
Focusing Group Energies

**Common Ground for
Leadership, Organization, and Spirituality**

Volume 1

Structured Resources for Group Development

**James Borbely SJ
Marita Carew
John English SJ
John Haley
Judith Roemer
George Schemel SJ**

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The Hopes and Desires of the ISECP Staff

As new moral imperatives arise in the consciousness of the People of God - the preferential option for the poor, the plight of refugees the world over, the problem of world hunger, just civil and ecclesiastical structures and processes - a comparable growth of insight in theory and praxis is needed to infuse our understanding of spirituality, so that it is adequate to the task of empowering individuals and organizations to meet the challenge of these new moral imperatives. We think that the structures, processes and practices of ISECP are "What the World Needs Now."

The "Kingdom of God" and "spirituality" in recent tradition are often thought of as acceding first to the individual and by extension to the group. It was certainly the other way around in apostolic times, and for a long time before that and after.

We need to know our solidarity in sin and salvation, forgiving and being forgiven, loving and being loved. We need to experience these transcendent realities "on the hoof," contextually, among our brothers and sisters with whom we work and live.

We need to become aware of the enormous effect our individual and collective unconscious has on the assimilation of Gospel values, and make heroic disciplined efforts at genuine self-knowledge in this area. Apostolic spirituality may be said to be a spirituality of choice at the level of faith. Saint Ignatius speaks frequently and urgently about the necessity of being free from disordered affections and inordinate attachments in our decisions. To neglect this area of the unconscious in our spiritual journey, as individuals or as group, is courting the most crude deceptions right at the heart of apostolic spirituality in its decision-making structures, processes and attitudes. ISECP spends considerable time and energy on these unconscious dynamisms and influences.

Many apostolic and leadership groups grow to be "Second Week" groups; very rare indeed is the group that grows into a "Third" or "Fourth" week group. Internal tensions and unconscious dynamics sow dissension, misunderstanding, and projections in the good wheat. Without the discipline of structures and processes such as outlined in this book, this truly sinister material is "kept secret," even from ourselves and a prime rule for discernment is thwarted. The group is rendered less effective, or even disintegrates.

As more and more men and women come to collaborate in various apostolic ministries of the Church, it becomes more and more urgent to look into these unconsciously controlling dynamisms. As we are willing to pay the price for the very real discipline required here, and establish the right structures and processes, greater advances will be made in this area.

ISECP tries to deal with such matters head-on. It is prayer and process, structures and skills, attitudes and awarenesses, trying to bond individual to group, and group to universal Church in order to be the leaven in our broader society.

PREFACE

We cannot speak credibly, knowingly, and effectively to unjust and disempowering structures in civil society while neglecting them in our religious communities and organizations and group apostolates and the Church itself.

The exercises outlined in this manual are a powerful help along this way. They are meant to be done, gone through, accomplished, rather than just read and understood. This they share with *The Spiritual Exercises of Saint Ignatius*.

It is the earnest prayer and great desire of the ISECP staff that ISECP as a grace, a group, a project, a program and now as a manual will be of help to you, your group, and God's needy world.

George J. Schemel, S.J.
Director of ISECP
Editor of the Manual
April 1987

It is two years since the first edition of the ISECP manual went to press. This second edition has simplified some of the exercises, particularly where part of the exercise was a period of prayer or reflection for the individual and the second part was sharing in the group. We have tried to make this transition easier and simpler. Some liturgy suggestions have also been simplified. We have added some material on group meetings and on dealing with projections and the unconscious.

We are especially happy with the Rules for Discernment of Spirits in Groups, which appear as handout number 16.7. They are much like the Rules for Discernment in the *Spiritual Exercises*; they do not mean much until you actually experience them. When the rule and the experience are brought into conjunction they have a real luminosity and insight. We would appreciate your comments on these rules, and your adding to them from your experience.

Several of the ISECP staff have enjoyed a long and happy friendship with Fr. Paul Kennedy, S.J., lately deceased, of the English Province of the Society of Jesus. His geniality, freedom, urbanity, trust in an all-loving God, and seriousness in matters concerning the apostolate have been a hallmark of his own spiritual direction. We hope that spirit is suffused through ISECP. We hope we have taken to heart the advice he once gave to one of us: "Start at the bottom and work down!"

George J. Schemel, S.J.
Director of ISECP
Editor of the Manual
February, 1989

PREFACE TO THE THIRD EDITION

This is now the third edition of the ISECP Manual *Ignatian Spiritual Exercises for the Corporate Person -- Structured Resources for Group Development*.

The biggest change is in the overall page format. Fr. Jim Borbely, S.J. has spent hours on end changing from one word processor to another, re-doing pages, using headers and footers and typefaces and fonts in profusion and in some instances reformatting whole sections - for instance the schedules. His dedicated work is at the root of this third edition. We are grateful to him for his patience, eye for format, and endless hours of work.

The ISECP Group has undergone a change in membership. We wish to thank John Haley and Marita Carew for their years of work as ISECP staff members and for their contribution to this Manual. We will miss them.

We also joyfully welcome Diane Myers, HL to ISECP as a new staff member. She brings many gifts, long-standing friendship, and much skill and experience in dealing with groups and individuals. We are grateful for her contributions to this third edition.

Note that the Manual is not printed on recycled paper. The paper used for this Manual is made from an easily renewable resource: fast-growing hardwood trees. The "Perfect" binding -- the "tape" binding -- is much less expensive than the plastic spiral binding. It is very serviceable.

We no longer color-code each day's handouts in a different color in the manual. While it makes for easier identification and is more pleasing to the eye, it makes the manual much more expensive and difficult to duplicate. We have decided to use white paper. If you reproduce the handouts, it helps if you date and color-code each day's handouts in a different color. It is also helpful on the staff schedule to add the initials of the staff person responsible for each section of the day.

A word about dates that appear on pages throughout the Manual. We first developed many of the pages as handouts for programs we gave at Wernersville, some dating from as early as 1974. Other pages and exercises were developed specifically for *ISECP*, and were first used in the ISECP program in 1985. They were revised for the ISECP program in 1986 and published in the first Manual in 1987. ISECP and its programs and manuals are constantly evolving, however, and other changes were made to individual pages for the second edition in 1989. For this third edition in 1990 there have been further revisions to some of the exercises, and the material used on the Third Day has been arranged to reflect its usual order of presentation. The Rules for Discernment of Spirits in Groups now appear at the end of the volume, since they will be useful at various times during these exercises. With this third edition a Table of Contents has been added, and the whole Manual has been reformatted.

The ISECP Group is very grateful to the Jesuit Community at the University of Scranton for its generous support. The community hosts our meetings twice each year and welcomes our stay among them. It is very much appreciated.

PREFACE TO THE THIRD EDITION

In this academic year 1990-1991 we celebrate the 500th anniversary of the birth of Saint Ignatius Loyola and the 450th anniversary of the founding of the Society of Jesus. This ISECP manual is offered as a "*festsschrift*" to St. Ignatius. It honors his deepest charism, the focusing of spiritual energies for chosen goals and objectives -- helping a corporate person to labor with Christ to build the Kingdom.

George J. Schemel, S.J.
Director of ISECP
Editor of the Manual

November 16, 1990
Feast of St. Roch Gonzales and Companions, Jesuit martyrs of Paraguay, 1628

PREFACE TO THIRD EDITION THIRD PRINTING

This is the third edition, third printing of this manual. Only the name has been changed from the third edition, second printing. The acronym "ISECP" is still used to designate the grace, the group, the project, and the program. The ISECP staff wanted to change the name of the manual to make it more immediately descriptive of its contents for people who do not know us.

George J. Schemel, S.J.
Director of ISECP
Editor of the Manual

July 16, 1992
Feast of Saint Bonaventure

Preface to the web version of Volume 1.

The ISECP group decided not to publish any more paper copies of the three volumes of the ISECP manuals in 2007. This web version is our attempt to share the materials with a wider audience. Now that we have worked with these materials over the past 30+ years, we can affirm to anyone that they work. It has been our honor to meet with many groups who have used these materials with grace and success. We are grateful to God for the grace, fun and fruitful apostolic decisions and projects that have come from our many years together.

We thank again those who have gone before us, George J. Schemel, SJ and John English, SJ as well as those who have moved on to other work, John Haley, Marita Carew, Diane Myers, and our former interns and associates.

The ISECP Group 2008
James Borbely, SJ
Dr. Thomas J. S. Edward
Judith Roemer

History of *ISECP*

ISECP is an acronym for *Ignatian Spiritual Exercises for the Corporate Person*.

In 1977 several Jesuit spiritual centers met at the Jesuit Center for Spiritual Growth in Wernersville, Pennsylvania, to discuss the notion of social grace. Very aware of sinful structures and processes in our own institutions and communities as well as the sinful structures in society generally, we decided to pursue the issue from a more positive viewpoint, that of grace rather than sin.

Building on notions and practices already operative among us because of our living and working together, and especially because of our many team meetings -- notions such as "corporate sanctity" and "corporate person" -- we began a theological and practical articulation of the structures and processes which help us toward those goals. We took as our guiding matrix *The Spiritual Exercises of Saint Ignatius*, believing that the spiritual pedagogy and dynamisms inherent in *The Exercises* were just as valid for groups as for individuals, though the exercises themselves for the corporate person would have a different structure and process.

The Corporate Person

The ancient Israelites saw themselves as formed into a people by the Word of God; and they believed it required the whole community to hear the infinitely rich Word of God. They thought, acted and worshipped out of this understanding of themselves as a people -- a **corporate person**. A working group -- understood as a corporate person -- has a life and work that is more than the sum of its individuals -- or less. Just as the individual, to be an empowered and effective apostle must be united to God in prayer and contemplation, so a working group **as group** must be united to God in prayer and contemplation if it is to be an empowered and effective instrument in the hands of God. A group not thus united to God and empowered and effective is a ready culture for the unconscious viruses of our ungraced nature to flourish and blossom into crippling and unjust structures and processes. Not to be consciously structured is to be unjustly structured.

The Group Meeting as a Contemplative Experience is the title of a pamphlet which serves as the first handout on day sixteen of the retreat of the corporate person. Summed up in the title is the overarching objective of the *ISECP* program. It is perhaps new, even startling, to think of the possibility of the group meeting as being a contemplative experience. Yet it is this experience of solidarity in sin and salvation that we meet head-on in the group meeting that allows it to be a contemplative experience. Ignatian spirituality has long insisted on "finding God in all things," and being a "contemplative in action." Nowhere is this more true than in the well run group meeting.

The group meeting is not experienced as a contemplative experience in many, or perhaps even in most groups, because most groups are not corporate persons. Disempowering, frustrating and even unjust structures abound in the group meeting that is not well thought out and carefully planned according to truly Christian structures and processes. There are few, if any, casually or haphazardly just structures. What just and empowering structures there are in group meetings flourish because of careful planning and real skill in carrying them out.

Individuation and The Corporate Person

It will be helpful to distinguish among several collective realities. There is the aggregate or coming together of several people. In such a reality there are few rules, structures and processes are poorly worked out or not at all. It has little or no recognized and empowered leadership. Though such an aggregate is often allowed in the name of "freedom," it is, of necessity, a nightmare of unjust and disempowering and frustrating structures, ill suited to being an "instrument in the hands of God" and an effective apostolic instrument.

When an aggregation of people have recognized and empowered a leader, which means that they have certain values, norms, and parameters within which they intend to function, only then does it become a **group** in the true sense. Such a group is still far from a **corporate person**. Most of its structures and processes are not the result of reflection and evaluation on experience guided by Christian values and principles. Often a group, consciously or unconsciously, adopts and adapts very secular structures and processes already at hand from sources not imbued with Gospel values -- for instance Robert's Rules of Order -- or, worse, have no recognized processes at all. In such an instance it still suffers from the necessity "what is not consciously structured is unjustly structured."

The end does not justify the means. Rather, the means flow into, tone, color and qualify the end. Peace cannot be achieved by unpeaceful means. The decision-making process of a group should be consonant with the nature of the group. An explicitly Christian group should have an explicitly Christian decision-making process. This is all the more imperative in explicitly apostolic groups, since apostolic spirituality is a spirituality of choice at the level of faith.

In order to be a true *corporate person*, a group must be united to God **as a group**. A group is a mysterious reality. It is more than the sum of the individuals who make it up - or less. People enter a group for various rational and a-rational reasons. Some are assigned to the group, without any real knowledge of how it affects the group; some are attracted to the group for the work it does; some come into the group because their friends are there; some come by happenstance. It is this collection of persons that must be moulded into an instrument for building the Kingdom - humble, detached, loving, forgiving and being forgiven. Therefore the group must pray as a group.

There are many ways that groups pray together; celebrating a common liturgy, scriptural prayer services, *collatio*, and other genres of group prayer.

ISECP advocates talking with one another as an important form of group prayer. "Those who feared the Lord spoke with one another, and the Lord listened attentively." (Malachi 3:16). The conversation must be deeply rooted in faith, and share some of the same qualities of faith - humble, poor, open and willing to learn or to teach, to forgive and be forgiven, to be loved and to love.

Without discipline, structures, and very conscious processes, an assembly of people remains an aggregate and severely hampers the true individuation of its members. Many people come to a group because of "group think," and they remain there because of "group think." A group is a much more empowered and empowering instrument when a group of highly individuated people - people who are truly themselves - are willing to suffer the discipline and humiliation of being a corporate person.

ISECP as a Grace

ISECP was and is primarily a grace. It is a quality of insight, affectivity, understanding and behavior that obtains in groups. It is not always comfortable. The insights, understandings, affectivity and behaviors are challenging and demanding. They are for salvation, not for well being. Many groups will not want to pay the price. Many groups will do anything to maintain their homeostatic condition - the "*status quo*." They will fight real consciousness of what is going on in a group with all sorts of rationalizations and evasions. The ISECP grace will thrive only in a group that is ever ready to meet its *real* conscious and unconscious agenda.

ISECP as a Group

Of the original meeting on social grace rather than social sin held at Wernersville at the Jesuit Center for Spiritual Growth in 1977, several members of each staff saw the grace as priority enough for ourselves and for the Church to pursue our understanding and practice of it through two five day meetings per year. Though we have been dispersed in several different apostolates for the last few years, the six of us have been faithful to these meetings and our growing understanding and practice of the ISECP grace.

ISECP as a Project

The ISECP group represented many years of reflectively and practically dealing with Ignatian spirituality. Collectively we had enormous experience in giving eight and thirty-day retreats, training directors, giving programs in prayer and discernment, authority/obedience, psychological type and many other aspects of Ignatian apostolic spirituality.

We set ourselves the task of working through every number of *The Spiritual Exercises of Saint Ignatius* to arrive at a common understanding of the why, what and how of every number of *The Exercises*. We newsprinted all of this as it was developing, and now have it indexed on computer, with the hope that in addition to this manual, other valuable documents will in time come from all this work and insight.

ISECP as a Program

We brought our grace and group and project together as a seventeen day program for leadership groups for the first time in the summer of 1985. It was a great success, and valuable learning not only for those groups that made the program, but for the ISECP staff as well. We modified the program from that experience and again presented the program in the summer of 1986. The ISECP grace, group, project and program were now honed to a sharp and ready instrument.

ISECP as a Manual

The ISECP staff, having experienced the grace itself, and experienced its effects among the many groups that made the program, very much desired in as far as the written word can make it possible, to make the process available to a wider audience than is possible than by giving the program ourselves. We decided to publish the handouts, processes, schedules and exercises in a manual. You hold it in your hands.

The material of this manual was written on five different computers and redacted into one. It went through many editions. It was not easy to standardize formats and conventions. We have done the best we could, thinking that getting the material in circulation to be of more value than producing a totally consistent textual format. The best is the enemy of the good.

The material used on Day Five, "The Constructive Use of Differences," handout 5.1, was taken from *Facing Your Type*, a handbook by George Schemel, S.J. and James Borbely, S.J. It is not included in this book. There is a sheet in the proper place in this book indicating the material used and sources where it is available.

On Day Sixteen, handout 16.1 is *The Group Meeting as a Contemplative Experience*, by Sr. Judith Roemer. A source where this material is available is indicated in the section in which it was used.

A Short Overview

The seventeen-day retreat for the corporate person follows the "Four Weeks" of *The Spiritual Exercises of Saint Ignatius*. The progressive graces prayed for and worked for by the group in the seventeen days are closely analogous to the graces the individual

prays and works for in *The Spiritual Exercises*. It must be remembered that no single individual may be "where the group is." This is one of the strengths of this retreat. It is for the group *as group*, and not for an aggregate of individuals.

In the wide experience of the ISECP staff in our own apostolic groups and in working with hundreds of other leadership groups, it is our conviction that many leadership groups get to the "Second Week," but very few indeed progress to the "Third Week" and beyond. Groups find it easier to dissolve and start all over again rather than work through the demanding challenges, conscious and unconscious, necessary to be a well-honed instrument in the hands of God.

The liturgy is an integral part of the retreat. It is celebrated daily with a good bit of variety and coordination with what is going on in the retreat at the time. There are two pages on the liturgy at the beginning of the book.

A group colloquy is indicated at the end of each corporate exercise. While this gives the suggested tone appropriate for that particular exercise, the format and structure for all the colloquies is given on page 15.

Day Nine of the Retreat for the Corporate Person was a repose day. Groups and individuals were free to recreate on campus or move wider afield. It is indicated in its appropriate place in the book.

Essential to the ISECP retreat for the corporate person are trained and skilled facilitators. They must be familiar with Ignatian apostolic spirituality, its adaptation to group structures and processes, and skilled in reading a group's moods and affectivity. These exercises should not be attempted in a casual or haphazard way. They may do more harm than good.

The various corporate persons, or groups, had their own facilitator throughout the seventeen days. Each working group was away from home and telephone and mail. Each group had its own private workroom and each individual had his or her own private room. Meals were prepared by others and were regular and nutritious. An occasional wine and cheese party lifted spirits in the evening. Workrooms were large and lightsome with plenty of wall space for the extensive newsprinting required. Each group uses about fifty pages of newsprint, a roll of masking tape and half a dozen felt tip markers. The markers should be black, as being the most visible, with perhaps a bit of color here and there for emphasis.

The handouts for each day were individually color-coded. This makes for easier identification for the participants and helps the staff keep track of the stacks of handouts in printing and handling. The schedules were color coded also. We thought it would be instructive to include in this manual both the schedule for the participants and for the ISECP staff itself.

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General Observations

In the course of the ISECP program there are daily liturgies. Though these are not of necessity they seem to be an important element, providing a familiar form and setting for prayer, worship and celebration. Normally the ISECP staff takes the responsibility for planning and executing these services.

It is helpful to have some space that will be ordinarily used for these liturgies. It is particularly helpful if the space can be easily rearranged for a variety of seating arrangements. A traditional chapel may be used, of course - but whatever the space, it helps if it is flexible.

Special Liturgies

During the course of the ISECP there are at least four special liturgies. The first of these is the Liturgy of Reconciliation on Day 8. There is a worksheet in the materials of the preceding day (7.2) which helps the *corporate persons* prepare for this liturgy. An example of how the other elements for the liturgy could be arranged might be helpful and suggestive for future ISECP programs: The seating is arranged in a circular pattern with smaller semi-circles of chairs for the various groups (corporate persons). This is to facilitate the more inter-group moments in the liturgy and be open to the intra-group activities as well.

The celebrant or leader invites the full assembly to worship. There is an opening hymn (Isaiah 43 or Hosea, for example). This is followed by the first reading (Micah 6:6-8, for example). Then Psalm 51 is used - it is good if this is sung by a cantor as the refrain "Have mercy, Lord, cleanse me from all my sin" (Gelineau) can be used again at the time when the corporate persons are voicing to the full assembly the petitions for or offerings of forgiveness. The main focus of this liturgy is in the various steps or stages of forgiveness and reconciliation that are described in the Worksheet 7.2. The presider facilitates the movement of the corporate persons through these stages. The remainder of the liturgy is as usual. It might be well to take advantage of the circular arrangement by holding hands at the Our Father and/or altering the communion pattern by going to the participants with the eucharistic bread and wine rather than having them approach the eucharistic ministers.

The second special liturgy is designed to incorporate the Kingdom offering. This offering is first encountered Day 8 (cf 8.5b); but it is not shared in the liturgical setting until Day 11. The chairs are in a uniform circle and the corporate persons sit together. After the homily the gifts are prepared at the altar. During this preparation a hymn expressing Call and Discipleship can be sung or played. The celebrant then stands at the altar with the gifts and invites the corporate persons to voice the offering prayer which they have composed. From this point onward the pattern of the liturgy is basically normal, but again, the circular arrangement of the participants might suggest minor variations.

The third special liturgy comes at the end of Day 16. Once again the seating arrangement should allow the corporate persons to sit together. In this liturgy the point of focus is a form

of sharing between the groups. Handout 16.5 is used towards the end of the afternoon to help the corporate persons prepare a summary of the working of the Trinity with the corporate person during the ISECP, and some symbol of that graced experience. Also to prepare a prayer of commitment and petition. The expressions of God's graciousness to the corporate persons serve as the liturgy of the Word, somewhat as contemporary "letters from the Churches," seeing the gospel happen. The liturgy then continues as usual.

The final liturgy is the closing activity of the ISECP. In one way or another it occupies the entire morning, a liturgy of evaluation and mission. This celebration symbolizes an important assumption of the ISECP; viz, that evaluation is a prayerful exercise of the corporate person. And further, evaluation is an activity of being "hearers of the word" and of "finding God in all things." The morning begins with an instruction for all the participants who then go off to spend some time preparing their personal evaluation (17.1). The entire group is then reassembled in the setting for the liturgy.

