Pointing*.

The facilitator allows time for the group to recall the prayer experience and then invites each to share the results of the prayer. Newsprint the key elements of the sharing and ask the group to reflect on what they heard. Each person shares as the facilitator records.

The facilitator asks the group (or perhaps better, one member of the group) to formulate a statement of the groups' Kingdom Offering based on the sharing. This statement will be used in the Liturgy on the Eleventh Day. The facilitator need not remain for the entire rewriting session. Group members will need to come to consensus on the final articulation.

Colloquy: When the group has finished its task it spends a few moments in prayerful thanksgiving.

Exercise 2: The Dream Of Holiness In Our Corporate Person: 10.2 and 10.3 (pages 105-107 or 108) or **The Dream of an Apostolic Goal for Our Corporate Person** 10.4 (pages 109 or 110)

10:15 AM: Assembly The exercise is designed to help the corporate person surface the dream of holiness in the Corporate Person and then articulate a goal statement for holiness. The Corporate Person then looks at the dream of an apostolic goal and names an apostolic goal statement.

After the overview of the Tenth and Eleventh Day a Staff person leads the group through a guided exercise in which the individuals imagine the Trinity looking at their corporate person and hear the invitation of the Trinity to the corporate person.

11:00 AM Continues in the small group The facilitator invites the group into the *Will and Desire* and *Pointing*, 10.2 (page 105); asks each to stay with the images, phrases, words, events, experiences, and qualities which surface and then share them with the group.

The facilitator assists the group to find the meaning of what they have shared. The group is invited to "sit with what they have heard, and name for each other what each has heard. This is recorded on newsprint.

Colloquy: The facilitator leads the group in the *Colloquy*, 10.2 (page 105)

After the liturgy the group will continue at 2:30 to work toward a goal statement. The staff will be in a staff meeting until close to 3:00 PM. Therefore, the group is directed to introduce and begin 10.3 (page 107 of the ISECP Manual) on their own using the format of the exercise and their own experience of the past week as a guide for good group process.

2:30 PM In small groups The group continues the work of the morning and newsprints the aspects of corporate holiness named by each person. Each person then takes about 5 minutes to write a statement which characterizes those qualities of corporate holiness. The individuals listen to each other's statements and name the common elements and anything else which was especially significant.

The facilitator then invites the group to select one statement as a starting point. The facilitator writes it on newsprint, leaving enough space to make additions and changes. The group works together on the statement until all are in consensus with the content. The facilitator assures the group that the statement can be reworked if necessary and does not need to be "perfect."

When the small group reconvenes after the break the facilitator leads the group into the *Colloquy*.

Colloquy: The facilitator leads the group in the *Colloquy* 10.3 (page 107 of the ISECP Manual). In small groups the facilitator leads people in The Dream Of An apostolic Goal For Our Corporate Person, 10.4 (page 109).

Introduction: The development of a goal for the apostolate is a process similar to the one used to develop the Goal for Holiness. The apostolic goal flows out of the identity of the group which was surfaced in the First Week.

The facilitator invites the corporate person into the *Contextualizing, Imaging, and Will and Desire*, 10.4 (page 109 of the ISECP Manual), inviting them to stay with the image of the Trinity and leading them through the points A., B., and C, before the sharing in D and E.

The facilitator gives them several minutes to reflect on the points and to share the results of the prayer. The facilitator then invites the individuals to articulate a goal for the apostolate and share it. They are assisted to develop a corporate goal from these suggestions.

Colloquy: The facilitator leads the group in the *Colloquy*, 10.4 (page 109 of the ISECP Manual).

5:00 PM Assembly: The interlocutor comments on the work accomplished and invites people to reassemble at 9:00 AM. By the Tenth Day the group has become well aware of its corporate dynamics. At this time the facilitators may want to introduce references to the Rules for the Discernment of Spirits in Groups (pages 203-206, Appendix A in the ISECP Manual or pp. 79-81 in the Facilitator's Manual.) Naming a dynamic *as it happens* gives a group an on the spot recognition of its patterns.

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Eleventh Day

Introduction To The Day: On the Tenth Day the small groups developed goals for the Corporate Person, a holiness goal and an apostolic goal. Today, after a short presentation, From Goal To Objectives, they will work to articulate objectives.

Today's liturgy is one of the four special liturgies. The corporate persons make their Kingdom offering prayers (page 94 of the ISECP manual).

In the afternoon after a short presentation, groups surface the issue for discernment. Although the structured discernment process is not until the Thirteenth Day, it is helpful for the corporate person to articulate the issue in advance. The day ends with the first part of an exercise on the Two Standards, 11.3 (page 119 of the ISECP manual) which will be repeated the following morning.

9:00 AM Assembly: A staff person sets the tone for the Kingdom Offering liturgy and prepares the groups for the special ceremony in the liturgy.

The liturgy begins with a silent procession. One person from each small group carries a candle for the group and places it on the altar. Following the homily, each group makes its offering.

1. One person comes forward and takes the group's candle from the altar and receives a light from the Paschal candle at the hands of the presider.
2. As the lighted candle is replaced on the altar, a second individual of the corporate person places a spoon of incense into the lighted censor.
3. Each person in a group comes forward with a taper and lights it from the group candle.
4. Standing with lit candles, the group leader says aloud the group offering and then places the written copy on the altar near the candle.
5. The persons extinguish their candles and sit as the next corporate person makes its offering.

The remainder of the liturgy is as usual. Appropriate music is selected. The readings can be the readings of the day or selected for the occasion.

Exercise 1: From Goal to Objective, 11.1 (pages 115-116, ISECP manual)

9:15 AM Presentation: This presentation takes about 15 minutes. The presenter has displayed the newsprinted graphic of the Life-Death-Resurrection Cycle used on the Third Day. Using the graphic, the presenter then recalls what goals and objectives are, and expands the material on pages 115 and 116 of the ISECP manual.

The presenter does not point the group reflection (page 117), since some groups may still be working on goal statements. The facilitator will invite the group into the corporate reflection when it is ready.

9:30 AM: Continuation of the work on Goals and Objectives in the small group.

When the group is ready to move to objectives, the facilitator leads them into the exercise, *Articulating a Statement of the Objectives of the Corporate Person*, 11.2 (page 117 of the ISECP manual). If the group came with objectives already written, the group uses 11.2/2 (page 118), *Revisiting a Statement of the Objectives of the Corporate Person*.