The celebrant is already vested and begins with a simple invitation to worship and celebrate. The liturgy of the Word is introduced with a reading from Luke 10, Jesus sending out the disciples. The participants are then invited to share their evaluation. This evaluation, like the sharing of the 72, is a reflection upon what has happened during the last 17 days. At an appropriate moment the celebrant concludes this liturgy of the Word by reading again from Luke 10. The Mass then continues. At the final blessing the celebrant reads from John 14, and then together with the other members of the ISECP staff imparts a final blessing and missioning to the participants.

Final Observations: a few guiding principles that the ISECP group has found helpful

1. Variety is helpful. It is not necessary to do the same things or to follow the same patterns *all* of the time. For example, on some days the *Holy, Holy* can be sung; at other times, not. On some days we sing one version of the *Holy, Holy*; on other days, another. Using a variety of familiar sources for music is helpful; for example, not all "charismatic" music, or St. Louis Jesuit music, etc.
2. Using new music and other means of liturgical participation is helpful; but not too many new things, so as to avoid the need for lengthy practices.
3. Being attentive to the feasts and seasons of the Church helps both personal devotion and underscores relationship with the larger faith community.
4. Being attentive to where the groups (the corporate persons) are in their journey during the ISECP is also important.
5. Where it is feasible it can be helpful to vary seating arrangements, eucharistic prayers, the use of incense, the *asperges*, etc. to enhance the "composition" of liturgical participation. All such things should be done with a sense of reverence and simplicity.

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Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	Day 8	Day 9
Day 								
Date 								
Color code 								
	Morning Free to 9:45 Personal Grace History Small Group Liturgy 12:00 Lunch	Small Group Life/Death/Resurrection Cycle Small Group 12:30 Lunch	History Line 12:30 Lunch	Constructive Use of Differences 12:30 Lunch	Structured Experience Reflection Liturgy 12:30 Lunch	Corporate Grace History Reflection Liturgy 12:30 Lunch	Liturgy of Reconciliation Will of God 12:30 Lunch	Day of Repose
Registration Welcome Overview Expectations & “Contract” Social 5:30 Dinner	Identity, Vocation, Mission Reflection Sharing Colloquy Corporate Grace History 5:30 Dinner	S.O.D. Assumptions Small Group History Line Reflection Small Group 5:30 Dinner	Power Cycle Small Group Leadership Styles Reflection Small Group 5:30 Dinner	Constructive Use of Differences Small Group 5:30 Dinner	Sin, Forgiveness, Healing Reflection Liturgy Small Group 5:30 Dinner	Small Group History Line Preparation for Liturgy 5:30 Dinner	Spiritualities in the Church Reflection Small Group What’s Dying/ What’s Rising 5:30 Dinner	Day of Repose
Imaging Points: Graced History	Free	7:00 Liturgy Free	7:00 Liturgy Free	7:00 Liturgy Free	Free	Free	Free	

Day 10	Day 11	Day 12	Day 13	Day 14	Day 15	Day 16	Day 17	
								
Kingdom	Goals and Objectives	Two Standards	Discernment Process	Leader - Group Relations	Projections/Shadow	Group Meeting as a Contemplative Experience	Witness, Confirmation Mission Goal	
Goal Statement	Small Group	Three Stances		Budget, Policy	Reflection	Reflection	Reflection	
Reflections				Delegation	Small Group	Small Group	Assembly - Liturgy	
Small Group	Liturgy	Liturgy		Liturgy	Liturgy			
Liturgy	12:30 Lunch	12:30 Lunch	12:15 Lunch	12:45 Lunch	12:30 Lunch	12:30 Lunch	12:30 Lunch	
Goals and Objectives Continued	Surfacing the Issue	Communal Consolation	Discernment Process	Third Week Exercises	Paschal Mystery	Contemplation	Departure	
	Reflection	Reflection	Consensus	Reflection	Reflection	Reflection		
Small Group	Small Group	Sharing	Confirmation	Small Group	Small Group	Small Group		
	Two Standards	Communal Discernment		Projections/Shadow	Small Group	Preparation for Liturgy		
5:30 Dinner	5:30 Dinner	5:30 Dinner	5:30 Dinner	5:30 Dinner	5:30 Dinner	5:30 Dinner		
Free	Free	Free	7:00 Liturgy	Free	Free	7:15 Liturgy		

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. IS 45:24,26*

FIRST DAYDay Date Color**9:00 Staff Meeting**

Organize the Lounge, Recreation Opportunities

Handling Newsprint

Schedules, Handouts, Presentations

Materials

Varia

Liturgy for Staff

12:15 Break

12:30 Lunch

3:00 Opening Session:Welcome Schematic Overview of the Days (1.00/2)

Hopes and Expectations - Small Groups (in Assembly Area)

"Contract"- Principle and Foundation (1.1/2) 5:00 Social

5:30 Dinner

7:00 Imaging (1.2/2) Graced History Format of the Exercises (1.3/2)

Pointing :Personal Graced History (1.4/2)

(Give out 2.0 at end of group session)

Note that on each day of the schedule there is a place set aside for the Day of the Week, Date, and a Color code to identify any pages associated with the day's exercises. There is also a space provided on the staff schedules for the initials of staff members responsible for various activities of the day.

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

FIRST DAY

Day

Date

Color

- 3:00 Opening Session
 - Welcome
 - Overview
 - Hopes and Expectations
 - Principle and Foundation
 - "Contract"
- 5:00 Social
- 5:30 Dinner

- 7:00 Assembly
 - Imaging
 - Graced History
 - Pointing Personal Prayer

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ISECP History

ISECP is an outgrowth of the "LXR" -- the Leadership Executive Retreat of the Jesuit Center for Spiritual Growth at Wernersville, and of the Religious Governance Workshop of Loyola House in Guelph. In turn, both of these programs were developed on the conviction that communal discernment in its many forms is the decision making process that is consonant with a professedly Christian group -- both on the local level and up through the major structures of the Church itself.

Members of both staffs came together in 1978 to discuss how some of these structures, already operative in the staffs of our Spiritual Centers, could be developed and recruited to emphasize social spirituality, or as we came to call it, social grace. We wanted to discuss, define and develop ways by which grace-filled structures could come into being and be paradigms for building larger grace-filled structures. We decided to do this by combining the best of contemporary organizational development with *The Spiritual Exercises of St. Ignatius Loyola* and the structures and processes of communal discernment which we had found so fruitful.

For nine years we have shared our understanding of *The Spiritual Exercises* and our experience of directing groups of people through various discernment processes. We have now a great deal of material and many exercises that we realize are important for committed groups of people desirous to build a more just society within their own situation and beyond it. We have the experience of having done the ISECP program in the summer of 1985 with eight leadership groups.

PRINCIPLE AND FOUNDATION

Why and what are *Ignatian spiritual exercises for the corporate person*?

The most vital and characteristic activity of any cohesive group is its decision-making. That group which cannot come to peaceful and empowering decisions will atrophy and die.

The decision making process of a group should be consonant with the nature of that group. A professedly Christian group should have a professedly Christian decision-making process. The end not only does not justify the means, but the means flow into, color, tone, and qualify the end. One cannot achieve peace by unpeaceful means. The decision-making process of a group flows into, colors, tones and qualifies the decision of the group.

It is our assumption that good Christian decisions are made when a group is in consolation, for it is then that the group is working in the power of God and being directed by his Presence and drawing on grace.

Apostolic spirituality is a spirituality of choice at the level of faith. It is built on a mysticism of loving service and finding God in all things. It is a different way of loving God and neighbor than the contemplative spirituality of St. John of the Cross, for instance. This latter is built on a mysticism of fruitive love, and purification and union with God comes, for the most part, in *prayer*. The purification and union with God in apostolic spirituality is measured by the quality of our apostolic choices, and for the most part, is effected in, and transparent in, the active apostle's *work*.

Thesis

Our conviction is that we can discover or create just structures that persons can live and work by and promote. Justice is found first in our personal interior life, then in our interpersonal group life and eventually beyond the group in the larger world. But socially sinful structures are also found first in our personal interior life, then in our group life before they are found beyond us. Grace-filled, socially just structures demand that persons find grace in their personal and group life and that they relate to each other in graceful and just ways. We know that there are instruments and processes given to us by psychology, sociology, and spiritual theology that will make it possible for us to develop and create grace-filled socially just structures. Among these processes are the acknowledging of different gifts among us, different ways in which we relate to each other in gifted and in sinful ways, the ways in which we grow spiritually, the ways in which we make decisions together, the ways in which we sense that we are cooperating with the grace of the Holy Spirit leading us.

Process

We intend to assist and direct you through a number of *group* spiritual exercises that will help you to get in touch with your group need of God, your desires to be God's instruments, your sense of identity as a corporate person, your awareness of when and where you are an unjust structure and when and where you are a just structure. Eventually it is our desire that you will realize your ability to communally discern the Presence, the leadings and beckonings of the Holy Spirit to you drawing you to do communal discernment and assisting you to be truly a united instrument of God for the world.

Throughout these *spiritual exercises* we will be dealing with images and symbol. We will be trying to "get hold of" and squeeze some insight out of our images and symbols, and learn to deal with the images and symbols of others. This is following the lead of St. Ignatius who wanted the whole person "composed" with the mystery being contemplated or with the grace being sought.

St. Ignatius anticipated by some 400 years the contemporary insights into the vital role of the imagination in absorbing, *realizing*, religious truth.

"There is a reservoir of psychic energy within men and women which cannot be tapped by will-power alone. Only the living symbol can lead it out and make it available to the conscious personality." (Christopher Bryant, *Jung and the Christian Way*)

"Our knowledge of God is not theoretical or objective but imaginative knowledge, or at least its objectivity must be distinguished from scientific objectivity, because it is inseparably connected with the subjectivity of religious imagination. It is the peculiar and unique nature of ultimate truth to demand the collaboration of reason and imagination; the isolated intellect alone cannot find it." (Richard Kroener, *The Religious Function of the Imagination*)

"Preachers have spoken of Christ being born in us as well as in Bethlehem. Could Jung teach us to see this not just as a pious metaphor but as a powerful psychic reality? The study of the Bible might be transformed if we could understand the biblical images, not as poetical ways of stating what could with greater precision be stated in exact prose, but rather as powerful symbols able to release a flow of spiritual life in us, if only we will take them seriously and through imaginative reflection open ourselves to their impact."
(Bryant, p. 124)

"The imagination is not an aesthetic faculty. It is not a single or special faculty. It is all the resources of man (sic), all his faculties, his whole history, his whole life, and his whole heritage brought to bear upon the concrete world inside and outside of himself, to form images of the world, and thus to find it, cope with it, shape it, even make it. The task of the imagination is to imagine the real... The religious imagination...tries literally to imagine things with God... The imagination is really the only way we have of handling the world."
(William Lynch, S.J., *Christ and Prometheus*)

It is in the imagination that the affective and intellectual consciousness coalesce; or rather the affective and intellectual consciousness are cracked off distillations of the imagination. It is in the imagination that thinking and feeling are united as well as perception of the concrete singular by sensation and of interrelation and possibility by the perception of intuition through the unconscious. It is in the symbolic consciousness that the four transcendentals can cohabit (One, Good, Beautiful, True); they cannot cohabit the same

univocal concept. Thus if a person is to have an *experience* of "union" or "unity" with God (and therefore with others), it must be by means of the imagination in the symbolic consciousness.

"A symbol is the best expression that we have of something which is, as yet, but dimly known to consciousness." (C.G. Jung)

"By a symbol I do not mean an allegory or a sign, but an image which describes in the best possible way the dimly discerned nature of the spirit. A symbol does not define or explain; it points beyond itself to a meaning that is darkly divined but is still beyond our grasp, and cannot be adequately expressed in the familiar words of our language."
(Jung, *CW* vol. 8 [644])

The symbol belongs to two worlds, the world of every day and the inner world of consciousness. To have real power it must belong to these worlds.

A symbol is the inseparable expression of the experience - affectivity itself plays a connative role. Like the poet penning "The swift flight of the arrow." She does not have the full experience until she writes it. The true symbol adheres directly to the experience. It is not the figure of an experience.

It is *vastly important* when seeking a "grace" - an attitude toward God, self, others, the world - to imagine what that attitude will "look like," what will it "feel like," what will it "sound like," what will it "behave like." Imaging the grace is like "whistling a happy tune." Without appropriate imaging one cannot be disposed for the grace - one is tilting at windmills, aimed in the wrong direction.

Imagination And Memory

Some of our memories are happy and some the reverse. If we are able to see our good memories in the context of God's love and thank God for these past blessings, the remembered happiness can bring an insight into the pattern of how God deals with us. But it is of equal importance to recall the bad and painful memories which keep alive unhealed emotional wounds, or show a pattern of non-cooperation with the Lord. If we are able to bring these painful memories into the context of the presence and love of God, disclosed and made real in Christ, to bring them into this context and to hold them there, then the memory-picture will change. This is the work of the imagination in faith.

"The human brain contains the fossil memories of its past just as this stratified landscape contained the earth's past in the shape of horned titanotheres and stalking dirk-toothed cats."
(Loren Eisley)

ELEMENTS IN A SPIRITUAL EXERCISE OF THE CORPORATE PERSON_____

In each exercise of the corporate person there are usually these seven elements:

1. Contextualizing,
2. Imaging,
3. Will and Desire,
4. Pointing,
5. Private Reflection,
6. Communal Sharing
7. Communal Colloquy.

Contextualizing: Instruction and explanation, Scriptural reference, remembered experience.

Imaging: This involves using the creative imagination in one's symbolic consciousness to become present to the mystery of God's relationship with this corporate person.

Will and Desire: An instrument to help uncover the true desire of the corporate person as it comes to the source of all grace, so that it will know what it truly desires.

Pointing: Suggestions are given fitting the material to this corporate group to assist its creative imagination to discover and recognize the grace as it is given. Suggestions may be given by the spiritual director or as gathered by the corporate person itself.

Private Reflection: Each member of the corporate person prays with the material given or generated in agreement with the *Contextualizing, Imaging, Will and Desire*.

Communal Sharing: A further use of the creative imagination as the members of the corporate person express and listen to what the members were given in the *Private Reflection*.

Colloquy: This is the time when the corporate person assimilates what has been given to it by

the Lord and responds in expressions of gratitude or need. This is usually done in three steps:

- A. After a short period of reflection, the individuals share what they heard and what impressed them as they listened to what happened to the themselves and others in the *Private Reflection*.
- B. A gathering of clarities, understandings, affective movements experienced.
- C. A recognition of the Lord's presence in terms of a brief statement (or hymn) of gratitude or need.

The *Colloquy* has the quality of interchange and conversation such as one experiences in the company of friends, or when discussing one's inner life with a spiritual director. The

STANDARD FORMAT FOR *COLLOQUY*_____

atmosphere is that of respect and reverence for each other.

ELEMENTS IN A SPIRITUAL EXERCISE OF THE CORPORATE PERSON_____

A Colloquy is the usual way of concluding each prayer exercise.

- A. Begin with a brief reflection on what the group has already shared.
 - 1. What did I hear?
 - 2. What impressed me as the others shared?
 - 3. What new insights have I gained?
 - 4. What are the inevitable consequences of the truths that we have shared?
 - 5. When did I experience affective harmony with the others as they spoke?
- B. The group then engages in sharing and discussing where the group has found unity, clarity, truth, acceptance.
- C. Close with some appropriate prayerful acknowledgement of what the group is experiencing.

WAYS OF PRAYING WITH GRACED HISTORY

Pray over your history in all the ways you would pray with sacred scripture.

Lectio divina

Regard an event of your history as sacred scripture spoken by God in your life personally or communally. Read this word by remembering the event with all your senses. Ponder the event by searching out the meaning of it. Realize God's presence in it. Respond to it with acts of awe, wonder, gratitude, resolve, self-offering, etc.

Meditate

Question the Lord about the events of this history and seek its meaning.

Quiet Prayer

Take one moment of this history as an experience of God's presence to you and abide with it as it resides in the depths of your being.

Contemplate

Re-live the event by seeing the persons, hearing the words, observing the actions.

Use any or all of the above methods, best of all the one or ones with which you are most comfortable.

**PERSONAL GRACED HISTORY
BEFORE BECOMING PART OF THIS CORPORATE PERSON_____**

Contextualizing

"And I said to you: Do not take fright, do not be afraid of them. Yahweh our God goes in front of you and will be fighting on your side as you saw him fight for you in Egypt. In the wilderness, too you saw him: how Yahweh carried you, as a man carries his child, all along the road you travelled on the way to this place. But for all this, you put no faith in Yahweh your God, who had gone in front of you on the journey to find you a camping ground, by night in the fire to light your path, by day in the cloud." (Dt 1:29-33)

Imaging

With Dt 1:29-33, I imagine myself on a journey with the Lord as my companion throughout my life. I pay special attention to the blessed moments of my life.

Will and Desire (*Id quod volo*)

I want and desire to be present to and know my life story as it is lovingly told by God that I may more generously love and respond to God in her personal revelation to me.

Pointing

I consider my history in terms of the blessings of my family background, childhood, school years, work years, my growing sense of vocation.

I remember different persons, places, situations and the historical state of the world at the different times I am remembering.

After this time of remembering I ponder the continual presence of God with me during these years.

Colloquy

Often I speak to the Lord in appreciation and anticipation.

Thus says the Lord, who formed you from the womb: It is I who confirm the words of my servants, I carry out the plan announced by my messengers. (Is 45:24,26)

SECOND DAY

Day

Date

Color

Early Morning Free for Prayer and Leisure

- 9:45 Assembly
 Introduction to Sharing Personal History (2.1/2)
 10:15 Sharing in Small Groups on Personal History
 11:15 Liturgy
 12:00 Lunch
- 2:00 Identity-Vocation-Mission/Name of Grace, and Life Cycle (briefly)
 (2.2/2 and 2.3/2)
 3:00 Break
 3:15 Pointing and Reflection: "Face of God" (2.4/2)
 3:30 Private Prayer
Staff Meeting
 4:30 Sharing in Small Groups
 5:15 Break
 5:30 Dinner
- 7:00 Assembly
 Praying Over Graced History (2.5/2)
 7:15 Small Groups Prepare Points (Using 2.5/a)
 Facilitators Point Private Prayer (2.5/2)
 (Give out 3.0 at end of session)
 8:00 **Staff Reflection**

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SCHEDULE OF THE DAY

*Most Holy God, we humbly and truly ask you for the grace
To love you with all our heart, and with all our soul, with all
our mind, and with all our strength, that we may serve
and praise you in all things as one in Christ.*

SECOND DAY

Day

Date

Color

Early morning free for prayer and leisure

9:45 Assembly

Introduction to Sharing Personal History

10:15 Sharing Personal History in Small Groups

11:15 Liturgy

12:00 Lunch

2:00 Identity-Vocation-Mission/Name-of-Grace and the Life Cycle

3:00 Break

3:15 Pointing Reflection on the "Face of God"

3:30 Private Prayer

4:30 Sharing in Small Group

5:15 Break

5:30 Dinner

7:00 Assembly: Introduction to Praying over Graced History

7:15 Small Group Exercise

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Basically the group is a listening one; it is not a study group or a discussion group. We are not here to judge others.

We are trying to obtain a communal sense of our group's history by listening to what the other members of the group have found in their reflection over that history.

After prayerfully considering what was given in prayer, we share what impressed us during the prayer in a relatively brief way.

No one person should dominate the group's time. We listen to and absorb what has been said and then someone else speaks.

Contextualizing

Moving from the individual to the corporate person.

"Those who feared the Lord spoke with one another, and the Lord listened attentively."
(Mt 3:16)

Imaging

"For where two or three meet in my name, I shall be there with them." (Mt 18:20)

"All with his name and his Father's name written on their foreheads." (Rev 14:1)

Will and Desire (*Id Quod Volo*)

We want and desire to know one another as a corporate person and ourselves better as a corporate person.

Pointing

A. Private review of prayer

1. I spend some time reflecting on what happened to me in this time of prayer, for example, significant moments; insights; different affections; experiences of consolation and desolation.
2. What experiences of these years are significantly present to me now?
3. What does this arouse in me?

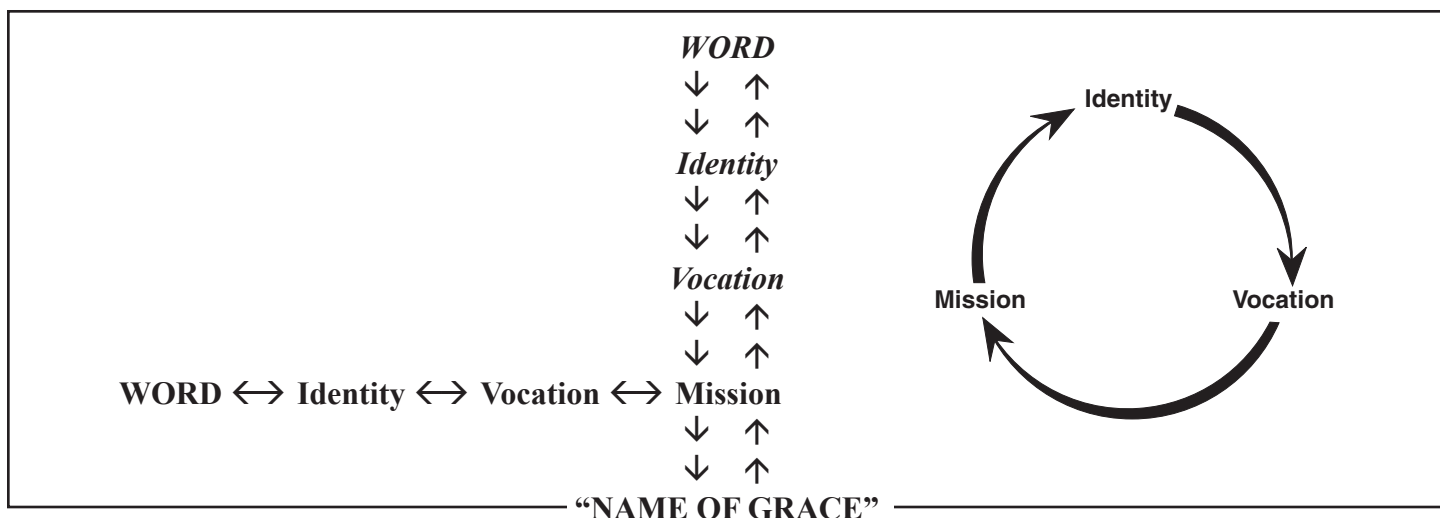
B. The group shares the fruits of this review of the prayer.