The facilitator leads the group into *Contextualizing, Imaging, Will and Desire*, expanding where it will help the group move into the image. The facilitator introduces the *Pointing* and allows time for individuals to reflect.

The facilitator then invites each person to identify one or two objectives (processes, activities, or patterns of behavior) which support the holiness goal. The group listens as each shares their statements and the facilitator records the suggestions. The facilitator invites the group to come to consensus on six to eight objectives.

The facilitator invites the group into a similar process to write objectives for the apostolic goal. Remember that good objectives are measurable in time and space, and are tied to real resources.

Colloquy: The facilitator leads the group into the colloquy.

11:45 AM: Liturgy

The Kingdom offerings of each group are incorporated into this liturgy.

Exercise 2: Surfacing An Issue

2:30 PM Assembly: The presenter recognizes that the groups may be in the middle of doing goals and objectives and explains the advantage of naming the issue for discernment early. The presenter

1. Explains how to select and state the issue
2. Invites the group to look back on what they have been doing
3. Suggests that an issue may already be surfacing in the group agenda
4. Cautions the groups not to select an issue which is too big or too complicated for the time or information available.

2:50 PM: Small Group Session: The facilitator leads the group through a process of issue selection. A suggested format:

1. The facilitator asks each individual to write down 2 or 3 possible issues in the form suggested by the presenter:
 - a. a simple declarative sentence
 - b. stated positively
 - c. stated contrary to the status quo
2. The facilitator works with the group selecting an issue that the group believes is viable and workable in this setting.

4:00 PM Assembly: Prayer on the Two Standards, 11.3 (pages 119-120 of the ISECP manual). The presenter explains the exercise on the Two Standards from the *Spiritual Exercises* [136] to [148], and speaks of the tactics of the two spirits and the presence of both of these in us. The presenter speaks of the need to understand those tactics and patterns both individually and in the corporate person, inviting individuals to begin to get in touch with the patterns of consolation and desolation in the group.

The presenter then invites the group into the Prayer on the Two Standards using *Contextualizing, Imaging, Will and Desire*, and Point A (page 119 of the ISECP manual).

4:45 PM: Small Group Session: Using 11.3 B (page 120 of the ISECP manual), the facilitator gives the group two minutes to reflect on the question: What was your experience? The facilitator is listening especially for *affect* from the group.

The facilitator then invites the group to begin to draw out patterns of deceit and darkness in the group. For some groups this is often an exaggeration of virtue or an exaggeration of charism. The facilitator writes on newsprint the patterns identified (page 120, 11.3 C).

Using 11.3 D (page 120), the facilitator next invites the group to name patterns of light: What were you invited/called to?

Colloquy: After the sharing, the facilitator leads the group into the Colloquy by giving two or three minutes of quiet time and then inviting any of the members of the corporate person to share in the colloquy, using the format on page 15 of the ISECP manual and the content from page 120.

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TWELFTH DAY

Introduction to the day: The work to develop goals and objectives are one way of saying something about the Incarnation. Goals and objectives are a means to incarnate the life of God in the group. Today begins with a repetition of the Two Standards from the Eleventh Day. Later today the groups will look together at the Three Stances of the Corporate Person and then at Communal Consolation. The development of goals and objectives, prayer with the Two Standards and Three Stance of the Corporate Person are a preparation for discernment on the issue and proposal surfaced on the Eleventh Day. All of these exercises help the groups become aware of the movement of spirits in their own corporate person. These exercises give them a way making an effective decision over their issue out of the reality of their experiences of consolation and desolation.

9:00 AM: Assembly: Repetition of the Two Standards The interlocutor welcomes people into the day and makes any announcements pertinent to the well being of the assembly. Referring to the above paragraph, the interlocutor explains the movement of the exercises of the Tenth and Eleventh Day to the Twelfth Day.

Exercise 1: Repetition On The Two Standards, 12.1 (page 125-126 of the ISECP manual).

The presenter speaks briefly about the use of repetition in the exercises, and indicates that repetition helps us get more effectively at the affective component of our experience. It is in the repetitions of certain spiritual exercises that a more focused understanding of the Lord's intimate presence in and to the corporate person takes place.

The presenter refers to 12.1/2 (page 126) and demonstrates the significance of this page and how to fill in the squares. This page illustrates the amount of mental time an individual and a corporate person gives to the four functions at the time of decision-making. The presenter also demonstrates with examples the "gradient of least resistance" in reaching consensus. Examples give evidence of the following insight:

- Easiest to find consensus with the sensate function
- Next easiest in the intuitive function
- Harder in the thinking function
- Hardest in the feeling function

The presenter then explains the remainder of page 126 and indicates that the small groups

will do the two exercises together. Using 12.1 (page 125) as guide and proceeding slowly the presenter invites the participants into the *Contextualizing*, guides them into *Imaging*, and calls forth the *Will and Desire* before orienting the *Pointing*. The presenter then invites the participants to move to their small group rooms.

9:30 AM: Communal Sharing: After doing the two exercises of 12.1/2 (page 126) the group is asked to respond to its findings. As a Corporate Person they name the affective movements they realize will be present flowing out of their personality types as indicated by their MBTI. The group is invited to break into pairs and discuss the interaction between persons in the group and in the group as a whole. Facilitator invites the group to look into the impact of extroversion-introversion, perceiving-judging and the relative strength of the four functions in the group. The facilitator encourages the group to try to name affect i.e. What Spirits does this stir in the group? After a break the group convenes in the assembly room.

Exercise 2: Three Stances Of The Corporate Person: 12.2 (p. 127 of the ISECP manual).

10:30 AM: Assembly: Presenter reminds the group that today is a day of getting at attitudes. As the group prepares for discernment it is important to understand the attitudinal shifts happening in the group. The presenter recalls Ignatius' exercise on The Three Classes in the *Spiritual Exercises* and expands on this in the introduction of the Three Stances Of The Corporate Person.

Using 12.2 (page 127) as guide the presenter proceeding slowly invites the participants into the *Contextualizing*, guides them into *Imaging*, and calls forth the *Will and Desire* before orienting the *Pointing*. The participants are invited to begin a brief period of private reflection before meeting in their group rooms.

11:00 AM: Communal Sharing: The facilitator invites participants to recall situations which surfaced in them as they listened to the presenter and reflected privately. Following the order of questions 1, 2, and 3 of the *Pointing* 12.2 (page 127) the group shares the fruit of prayer. As the sharing proceeds the facilitator helps the group to be focused and specific.