Colloquy

- What impressed me as the others shared?
- What new insights did I gain?
- What are the inevitable consequences of the truths we have shared?
- Where did I experience affective harmony with the others as they spoke about their history?

In light of our experience in this time together, we express to God

- Our needs and our desires.
- Gratitude for where we have found clarity, truth, acceptance, unity.



- From the process of *presence to the Word*, develops the dynamic *Identity → Vocation → Mission*.
- From the dynamic *Identity → Vocation → Mission* comes our *NAME OF GRACE*
= Who we are as a faith-grace person, how God is calling us.
- Responding to that *vocation* is our *Mission*.
- *Vocation* adds a contextual note to *Identity* and *Mission* - with whom, in solidarity with what people, in what community, etc.
- “I have called you by your name, you are mine.” (Isaiah 43:1)
 - Abram → **Abraham** • Simon → **Cephas** • Saul → **Paul**

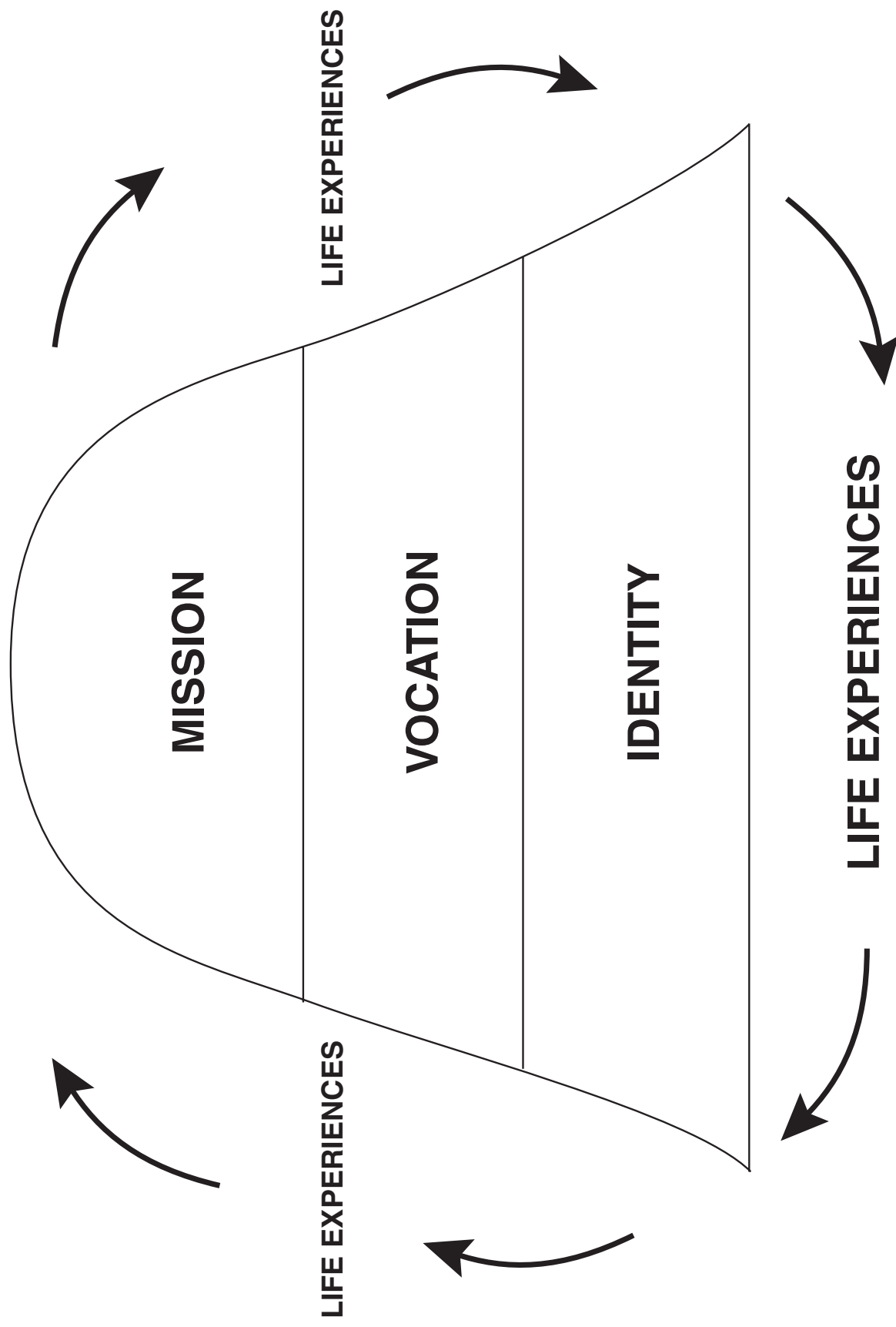
NAME OF GRACE = “Who am I as a faith-grace person?” “How has God been dealing with me over the years?” My *name of grace* is a very specific, particular, individual name. God has revealed himself and called and missioned no one else ever, in precisely the way he has revealed himself, called and missioned me. This is our *first name of grace*.

We also have a *last* or *common* or *family name of grace*—a presence to, calling and mission that we share with others. ■ The *Vocation* thrust resonates with this *common* or *family name of grace*. ■ We must know (in the Biblical sense of knowing) both *first and last* names of grace in order to share a faith vision and carry on a fruitful apostolate (mission).

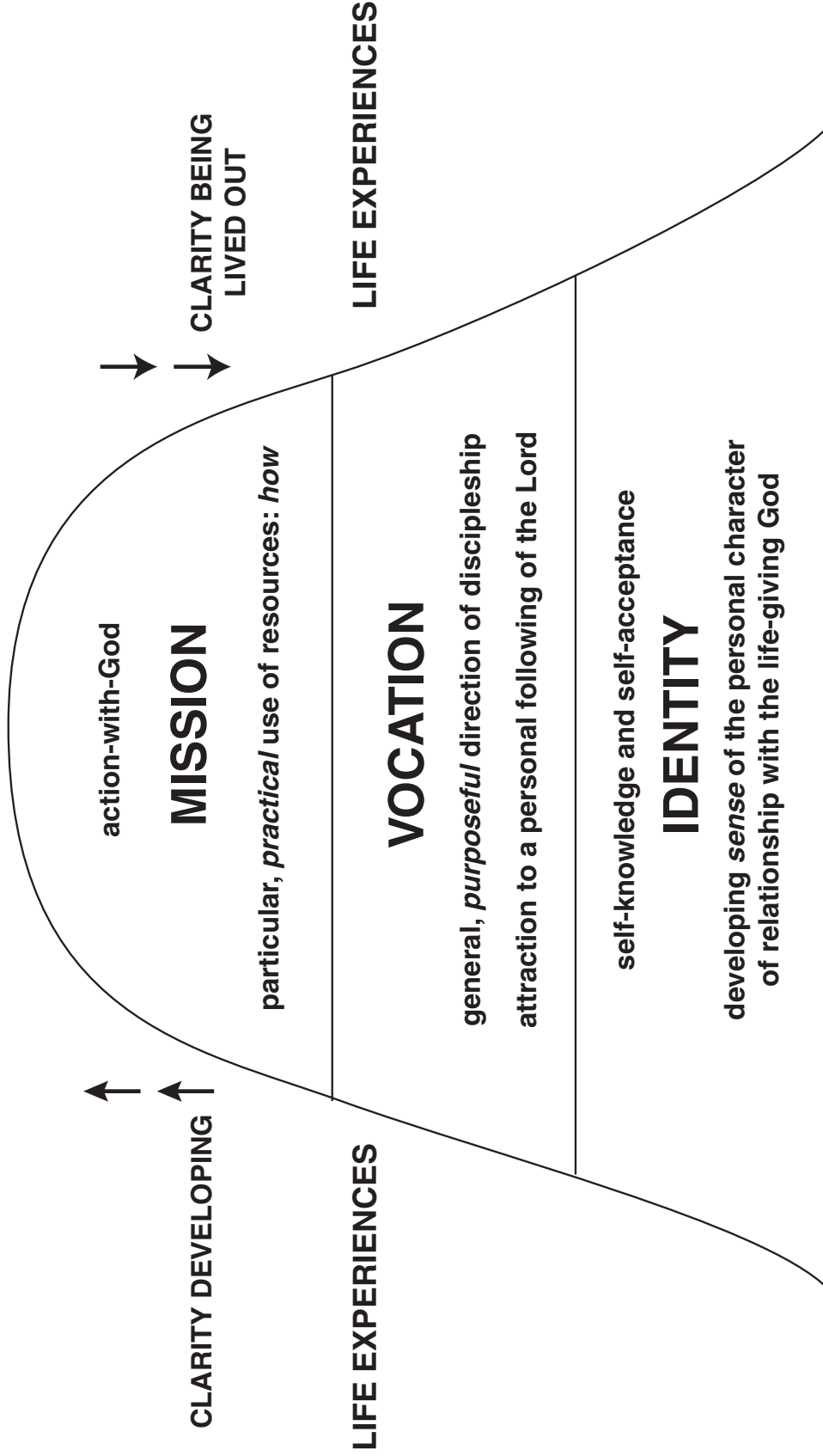
Examples of very well defined *names of grace*:

St. Francis of Assisi.	“Il Poverello” - God’s little poor man
St. Therese of Lisieux	“The Little Way”
St. Robert Cardinal Bellarmine. . .	“The Church of God has not his like in learning”
St. John of the Cross	“prayer; mysticism of fruitive love”
St. Ignatius Loyola	“apostolate; mysticism of loving service - finding God in all things; <i>in actione contemplativus</i> ; organizing spiritual energies”

AN ILLUSTRATION OF THE RELATIONSHIP OF A GROUP'S IDENTITY → VOCATION → MISSION



AN ILLUSTRATION OF THE RELATIONSHIP OF A GROUP'S IDENTITY → VOCATION → MISSION



LIFE EXPERIENCES

REFLECTING ON MY EXPERIENCE OF THE FACE OF GOD

Contextualizing

"Because God loved your ancestors and chose their descendants after them, God brought you out of Egypt, openly showing his face and his great power." (Dt 4:37)

Imaging

"Show us the light of Your face, turned toward us." (Ps 4:6)

Each human person is a dense and deep mystery; the three-personed God of Christian revelation is a mystery even denser and more profound. When the two mysteries meet at the level of faith, something happens: small clarities result - clarity as to who I am, clarity as to who God is. In knowing my God even in the tiniest degrees, I come to a growing awareness and certitude as to who I am as a unique individual. I come to know how I am to live my life for God as He reveals Himself differently and uniquely to each of us.

Will and Desire (*Id quod volo*)

I want and desire to know more fully the *face of God* as I have experienced it in my life.

Pointing

1. How has God been revealed to me? What does God look like? What are some of the lines in the face of God? What does this face say?
2. What is my image of God? Is God primarily *Father? Son? Mother? Spirit? Christ? Other?*
3. What scripture passages have helped me come to know God?
4. What lines of poetry and literature express for me something about who God is?
5. What aspects of creation, nature, etc. reveal to me God's power, beauty, bounty, greatness, Himself/Herself?

Private Colloquy

I thank God for the times and ways God has revealed His face to me and I ask the Lord to assist me to share with my group.

MOVING FROM PRAYER OF THE INDIVIDUAL INTO PRAYER OF THE CORPORATE PERSON

Contextualizing

"Those who feared the Lord spoke with one another, and the Lord listened attentively."
(Mt 3:16)

Imaging

"For where two or three meet in My name, I shall be there with them." (Mt 18:20)

Will and Desire (*Id Quod Volo*)

We want and desire to know ourselves as a corporate person as we listen to each other share their experiences of the *Face of God*.

Pointing

A. Private review of prayer

1. I spend some time reflecting on what happened to me in this time of prayer; for example: significant moments, insights, different affection, experiences of consolation and desolation.
2. What experiences are significantly present to me today?
3. What does this arouse in me?

B. Group shares the fruits of prayer

C. Reflection on our group sharing

1. What impressed me as the others shared?
2. What are the inevitable consequences of the truths we have shared?
3. Where did I experience affective harmony with the others as they spoke about their experiences?
4. What new insights did I gain?

Colloquy

An expression of gratitude for where we have found clarity, acceptance, truth, unity.

Contextualizing

"With so many witnesses in a great cloud on every side of us, we too, then should throw off everything that hinders... Let us not lose sight of Jesus who leads us in our faith and brings it to perfection." (Heb 12:1,2)

Imaging

I imagine myself with all the early members of our group as they go about with the Lord developing the kingdom. I pay special attention to the blessed moments of our story.

Will and Desire (*Id Quod Volo*)

We seek from the Holy Spirit (Jn 14:26) a sense of appreciation of how the Lord has shown his graciousness and faithfulness to us so that we may more generously respond to God who continually reveals Himself to us.

Pointing

Preparation in the Group

Reflect quietly for about ten minutes on the following and jot down the points that come to your mind.

Then share with one another and jot down further points that impress you.

- Recall the significant persons of our early history.
- Recall the cultural setting of this history.
- Recall the mission, expansion and the achievements of our early history.
- Reflect on the membership, the spiritual experiences and the life style of our early history.
- Reflect on the way in which this spirit was present and showed itself as our history developed.
- What impresses me about our early history?

PRAYER ON OUR COMMUNAL GRACED HISTORY _____

Private Reflection

I pray with the material generated in the *Pointing*.

- I consider our history in terms of the many blessings we have received through these years.
- I remember different persons, places, situations and the historical state of the world at different times of our group's history.
- After this time of remembering I ponder the continual presence of God with us during these years.

Communal Sharing

A. Private review of prayer

1. I spend some time reflecting on what happened to me in this time of prayer, for example, significant moments; insights; different affections; experiences of consolation and desolation.
2. What experiences of these years are significantly present to me now?
3. What does this arouse in me?

B. The group shares the fruits of this review of the prayer.

Colloquy

A. Reflection on our group sharing

- What did I hear?
- What impressed me as the others shared?
- What new insights did I gain?
- What are the inevitable consequences of the truths we have shared?
- Where did I experience affective harmony with the others as they spoke about their history?

B. Further sharing on the experience of our prayer

C. We speak to the Lord in appreciation and anticipation

- An expression of wonder at the ways of the Lord drawing us and our foundation together.
- An expression of gratitude that the Lord has been with the persons and events of our history up until now.
- An expression of openness to the directions we perceive in our history.

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

THIRD DAY

Day Date Color

- 9:00 Continuing the Prayer of the Corporate Person in Small Groups (2.5/b)
9:45 Assembly
10:00 Presentation: S.O.D. Assumptions (3.1/a) and Pointing Exercise (3.1/b)
10:30 Small Group Exercise (3.1/2)
11:00 Break
11:15 Presentation: Power and Life-Death-Resurrection Cycle (3.2/2)
12:15 Break
12:30 Lunch
- 2:00 Continuation of Presentation on Life-Death-Resurrection Cycle
Pointing Exercise on L-D-R (3.3)
2:30 Small Group Exercise on the L-D-R
3:15 Break
3:30 Introduction to the History Line (3.4/2 and 3.5/2)
3:45 Private Reflection
4:15 Groups Compose History Line
(Give out 4.0 at end of session)
5:00 **Staff Meeting**
5:30 Dinner
- 7:00 Liturgy

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

THIRD DAY

Day

Date

Color

- 9:00 Continuing the Prayer of the Corporate Person in Small Groups
9:45 Assembly
Presentation: Assumptions about Spiritual Organizational Development
Pointing Exercise
10:30 Small Group Exercise
11:00 Break
11:15 Presentation: Power and the Life-Death-Resurrection Cycle
12:15 Break
12:30 Lunch
- 2:00 Continuation of Presentation on the LDR Cycle
Pointing Exercise
2:30 Small Group Exercise
3:15 Break
3:30 Introduction to the History Line
3:45 Private Reflection
4:15 Small Group Composes History Line
5:00 Break
5:30 Dinner
- 7:00 Liturgy
-

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SOME ASSUMPTIONS ABOUT SPIRITUAL ORGANIZATIONAL DEVELOPMENT

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

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PRAYER ON ASSUMPTIONS OF SPIRITUAL ORGANIZATIONAL DEVELOPMENT

Contextualizing

"God has given us the wisdom to understand fully the mystery, the plan he was pleased to decree in Christ, to be carried out in the fullness of time: to bring together into one with Christ as Head of all things in the heavens and on earth." (Ephesians 1:9-10)

Imaging

"You, then, are the body of Christ. Every one of you is a member of it." (1 Cor 12:27)

Will and Desire (*Id Quod Volo*)

We ask and desire to understand better and believe more confidently the spiritual assumptions about processes and patterns in a group's life.

Pointing

With the outline of *Some Assumptions about Spiritual Organizational Development* p. 35 as a starting point, prayerfully consider

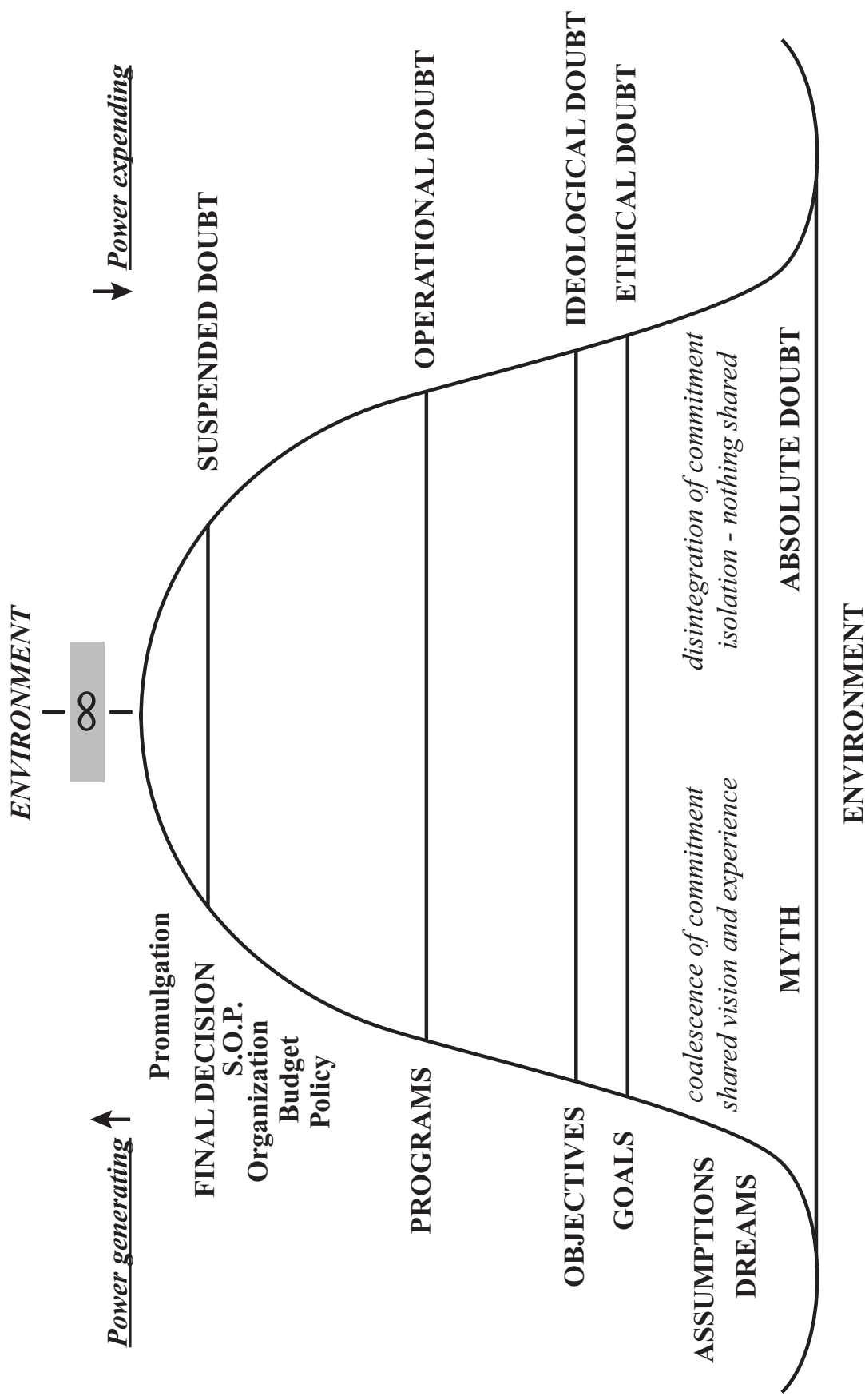
- What resonates with your own faith experience and understanding
- What additional basic assumptions you have about a group's life
- What presents a challenge to you and your group
- What attitudes and assumptions you find in yourself that are at variance with those stated by the staff
- what questions are surfacing in you about the spirituality of group life

It will be valuable for your whole group to share these considerations.