Colloquy: Facilitator invites the group to speak with the Lord in terms of the *Colloquy* on 12.2 (page 127).

The facilitator indicates that the afternoon will continue the preparation for the formal discernment process on the Thirteenth Day. Then the group is invited to move to the Liturgy. They reconvene in assembly at 2:00 PM.

Exercise 3: Knowing and Describing our Communal Consolation, 12.3 (page 129).

General Notes:

- The presenter will need newsprint and colored markers.
- The presenter may wish to have diagrams for explaining spiritual consolation [316] And desolation already prepared under blank newsprint.

2:00 PM: Assembly: Communal Consolation The presenter talks about the importance of being able to recognize consolation in the Corporate Person at the time of decision-making. Diagrams are used to demonstrate in a visual way the movement contained in spiritual consolation and desolation. These can be prepared before hand on newsprint or at the time of presentation. The presenter might read and comment on Ignatius' description of both consolation and desolation and Rules 5 and 10 in the *Spiritual Exercises* [316-318, 322]. Some examples of communal consolation might be given at this time.

Before composing the participants the presenter indicates the process of discovering and describing communal consolation as suggested in the *Pointing*.

Using 12.3 (page 129) as guide the presenter proceeding slowly invites the participants into the *Contextualizing*, guides them into *Imaging*, and calls forth the *Will and Desire* before orienting the *Pointing*. The participants are invited to begin 45 minutes of private reflection. After a personal break they meet group rooms at 3:15.

3:15 PM Communal Sharing: Using 12.3/2 (page 130) as guide the facilitator composes the group by inviting them into the *Contextualizing*, guiding them into *Imaging*, and calling forth the *Will and Desire* before orienting the *Pointing*.

The Facilitator invites the group members to list the events (occasions) which they focuses on in prayer. The group identifies the common experiences (those all were present for). The facilitator invites them to look at questions 3, 4, and 5. under *Pointing* to get an understanding of how their consolation looks and feels. The Group also tries to name how the ensuing desolation looks for them. 35-40 minutes

Colloquy: Facilitator leads the group in a *Colloquy* using the format on page 130 or another prayer of thanksgiving from the group. 5 minutes

Directives: Facilitator invites the group to take a break and return to the assembly room for a presentation on Discernment at 4:30 PM.

4:30 Assembly: The Seven Elements of Communal Discernment 12.4/2 (pages 131-132 of the ISECP manual) The presenter provides background information on discernment, including what discernment is and why it is an important tool in a Christian group. The presenter then explains in detail the Seven Essential Elements on Communal Discernment on page 131 and 132, no. 12.4/2.

The Facilitator explains that tomorrow the groups will take the issue they have selected into

the formal discernment process. Today we have been preparing both by understanding more clearly the affect and potential blocks in the group and by understanding the process of discernment itself.

Directive: Group breaks for the evening and will reconvene in Assembly at 9:00 a.m. on Day 13.

The ISECP Staff has often discussed the need for an extra day in the program. Some groups at this point in the program are so overwhelmed with projects and issues that have been raised by the various exercises that it is a good idea to use an extra day here before the formal discernment to bring closure to some of the agenda. What issues remain after this effort are often the subject for discernment. Other groups may wish to use an extra day after the actual discernment on the Thirteenth Day to plan for the implementation of their agenda more carefully.

Eleventh Day

Introduction To The Day: On the Tenth Day the small groups developed goals for the Corporate Person, a holiness goal and an apostolic goal. Today, after a short presentation, From Goal To Objectives, they will work to articulate objectives.

Today's liturgy is one of the four special liturgies. The corporate persons make their Kingdom offering prayers (page 94 of the ISECP manual).

In the afternoon after a short presentation, groups surface the issue for discernment. Although the structured discernment process is not until the Thirteenth Day, it is helpful for the corporate person to articulate the issue in advance. The day ends with the first part of an exercise on the Two Standards, 11.3 (page 119 of the ISECP manual) which will be repeated the following morning.

9:00 AM Assembly: A staff person sets the tone for the Kingdom Offering liturgy and prepares the groups for the special ceremony in the liturgy.

The liturgy begins with a silent procession. One person from each small group carries a candle for the group and places it on the altar. Following the homily, each group makes its offering.

1. One person comes forward and takes the group's candle from the altar and receives a light from the Paschal candle at the hands of the presider.
2. As the lighted candle is replaced on the altar, a second individual of the corporate person places a spoon of incense into the lighted censor.
3. Each person in a group comes forward with a taper and lights it from the group candle.
4. Standing with lit candles, the group leader says aloud the group offering and then places the written copy on the altar near the candle.
5. The persons extinguish their candles and sit as the next corporate person makes its offering.

The remainder of the liturgy is as usual. Appropriate music is selected. The readings can be the readings of the day or selected for the occasion.

Exercise 1: From Goal to Objective, 11.1 (pages 115-116, ISECP manual)

9:15 AM Presentation: This presentation takes about 15 minutes. The presenter has displayed the newsprinted graphic of the Life-Death-Resurrection Cycle used on the Third Day. Using the graphic, the presenter then recalls what goals and objectives are, and expands the material on pages 115 and 116 of the ISECP manual.

The presenter does not point the group reflection (page 117), since some groups may still be working on goal statements. The facilitator will invite the group into the corporate reflection when it is ready.

9:30 AM: Continuation of the work on Goals and Objectives in the small group.

When the group is ready to move to objectives, the facilitator leads them into the exercise, *Articulating a Statement of the Objectives of the Corporate Person*, 11.2 (page 117 of the ISECP manual). If the group came with objectives already written, the group uses 11.2/2 (page 118), *Revisiting a Statement of the Objectives of the Corporate Person*.

The facilitator leads the group into *Contextualizing, Imaging, Will and Desire*, expanding where it will help the group move into the image. The facilitator introduces the *Pointing* and allows time for individuals to reflect.

The facilitator then invites each person to identify one or two objectives (processes, activities, or patterns of behavior) which support the holiness goal. The group listens as each shares their statements and the facilitator records the suggestions. The facilitator invites the group to come to consensus on six to eight objectives.

The facilitator invites the group into a similar process to write objectives for the apostolic goal. Remember that good objectives are measurable in time and space, and are tied to real resources.

Colloquy: The facilitator leads the group into the colloquy.

11:45 AM: Liturgy

The Kingdom offerings of each group are incorporated into this liturgy.

Exercise 2: Surfacing An Issue

2:30 PM Assembly: The presenter recognizes that the groups may be in the middle of doing goals and objectives and explains the advantage of naming the issue for discernment early. The presenter

1. Explains how to select and state the issue
2. Invites the group to look back on what they have been doing
3. Suggests that an issue may already be surfacing in the group agenda
4. Cautions the groups not to select an issue which is too big or too complicated for the time or information available.

2:50 PM: Small Group Session: The facilitator leads the group through a process of issue selection. A suggested format:

1. The facilitator asks each individual to write down 2 or 3 possible issues in the form suggested by the presenter:
 - a. a simple declarative sentence
 - b. stated positively
 - c. stated contrary to the status quo
2. The facilitator works with the group selecting an issue that the group believes is viable and workable in this setting.

4:00 PM Assembly: Prayer on the Two Standards, 11.3 (pages 119-120 of the ISECP manual). The presenter explains the exercise on the Two Standards from the *Spiritual Exercises* [136] to [148], and speaks of the tactics of the two spirits and the presence of both of these in us. The presenter speaks of the need to understand those tactics and patterns both individually and in the corporate person, inviting individuals to begin to get in touch with the patterns of consolation and desolation in the group.

The presenter then invites the group into the Prayer on the Two Standards using *Contextualizing, Imaging, Will and Desire*, and Point A (page 119 of the ISECP manual).

4:45 PM: Small Group Session: Using 11.3 B (page 120 of the ISECP manual), the facilitator gives the group two minutes to reflect on the question: What was your experience? The facilitator is listening especially for *affect* from the group.

The facilitator then invites the group to begin to draw out patterns of deceit and darkness in the group. For some groups this is often an exaggeration of virtue or an exaggeration of charism. The facilitator writes on newsprint the patterns identified (page 120, 11.3 C).

Using 11.3 D (page 120), the facilitator next invites the group to name patterns of light: What were you invited/called to?

Colloquy: After the sharing, the facilitator leads the group into the Colloquy by giving two or three minutes of quiet time and then inviting any of the members of the corporate person to share in the colloquy, using the format on page 15 of the ISECP manual and the content from page 120.

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THIRTEENTH DAY

Introduction To The Day: Everything in the ISECP process thus far has been a preparation for group discernment. In fact, everything thus far has already been the beginning of discernment. Early in ISECP, each group was given tools and concepts around which to name their graced identity (Name of Grace). In the course of the past several days, each group wrote its goals and objectives and identified its own particular issue for discernment. Yesterday's exercises provided more immediate preparation for discernment as each group made efforts to understand better the affective quality of their group consolation.

The task of this day is to begin the formal process of discernment. This day provides a two-fold opportunity for each group. First, it provides an opportunity for each group to make a discerned decision together. Second, it provides an opportunity for each group to experience the process of group discernment so that it can be used in future decisions.

9:00 AM Exercise 1: The Discernment Process:

The interlocutor makes any necessary announcements and then bridges yesterday's informal beginnings of discernment to the formal process in which the groups will be engaged today.

The presenter fits the discernment process into the work the groups have done thus far and names again what the groups are doing in discernment. The presenter first reminds the group not to talk about the issue during meals or at break times, and then walks through the process for the day.

The presenter introduces 13.1 and 13.2 (pages 137-138 of the ISECP manual), the Prayerful Gathering Of Reasons Against, and invites the groups into *Contextualizing*, *Imaging*, *Will and Desire*, and the *Pointing*. Individuals are asked to spend time by themselves on the *reasons against* before they go into their groups. This private surfacing of reasons against is to continue until the groups gather at 10:00 AM.

10:00 AM: Sharing Reasons Against: The small group facilitator instructs the group members to listen as each person in turn names the *reasons against* which surfaced for them during their private reflection time. The facilitator suggests that each person write down the *reasons against* so that each can use them for reflection purposes.

The facilitator then invites members to name, one at a time, reasons against the proposal, going around the group as often as necessary until all have been listed. Participants are also encouraged to state whether they had listed a reason against the proposal that was already named by someone else, since this will give the group added information on the sense of the group as a whole. The facilitator is to take care that this process is not rushed in any way. Rather, the pace here should be such that it allows for reflective receptivity.

The facilitator then introduces Prayerful Gathering of Reasons For, 13.3 and 13.4 (pages 139-140 of the ISECP manual). The group is then directed to go off individually and to prayerfully consider the *reasons for* the proposal. This exercise is done in such a way that the participants are continually in touch with their head, their heart, and their faith. The facilitator will encourage them to add anything else which may be present after having heard all that was said.

10:45 AM: Participants spend 30 minutes listing their personal *reasons for* the proposal.

11:15 AM: The facilitator invites the group to share their *reasons for* the proposal, using the same process used to collect the *reasons against*.

2:15 PM Exercise 2: Input on Consensus and Prayer for Indifference:

The presenter discusses the meaning of consensus and points to the need for the corporate person to enter as "friends seeking the truth together" during the discernment process. Confident of a consensus already present in the group, the facilitator encourages the group to examine its graces, insights, *reasons against* and *reasons for* in an effort to add more clarity to the areas of consensus.

Prayer for Indifference:

The presenter asks the group to rearrange the chairs in the form of a circle and join in a prayer for indifference. The presenter then leads the group in prayer for trust in God and trust in the group. The presenter prays with the group to give over all affect and motives which impede freedom in the decision. Only the presenter prays aloud during this prayer. This prayer ends with the prayer of St. Augustine, 13.5 (page 141 of the ISECP manual).

The presenter invites the group to continue the prayer for enlightenment, using 13.6 (page 145 of the ISECP manual). They are invited to pray with the *reasons against* and *reasons for*, and note the weightier reasons in each list. At the end of this personal reflection period, each individual is to make a provisional choice. With this provisional choice, the participants return to the small group at 3:30 PM, to continue the consensus process.

3:30 PM: Surfacing Consensus: Individuals return to their small group. The facilitator gives the group a time frame for the remainder of the afternoon and tells the group that it is okay if they do not finish that afternoon.

The facilitator then invites individuals to name their provisional choice and, with it, the major reasons for the choice. After the group has heard from each person, the facilitator invites the group to continue to talk with each other about their choice and reasons. During this time, all are attentive, listening especially for consensus, and all are invited to share the task of naming it. The facilitator can be especially helpful here. If it is helpful to the group, when a consensus is surfaced the facilitator can record the formulated consensus on a newsprint.