Colloquy

Share with one another what has been significant about what you have heard from one another.

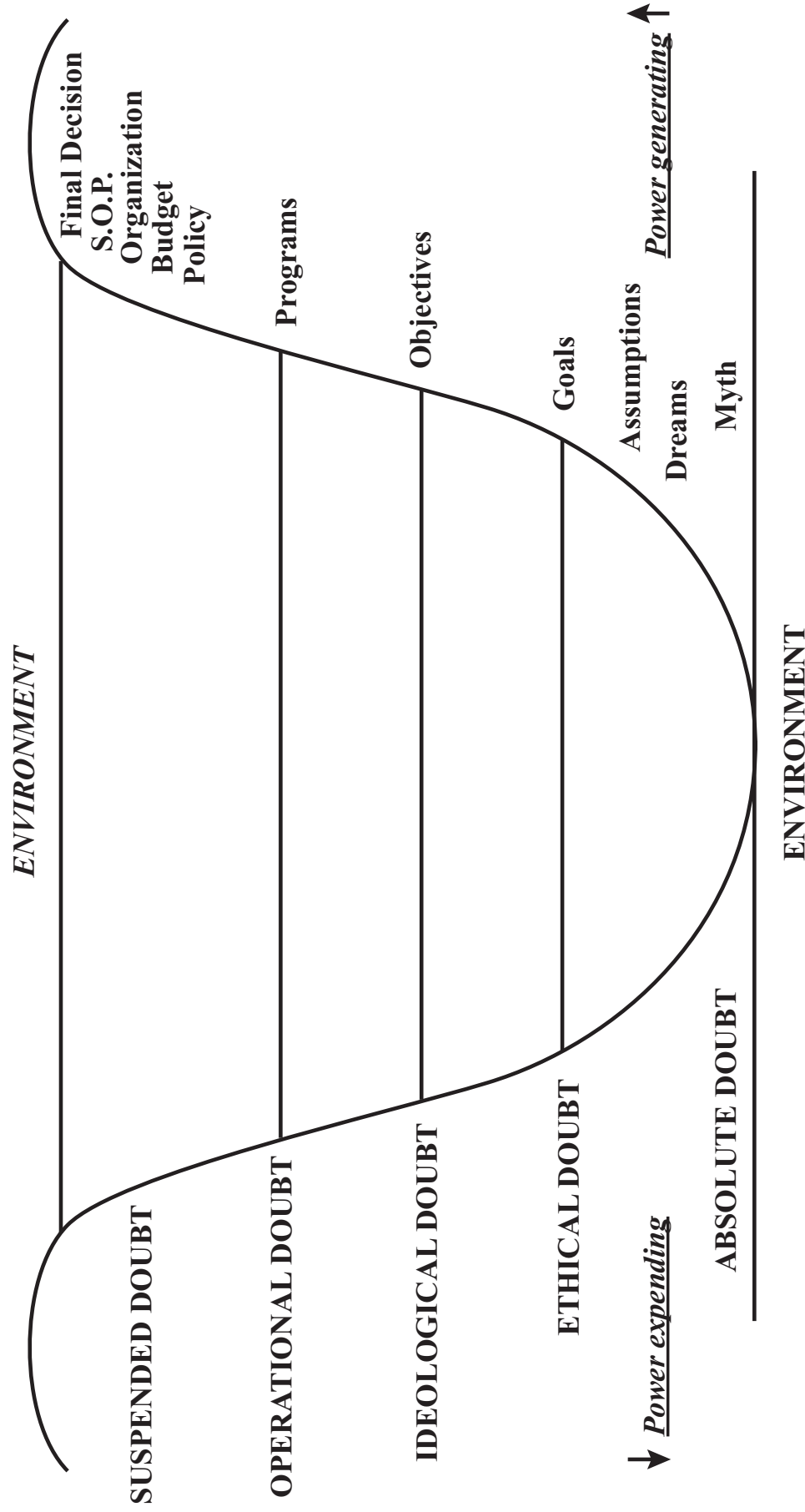
In whatever way is appropriate, ask the Trinity to confirm in you what you have come to know and believe.



Power is the free commitment of individuals to goals and objectives which they have freely chosen.

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LIFE → DEATH → RESURRECTION CYCLE



Contextualizing

All created reality is radically temporal. Inanimate, living, interpersonal and organizational realities come into existence, flourish, and die. Change is inevitable. Parts and thrusts of each of us individually and as an organization are dying, parts and thrusts are rising.

"There is a time for everything under heaven..." (Qo.3:1)

Imaging

Take some time to be in the world before the continents inched apart.
Then let your imagination soar into the world of the year 200,000.
What will the world and its organizations be like? What will the Church be like?
What will our organization be like?

Will and Desire (*Id Quod Volo*)

We want and really desire a deep acceptance and appreciation of the dynamic of the Life-Death-Resurrection Cycle in our functioning as a group.

Pointing

1. How do you understand the reality of the Life-Death-Resurrection Cycle as it applies to this group?
2. What dynamics of the Life-Death-Resurrection Cycle have you been more or less unaware or unconscious of?
3. What is the value of having clear objectives before initiating programs?
4. What is the inherent value of trying to look for a solution to a problem at least one level below where the problem arises?
5. Do we have good methods of handling things on the down-side of the Life-Death-Resurrection cycle?
6. Am I convinced that my group will follow this Cycle?
7. Are there any other learnings for us in the Life-Death-Resurrection Cycle?

Colloquy

What did I hear us say to each other? What did I hear that was not said?
Is it important for the group to hear what the silence said to me?

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A history line can effect many things in a group. It can be the instrument of inclusion for new and current members; it can be an instrument of reconciliation and healing among members; it can be the vehicle for discerning the Presence of God to a group over time, and so its identity, vocation and mission.

Groups establish new directions and goals as a result of reflecting on the story of their past. Commitment to and enthusiasm for the future are developed. A good history line can put the needs of a group into high relief, so that they can be recognized by all and dealt with clarity and decisiveness. It can also give some good indications of how the allocation of resources to the various needs might best be handled.

A history line is a way of recording and interpreting *Historically Decisive Events*. Newsprint is put on a wall and a line drawn horizontally along the five or six sheets of newsprint.

1990	1995	2000	2005	2008
Time line...		the present		

1. Begin from the present day and **record the *Historically Decisive Events (HDE's)*** back in time to the significant past. These events are recorded above the time line. Do not refer to notes, minutes, etc., but record the events people are immediately in touch with as historically decisive. Those events around which much feeling, positive or negative, was engendered are particularly important.
2. Once the events are up on the history line, begin to develop some ***initial interpretations***. Start with a recent HDE and ask *What is the significance of this event? What's the story? What is it saying?* Jot down the key phrases of the interpretation underneath the time line.
3. Note: ordinarily steps 1 and 2 are done in conjunction.

HOW TO DO A HISTORY LINE

4. Make a ***personal assessment of meanings***: "Our history says to me that..."
List your personal interpretation of the meanings found in your group's history.

a.
b.
c.
etc.

5. ***Coalescing of meaning***: Each person reads off or speaks out their personal interpretation of the meanings of their group history; e.g., "Our history says to me that..."

As people read off their meanings, listen for *similar* meanings and interpretations from different people. Look for a convergence of ideas or meanings. "I have the impression that we are converging around the idea that... Is that so? Let's test it out."

When a convergence appears, use one person's articulation of it as a working statement. Re-cast and amend it until it says what the group wants it to say. Try to arrive at three or four ***consensus statements of meaning***.

If there are many meaning statements, try to prioritize them.

6. Make a list of ***needs*** as seen emerging from these meaning statements of our history.
"Because our history is what it is, there is a need to..." (or "a need for...")

Look again for a convergence of the need statements. If there is no convergence, it may again be necessary to prioritize.

The goal is eventually to move into action. A good criterion to apply in developing need statements is, *Does this describe something which we can do something about?* A need statement is a kind of recommendation.

- One can move in the direction of allocation of available resources from this point. Possibly one or other of the needs is so broad or touches the group deeply enough that a *Basis Paper* needs be done on it.
- A history line is a type of evaluation. Most probably other evaluative processes need be used, and structures for unearthing recommendations need to be in place before moving into action from a history line.

Contextualizing

"As a person carries a child all along the road you traveled on the way to this place."
(Dt 1:31)

Imaging

I imagine myself with all the persons, events, feelings and meanings present in our history.

Will and Desire (*Id Quod Volo*)

We want and desire a sense of appreciation of how the Lord has shown his graciousness and faithfulness to us that we may more generously respond to God's continual revelation to us.

Pointing

Composing Our History Line

A. Privately

1. I identify the Historically Decisive Events
2. I remember the affective component

B. As a group we compose our history line.

PRAYING WITH OUR HISTORY LINE _____

Reflecting With Our History Line

A. Contemplating our history line

1. I spend some time reflecting on how we composed our history line.
I open myself to the ways of the Lord in our history.
I allow the significance of our history to move my affections.
2. What experiences of these years is significantly present to me today?
3. What does this arouse in me?

B. Group shares the above reflection

C. Reflection on our group sharing

1. What impressed me as the others shared?
2. What are the inevitable consequences of the truths we have shared?
3. Where did I experience affective harmony with the others as they spoke about our history.
4. What new insights did I gain?

Colloquy

We pray aloud in ways such as this

- We thank you Lord for these moments of your presence to us
- We thank you for
- Give us insight to discern the ways that you call us forth
- We pray for courage and strength to follow these your leads that we discern in our history

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

FOURTH DAY

Day

Date

Color

8:30 **Staff Meeting**
9:00 Assembly
9:10 Groups Continue Work with the History Line
12:15 Break
12:30 Lunch

2:00 Presentation: Power Cycle (4.1/2)
Pointing Exercise (4.2)
2:35 Small Group Exercise (4.2)
3:15 Break
3:45 Presentation: Leadership Styles (4.3 and 4.4)
Pointing Exercise (4.5/2)
4:15 Private Reflection in Presentation Area (4.5/2)
Staff Meeting
4:45 Small Group Continues Exercise
(Give out 5.0 at end of session)
5:15 Break
5:30 Staff Dinner

7:00 Liturgy

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

FOURTH DAY

Day

Date

Color

9:00 Assembly
9:10 Groups Continue Work on History Line
12:15 Break
12:30 Lunch

2:00 Presentation: Power Cycle
Pointing Exercise
2:35 Small Group Exercise
3:15 Break
3:45 Presentation: Leadership Styles
4:15 Private Reflection
4:45 Small Group Continues Exercise
5:15 Break
5:30 Dinner

7:00 Liturgy

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AUTHORITY/OBEDIENCE, LEADERSHIP, AND THE RESPONSIBLE EXERCISE OF POWER

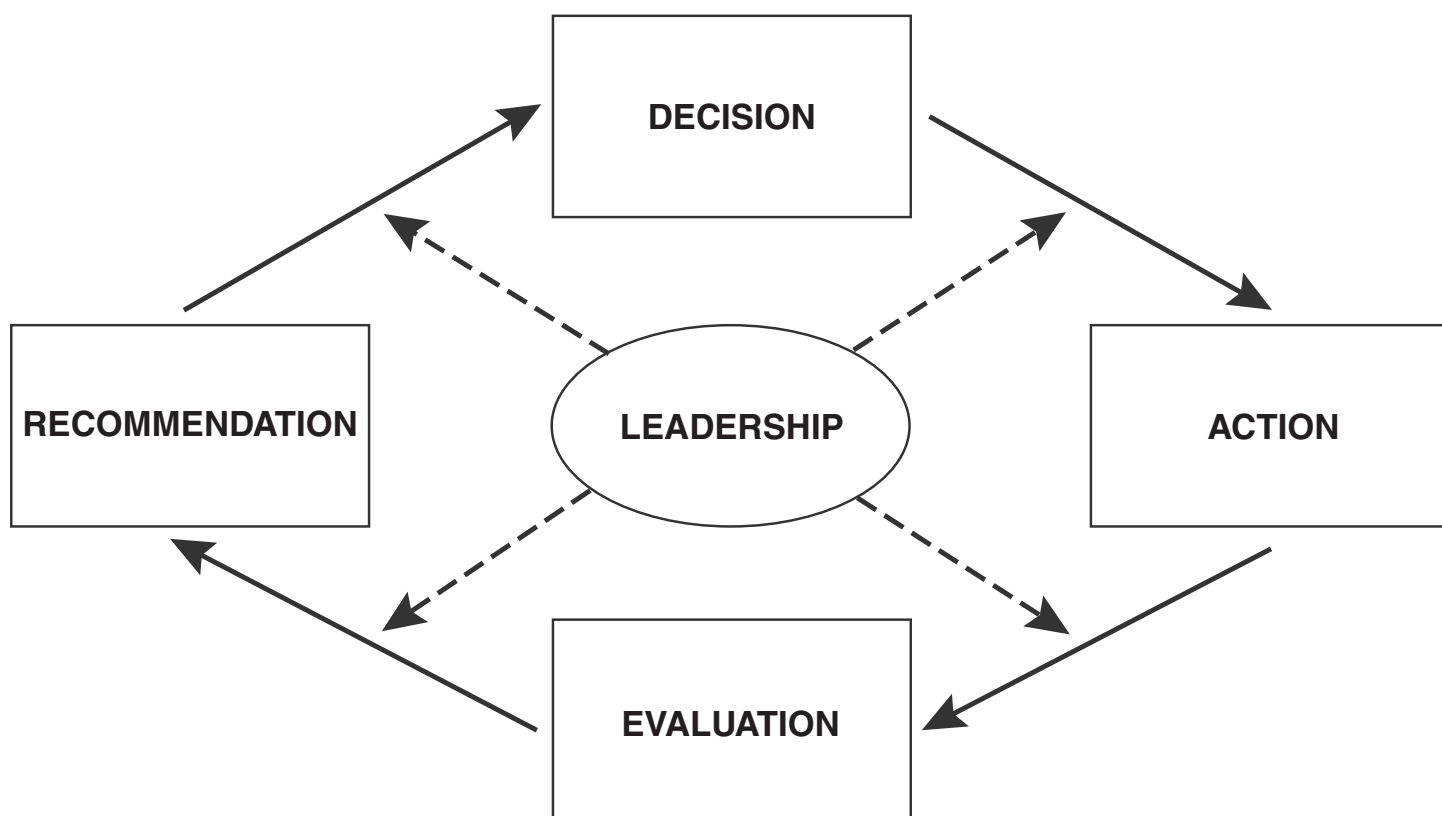
“...but you will receive power when the Holy Spirit comes on you, and then you will be my witnesses not only in Jerusalem but throughout Judea and Samaria, and indeed to the ends of the earth.” (Acts 1:8)

“All power in heaven and earth is given to me. Therefore (you) go and teach all nations.” (Mt 28:18-20)

Power is a good thing. The power we are talking about is the same human-divine power that Christ Our Lord was talking about above. This kind of power is energy to build the Kingdom of God; it is energy to accomplish in history group and personal goals and objectives.

The power of a religious organization (a volunteer organization) cannot be coercive power (fear). Nor can it be reward power, which is based on some adequate return for one's involvement. Ultimately it must involve the kind of power which comes from people freely choosing to engage themselves in efforts to achieve a goal which they themselves have freely chosen and adopted. This power of free persons is called commitment. To set free this kind of power in any group of people engaged in a common endeavor requires definite, freeing, structures and procedures and attitudes.

THE POWER CYCLE



PRINCIPLES FOR UNDERSTANDING POWER AND FOR ITS LEGITIMATE USE _____

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

Types of Formal Power

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

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

Contextualizing

Our past, present, and future meetings. Our ways of getting things done in meeting time and beyond meeting time.

Imaging

Imagine our leadership group and our whole organization as a well-run, empowering, joyful, apostolic community. Do it. Take some time to make this image strongly present in myself and in the group.

Will and Desire (*Id Quod Volo*)

I greatly desire what I imagine and what I am in touch with.

Pointing

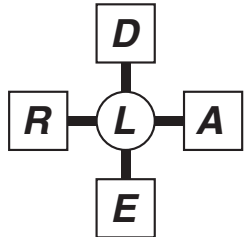
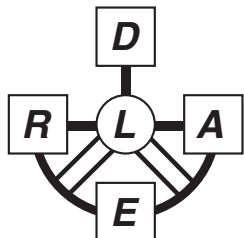
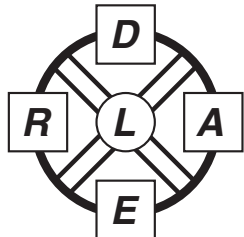
1. Do I know and practice a better process than
Action → Evaluation → Recommendation → Decision ?
2. If I do not, am I willing to make very conscious in myself and in my group this effective process and use it?
3. In what part of the power cycle does our group seem to get stuck?
4. What part of the power cycle do we generally ignore, not take time to do?
5. How does informal power operate in our group?
6. How can we make the best use of this informal power?
7. What other issues does consideration of the power cycle bring up?

Colloquy

What did I hear? What do we seem to want to say and do about the power cycle?

Take a few minutes to bring the image you had, your will and desire, to what you know now. Ask the Lord to give it to you and your group as a gift.

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<i>Condition of Group</i>	<i>Style of Leadership</i>	<i>Leadership Initiative and Procedure</i>	<i>Desired Group Response & Roles in Power Cycle</i>
Survival — External Crisis — Internal Crisis — Lack of Identity	AUTHORITARIAN	Leader makes decision and announces it, without a sense of needing to share a rationale. Leader makes and presents decision, “selling it” to group by sharing a rationale prepared in advance. (Monologue) Leader makes and presents decision, invites questions of clarification, providing a rationale based on the questions of group members. (Dialogue, with no expressed willingness to change decision)	Acceptance of Leader’s Initiative Cooperation with Decision; Guided Action 
Security — Stability — Developing Sense of Identity and Direction of Energies	CONSULTATIVE	Leader makes and presents a “tentative” decision, announcing an openness to questions of clarification. (Dialogue, with willingness to change decision if necessary) Leader identifies situation or problem and moves into a facilitating role to surface assumptions and suggestions; moves out of facilitating role and makes decision. Leader calls on group to identify the situation, problems, and limitations, and to explore and make a decision contingent the leader’s veto power.	Cooperation in Process Leading up to Decision Acceptance of Decision Responsible Action 
Mature Sense of Identity, Direction, Limits — Fully Owning Goals and Objectives	FACILITATIVE	Leader defines limits, shares any “givens” (e.g. funds available, time parameters, etc.) and facilitates a decision by members within limitations. Leader calls on members to identify problem or situation, explore situation, identify limits, explore options, and make decisions, maintaining a facilitative role throughout, seeking consensus.	Responsibility and Collaboration in All Phases of Power Cycle 

ASSUMPTIONS ABOUT LEADERSHIP

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

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Contextualizing

Leadership is the responsible use of power. Power is the free commitment of individuals to goals and objectives which they have freely chosen. A leader, or leadership group, therefore, is always deeply concerned about how responsibly it is managing the free commitment of others and its own in the leadership group.

Good process and procedures enhance the power of the leadership group and those they lead. Poor structures disempower -- wear away the commitment to the goals and objectives of the group or organization. Not to be conscious of the leadership style and how consonant it is with where the group is, is automatically to allow unconscious and therefore unjust, disempowering practices to enter or remain in the group or organization.

Imaging

Take some time to "sink in" to your usual leadership stance. What does it feel like, think like, look like? What animal would be a good symbol for your leadership stance? Why?

Will and Desire (*Id Quod Volo*)

I greatly desire to know myself and this group in its leadership stance. I want to exercise effective, empowering Christian leadership. I do not want to be swayed by mere personal preference, convenience, or unconscious attitudes in my leadership.

Pointing

1. When I find myself in a leadership position, I am most comfortable exercising authoritarian, consultative, or facilitative leadership
2. I find myself most responsive to authoritarian, consultative, or facilitative leadership in others
3. What I do not particularly handle well when I am in a leadership situation is

PRAYERFUL REFLECTION ON LEADERSHIP

4. What I do not particularly handle well when another is leading is

5. What I like, value about the gifts, talents, style of others in the group in their exercise of leadership is

6. What I find difficulties with, or see problems with, in the leadership style of others in the group is

7. In what situations do I need to learn to use an alternate leadership style?

8. What can I or we do about better spiritual leadership?

Colloquy

Share with one another what you heard.

Share any suggestions you might have to help another in his/her area of difficulty.

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

FIFTH DAY

Day

Date

Color

9:00 Assembly

9:10 Presentation: Psychological Type - Group Implications (*Facing Your Type* 5.1)

Break

Presentation on Psychological Type Continues

12:15 Break

12:30 Lunch

2:00 Presentation on Psychological Type Continues

Developmental Dynamics (5.2/2)

Break

4:00 Small Groups: Implications of Group Profile

(Give out 6.0 at end of session)

4:45 **Staff Meeting**

5:30 Staff Dinner

7:00 Liturgy

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

FIFTH DAY

Day

Date

Color

9:00 Assembly

9:10 Presentation: Psychological Type - Implications for Group Life

Break

Presentation on Psychological Type Continues

12:15 Break

12:30 Lunch

2:00 Continuation of Presentation on Psychological Type

Break

4:00 Small Groups: Implications of Group's Profile

4:45 Break

5:30 Dinner

7:00 Liturgy

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Handout 5.1 was ***Facing Your Type*** by George Schemel and James Borbely, a 24-page handbook on Jungian psychological type popularized by the Myers-Briggs Type Indicator.