In the event that a consensus is achieved early or immediately, there will be extra time during this session. If this is so, the facilitator will invite the group to use this time to begin the process of further focusing the choice. The movement here is toward further concrete implementation.

5:00 PM Assembly: Confirmation: One staff person works with the entire assembly to identify learnings from the day's experience and to give the entire group a sense of how the day was for each individual group. The staff person dialogues with the large group about learnings from this experience as well as applications to other possible discernment processes.

Next, the presenter points the group to The Experience Of Confirmation, 13.7, (page 145 of the ISECP manual). The presenter recalls that the seventh essential element for discernment is confirmation (page 132), and then further expands on the experience of internal and external confirmation. The presenter speaks of the importance of bringing the decision to prayer shortly after the consensus and suggests ways to test for both internal and external confirmation, pointing them to attend to internal consolation for the time being.

The presenter then invites the participants to use 13.7 (page 145 of the ISECP manual) for a prayer period overnight. The small groups will meet at 9:00 AM on the Fourteenth Day for a 20 minute time period to share the fruit of their prayer for confirmation.

Variant: Discernment As Theological Reflection

Sometimes a group in ISCEP uses discernment as a tool for clarity in theological reflection or in some issue that does not readily give itself to *con* and *pro* arrangements. In such a case, the group may wish to use a "portrait" model of discernment, exploring broad areas of consensus in looking at an important issue rather than seeking a yes/no answer. This model is helpful in prayerfully considering such issues as:

- Qualifications of leaders
- Values and behaviors in certain situations
- "What to do" about complicated social, political, religious issues

The format and time schedule is similar to the first model. For example:

9:30 AM: Individuals carefully consider the negative side of the issue and state for themselves what they do not want or what should not be a part of the situation at hand.

10:00 AM: Group meets to share the negative side of the issue at hand. Each offers prayerfully considered statements. It is helpful for each to record the group's statements.

10:45 AM: Individuals carefully consider the positive side of the issue and state for themselves what they would want and what should be a part of the

situation at hand.

11:15 AM: The group meets to share the positive side of the issue at hand.

2:45 PM: Each person prayerfully considers the "portrait" that is emerging from the "picture" of the group's *cons* and *pros*.

3:30 PM: The facilitator and group seek areas of agreement and consensus on both sides of the issue so that the group is aware of what it will avoid or work against as a group and what it will promote and work towards as a group. As the consensus grows, members should have a much clearer notion of its group consensus, con and pro, of this major issue.

The members of the group are invited to talk with each other about their choices and their major reasons. During all this time, the facilitator, as well as the group members, are listening for further consensus. When it seems clear that a consensus has been surfaced, the facilitator tests this with the group.

N.B. It is very important that both the group and the facilitator are aware of whether their discernment is consultative or deliberative. In either case it is important that the legitimate authority is present to and participating in the discernment process.

FOURTEENTH DAY

Introduction to the Day: The Fourteenth Day begins with a short small group experience of looking for confirmation of the decision which was made during yesterday's discernment. It is expected that the discerned decision of the Thirteenth Day will be followed by a *sentir* of peace and joy which will be experienced as graced energy in the group. The task of the Fourteenth Day is to focus this energy of the group into a practical examination of the structure and dynamics of Leader-Group Relations and toward further planning around the decision which was made.

The group looks at Standard Operating Procedures (SOP), Goal Oriented Budgeting of Time (GOBT), Policy, and Delegation, especially as they relate to implementing the decision. In other words, the exercises of this day are designed to move the groups further up the Life-Death-Resurrection Cycle.

As a group begins to look at implementation and move up the Grid, there is often a natural transition into the dynamic of the Third Week experience of the *Spiritual Exercises*. For example, the corporate person becomes aware of limitations of time, energy, resources, etc. The group formally makes this transition into the Third Week in the afternoon as, first, the individual and then the corporate person prays and shares on finding meaning in the dying aspects of life, 14.5 (page 163 of the ISECP manual). This Third Week dynamic is facilitated by the presentation at 4:15 PM on Projections And Shadow. This experience will continue into the morning of the Fifteenth Day.

Exercise 1: Revisiting The Experience Of Confirmation, 13.7 (page 145 of the ISECP Manual)

9:00 AM: Small Group Sharing: This small group session provides an opportunity for the Corporate Person to test for confirmation. The participants have prayed as individuals to see if each feels that the decision fits the "Name of Grace" of the corporate person. This session is designed to help the group discern their sense of being confirmed or not being confirmed in their decision.

The facilitator invites the individuals in the group to share where they are after the prayer of *Pointing B*, 13.7, (page 145 of the ISECP Manual).

Colloquy: The facilitator invites the group to express in prayer how they find themselves in the decision.

Exercise 2: Leader-Group Relations, 14.1 (pages 151-154 of the ISECP manual)

9:20 AM Assembly: The interlocutor needs to bridge the discernment process and confirmation exercise to the remainder of the day. Any necessary announcements are also made.

General Notes: The presenter is prepared with a double newsprint visual showing the structure and dynamics of leader-group relations. This newsprint matched the diagram of page 152 of the ISECP manual. The presenter will also need colored makers and three or more tennis balls which will be used to demonstrate the flow of power in a group.

A helpful symbolic exercise to accompany the presentation of leader-group relations is the "tennis ball exercise". The presenter has three tennis balls in his/her pocket and another in hand. The presenter invites the group to stand and tells the group that power is shared and moves back and forth among the members of the group. Then the presenter tosses the ball out to the group and invites them to toss "the power" to one another. Someone in the group will hold on to the ball and not be willing to "toss the power" to anyone. When this happens, the presenter simply takes one of the balls secreted in his or her pocket and tosses it out to the group. Should this one be "co-opted", the presenter takes yet another ball out of the pocket and tosses it to the group. The message is clear: the presenter (leader) is never without a ball to throw -- a thrust to make -- an initiative to take.

After the tennis ball demonstration, the presenter uses a newsprint visual of 14.1/2 (page 152-153 of the ISECP Manual) to further explain the dynamic illustrated by the ball tossing activity. The presenter then highlights the material on Leader-Group Relations, 14.1 (pages 151-154), taking time for questions and comments.

10:15 AM: Assembly The presenter is prepared with the "rising side" of the Life-Death-Resurrection Cycle already drawn on newsprint. This newsprint shows only the lines. During the presentation, the presenter writes in Standard Operating Procedure, Goal Oriented Budgeting, Policy, and Delegation as they are discussed. The presenter reviews all the material on pages 155-160. The presenter takes care to show how this material takes place in the context of discernment.