Copies are no longer available. However, there are many other books on Jungian psychological type available through your local bookstore or at the Center for Applications of Psychological Type (CAPT) at www.capt.org.

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Spiritual Question

When to be active and when to be passive?
Where to be active and where to be passive?

For an Extravert: forum of functional activity and receptivity

- | | |
|-----------------------------------|----------------------------------|
| • Dominant: outside and active | • Inferior: inside and receptive |
| • Auxiliary: inside and receptive | • Tertiary: outside and active |

For an Introvert: forum of functional activity and receptivity

- | | |
|------------------------------------|-----------------------------------|
| • Dominant: inside and active | • Inferior: outside and receptive |
| • Auxiliary: outside and receptive | • Tertiary: inside and active |

I am an Extravert

My Dominant () should be _____ and _____

My Auxiliary () should be _____ and _____

My Tertiary () should be _____ and _____

My Inferior () should be _____ and _____

I am an Introvert

My Dominant () should be _____ and _____

My Auxiliary () should be _____ and _____

My Tertiary () should be _____ and _____

My Inferior () should be _____ and _____

- Where have I seen this, for weal or woe, in some of my past experiences?
 - Where do I see it appropriate now?
 - What do I initiate? What do I receive?
 - What does life do to me? What do I do to life?
-

For Extraverts

If you are	Your <i>tertiary</i> is <i>outside</i> and	Your <i>inferior</i> is <i>inside</i> and	Consult for help
ENTJ	active S	passive F	ESFP
ESTP	active F	passive N	ENFJ
ESFP	active T	passive N	ENTJ
ENFP	active T	passive S	ESTJ
ENTP	active F	passive S	ESFJ
ESTJ	active N	passive F	ENFP
ESFJ	active N	passive T	ENTP
ENFJ	active S	passive T	ESTP

For Introverts

If you are	Your <i>tertiary</i> is <i>inside</i> and	Your <i>inferior</i> is <i>outside</i> and	Consult for help
ISTJ	active F	passive N	INFP
ISFJ	active T	passive N	INTP
INFJ	active T	passive S	ISTP
INTJ	active F	passive S	ISFP
ISTP	active N	passive F	INFJ
ISFP	active N	passive T	INTJ
INFP	active S	passive T	ISTJ
INTP	active S	passive F	ISFJ

Consult for help means that a person of this type has the same functions as you do in the same forum and modality; outside or inside and active or passive; but the functions are dominant or auxiliary for this person, not tertiary or inferior. Thus they are more conscious to the person and they can articulate and image these functions for you and help you get a better notion of what they might be like for you.

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

SIXTH DAY

Day Date Color

- 8:45 **Staff Meeting**
- 9:45 Assembly
"Win as Much as You Can" (6.1)
- 10:45 Reflection Period (6.2)
- 11:00 Small Group and Large Group Debriefing of Experience (6.3)
- 11:30 Liturgy
- 12:30 Lunch
-
- 2:30 Presentation: Sin/Forgiveness/Healing
- 3:00 Pointing Exercise (6.4/2)
Private Prayer
- 3:45 Break
-
- 6:30 **Staff Reflection**

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

SIXTH DAY

Day

Date

Color

- 9:45 Assembly
- Group Exercise
- 10:45 Reflection Period
- 11:00 Small Group and Large Group Debriefing of Experience
- 11:30 Liturgy
- 12:30 Lunch

- 2:30 Presentation: Sin/Forgiveness/Healing
- 3:00 Pointing Reflection
- Private Prayer
- 3:45 Break
- 4:00 Small Group: Prayer of the Corporate Person
- 5:00 Break
- 5:30 Dinner

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PAYOFF SCHEDULE
4 X's: Lose \$1.00 each
3 X's: Win \$1.00 each 1 Y: Lose \$3.00
2 X's: Win \$2.00 each 2 Y's: Lose \$2.00 each
1 X: Win \$3.00 3 Y's: Lose \$1.00 each
4 Y's: Win \$1.00 each

Instructions: For ten successive rounds you and your partner will choose either an X or a Y.

- Each round's payoff depends on the pattern of choices made in your cluster.
- You are to confer with your partner in each round and make a *joint decision*.
- In rounds 5, 8, and 10 you and your partner may first confer with the other dyads in your cluster before making your joint decision, as before.

Notes on the use of *Win as Much as You Can*:

SCORECARD

Round	Your Choice (circle)	Cluster's Cluster's Pattern of Choices	Payoff	Balance
1 X	X Y	_____ X _____ Y		
2 X	X Y	_____ X _____ Y		
3 X	X Y	_____ X _____ Y		
4 X	X Y	_____ X _____ Y		
* 5 X	X Y	_____ X _____ Y		
6 X	X Y	_____ X _____ Y		
7 X	X Y	_____ X _____ Y		
* 8 X	X Y	_____ X _____ Y		
9 X	X Y	_____ X _____ Y		
*10 X	X Y	_____ X _____ Y		

* Bonus Rounds: *Multiplied payoffs* in Round 5, Round 8, and Round 10

REFLECTION AND SHARING ON WIN AS MUCH AS YOU CAN_____

1. How well did I understand the project when we started?

2. What affective movements did I feel rising within myself early in the process? (E.g., fear of losing, distrust, anger, jealousy, drive to win, want to come out on top.)

3. What affective movements did I feel later on?

4. Did I find that I changed or wanted to change the way in which I made my choices?

5. What communication patterns did I notice?

6. Did I get any insight into how energy may be drained away from our corporate person in communication and decision-making patterns?

OBSERVERS INSTRUCTIONS FOR WIN AS MUCH AS YOU CAN

Note: Observers, do not speak of these tasks with anyone before the debriefing.

You are to **observe** and record behaviors in your group -- patterns of communication or non-communication throughout rounds 1 to 10.

Be especially alert during rounds 5, 8, and 10, noting the process of deciding.

What were the moving spirits you noted? Did you see anything that got in the way of effective group choices?

Instructions for debriefing:

Please wait until all in your group have shared their own reflections; then make your own observations concerning individual and group behavior, communications patterns, etc.

Especially note the differences between rounds [1, 2, 3, 4, 6, 7, 9] and [5, 8, 10].

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Contextualizing

"Try to discover what the Lord wants of you, having nothing to do with the futile works of darkness, but exposing them by contrast. The things which are done in secret are things that people are ashamed even to speak of; but anything exposed by the light will be illuminated and everything illuminated turns into light." (Ep 3:10-14)

Imaging

Try to imagine bringing that which is darkness into the light, especially as we gather together to share our sense of our corporate sinfulness.

Will And Desire (*Id Quod Volo*)

We want and desire to know our corporate brokenness and to be mediators of acceptance and healing as well as recipients of these gifts.

Pointing

Privately:

- A. Prayerfully to revisit elements of the preceding days -- this time attentive to the experiences and patterns of darkness and brokenness:
 - Life-Death-Resurrection Cycle
 - Power Cycle
 - Constructive Use of Differences (MBTI)
 - History Line
 - Assumptions about Spiritual Organizational Development
 - Leadership Styles
 - Assumptions about Leadership
 - *Win as Much as You Can*
- B. Dwell quietly with the God who, seeing and knowing all of this darkness and brokenness, still loves and accepts us.

PRAYER ON DARKNESS AND SIN OF THE CORPORATE PERSON _____

As a group:

- A. We take time (c. five minutes) to reflect on the personal prayer experience that has preceded:

What do I desire to share of this with the others? How will I share this?

- B. We take time to share with and listen to each other as we express the fruit of our prayer.

- C. Reflection on our group sharing:

As we shared and listened, how was I touched? How was I moved?
Where did I experience the movement of darkness to light?

- D. We then take a few moments to share the fruits of this reflection together.

Colloquy

An expression of gratitude for the experiences of acceptance and healing, especially for the acceptance and healing mediated through this time together.

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

SEVENTH DAY

Day Date Color

- 9:00 Assembly
9:10 Pointing Sin History (7.1/2)
9:30 Personal Reflection (7.1/a)
9:45 Small Group Exercise with History Line: Sinful Aspects (7.1/b)
11:30 Break
11:45 Liturgy
12:45 Lunch
- 2:00 **Staff Meeting**
2:30 Small Group Continues with History Line (Patterns, Sinful Aspects Still Operative)
Communal Contemplation
Colloquy
4:30 Orientation to Liturgy and Pointing of Prayer in Small Group (7.2/2)
Preparation for Reconciliation Liturgy (7.2/a)
(Give out 8.0 at end of session)
5:15 Break
5:30 Staff Dinner

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

SEVENTH DAY

Day

Date

Color

-
- 9:00 Assembly
 - 9:10 Pointing Prayer on Sin History
 - 9:30 Private Reflection
 - 9:45 Small Group Works with History Line: Sinful Aspects
 - 11:30 Break
 - 11:45 Liturgy
 - 12:45 Lunch

 - 2:30 Small Group Continues with History Line
Communal Contemplation
Colloquy
 - 4:30 Pointing Prayer in Small Groups
Small Group Prepares for Liturgy of Reconciliation
 - 5:15 Break
 - 5:30 Dinner

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PRAYING ON THE SINFUL/DISORDERED ASPECTS OF OUR COMMUNAL GRACED HISTORY

Contextualizing

As a corporate person we enter into the dark side of our communal graced history and our need to be forgiven corporately and to make amends.

Imaging

We place ourselves in the stream of our communal history to realize how we are present in the sinful actions of our corporate person.

"Jesus Christ... is the sacrifice that takes our sins away, and not only ours, but the whole world's." (1 Jn 2:2)

Will and Desire (*Id Quod Volo*)

We want and desire from the Lord a sense of sorrow as we recall the sinfulness and disorder in our communal graced history.

Pointing

- A. Reflect on the sinful/disordered elements of our communal history.
Recall communal events where the seven capital sins have been operative:
 - where we have been proud, envious, unjust, uncommunicative, avaricious, resentful,
 - or where we have contributed to sinful social structures, been disrespectful of the environment, not entered into the political struggle in
 - events that went beyond the group
 - events experienced within the group.
- B. Consider the ways our sinfulness and disorder is evident in our manner of relating among ourselves and with other disciples, in our functioning in the world, and even in our service to others:
 - in sins against the cardinal and moral virtues
 - in exaggerated character traits and tendencies of the corporate person
 - in the absence of and indifference to gifts and fruits of the Holy Spirit
- C. Archetypal Considerations
 1. Where have sins of the unconscious been present, such as projections, scape-goating, witch hunting, stereotyping, unwillingness to pay attention to unconscious realities?
 2. Has there been an exaggeration of the charism and virtues of our foundation present? Has the salt lost its taste? (Cf. Lk 14:34)

As a Group

A. Locate these sinful/disorder aspects in relation to experiences on our History Line.

B. Contemplate our History Line with these questions:

- Where in these events are there continuing experiences of sinfulness and disorder? Look for recurring experiences and patterns of disorder. When and where did these begin? How did they begin?
- How has the Lord brought our group through its sinful history in the past?
- What dimensions of our history both within our group and in our relationship to others are still present to us and still need forgiveness and healing?
- What is the significance of the pattern of our sinful history for the future?

C. Reflecting on our experience of sharing:

- What impressed me as the others shared?
- What new insights have I come to?
- What are the implications of the truths we have shared?
- Where did I experience affective harmony with the others as they spoke about our sinfulness?

Colloquy

Mindful of the words of Christ in Mt 25:40, we place ourselves before the suffering millions in the world today and pray aloud in terms of these questions:

- What is the significance of all this suffering?
- Where do I see the face of Christ today?
- What have we done for Christ?
- What are we doing for Christ?
- What ought we to do for Christ?

The *Contextualizing, Imaging*, and *Will and Desire* of the preceding exercise (7.1) will serve to focus each one's private prayer with the pointing developed by the group.

Four Questions to Consider in Preparing the Pointing for Group Prayer

In a Time of Private Reflection after this Group Preparation

1. I consider my own personal stance to the other members of our present group:
 - How have I sinned against them - by deed or omission?
From whom and how do I need forgiveness?
 - How have I been sinned against?
Whom do I need to forgive?
For what?

In this Time of Group Reflection

To prepare the **Pointing** for each one's time of **Private Prayer before the Liturgy**:

2. Consider our present group in relationship to others -- to individuals, groups, environment, political structures:
 - How have we as a group sinned -- from whom do we need forgiveness?
In what way?
 - How have we been sinned against?
Whom do we need to forgive?
For what?
3. Consider our primary faith community in relationship to other individuals, groups, church, human community, environment, political structures:
 - How have we as this community sinned? In what ways -- misuse, deed, omission?
From whom and how do we as such a community need forgiveness?
 - Whom do we need to forgive?
For what?
4. How have we as part of the Roman Catholic Church sinned against God?
Against the human community of the world?
Against the environment?

The *Group Sharing* and *Colloquy* will take place at the Liturgy of Reconciliation.

- The groups gather in circles in the place of reconciliation.
 - There are appropriate introductory hymns and readings.
1. Personal reconciliation of forgiving and receiving forgiveness takes place between the members of the present group by words and gestures.
 2. Each group shares and articulates the sinful/disordered actions experienced in the interaction of the group as group.

The group then expresses in words its desire to be forgiven and to give forgiveness.

Finally, the group expresses reconciliation through the gesture of laying hands on the head of the leader of the group.

3. The group then expresses in the form of a litany those deeds it wishes forgiven and to forgive in relation to others: social, ethnic, racial and civic communities; other faith communities, religious communities and the whole church in its different members.
 4. The groups then express in the form of a litany those deeds it wishes forgiven and to forgive in relation to the whole human community and the whole of humanity and the environment that we share.
- Further symbols of reconciliation occur in a ceremony with lighted candles, in a mutual sign of blessing with water, and in a suitable liturgical blessing by the leader of the liturgical assembly.

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

EIGHTH DAY

Day Date Color

- 9:00 Assembly
9:10 Liturgy of Reconciliation
10:45 Break
11:15 Assembly
Presentation: Will of God, Word of God, Assumptions of Christian Spirituality (8.1
and 8.2/2)
12:15 Break
12:30 Lunch
- 2:00 Presentation: Spiritualities in the Church (8.3)
Pointing Reflection (8.4)
2:45 Private Reflection
Staff Meeting
3:30 Break
3:45 Small Group Reflection on Content of the Day
Continuing in Small Groups:
4:30 What is Dying/Rising (8.5/a)
5:15 Pointing the Call of Christ (8.5/b)
(Give Out Repose Day Schedule 9.0/2 and 10.0)
5:30 Staff Dinner
- 7:00 **Staff Reflection**

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

EIGHTH DAY

Day

Date

Color

- 9:00 Assembly
- 9:10 Liturgy of Reconciliation
- 10:45 Break
- 11:15 Presentation: Will of God - Word of God - Assumptions of Christian Spirituality
- 12:15 Break
- 12:30 Lunch

- 2:00 Presentation: Spiritualities in the Church
- 2:45 Private Reflection
- 3:30 Break
- 3:45 Small Group Reflection on Spiritualities
Group Exercise: What is Dying/Rising
Pointing Prayer for Day of Repose
- 5:20 Break
- 5:30 Dinner

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The Christian Life: The life of faith in Jesus Christ that issues in a morally good life; characterized by keeping the commandments, some prayer, occasional worship, circumscribed sacrificing service. Sustained by occasional worship and sermons, general *lectio*. ("Those who love me keep my commandments.")

The Christian Spiritual Life: The Christian *spiritual life* differs from the Christian life by three characteristics

1. ***A more intense integrated human experience.*** A deeper sensitivity to life in general; loves are more loving, sorrows are more sorrowful, angers are more angry. Truth is more compelling. Reality is more real. The interpersonal relationship with God and others is more challenging and occupying.
2. ***An ever growing delicacy of conscience.*** Moral and social issues are more vividly seen and appreciated, interpersonal relationships are more honest and respectful, material creation is more deeply cared for, a more profound and personal awareness of sin and sinfulness, a deeper concern for the "total body of Christ."
3. ***The ever present desire and effort to grow in the first two characteristics.***
The *magis*. ("Blessed are the poor in spirit...")

The Christian life is concerned with God's *universal* salvific will and its effects and consequences in the world.

The Christian spiritual life, beyond the Christian life, is concerned with the will of God as it becomes operative in the interpersonal relationship between God and the individual. It is concerned with the *particular* will of God as differentiated from the *universal*.

Because the spiritual life is concerned with the particular will of God as it enters into the personal relationship with the individual, the image or notion of "the will of God" must be approached with theological and psychological maturity.

The Will of God

1. The plan of God, from eternity, for each and all and everything.
We must somehow learn this plan and fulfill it in its every detail. (Dt 30:11-20)
2. A more dynamic and evolutionary image of the will of God; interpersonal, freedom to freedom, evolving (discipleship).
3. Prophetic Word of God + Existential Word of God = Word of God to me (or us) here and now. (Jn 17 etc.) · *hyperlisten* ·

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

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

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

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

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

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

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

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

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

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

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

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

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

FOUR BASIC ASSUMPTIONS OF APOSTOLIC SPIRITUALITY_____

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

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

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

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

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

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

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

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

SPIRITUALITIES IN THE CHURCH

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

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

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REFLECTING ON SPIRITUALITIES IN THE CHURCH

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

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

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

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

5. What do you want to say about this?

6. What do you want to do about this?

Contextualizing: our life experience

May the God of our Lord Jesus Christ the Father of glory give you a spirit of wisdom and perception of what is revealed, to bring you to full knowledge of Him. May he enlighten the eyes of your mind so that you can see what hope his call holds for you, what rich glories he has promised the saints will inherit and how infinitely great is the power that he has exercised for us believers. (Ep 1:17-19)

Imaging

We take perspective on our history line so we can see the new life emerging from the very dying -- the rising coming out of the dying.

Unless a wheat grain falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest. (Jn 12:24)

Will and Desire (Id Quod Volo)

Acknowledging the dynamic development of our communal history, we desire and seek insight into the aspects of our life where the Lord is encouraging us to let go and grow in the freedom to respond to where we are being called forth to build the kingdom.

Pointing

- A. Contemplating our history line
 - I approach our communal graced history to see where life and growth are emerging from our dying.
 - In my mind's eye I picture the curves of these dyings and risings on our history line.
- B. We share our reflections and indicate these death-life cycles on our history line.

Colloquy

We express our sentiments in ways like the following:

- We thank the Lord for his constant presence to us and the ways in which he is drawing us through death to new life.
- We pray that we will respond more fully to these dyings and risings.

PRAYER OF THE CORPORATE PERSON EXPRESSING ITS DESIRE TO COMMIT TO FOLLOW CHRIST_____

Contextualizing

The Good Shepherd (Jn 10:1-17)

"I bless you, Father, Lord of heaven and of earth, for hiding these things from the learned and the clever and revealing them to mere children. Yes, Father, for that is what it pleased you to do." (Lk 10:21)

Imaging

Image the desire of Christ to gather disciples to Himself.

Will and Desire (*Id Quod Volo*)

We want and desire to know in an energizing way that the Lord is constantly present to us calling us beyond our fears, anxieties and disorders; and we seek the grace to be eager and wholehearted in our response in collaborating with Christ.

Pointing

A. Privately

1. Recall the condition of our world reality and the need for God to save.
2. Recall the dying and rising aspects identified in the History Line.
3. Recall the dynamic movements present in the Power Cycle.
4. Recall and acknowledge clarities we have gained in our need to surrender preferences of individual and group psychological type and other disorders in our group, and enter into what is for the common good.
5. Gather the elements needed in the corporate commitment of ourselves to Christ.

B. The results of this prayer will be shared on Day 10.

Colloquy

I will make a colloquy in my own style (with images, etc.), or in a manner similar to the following, expressing my own particular commitments. In my great desire to be with you Lord and follow your way, I commit myself concretely to the discerning process of our corporate person

- in these labors of the Trinity we see in our world,
- in these dyings and rising I perceive,
- in the dynamics of the power cycle among us
- in our coming to decision,
- in the application of psychological type for our group,
- and in the overcoming of the sinful disorders of our group

I close with an *Our Father*.

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

NINTH DAY

Day

Date

Color

DAY OF REPOSE

Liturgy will be celebrated at 11:30 AM and 4:40 PM

12:30 Lunch

5:30 Dinner

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

NINTH DAY

Day

Date

Color

DAY OF REPOSE

Liturgy will be celebrated at 11:30 A.M. and 4:30 P.M.

12:30 Lunch

5:30 Dinner

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THE REPOSE DAY

After working along for some time, usually a week or more, both retreatants and directors, facilitated and facilitators, welcome the day of repose.

The day of repose is an integral part of the retreat. It is not a "break day," in the sense of a break from the retreat, because the retreat goes on, but in a different mode.

The day of repose generally occurs at the end of a phase of the retreat. A certain thrust or purpose of the retreat is assumed to have been achieved, or to be well underway. It is time now to assimilate it, let it germinate and fructify before entering into a new phase of the retreat which has its own purpose and emphasis.

The repose day is a day of integrating different elements into the retreat. It is a time of germination and assimilation for the mind and a time of recuperation for the body and relaxation for the spirit.

A repose day is meant to be a time of quiet joy and peace. One must watch the temptation to "bob up," like a cork, out of the depth and flow of the retreat. In the continuing spirit of the retreat there will be laughter and good times, of course, and hopefully a great sense of joyful companionship in the Lord. One must be careful, however, not to dissipate the composure and recollection one has gained thus far in the retreat. To remain *composed with* the graces and attitudes of the retreat process will pay great dividends as the retreat moves on.

Raucous or coarse entertainment that floods the senses and overwhelms the imagination with a cacophony of sounds and images would seem to be counterproductive. "Doing business," or catching up on office work might well be avoided.

One might well watch the temptation to start planning for the repose day several days in advance, in such a way that the planning becomes a distraction from the retreat for oneself and others.

Activities which refresh the body and relax the spirit for the thrust and process that lie ahead help everyone to enter into the new phase of the retreat with energy and good spirits.

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

TENTH DAY

Day

Date

Color

- 9:00 Assembly: Debrief Repose Day
Overview of Days 10 and 11 (10.1)
Pointing Return to Exercise on Kingdom: Clarities, Energies (8.5/b)
9:30 Private Reflection in Small Groups; Sharing; Colloquy
Break
Returning to Small Group:
Pointing Exercise on Image of Corporate Holiness (10.2)
Continuing with the Exercise; and (if there is time)
Pointing Exercise on Statement of Corporate Holiness (10.3/a) or (10.3/b)
11:15 Break
11:30 Liturgy
12:30 Lunch
- 2:15 **Staff Meeting** (Overlapping with Beginning of Small Group Session)
2:30 Small Group Continues Work On Goal Statement:
Corporate Holiness (10.3) and Apostolic Thrust (10.4/a) or (10.4/b)
5:00 Assembly: Debriefing the Day
(Give out 11.0)
5:30 Dinner
- 6:30 **Staff Reflection**

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

TENTH DAY

Day

Date

Color

-
- 9:00 Assembly
Overview of Days 10 and 11
Pointing Exercise on the Call of Christ
9:30 Small Group Begins Exercise
Small Groups Work with the Exercises on Goals
11:30 Liturgy
12:30 Lunch
- 2:30 Small Groups Continue Work on Goals
5:00 Assembly: Debriefing the Day
5:15 Break
5:30 Dinner

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Days Ten and Eleven begin the movement into the Second Week Exercises. These days parallel the first three days of Ignatius' *Exercises*, when an individual comes to know the "true doctrine" of the Person of the Lord, the revelation of an archetypal self-understanding of grace incarnate. The corporate person is invited to allow the Trinity to reveal the characteristics of its own graced Identity and Vocation at the level of Goals and Objectives. The desire of the corporate person is that the Trinity may come "to see and love in us what You see and love in Christ;" and so the grace now sought is that the corporate person may come to know these Christ-like qualities which the Trinity sees in this corporate person, the "goal of the Trinity" for *this* corporate person as it follows Christ. We have already considered the *Will of God*, *Word of God*, and the theology of Revelation, in order to dispose the corporate person to receive more deeply the Trinity's vision of its goal orientation.

Day 10

Two exercises follow, which are designed to enable the corporate person to receive and articulate the goal-qualities of its corporate holiness.

The first exercise invites members of the corporate person to enter into the "dream of the Trinity" regarding the characteristics of corporate sanctity in this corporate person, to reflect individually and then to share in the corporate person what has surfaced in the dream exercise.

The second exercise moves the corporate person toward articulating a goal-statement of these features or qualities of its corporate holiness. Consensus in the group, at whatever level, is here sought.

The next section begins with an invitation to enter into the Trinity's "vision" of the needs of the world in general, and in particular of the world which this corporate person is called to serve, whether a locality or a region or members of a larger corporate person such as a congregation, province, or organization.

The second exercise of this section moves the corporate person toward articulating a goal-statement of its apostolic stance in the world it is called to serve most immediately. Consensus at whatever level is again being sought.

Day 11

These goal-statements provide the *composition* or contextual image for articulating objectives for this corporate person, objectives that pertain to corporate sanctity and to apostolic stance. The corporate person will be invited to articulate both *standing objectives* and more time-conditioned objectives for the next year, two years, five years. If such objectives are already articulated, derivative objectives may be developed, with greater specificity, for those general objectives which merit more identifiable criteria.

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Contextualizing

"That we may be holy as You are holy." (Lv 12:45 and Lv 19:2)

"That You might see and love in us what You see and love in Christ."
(Preface for Sunday - VII)

Imaging

The image of our holiness in the Presence of the Trinity wells up from our graced Identity. Our "image and likeness to God" is revealed in our deepest desires. The features and characteristics of holiness *in the corporate person here* are a portrait of the Trinity's own way-of-being-with-us.

Will and Desire (*Id Quod Volo*)

We ask and desire to know - individually and corporately - those qualities and characteristics of corporate holiness which the Trinity sees in us and desires that we incarnate.

Pointing

- A. Each one privately spends about ten minutes or fifteen minutes entering into the Dream of the Trinity.

Consider that the Trinity with deep affection is contemplating this corporate person, seeing the features of holiness that flow from its Name of Grace, its own likeness to Christ. Allow thoughts and words and images and deep remembrances to surface in the Trinity's presence.

- B. Reflecting privately on your "dream experience"

What images, phrases, words, events, experiences, qualities surfaced that may have a significance for a "portrait" of holiness for this corporate person . . .

- C. Share with one another in the group what you have received in this prayer.

Colloquy

Share with one another what has been significant about what you have heard from one another.

In whatever way is appropriate, ask the Trinity to confirm in you what you have come to know.

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ARTICULATING A STATEMENT OF THE GOAL OF HOLINESS FOR OUR CORPORATE PERSON

Contextualizing

"That we may be holy as You are holy." (Lv 12:45 and Lv 19:2)

Imaging

"All of us, then, reflect the glory of the Lord with uncovered faces; and the same glory, coming from the Lord who is Spirit, transforms us into his likeness in an ever greater degree of glory." (2 Co 3:18)

Will and Desire (*Id quod volo*)

We ask from the Lord that we may know corporately and own as true and right those qualities and characteristics of our corporate holiness which the Trinity sees and desires that we incarnate.

Pointing

Privately

- A. In quiet reflection, recall the aspects of corporate holiness shared earlier.
- B. Note the aspects of holiness that you consider essential to this corporate person.

As a Group

- C. Share your reflection on these aspects of holiness with the other members of your corporate person.
- D. Work together to articulate a statement of these qualities/characteristics of corporate holiness: the graced qualities that you hope will characterize your corporate person.

Colloquy

Share with one another the clarities, understandings, affective movements you have experienced in this effort to articulate a statement of your goal of corporate holiness.

Share with the Lord whatever awareness and desires you find in yourself at this time.

REVISITING A STATEMENT OF THE GOAL OF HOLINESS FOR OUR CORPORATE PERSON_____

Contextualizing

"That we may be holy as You are holy." (Lv 12:45 and Lv 19:2)

Imaging

"All of us, then, reflect the glory of the Lord with uncovered faces; and the same glory, coming from the Lord who is Spirit, transforms us into his likeness in an ever greater degree of glory." (2 Co 3:18)

Will and Desire (Id quod volo)

We ask from the Lord that we may know corporately and own as true and right those qualities and characteristics of our corporate holiness which the Trinity sees and desires that we incarnate.

Pointing

Privately

- A. Using a statement of the goal of corporate holiness of your corporate person that has already been articulated and is accepted by this group, allow the Lord to draw you to those aspects of corporate sanctity that most attract you or most challenge you.
- B. In quiet reflection, take note of the qualities of the corporate holiness around which you experienced significant movements of spirits.

As a Group

- C. Share your observations about these movements of spirits with the other members of the corporate person.
- D. Together address what needs to be explained, nuanced or revised in the statement of your goal of corporate holiness.

Colloquy

Share with one another the clarities, understandings, affective movements you have experienced in this effort to examine your goal statement of corporate holiness.

Share with the Lord whatever awareness and desires you find in yourself at this time.

THE DREAM OF AN APOSTOLIC GOAL FOR OUR CORPORATE PERSON

Contextualizing

"My Father is still at work, and I am at work." (Jn 5:17)

"He came closer to the city, and when He saw it, he wept over it saying, *If only you knew what is needed for peace.*" (Lk 19:41)

Imaging

What the Trinity sees in those we serve invites us to collaborate in God's saving activity in history. The needs of those presented to us as a corporate person bring into focus the Trinity's "apostolic goals." As we contemplate these conditions of the people we serve, we can be drawn into the Trinity's saving and empowering action in their lives.

Will and Desire (*Id Quod Volo*)

We ask and desire to know, individually and corporately, what the Trinity sees as our corporate apostolic stance in relation to those we are called to serve.

Pointing

In a time of quiet reflection, allow God to bring to light a clearer understanding of the world in which your corporate person works with the Trinity. Consider the following aspects:

- A. What are the conditions, experiences, needs of those we serve?
- B. What are the images, truths, characteristics of the Trinity's approach to these conditions and experiences of those we serve?
- C. What are the characteristic qualities of the stance of our corporate person toward those we serve -- what apostolic goals do we share with the Trinity?

Gather together what you have received in this time of private prayer.

- D. Share with one another your understanding of these aspects of an apostolic stance.
- E. Work together to articulate a statement of these qualities/characteristics of your apostolic goal: the qualities that will, with God's help, characterize your apostolic activity.

Colloquy

Share with one another the clarities, understandings, affective movements you have experienced in this effort to articulate your statement of an apostolic goal.

Share with the Lord whatever awareness and desires you find in yourself at this time.

REVISITING A STATEMENT OF THE APOSTOLIC GOAL OF OUR CORPORATE PERSON _____

Contextualizing

"My Father is still at work, and I am at work." (Jn 5:17)

"He came closer to the city, and when He saw it, he wept over it saying, *If only you knew what is needed for peace.*" (Lk 19:41)

Imaging

What the Trinity sees in those we serve invites us to collaborate in God's saving activity in history. The needs of those presented to us as a corporate person bring into focus the Trinity's "apostolic goals." As we contemplate these conditions of the people we serve, we can be drawn into the Trinity's saving and empowering action in their lives.

Will and Desire (*Id Quod Volo*)

We ask and desire to know, individually and corporately, what the Trinity sees as our corporate apostolic stance in relation to those we are called to serve.

Pointing

Privately

- A. Using a statement of the apostolic goal that has already been articulated and is accepted by this group, allow the Lord to draw you to those aspects of this apostolic stance that most attract or most challenge you.
- B. In quiet reflection, take note of the qualities around which you experienced significant movements of spirit.

Gather Together as a Group

- C. Share your observations about these movements of spirit with the other members of the corporate person.
- D. Together address what needs to be explained, nuanced or revised in the statement of your apostolic goal.

Colloquy

Share with one another the clarities, understandings, affective movements you have experienced in this effort to own more deeply your apostolic goal.

Share with the Lord whatever awareness and desires you find in yourself at this time.

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

ELEVENTH DAY

Day

Date

Color

- 9:00 Assembly
Plans for Liturgy
Presentation: From Goals to Objectives (11.1/2)
9:30 Small Groups Continue Working with Goals and Objectives (11.2/a or 11.2/b), and
Articulate a Statement of Commitment (8.5/b)
11:45 Liturgy with Kingdom Statements
12:30 Break
12:45 Lunch
- 1:30 **Staff Meeting**
2:30 Presentation: Surfacing an Issue for Discernment
2:50 Small Groups: Surfacing the Issue, Formulating the Proposal
3:45 Break
4:00 Presentation on Two Standards in the Life of a Group
Pointing Prayer: Two Standards (11.3/2)
4:30 Private Reflection in Small Group Area with History Line
4:45 Small Group Continues Exercise
(Give out 12.0 at end of session)
5:15 Break
5:30 Staff Dinner

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SCHEDULE FOR THE DAY

*Most Holy God, we humbly and truly ask you for the grace to
love you with all our heart, with all our soul, with all our mind,
and with all our strength, that we may serve and praise you in all
things as one in Christ*

ELEVENTH DAY

Day

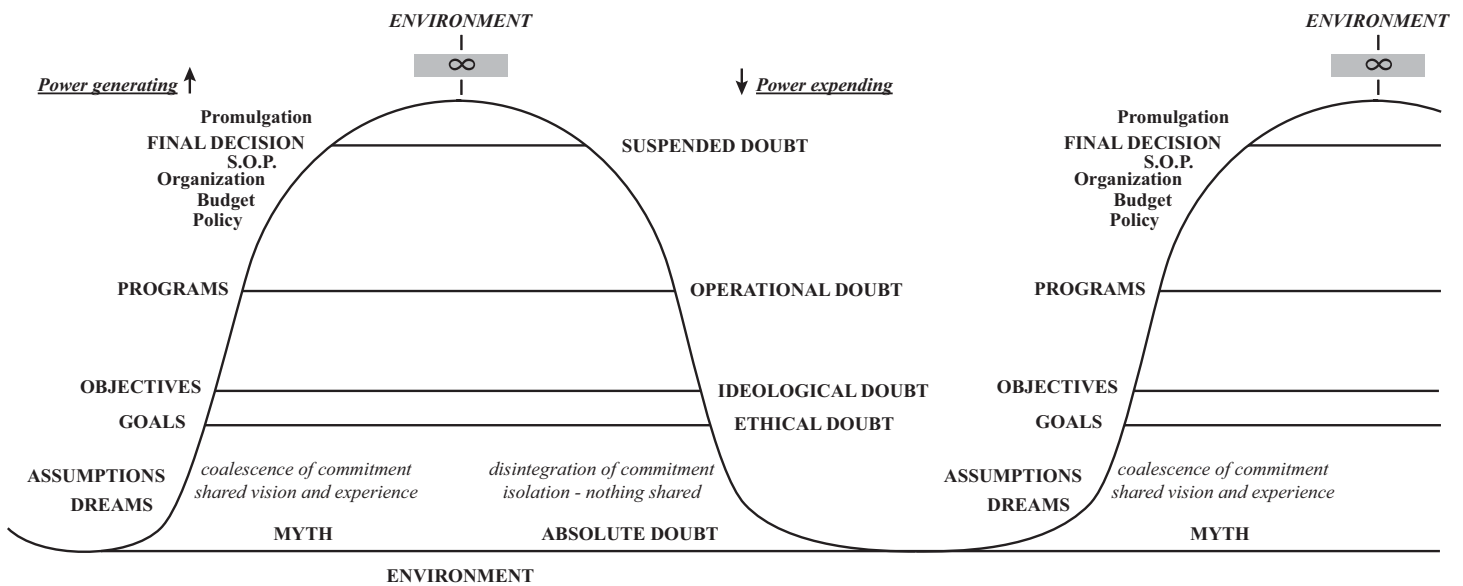
Date

Color

9:00 Assembly
Instructions on the Liturgy
Presentation: From Goals to Objectives
Pointing the Prayer
9:30 Small Group Exercise
11:45 Liturgy
12:30 Break
12:45 Lunch

2:30 Presentation: Surfacing an Issue for Discernment.
2:50 Small Group Surfaces an Issue and Formulates a Proposal
3:45 Break
4:00 Presentation on Two Standards
Pointing Exercises
4:30 Private Reflection in Small Group Work Area
4:45 Small Group Continues Exercise
5:15 Break
5:30 Dinner

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

- **Goals** are most useful when they are very few. Two *goal statements* are adequate to encompass the dichotomy inherent in any transcendental **myth**. True goals are always equal in importance and cannot be ranked. True goals are the articulation, in as much as possible, of transcendental values inherent in the *myth*. Other strong values and desires are best articulated as **objectives**.
- **Objectives** vary in importance; that is, they articulate and embody more or less of the identity and meaning (*myth*) of the group. The number of objectives is governed by the available resources and assets. The "**Utopian Flaw**" can enter into a *listing of objectives* more easily than anywhere else.
- The number and extent of **programs** is governed by the immediately disposable **resources**. These resources are not only time and money, space, talent, but also the **power** of the group: *the free commitment of individuals to goals and objectives which they have freely chosen*.
- Any manipulation in the lower reaches of the *Life-Death-Resurrection Cycle*, or reward-punishment motivation in areas of goals and objectives will of course show up in a magnified way in *program execution*, since **programs** take **power** and *power is the free commitment of individuals to goals and objectives which they have freely chosen*.
- Evaluation is "coming back down" the *Grid*, to the feeling and symbolic realities, to test whether these realities have been incarnated (made real in history) in the program.
- Often clarities from higher up the *Grid* illuminate the lower-down or deeper reaches of goal and *myth* - the **Mission** illuminates the **Vocation** and **Identity**, the more conscious illumines the less conscious and less articulate. This is the seed of "finding God in all things." Rule 10 of the first week Rules for Discernment in *The Spiritual Exercises* [323] is appropriate and illuminating here.
- Often the disintegration of **programs**, **objectives** and **goals** is a big help, or even necessary, in finding an individual's or group's **myth** and **Identity**. It is the Paschal Mystery or *Third Week* of the group. This is the meaning and thrust of **Evaluation**. Thus "what we are not," and "what we do not want to be about" is valuable insight into our **goals** and **myth** (*meaning and Identity*).

ARTICULATING A STATEMENT OF THE OBJECTIVES OF OUR CORPORATE PERSON

Contextualizing

"He has let us know the mystery of his purpose, the plan hidden in Christ since the beginning of time, so graciously formed, to carry out at the appropriate time: that he would bring together in Christ everything in heaven and earth." (Ep1:9-10)

Imaging

The "image" from which objectives proceed is the corporate person's own goal. The statement of the goals of corporate holiness and apostolic desires can help compose the corporate person for articulating objectives, which are ways of moving toward the goal conditions.

Will and Desire (*Id Quod Volo*)

We ask that the Lord help us see clearly and own as true and right the general and particular objectives that will effectively guide the planning and decision-making of our corporate person.

Pointing

A. Consider the goal qualities pertaining to the holiness of this corporate person.

- What processes, activities, patterns of behavior seem likely to promote, support, develop each of these goal qualities?

Work together to formulate consensus objectives regarding corporate holiness.

B. Consider the goals that pertain to the apostolic stance of this corporate person.

- What needs are evident in those we serve?
- What general objectives address aspects of our goal statement pertaining to our apostolic stance?
- What more particular objectives will address these needs of those we serve in the coming year, two years, three years?

Work together to formulate consensus objectives regarding apostolic action.

Colloquy

Share with one another and the Lord how these objectives and your work together on them have affected you.

REVISITING A STATEMENT OF THE OBJECTIVES OF OUR CORPORATE PERSON

Contextualizing

"He has let us know the mystery of his purpose, the plan hidden in Christ since the beginning of time, so graciously formed, to carry out at the appropriate time: that he would bring together in Christ everything in heaven and earth." (Ephesians 1:9-10)

Imaging

The "image" from which objectives proceed is the corporate person's own goal. The statement of the goals of corporate holiness and apostolic desires can help compose the corporate person for revisiting and refining objectives.

Will and Desire (*Id Quod Volo*)

We ask that the Lord help us see more clearly the ways in which our objectives can be better understood and owned, and so guide us more effectively in the planning and decision-making of our corporate person.

Pointing

With a statement of objectives that has *already been articulated and accepted* by the group

A. Reflect Privately

- Recall the goal qualities pertaining to the holiness of this corporate person.
Consider the present statement of objectives related to our corporate holiness.
 - What needs to be better understood, explored, developed . . .
 - What aspects are not adequately addressed in objectives . . .
 - Which objectives merit articulation of more specific sub-objectives . . .
- Recall the goal qualities pertaining to the apostolic stance of this corporate person.
Consider the present statement of our apostolic objectives.
 - What objectives need to be better understood, explored, developed . . .
 - What issues or needs are not adequately addressed in our objectives . . .
 - Which objectives merit articulation of more specific sub-objectives . . .

B. Share your reflections with the other members of the corporate person.

C. Work together with the issues and clarities that present themselves.

Colloquy

Share with one another and the Lord how these objectives and your work together on them have affected you.

Contextualizing

"I am the Way, the Truth, and the Life." (Jn 14:6)

"I am the Light of the world anyone who follows me will not be walking in the dark..."
(Jn 8:12)

Imaging

I imagine our group in a moment of choice and decision. I try to sense and feel the forces that are impinging upon us - to see the *Two Standards* happening.

Will and Desire (*Id Quod Volo*)

We pray for light and understanding of the deceits and the false values that affect our corporate life; we pray for light also to understand more deeply the truth for us of Christ's way, that we might put aside the one and embrace more fully the Lord and His way.

Pointing

Private Reflection

A. Recall once more our history.

- As I consider our history, I first reflect upon the following movement -- the attractiveness
 - of riches (security)
 - of honor (approval)
 - of pride (the acceptance of riches and honor as our due)
- Further I try to become aware of the reasonings that so often rationalize these movements: *After all riches are God's gifts, aren't they? And is approval such a bad thing?* and similar thoughts.
- As I consider our history I note a second movement -- the invitation of Christ
 - to poverty · *Blessed are those who know their need for God.* (Mt 5:3)
 - to humiliation · *If you belonged to the world, the world would love you as its own; but because you do not belong to the world, because my choice withdrew you from the world, therefore the world hates you.* (Jn 15:19)
 - to humility · *All I want is to know Christ...* (Ph 3:10)

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Reflection and Prayer of the Corporate Person

B. Spend some time reflecting on what happened in your prayer, where you experienced

- consolation (warmth),
- greater spiritual insight (light)
- desolation (resistance in myself)

C. Share the fruits of your prayer with the other members of the corporate person.

Briefly report on the prayer experience.