The presenter explains the Prayer on Aspects of Organizing for Mission, 14.4 (page 161). Participants are asked to go to their small group after spending about 10 minutes individually reflecting on page 161.

10:45 AM: Small Group Sharing This small group session focuses concretely on beginning the implementation of the decision made in discernment. The facilitator enters the group decision on a time-line and the group begins to specify policies and procedures related to the implementation of the decision. At this point the group may begin to experience elements of the Third Week and the implications of their sharing the sufferings of their apostolate with Christ.

The facilitator repeats the questions from page 161 of the ISECP Manual, "Around what issues are there tensions, conflicts, lack of common understanding?" The facilitator asks the group to begin with policy and move up the Life-Death Resurrection Cycle. Individuals are then invited to share their previous reflection on 14.4. The group is then assisted in planning

an implementation of their decision and encouraged to be as specific as possible, especially regarding their time-line and delegation.

Sometimes members of the group come back from the reflection time having looked at tensions, etc., related to issues other than the decision made in the current discernment. The facilitator may need to help the group identify how and when they will deal with these issues before moving to the implementation of the current decision.

At the end of this group session, the facilitator invites the group to liturgy and lunch. The group will reconvene in assembly at 2:30 PM.

2:30 PM Assembly: Pointing The Third Week: During this assembly time the interlocutor must bridge the Second Week experience of the discernment to the Third Week experience of implementation. The Life-Death Resurrection Cycle newsprint is used to name where in the process the groups are working. The participants are then invited into the exercise, Finding Meaning In the Dying Aspects of Life, 14.5 (page 163 of the ISECP Manual). Participants go off to spend 20 minutes of individual prayer and return to their small group.

3:00 PM: Small Group Sharing: The purpose of this small group time is to continue the prayer begun in the preceding individual reflection time. It is important at this point that the group be very conscious that they are seeking to know and understand how their group embraces the Passion, i.e., the suffering involved in implementing group decisions and how the Gospel is happening in the group. The group is invited to see and experience this inevitable suffering as united with the suffering of Christ.

The facilitator repeats the *Will and Desire* from page 163 and invites the group to begin sharing on whichever point in the exercise they choose. The facilitator invites the group to listen to each other receptively. After the sharing on the *Pointing*, the facilitator suggests that the group move to the *Colloquy*.

At the end of the session the facilitator invites the group to a break and reminds them about reconvening in assembly at 4:15 PM.

Exercise 3: Genesis Of Projections, 14.6 (page 165 of the ISECP manual)

4:15 Assembly: The presenter introduces the need to consider the unconscious, specifically projection and shadow, as ISCEP moves through the Third Week. Here the presenter connects projection and shadow to the MBTI typofile and introduces the notion of archetype. It is important for the individual and the group to be aware of the unconscious and the impact of projections on the life of the group.

At the end of the presentation, time is taken for questions and comments. The presenter then invites the group to break for dinner and to reconvene in assembly at 9:00 AM on the Fifteenth Day.

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FIFTEENTH DAY

Introduction to the Day: Today continues in the spirit of the Third and Fourth Weeks of the *Spiritual Exercises Of St. Ignatius*. In the morning the group continues with input and assimilation of work on *shadow* and *projection*. In the afternoon the group looks at the psychological development of adults as experienced in the group and relates it to the Paschal Mystery.

During this day facilitators and participants continue to be attentive to the experience of confirmation of the decision made earlier. The group has already considered its decision in terms of its suffering and now it is moving from its suffering to the awareness of the suffering of Christ. It is from this awareness of the suffering of Christ that the group begins to experience joy as it works to implement the decision made.

9:00 AM: Assembly: The interlocutor makes any necessary announcements and then bridges the day by highlighting the information contained in Introduction To The Day.

Exercise 1: Continue Work On Shadow And Projection, 15.1 (page 171 of the ISECP manual)

Presentation: The presenter begins by recalling the talk on Projections and Shadow, and invites any questions or insights which may have come up since yesterday's evening break.

The presenter then introduces, Reflection On The Use Of Projections, 15.1 (page 171 of the ISECP manual). Time is taken to lead participants through *Contextualizing*, *Imaging*, *Will and Desire*, and the *Pointing*. This will take about 20 minutes.

When it is clear that participants understand the prayer exercise, they are invited to spend one hour of individual prayer before meeting in their small groups.

10:30 AM: Small Group Session: This small group session is aimed at helping the corporate person get in touch with its limitations, especially as they relate to *shadow* and *projections*. The group, at this point in the process, will often surface unfinished/unsolvable issues. The facilitator will have to be especially conscious of listening for movements of spirits as the group moves through the process.

The facilitator briefly begins refocusing the exercise (15.1) and then invites participants to share the experience of their personal reflection time. The facilitator urges the members of the group to talk with each other using *Pointing* 1-6 (page 171 of the ISECP manual). During this group sharing, the facilitator is attentive to aid in any clarification that may be necessary.

Colloquy: At the end of the group conversation, the facilitator leads the group into a colloquy.(1.4, page 15 of the ISECP manual)

Exercise 2: Transitions And The Paschal Mystery, 15.2 (page 173 of the ISECP manual).

2:15 PM: Assembly: The presenter introduces 15.2 (page 173 of the ISECP manual), *The Psychological Development Of Adults*, and uses it as a framework for the presentation. The presenter relates the psychological development of adults to the Holy Week experience.

After the presentation, the groups break and reconvene in Assembly at 3:30 PM.

3:30 PM: Assembly: Preparation For Prayer And Reflection On The Paschal Mystery
The presenter calls the group's attention to 15.3 (page 175 of the ISECP manual), taking time to first expand on the scripture passages in *Contextualizing*. The presenter then guides the group into *Imaging*, calls forth the *Will and Desire*, and then orients them with the *Pointing*.

Each person is invited to select one or two points on which to spend 45 minutes in reflection before joining the small group at 4:30 PM.

4:30 PM: Communal Sharing: The facilitator invites individuals to share out of their experience of prayer and reflection.

This sharing is aimed at helping the corporate person better understand how their group behavior is influenced by the unconscious. The facilitator may need to remind the group to be particularly attentive and respectful of what is shared (i.e. Do not try to newsprint the Paschal Mystery!).

At the end of this session, the facilitator gives each person a copy of 17.1 (pages 197-199 of the ISECP manual). This copy of ISECP Evaluation is provided for the participants so that they will not have to tear the copy from their ISECP manual. Participants are told they will have 45 minutes on the morning of the Seventeenth Day to work on the evaluation, but that they are welcome to begin it earlier if they choose.