Newsprint the clarities around the patterns of these two movements of spirit:

The patterns of deceit in our corporate life

- What are the riches
- What are the honors
- What does our pride look like

The patterns of invitations to Christ's way

- Where do we experience that poverty of spirit that draws us to Christ
- Where in our group life are the rejections and contempt
- What does it look like, feel like, for us to "walk humbly with our God"

D. Spend some time reflecting on what happened in our prayer, where you experienced

- consolation (warmth),
- greater spiritual insight (light)
- desolation (resistance)

Colloquy

We try to express our desire that we be truly disciples of Christ.

Knowing that this is a gift, we turn first to Mary to ask that she might intercede for me with her son: that he might take us as his disciples.

Then we go with Mary to Jesus; and finally with Jesus to the Father.

STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

TWELFTH DAY

Day Date Color

- 9:00 Assembly
Pointing Repetition on the Two Standards (12.1/2)
Private Reflection
- 9:30 Small Group Continues Exercise
- 10:15 Break
- 10:30 Pointing Three Stances of the Corporate Person (12.2) (In Small Group)
Private Reflection
Small Group Continues Exercise
- 11:30 Break
- 11:45 Liturgy
- 12:30 Lunch
-
- 2:00 Brief Remarks and Pointing Prayer on Communal Consolation (12.3/2)
- 2:15 Private Reflection (12.3/a)
Staff Meeting
- 3:00 Break
- 3:15 Small Group Continues with Exercise (12.3/b)
Revisits the Issue for Communal Discernment
- 4:15 Break
- 4:30 Presentation: Communal Discernment (12.4)
(Give out 13.0)
- 5:20 Break
- 5:30 Staff Dinner
-
- 6:30 **Staff Reflection**

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

TWELFTH DAY

Day

Date

Color

-
- 9:00 Assembly
Pointing Second Exercise on the Two Standards
Private Reflection
- 9:30 Small Group Continues Exercise
- 10:30 Pointing Exercise in Small Group: Three Stances of the Corporate Person
Private Reflection
Small Group Continues Exercise
- 11:30 Break
- 11:45 Liturgy
- 12:30 Lunch
-
- 2:00 Presentation: Communal Consolation
Pointing Exercise
Private reflection
- 3:00 Break
- 3:15 Small Group Continues Exercise
Revisits the Issue for Communal Discernment
- 4:15 Break
- 4:30 Presentation: Communal Discernment
- 5:20 Break
- 5:30 Dinner

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Contextualizing

"The fact is, I know of nothing good living in me - living, that is, in my unspiritual self - for though the will to do what is good is in me, the performance is not, with the result that instead of doing the good things I want to do, I carry out the sinful things I do not want... In my inmost self I dearly love God's Law, but I can see that my body follows a different law that battles against the law which my reason dictates... What a wretched man I am! Who will deliver me from this body doomed to death? Thanks be to God through Jesus Christ Our Lord!" (Rm 7:18-24)

Imaging

Feel the disorder of your eyes that just want to see, no matter if what they see is good for you or not; your tongue that just wants to speak; your ears that just want to hear; your hands that just want to touch. Feel the disorder of will that is often hesitant in the face of the known good. Feel the disorder of your intellect that sometimes does *not want* to know the truth. ("What is truth?") Feel the disorder of your imagination - just how much control do you have over it? Sense the disorder in your group in the same way - with your spiritual senses.

Will and Desire (*Id Quod Volo*)

We want and desire greatly as a group to know the various words and tastes and smells and feelings of the spirit of darkness in our group, that we may bring them to light and exorcize them. We want and desire greatly to know the bright, open, humble spirit and ways of Our Lord, that we may in all things embrace them. How do both "spirits" *generally occur in our group?*

Pointing

Call forth the trust to honor each function and attitude, no matter in whom they are most well-defined in our group.

Do simply and quickly the two exercises on the next page.

REPETITION ON THE TWO STANDARDS

Do the exercise below as it pertains to your own type: _____

Use the "Mental Time Line" below to depict the degree to which you favor your Dominant and Auxiliary in the sequence of perceiving and judging. It can help you see how you can tend to "race through" the work of your less preferred Functions. There are 30 "time boxes" available below. Assign **14** boxes to your Dominant, **9** boxes to your Auxiliary, **5** boxes to your Tertiary, and **2** boxes to your Inferior. You can adjust the number of boxes assigned if you find a Function more, or less, developed.

- Assign an appropriate number of time boxes to your Dominant, Auxiliary, Tertiary, Inferior.
- | | | | |
|---|---|---|---|
| S | N | T | F |
|---|---|---|---|
- Map out your "Mental Time Line" for the perceiving-judging sequence in the "time-segments" below. Count the first box (already marked S) as your first "S" box, and mark an S in as many consecutive boxes as you have assigned to your Sensate Function. Continue in sequence with N, T, and F, claiming "time" for each Function according to the weight you have assigned it.

S	N	T	F
---	---	---	---

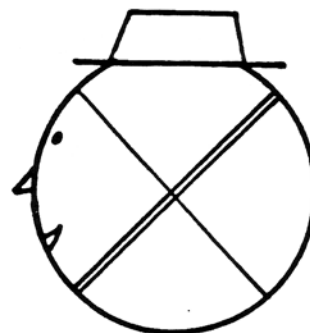
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Now do the same exercise for your group's type: _____

[illegible]

What "spirits" does this exercise stir in you?

Fill out the faces, the large one for your group, the smaller one for yourself. What differences do *extraversion* - *introversion* make in my group? What spirits do they stir?



3. What other matters "stir the spirits" in our group? Earnestly try to see, understand, and trust the ways of light. Here and now - let your fear and trust collide; your self-assertion and humility; your belief in the ways of Christ with your disbelief.

THREE STANCES OF THE CORPORATE PERSON

Contextualizing

"Truth? What is truth?" (Pontius Pilate)

"When we . . . we will do it." (Everyman)

"Lo, Lord, at thy service, low lies here a heart - lost, all lost in wonder at the God thou art." (G. M. Hopkins)

Imaging

Feel and know the long standing and important needs of our group. Take time to image them, see them, hear them.

Will and Desire (*Id quod volo*)

We greatly desire to be free enough as a group to deal effectively with our real agenda.

Pointing

- 1 .How are we procrastinating with the decisions that have to be made?
2. What compromises are we making to appease several sides of an important issue?
3. Are we willing to face some of these issues and take the means required to bring them to term?

Colloquy

We ask the Lord in the hearing of others for very specific help to meet our need that has surfaced.

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Contextualizing

"We always mention you in our prayers and thank God for you all, and constantly remember before God our Father how you have shown your faith in action, worked for love and persevered through hope, in our Lord Jesus Christ." (1 Th 1:2,3)

Imaging

I imagine myself at various events of our communal history where I consider that we, *as a group*, have experienced the consolations of God (unity, beauty, truth, goodness, peace, joy, sorrow, faith, hope, love).

"What the Spirit brings is very different: love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self-control." (Ga 5:22)

Will and Desire (*Id Quod Volo*)

I ask the Lord to enlighten my mind and move my heart so that I will get in touch with our communal consolation and be able to describe it.

Pointing

Private Prayer

A. The Occasions

I begin by recalling evident moments of the felt presence of God in our history: events, persons, world situations.

1. When and where in our history did this consolation occur?
2. What were we about?

B. Reflection and Description

Then I reflect on these moments and these gifts to get in touch with them to be able to describe them. It may help to describe our communal consolation by comparing the experiences with some of my personal experiences of spiritual consolation. I would describe my experience of our communal consolation under these headings:

- *Dying/Rising*
- *Images/Feelings*
- *Insights/Concepts*

Contextualizing

"My prayer is that your love for each other may increase more and more and never stop improving your knowledge and deepening your perception so that you can always recognise what is best." (Col 1:9)

Imaging

We image ourselves experiencing the events when our group has had spiritual consolation.

Will and Desire (*Id Quod Volo*)

We ask the Lord to enlighten our minds and move our hearts so that we will be able to share and describe our communal consolation.

"May the God of our Lord Jesus Christ, the Father of glory, give you a spirit of wisdom and perception of what is revealed and enlighten the eyes of your mind so that you can see what hope his call holds for you." (Ep 1:17,18)

Pointing

Together as a Group

- C. Share the occasions you focused on in Point A of the private reflection.
- D. Using newsprint for a common visual focus:
 - 1. List the events that we discovered in our private reflection.
 - 2. Identify those where there is a consensus about corporate consolation.
 - 3. Describe the experience of communal consolation under the headings of feelings, images and concepts.
 - 4. What is unique about our consolation?
 - 5. What happens in our ensuing desolation?

Colloquy

We pray aloud a litany of thanks to God for the many blessings received.

We pray also for the grace to recall often these experiences of consolation, that they may be remembered at the time of decision-making and be a strength at the time of implementation.

1. An explicit attitude and atmosphere of faith

A person or group needs its faith consciousness in full awareness at the time of the discernment process. In our everyday awareness the things of faith are an ever-present but often implicit awareness. Through a good use of symbol and ritual - Eucharist, faith-sharing, personal prayer - we must bring our faith to consciousness, awareness, and desire.

2. Prayer - before, during, after: for light and purification

The individuals in the discerning group, and the group as group need contact with the Lord in the discerning process. Our prayer during the time of discernment should be Christic prayer. It should not be anathematic or centering prayer, but prayer that is consciously striving for true self-knowledge and seeking purification.

3. Interior freedom: poised spiritual liberty

The discerning members and the group as a whole need to be repentantly aware of their limitations, sinfulness, and lack of awareness. They do not need to be free enough to face *any* decision, but free enough to face *this* decision here and now. Freedom can be partial. It can also be temporary: *I could not face this decision last year, but I can do it now*. This is Ignatian "indifference."

4. Information: disseminated, assimilated

- a. Focus the issue in a simple declarative sentence. It should not be put in the negative. Giving reasons against a negative statement is confusing. It should be simple, not containing many issues either implicitly or explicitly. Generally the issue "rises up" out of the life of the individual or the group.
- b. Discernment does not dispense with the need for having concrete information about all sides of the issue. This information should be available and assimilated by all the participants. Discernment is not illuminism; it does not do away with normal channels of knowledge. In a group discernment this ability to assimilate the data can be a criteria for who is able to enter into the discernment process.

5. Formulation of the issue and the separation into *con* and *pro* reasons

The discerners are asked to give separate and quality time to the articulation of the reasons *against* and *for* the issue at hand. Discernment is not a debate with myself or with others. Neither is it problem solving. It is paying attention to the leadings of grace and my quality of presence to the issue. One always gives the negatives or *cons* or *reasons against* first. The positives or *pros* or *reasons for* the issue follow. Negative reasons are very hard to contain. They color everything else until they are out.

6. Attempt at consensus; a testing for congruence

Discerners are asked to name the consensus that has formed in their own hearts and in the group; does this decision fit my *name of grace*: who we are before God as a faith-grace person. Is the decision a further specification of who we are before God?

7. Confirmation (congruence) is both internal and external

- a. Internal: joy and peace in the Holy Spirit
- b. External:
 - 1. How does the decision work out over time?
 - 2. Is the decision congruent with legitimate authority?

After the decision has moved into action, continuing discernment is necessary.

STAFF SCHEDULE

Thus says the Lord, who formed you from the womb: It is I who confirm the words of my servants, I carry out the plan announced by my messengers. (Is 45:24,26)

THIRTEENTH DAY

Day

Date

Color

- 9:00 Assembly
- 9:10 Instructions on Discernment Process
- 9:30 Private Surfacing of Reasons **Against** (13.1 and 13.2)
Staff Meeting
- 10:00 Small Group Shares Reasons **Against** (13.2)
- 10:45 Private Surfacing of Reasons **For** (13.3 and 13.4)
- 11:15 Small Group Shares Reasons **For** (13.4)
(Remind groups not to talk about the issue or reasons between sessions.)
- 12:00 Break
- 12:15 Lunch
- 2:00 Presentation On Consensus
Remarks on Humility and Openness (13.5)
Pointing Prayer over the Reasons Against and For (13.6)
Guided Prayer for Indifference
- 2:30 Private Prayer
- 3:15 Small Groups: Surfacing Consensus
- 4:45 Assembly: Report from Groups on their Experience of the Day
Remarks on the Experience of Confirmation
Pointing (13.7) for Private Prayer Before the Morning Session
(Give out 14.0)
- 5:20 Break
- 5:30 Staff Dinner
- 7:00 Liturgy

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

THIRTEENTH DAY

Day

Date

Color

- 9:00 Assembly
Instructions on Discernment Process
- 9:30 Private Surfacing of ***Reasons Against***
- 10:00 Small Group Shares ***Reasons Against***
- 10:45 Private Surfacing of ***Reasons For***
- 11:15 Small Group Shares ***Reasons For***
- 12:00 Break
- 12:15 Lunch
-
- 2:00 Presentation: On Consensus
Pointing Prayer Over Reasons Against and For
Prayer for Indifference
- 2:30 Private Prayer
- 3:15 Small Group Surfaces Consensus
- 4:45 Assembly: Report on Experience of the Day
Remarks on Confirmation
Pointing Prayer for Confirmation
- 5:20 Break
- 5:30 Dinner
-
- 7:00 Liturgy

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_____PRAYERFUL GATHERING OF REASONS AGAINST (DISADVANTAGES)

Contextualizing

I bring myself with our decision in mind into the presence of the Lord.

Imaging

I imagine myself with our group and its specific opportunity to build the kingdom with Christ and I consider why we have been called into being. I try to hold myself in a position of freedom (like a balance at equilibrium) in order that I may perceive what will fulfill our call in this matter.

Will and Desire (*Id Quod Volo*)

As I consider our possible decision, I ask the Lord in the context of building the kingdom to become aware of the reasons against what is proposed (disadvantages).

Pointing

A. Privately

I list all and only the reasons against (disadvantages) that I see in doing this.

B. In the group

1. Each member in turn reads out, one at a time, all and only the reasons against (disadvantages) previously listed privately.

A list of reasons against (disadvantages) is compiled by each one jotting down on her sheet reasons against (disadvantages) listed by others.

2. After these round-robins have been completed, members state any other reasons against (disadvantages) which may have occurred to them in this process of listing.

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Contextualizing

I bring myself with our decision in mind into the presence of the Lord.

Imaging

I imagine myself with our group and its specific opportunity to build the kingdom with Christ and I consider why we have been called into being. I try to hold myself in a position of freedom (like a balance at equilibrium) in order that I may perceive what will fulfill our call in this matter.

Will and Desire (*Id Quod Volo*)

As I consider our possible decision, I ask the Lord in the context of building the kingdom to become aware of the reasons for what is proposed (advantages).

Pointing

A. Privately

I list all and only the reasons for (advantages) I see in making this decision.

B. In the group

1. Each member in turn reads out, one at a time, all and only the reasons for (advantages) previously listed privately. A list of reasons for (advantages) is compiled by each one jotting down on her sheet reasons for (advantages) listed by others.
2. After these round-robins have been completed, members state any other reasons for (advantages) which may have occurred to them in this process of listing.

"Let those be angry with you, who do not know with how great toil truth is attained, or how difficult it is to avoid mistakes. Let those be angry with you who do not know how rare a thing it is, and how hard a thing, to be free from the phantasies which arise within us. Let those be angry with you who do not know how painful is the healing of the inner eye of man if it is to behold its true Sun - not that image of the Sun in the sky which you know, but that Sun of which it is written, *The Sun of Righteousness is risen upon me*, and of which the Gospel says, *This was the true Light that enlightens every man that comes into this world*. Let those be angry with you who do not know what sighs and tears are needed if the real God is to be known - even in the tiniest degree. Lastly, let those be angry with you who have never been led astray, as you and I have been led astray. But for me to be angry with you is utterly impossible... But in order that neither may you be angry with me, I must beg this one favor of you. Let us, on both sides, lay aside all arrogance. Let us not, on either side, claim that we have already discovered the truth. Let us seek it together as something which is known to neither of us. For then only may we seek it, lovingly and tranquilly, if there be no bold presumption that is already discovered and possessed. But if I may not ask so much as this of you, grant this at least, that I may listen to you, and talk with you, as with people whom I, at least, do not claim to know."

St. Augustine

Contra Epistolam Manichaei, cap. 3

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Contextualizing

I bring myself with our decision in mind into the presence of the Lord.

Imaging

I imagine myself with our group and its specific opportunity to build the kingdom with Christ and I consider why we have been called into being. I try to hold myself in a position of freedom (like a balance at equilibrium), in order that I may perceive what will fulfill our call in this matter.

Will and Desire (*Id Quod Volo*)

I pray that the Holy Spirit will assist me to appreciate the reasons gathered and allow them to move my mind and heart and so to know and choose according to the specific opportunity now present to us to build Christ's kingdom.

Pointing

- I look over the list of *reasons for* and the *reasons against*, the advantages and disadvantages.
- I ask the Holy Spirit to help me weigh the *reasons for* and the *reasons against*, the advantages and disadvantages.
- I mark the weightier ones for me in each list.

Prayerfully considering all of this, I make my *provisional** choice.

*** The meaning of provisional:**

"If I were the person who had to make the final decision and I had no access to further information from others, I would decide..."

PRAYER FOR AN EXPERIENCE OF CONFIRMATION

Confirmation is the sense of fittingness/congruity, continuity/consolation that one experiences with a good decision.

Contextualizing

An event where we as a group experienced the consolations of God (unity, beauty, truth, goodness, peace, joy, sorrow, faith, hope, love).

"Blessed be the God and Father of our Lord Jesus Christ, a gentle Father and the God of all consolation, who comforts us in all our sorrows, so that we can offer others in their sorrows the consolation that we have received from God ourselves. Indeed, as the sufferings of Christ overflow to us, so, through Christ, does our consolation overflow. When we are made to suffer, it is for your consolation and salvation. When, instead, we are comforted, this should be a consolation to you, supporting you in patiently bearing the same sufferings as we bear. And our hope for you is confident, since we know that, sharing our sufferings, you will also share our consolations." (2 Co 1:3-7)

Imaging

I imagine myself with my group carrying in our hands the decision we made in the Lord.

Will and Desire (*Id quod volo*)

I ask the Lord to help me discern from my interior movement of spirits whether our decision is confirmed or not confirmed.

Pointing

A. *Privately*

1. I come before the Lord united in my being with our decision.
2. I recall the image of our communal consolation. Do I sense congruity and continuity with our communal graced history, charism, and mission in connection with this decision?
3. Do I experience this kind of consolation with this decision?
4. How will I describe the experience that I had as I prayed for confirmation?

B. *In the group*

1. Share the experience of your private prayer.
2. Reflect on what each person has shared quietly for a few minutes.
3. What impressed me as the others shared?

Colloquy

Coming before the Lord, we express how we sense ourselves with our decision at this time.

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STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

FOURTEENTH DAY

Day Date Color

9:00 Small Groups: Revisit the Consensus - Second Week Confirmation (13.7)
9:20 Assembly
Presentation: Leader/Group Relations (14.1/4)
10:00 Break
10:15 Presentation: SOP/GOBT/Policy/Delegation (14.2 and 14.3/4)
Pointing Exercise (14.4) - Moving into the Paschal Mystery
10:45 Small Group Exercise
11:45 Break
12:00 Liturgy
12:45 Lunch

2:30 Brief Presentation on Paschal Mystery in Life of a Group
Pointing Exercise - Third Week (14.5)
2:45 Private Prayer
3:00 Small Group Continues Prayer
4:00 Break
4:15 Presentation: Projections and Shadow (14.6/2)
(Give out 15.0)
5:15 **Staff Meeting**
5:30 Staff Dinner

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

FOURTEENTH DAY

Day

Date

Color

9:00 Small Group Shares from Experience of Private Prayer

9:20 Assembly

Presentation: Leader-Group Relations

10:00 Break

10:15 Presentation: SOP/GOBT/Policy/Delegation

Pointing Exercise

10:45 Small Group Exercise

11:45 Break

12:00 Liturgy

12:45 Lunch

2:30 Brief Presentation on Paschal Mystery in Groups

Pointing Exercise

2:45 Private Prayer

3:00 Small Group Continues Prayer

4:00 Break

4:15 Presentation: Projections and Shadow

5:15 Break

5:30 Dinner

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

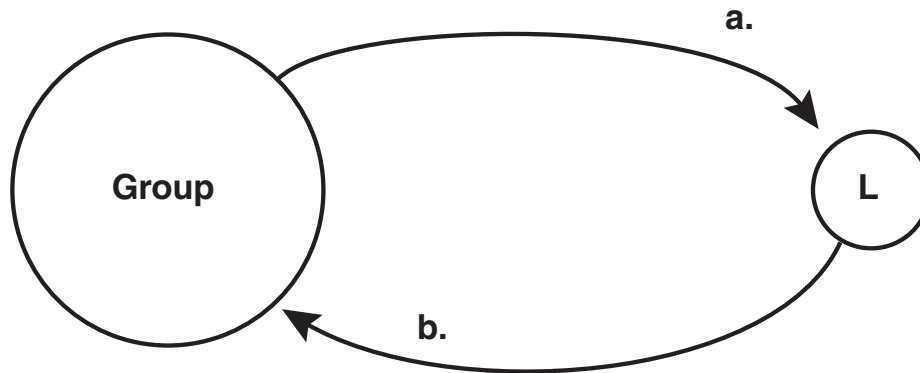
The development of this kind of power in any group of people engaged in a common endeavor depends on several factors:

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

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

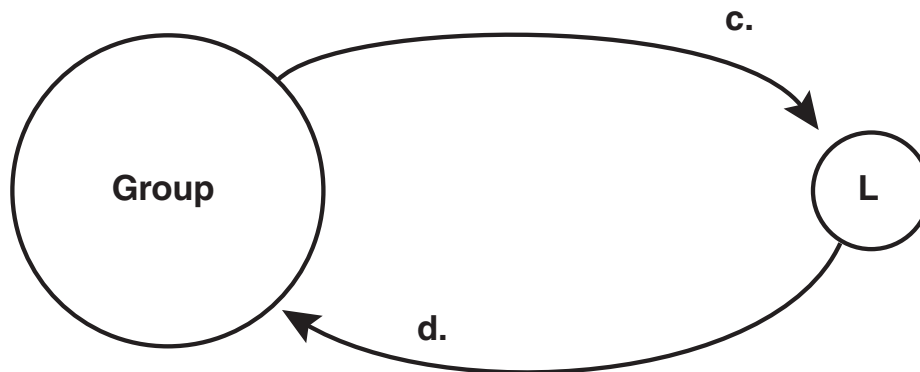
The chart on the next page illustrates the stages through which power and commitment are built up in one area, namely that of *leader-group relations*.