At the end of this session, participants break for the day and are reminded to meet in assembly at 9:00 AM on the Sixteenth Day.

SIXTEENTH DAY

Introduction to the Day: Today continues the Fourth Week stance begun yesterday. The corporate person, with all its limitations and gifts, stands before the Lord.

The morning presentation and assimilation look at a meeting structure which facilitates "the group meeting as a contemplative experience." Participants are invited to plan how they will continue a contemplative presence to each other in their meetings at home.

The afternoon continues the corporate person's preparation to return home and integrate the learnings of ISECP. In the *Contemplatio Ad Amorem*, 16.5 (page 189 of the ISECP Manual) and the preparation for liturgy, the groups reflect on the whole ISECP experience. They begin to name the graces of their journey, both for the individual and for the corporate person. The journey and its graces are named and symbolized in the evening liturgy.

9:00 AM Assembly: The interlocutor welcomes people to the day and asks them to put their name, address, and phone number on a list so that each person can have a complete participants' list before leaving the ISECP program. Arrangements need to be made to type, duplicate and distribute this list before people go home. ISECP does not give out names and addresses of participants without their permission.

Exercise 1: The Group Meeting As A Contemplative Experience, 16.1 (page 181 of the ISECP manual)

9:10 AM: Presentation The presenter discusses a format for meetings, which allow them to be structures for justice in the group in which each person can work effectively and in which the corporate person can work together making the group meeting a contemplative experience.

The presenter explains in detail 16.2 (pages 183-184 of the ISECP manual), giving examples. The presenter uses 16.3 (page 185) as an example of an agenda collection sheet. The participants are encouraged to read the article "The Group Meeting as a Contemplative Experience" at their leisure. It can be found on the ISECP web site, www.isecp.org.

The presenter reinforces the underlying assumption of ISECP that when the corporate person meets together and works through the Life-Death-Resurrection Cycle, the conversation and work with each other is indeed a contemplative experience.

At the end of this session the group breaks until 10:30 AM, and returns to the large group assembly.

Exercise 2: Considering How We Have Conducted And Will Conduct Our Meetings, 16.4
(page 187 of the ISECP manual)

10:30 AM: Assembly The presenter introduces 16.4 (page 187 of the ISECP manual), *Considering How We Have Conducted And Will Conduct Our Meetings*. The group is invited to relax and listen reflectively as the presenter guides the group through *Contextualizing, Imaging, and Will and Desire*. The presenter then invites the group into *Pointing*, 1-4, and asks each one to reflect for 45 minutes before returning to their small group.

11:15 AM: Small Group Session The aim of this session is to help the group concretize some of the learnings of the ISECP process. The group is trying to get very specific about how they will actually work together in meetings when they return home.

The facilitator invites the members of the group to share their reflections on the *Pointing* of 16.4, especially 1, 2, and 3. When discussing the third point of this exercise, the facilitator is careful to help the group get very specific about the time frame, focus, and purpose of their meetings, especially the first one they will have after their return home. It is helpful to newsprint the clarities.

Colloquy: The facilitator leads the group into the *Colloquy* (page 187). After this session the group is invited to lunch and reminded to return to the assembly room at 2:30 PM.

Exercise 3: Contemplation Ad Amorem: Being Taken Up into the Love of God with Our Whole Corporate Person, 16.5 (page 189 of the ISECP manual).

2:30 PM: Assembly A staff person introduces and points the *Contemplatio*, 16.5 (page 189). The group is invited to relax and enter reflectively into the exercise as the staff person guides the *Contextualizing, Imaging, Will and Desire, and Pointing* for private prayer. The staff person invites participants to 25 minutes of private prayer before they join their small group.

3:00 PM: Small Group Sharing The exercise is a reflection on and an evaluation of the 16-day experience for the group as group. It helps the individuals and the corporate person surface, articulate, and take possession of the graces of the ISECP retreat.

The facilitator invites the individuals to share the results of their prayer. Asking each person to name the gifts of the other persons in the group, the facilitator leads the group to appreciate the corporate Name of Grace.

Colloquy: The facilitator leads the group into the *Colloquy* using 16.5/2. number 3 (page 190 of the ISECP manual), *Prayer Together as a Corporate Person*, and closing with an expression of joy and gratitude for God's presence to the group.

After the *Colloquy*, the facilitator explains Preparation for Liturgy (page 191 of the ISECP manual) and asks the group to use page 191 as a guideline to prepare for the special evening liturgy. Since there are several tasks to do, it may be necessary to go over the directions a few times. The facilitator need not stay while the group prepares for liturgy.

The group needs to:

1. Prepare a two or three minute description of the group journey during ISECP
2. Select a person to share this journey story at the liturgy
3. Compose a short prayer of commitment and petition which the group leader will read during the liturgy
4. Present a symbol of the group journey which will be placed in front of the altar.

7:15 PM: Liturgy of Commitment (See Liturgy Notes in the ISECP Manual, page 1) Chairs are arranged in a large circle so that everyone can see the whole group. All from the same group will sit together.

A possible format:

- Opening song
- Reading: Luke 10: 1-12
- Letters from the Churches present -- each corporate person reads its journey story
- Gospel Reading: John 15: 1-8
- each group has a person come forward who offers and explains its symbol to the whole group
- Prayer of the faithful
- Setting of the altar for Eucharist
- Prayers of commitment from the corporate persons present

The Liturgy then continues in the usual manner.

8:30 PM: Party: In addition to providing fun for a group that has been together so long, the party is often a release and relief from the intensity of the program. It is a happy outlet for any nervous energy or weariness that might be present. The party offers a way for the program to end on a cheery note before the last day.

All are asked to contribute to the party atmosphere. The staff provides food and drinks. Participants contribute games and talents. One person is asked to co-ordinate the activities.

SEVENTEENTH DAY

Exercise 1: Witness, Confirmation, Mission, 17.1/3 (pages 197-199 of the ISECP manual)

9:00 AM Assembly: Preparation for Liturgy The celebrant orients the group to the morning and the liturgical context of the evaluation. The group is invited to reflect on "What happened to me during these days?" Everyone is reminded to page through the ISECP Manual as a way of getting back in touch with both the content and the affect of the past sixteen days' experience.

The group is invited to continue to write out the formal evaluation given out on the Fifteenth Day. The participants are encouraged to be as specific as possible. The group will spend the next 45 minutes in private reflection on the written evaluation and then bring it to liturgy at 10:15 AM.

10:15 AM: Liturgy The evaluation occurs during the Liturgy of the Word. The liturgy ends with a missioning and blessing imparted by the whole staff on the various groups present. The general order of the liturgy as well as the context is contained on page 2 of ISECP manual.

An oral evaluation of each one's experience of ISECP is incorporated into the Liturgy of the Word. The celebrant directs the evaluation and reminds the group that evaluation is a contemplative activity. All present, including staff, share in the evaluation. Comments from question 6 (page 198 of the ISECP manual) are usually omitted from the public forum.

The celebrant needs to maintain a balance between encouraging a fulsome articulation of the experience and dragging the comments on endlessly. At the conclusion of the evaluation, the liturgy continues in the usual way as planned

12:30 PM: Lunch and Departure: A quick and happy lunch is encouraged. It is important that people say their good-by's and bring closure to their experience.

After lunch and farewells the staff returns to the assembly and gathers together any equipment, supplies, tools that are left. The staff agrees with each other when to meet again that day for their evaluation of the program, quiet time and a staff celebration. Staff members leave on the eighteenth day.

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Rules for the Discernment of Spirits in Groups

(Experienced and consensus observations about group life from the ISECP staff.)

1. At the beginning of group life, there will be an unconscious, natural defining of roles, setting of group standards and norms, selecting of group leadership, and establishing a meaningful vocabulary over and above the conscious selection of authority/leadership and group goals and objectives.
2. The conscious goals and objectives of a group need to arise from a shared faith, myth and dream.
3. The higher the position of leadership, the more important it is for the leader to foster the myth and charism of the group.
4. Flexibility is an act of justice in groups. There is a need to honor the constructive use of differences among the various members.
5. Variety of procedure and timing is a necessity in a group if all are to be honored.
6. The tendency of a group to maintain its own equilibrium will blind its members to the group's less conscious behavior and attitudes.
7. The role of the facilitator is to provide a process whereby the group can enter into conscious and formal dialogue with its members about its agenda.
8. Part of a group's individuation comes about when the group makes conscious its archetypical behavior and chooses its decisions based on the content truly present in a situation.
9. Groups will move through the cycle of infatuation, manipulation, crisis of projections, before moving into a deepening of their commitments to each other and the apostolate.
10. Dysfunctioning in a group, whether social, physical, or psychological, is a defense against anxiety and needs a systematic as well as a personal remedy.
11. The group as a whole is more than the sum of its parts.

12. The Holy Week mystery of death and resurrection is the model in the Third and Fourth Weeks for moving through the maturing process:
Palm Sunday · Infatuation
Holy Week · Manipulation
Good Friday · Crisis
Holy Saturday · Descent into the hell of the unconscious
Easter Sunday · Integration: becoming creative, wise, joyful, peaceful, loving.
13. Persons of similar individuation and emotional dependency tend to group together and create comfort and additional dependencies for each other.
14. Change involves loss as well as gain. These losses must be mourned and the grief integrated by the individual persons and the group before free movement can be resumed in the group.
15. Movement of persons in and out of a group changes the sense of equilibrium and creates anxiety that needs to be dealt with directly and consciously.
16. Life within a group allows for a coalescence of energies for a focused apostolate and an arena for individual growth and development as members take the opportunity for coming to terms with their projections and anxieties.
17. When one is changing energy fields (masculine to feminine, or feminine to masculine) there needs to be transitional bridging. Projections will be lively here.
18. Without concrete expression, there is no practical sense of the corporate body.
19. One needs his/her own identity, *id quod volo*, to make a new group. The unwillingness to express the *id quod volo* prevents the formation of community (see deceitful lover, [326] Rules for Discernment). However, even temporary relationships have their importance and value, since even a temporary relationship can serve to help a person become aware of his/her identity, even though one finds it necessary to move on.
20. When a group takes a long time to articulate a policy, there will be trouble justifying the policy and enforcing it later on.
21. The fear of death, change, destruction prevents a group from participating in evaluation. A group prefers to maintain its own moderate comfort rather than to face evaluation, which will put it in touch with these issues.
22. The fear of facing collectively past failures will prevent people from using evaluation. People can't do what they are not trying to do. A group will fear evaluation when it does not know its evaluative criteria. If there is no meaning in a previous evaluation, they will not do a subsequent evaluation. Individuals will not experience the same consolations/desolations.

23. In time of turmoil and desolation, there is a need for administrative space so that clear decisions can be made. The phrase "*I can live with it*" often indicates an attitude of no commitment.
24. Rules for discernment mean more when a group pairs a rule with an actual experience.
25. Not articulating agenda simply and clearly in a way clear to others can be a subterfuge for not forming community.
26. Not to have a vision for the concrete situation is to be condemned to literalize the unconscious imagination.
27. Hanging on to a past problem is a "respectable" way of avoiding the present agenda.
28. Interpersonal agenda needs definite boundaries in a group.
29. It is sometimes easier to hang on to a desolation from the past rather than face a present desolation. This addictive behavior becomes a fixation and shields the group from having to make decisions about its future.
30. A false sense of security and identity can come from a past moment of glory or crisis. The group has not chosen to move on.
31. Undue concern over wording can be a displacement for deeper conflicts in a group.
32. A static or nebulous appeal to charism in identifying a present experience can inhibit the freedom of a group to look at several alternatives.
33. Reversals of the power cycle (evaluating a recommendation or deciding about an evaluation) will disempower a group.
34. Unwillingness to spend the time required together in meetings is the biggest obstacle in the way of the spiritual growth of the group.
35. The "rush to be finished" inhibits many in the group from articulating their real agenda.
36. A group that does not complete the power cycle into action will die.
37. The more a leadership group can distance itself from the projections of the group it serves, the freer it will be to serve them.
38. Lofty expectations that are not rooted in reality and that bypass a practical vision for the concrete will debilitate a group.
39. What is not consciously structured is unjustly structured.

40. One enters a group for salvation, not for well-being. A group offers an individual an opportunity for growing and developing beyond what that individual would be capable of on his/her own.
41. Groups that have no significant power-cycle will be disempowered, fall into a malaise and ultimately die.
42. Every group needs a recognized focus of leadership.
43. Creating a "leadership vacuum" in a group so that others will assume leadership responsibility is a disintegrating practice of leadership. Good delegation is the empowering way to achieve leadership responsibility.