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



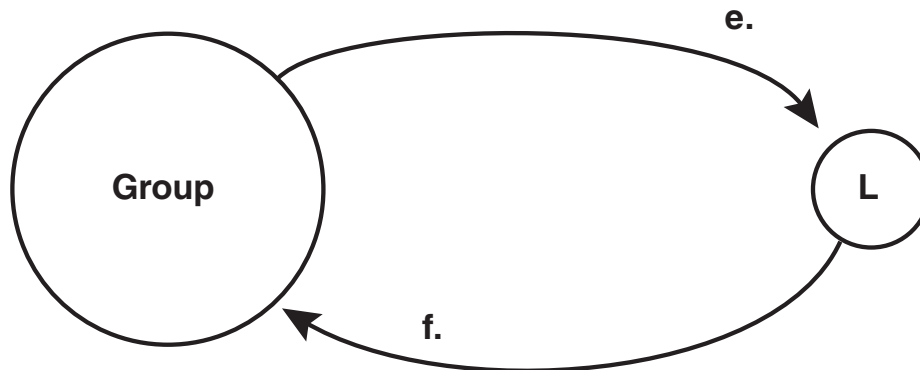
- b.**
- The leader demonstrates acceptance by exhibiting the behavior they value. (*"Look, I am doing what you asked me to do."*)
 - The group perceives the value behavior. (*"We see that our leader does respect us and our norms; our leader does think we're o.k."*)

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



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

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



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

IMPLICATIONS:

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

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

Thanks to MDI Inc., Cincinnati

PROMULGATION _____

FINAL DECISION _____

DELEGATION _____

Clarify and communicate about the extent and limits of what is being delegated.

Elements of a *delegation* to be clarified and communicated:

- history and context
- rationale
- objectives
- expected outcomes
- overall timetable
- specific resources available
- level of “performance” expected
- reporting method & schedule
- formalized understanding

GOAL-ORIENTED BUDGETING OF
TIME, MONEY, MATERIALS, SPACE _____

Budgeting is planning to distribute the use of resources

- in pursuit of *goals*
- in furthering *objectives*
- in support of *programs*

Calendaring is a useful visual instrument for budgeting

- time = energies of personnel
- materials, equipment, space, etc.

STANDARD OPERATING PROCEDURES _____

S.O.P.’s are usual methods by which resources are distributed.

Resources include people’s time; money; space; material.

A *standard operating procedure* clarifies/instructs how information about resources is communicated:

- the sender and receiver of the information
- the route the information is expected to take
- the format in which the information is expected
- time conditions or schedule involved in communication

POLICY _____

Policy identifies who is authorized to act, within what scope and limits, on what issues.

Policy identifies who is authorized to allocate resources: time, money, space, materials.

Policy protects programs.

Policy eases transition from present to future.

PROGRAM _____

Assumptions

1. The process of delegation is needed whenever a decision is to be implemented by someone other than the decider(s).
 2. Good delegation not only does not lessen the power of the deciders, it actually extends that power and enables the deciders to achieve goals they would be unable to arrive at by themselves.
 3. In a power-building delegation process the delegators will retain the responsibility which is rightfully theirs.
 4. In a power-building delegation process the delegatee(s) will experience not only the power of authorization, but also the support which is needed to balance the risk involved in assuming that power.
 5. A power-building delegation process summons forth maturity and growth on the part of both the delegator(s) and delegatee(s); it generates shared commitment and the satisfaction of inter-dependence.
- **Need:** Execution of a delegation process which builds power, as delineated in the assumptions above.

Actions Required (Summary)

1. Define it
 - a. **What** you want done
 - b. **How well** you want it done (*standard of performance*)
 - Person to whom delegated should demand a clear standard of performance
 - Person delegating should make sure that this is part of the delegation
2. Assign it
 - a. Target dates
 - b. Limits of authority (if any) for recipient
 - c. Relevant information: either *give* it or tell where to find it

3. *Get commitment*

- Wait it out, if necessary (*Critical!*)

4. *Follow up* (Tracking Operation)

- Set up communication network
 - Intermediate reports
 - Scheduled meetings, etc.

5. *Thank everyone!*



Actions Required (In Detail)

A. The Offer · (Define it and assign it)

1. The delegator(s) define the power they wish to communicate, by delineating both its full extent and its limits.
2. This definition will include the degree of perfection or detail they wish in the implementation of the delegation. Not all jobs need to be accomplished with the utmost perfection.
3. The delegator(s) clearly indicate the person(s) to whom the offer of delegation is being extended. (By implication this will also indicate those to whom the delegation is not being offered.)
4. With the offer of delegation the delegator(s) extend to the delegatee(s) free access to all resources required for the execution of the delegation (e.g. information, equipment, access to persons, disposable time).
5. The delegation should contain a clear indication of the time-limit of the empowerment.
6. A delegation will build power if it comes from one individual to another individual, from an individual to a group, or from a group to an individual; it will result in loss of power if a group delegates responsibility to another group.

B. The Commitment

1. The delegatee(s) should share the responsibility for seeing that the steps mentioned thus far have clearly been completed before they assent to acceptance of the delegation.
2. In the process of establishing the commitment, the two parties should mutually arrive at the method of tracking or reporting which will
 - a. assure to the delegatee(s) the kind of emotional support and stimulus they feel they need to persevere in implementing the delegation
 - b. satisfy the delegator(s) that they are being faithful to the responsibility which is still theirs, and not abdicating it.
3. These mutually accepted norms of reporting become part of the content of the delegation.
4. The act of commitment or acceptance of the delegation should be clear and clearly acknowledged by both parties. The degree of ritualization (from a nod of the head to a formal signing of a contract) will be power-building if it is proportioned to the seriousness of the power being conferred.
5. Upon acceptance of the commitment, the delegator(s) should communicate the fact of the delegation to all parties who are affected by the power being communicated. This is part of the support system for both the delegator(s) and the delegatee(s).

C. The Execution • (Tracking by the delegator)

1. Once the delegation has been accepted, the delegator(s)
 - a. *negatively*, must refrain from stepping on their own delegation by assuming the task themselves or asking someone else to do the job;
 - b. *positively*, must support the commitment by calling for reporting at the points agreed upon, by taking the reports seriously, and by giving feedback to the delegates about their performance.
2. The delegatee(s) are responsible for
 - using all the power delegated to them
 - reporting on the progress of the delegation in the manner agreed upon
 - participating in the on-going evaluation in a cooperative way.

D. Termination (and thanks!)

The experience of mutual satisfaction and commitment to new interaction and cooperation will be enhanced if the completion of a delegation is celebrated with a ritual proportioned to the accomplishment.

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Contextualizing

“You must select from among yourselves seven persons of good reputation, filled with the Spirit and with wisdom; we will hand over this duty to them, and continue to devote ourselves to prayer and to the service of the word.” (Acts 6:3–4)

Imaging

“This treasure we possess in earthen vessels to make it clear that its surpassing power comes from God and not from us.” (2 Co 4:7)

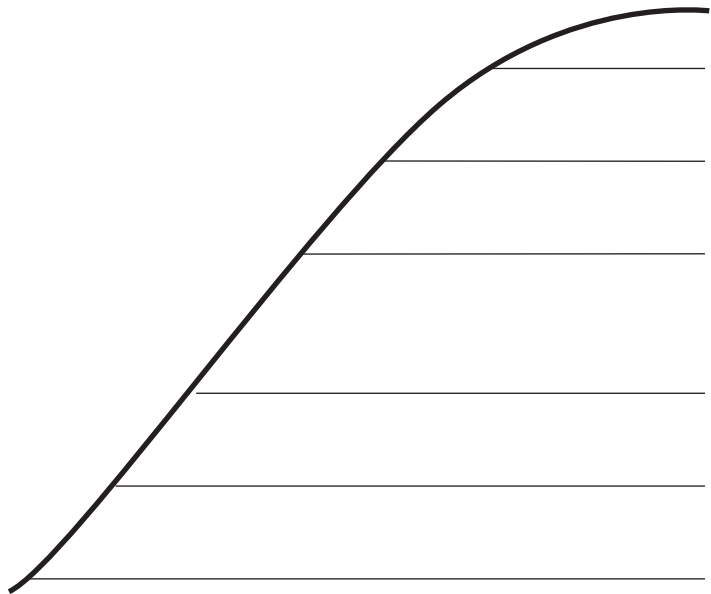
Will and Desire (*Id Quod Volo*)

We want to know clearly the tensions, conflicts, lack of common understanding related to the choices we make, and to see these conditions in light of our following Christ.

Pointing

Consider together the various aspects of organizing for mission, as they relate to what you have decided to undertake.

- *promulgation*
- *final decision*
- *delegation*
- *budgeting of resources:*
people’s time • money • space • materials
- *standard operating procedures*
- *policy*



Colloquy

Share with the Lord the thoughts and feelings in the corporate person.

FINDING MEANING IN THE DYING ASPECTS OF LIFE

Contextualizing

Recall all that the Lord has suffered for us.

"If I then, the Lord and Master have washed your feet, you should wash each other's feet. I have given you an example so that you may copy what I have done to you." (Jn 13:14,15)

"Then he took some bread, and when he had given thanks, broke it and gave to them saying, *This is my body which will be given for you; do this as a memorial of me.* He did the same with the cup after supper, and said, *This cup is the new covenant in my blood which will be poured out for you.*" (Lk 22:19,20)

Imaging

In our imagination we see ourselves fulfilling the decision we made as it moves into the service of others.

Will and Desire (*Id quod volo*)

We want and desire to know that when our group embraces the sufferings that are entailed in carrying out our decision, it is the Gospel happening.

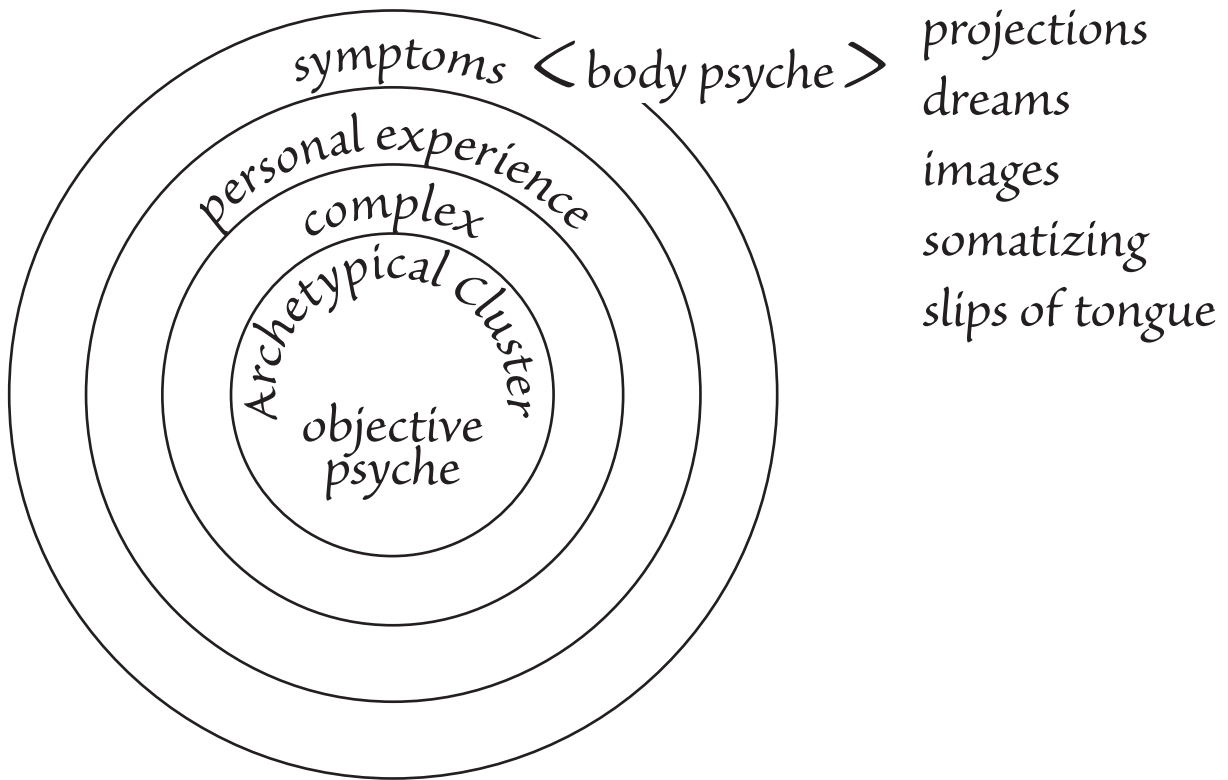
Pointing

1. Recall the role of service with Christ that we anticipated in our decision.
2. As we acknowledge the effort to implement our decision, let us consider the different kinds of resistance we experience
 - from within our group
 - from the larger church
 - from our larger membership
 - from the national and world realities.
3. What interior movements do these resistances to the implementing of our decision stir up in us?
4. Consider the downward side of the *Life Cycle* and the great amount of effort and energy we must expend to keep the process alive, to be faithful to the decision, and to know how dying is rising.
5. Consider the truth that the Kingdom is being realized through our present human reality with our limitations, weaknesses and struggles and within a very suffering, limited world.
6. Consider that the inspiration of our apostolic decision was to relieve the sufferings of Christ in the present human reality while working to transform the world. What ought we to do and suffer to see that this comes about?

Colloquy

Identified with Christ, we pray as He, that we might find meaning in our sufferings and so gain strength to live out our commitment to the process of implementing our decision.

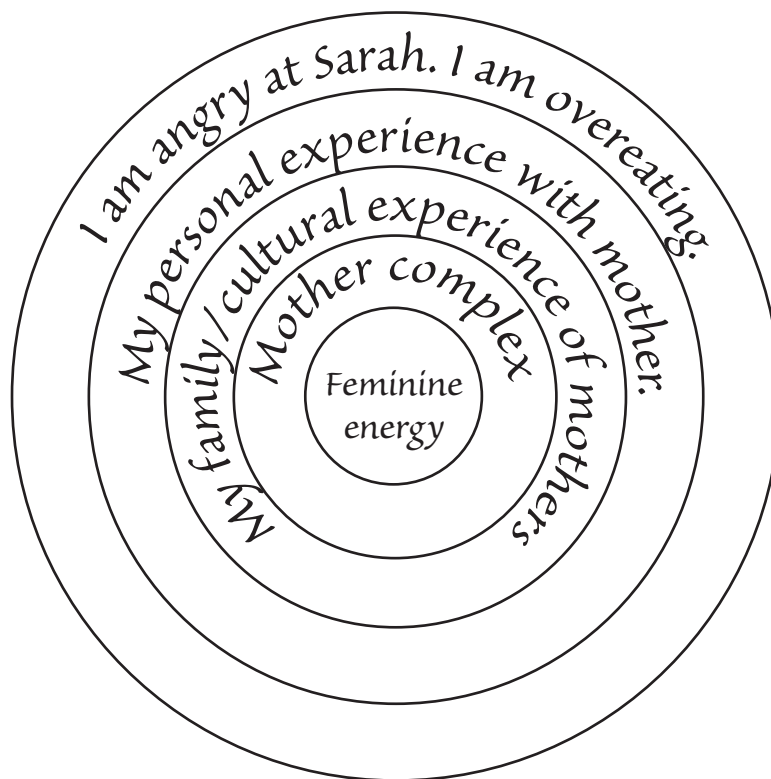
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Genesis of Projections

1. Unrelated fragments of unconscious experience
2. Gravitate together in a cluster (or complex)
3. Are projected outside
4. Separate oneself from the projection
5. Integration

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STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

FIFTEENTH DAY	Day	Date	Color
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9:00 Assembly
Pointing Exercise on Shadow and Projections
9:30 Private Prayer
10:30 Small Group Continues Exercises
11:30 Break
11:45 Liturgy
12:30 Lunch

2:15 Presentation: Transitions and the Paschal Mystery
3:15 Break
3:30 Pointing Exercise
3:45 Private Reflection
4:30 Small Group continues Exercises
5:15 Break
5:30 Dinner

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, and all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

FIFTEENTH DAY

Day

Date

Color

9:00 Assembly
Pointing Exercise on Shadow and Projections
9:30 Private Prayer
10:30 Small Group Continues Exercise
11:30 Break
11:45 Liturgy
12:30 Lunch

2:15 Presentation: Transitions and the Paschal Mystery
3:15 Break
3:30 Pointing Exercises
3:45 Private Reflection
4:30 Small Group Continues Exercise
5:15 Break
5:30 Dinner

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Contextualizing

"The daughter of Herodias came in and danced. She delighted Herod and his guests; so the king said to the girl, *Ask me anything you like... I will give you anything you ask, even half my kingdom.*" (Mk 6:22-23)

Imaging

Think of a time when you were projecting: angry, jealous, enthusiastic out of proportion to what was going on in that current event.

Will and Desire (*Id Quod Volo*)

We ask for a heightened awareness of suffering with Christ as the life of the group goes on -- *seeing the gospel happen.* (2 Cor 4)

Pointing

In Private Prayer

1. Write a dialog with an inner-figure of your waking or sleeping imagination.
2. What "hooked" you in the other person or object?
3. What have you learned about your "shadow side" in this active imagination exercise?
4. What has been your experience of being the object of someone else's projection?
5. What have you found useful in helping yourself distinguish the outer-figure from the inner-figure in a projection?
6. Where has the group become involved in seeing its limitations outside itself rather than within itself?

Together in the Group

Share from your experience of private prayer.

Reflect with one another on ways that shadow and projections are evident in the corporate person.

Colloquy

An expression of humility as we face the limitations of our best endeavors.

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

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

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

Infatuation _____ Palm Sunday

Manipulation/Nesting _____ Trials and Betrayal

Crisis/Anger _____ Good Friday

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

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

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Mother and Father

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integrating *anima/animus*, coming to terms with the *contained/container*

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through this task.

_____ Palm Sunday

_____ Trials and Betrayal

_____ Good Friday

_____ *anima/animus*, _____ Descent into Hell on Holy Saturday

se, loving _____ Easter Sunday

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STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

SIXTEENTH DAY

Day Date Color

- 9:00 Assembly
9:10 Presentation: Group Meeting as a Contemplative Experience (16.1, 16.2, 16.3)
10:15 Break
10:30 Pointing Exercise (16.4)
Private Reflection
11:15 Small Group Gathers Clarities and Applies Them to Next Meeting Back Home:

What is the atmosphere of the meeting?
What is the style and emphasis?
12:15 Break
12:30 Lunch

2:30 Pointing the *Contemplatio* Exercise (16.5/2)
Private Reflection
3:00 Small Group Shares What It Reads in These Sixteen Days Together
3:45 Break
4:00 Facilitator Points Quiet Reflection on What Has Been Shared in Small Group;
Moves Group Into *Colloquy*; and
Reflection on Group Prayer Just Shared (16.5/b)
Pointing Preparation for Liturgy (16.6) in Small Group
(Give out Rules for Discernment [Resources: A] and 17.0)
5:15 Break
5:30 Staff Dinner

7:15 Liturgy
Social

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

SIXTEENTH DAY

Day

Date

Color

- 9:00 Assembly
9:10 Presentation: Group Meeting as a Contemplative Experience
10:15 Break
10:30 Pointing Exercise
Private Reflection
11:15 Small Group Continues Exercise
12:15 Break
12:30 Lunch
- 2:30 Pointing the *Contemplatio* Exercise
Private Reflection
3:00 Small Group Continues Exercise
3:4 Break
4:00 Pointing Exercise in Small Group
Preparation for Liturgy
5:15 Break
5:30 Dinner
- 7:15 Liturgy
Social

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THE GROUP MEETING AS A CONTEMPLATIVE EXPERIENCE

Handout 16.1 was *The Group Meeting as a Contemplative Experience*, edited by Judith Roemer from work done by the staffs of Wernersville and Guelph, a twelve page pamphlet giving the theology and spirituality of leadership and administration.

Hard copies are no longer available. Look at www.isecp.org for a possible e-copy.

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- **Heading**
 - To:
 - From:
 - Date:
 - Re:
 - *Where are you?*
 - **Prayer**
 - **Major Content**
 - What do you want?
 - Where is it on the power cycle?
 - Who is responsible for the item?
 - How much time will it take?
 - What is the psychological impact on the group?
 - *FYI, FOI, FMI*
 - **Standard Reports**
 - **Evaluation of the meeting:** content, process, leader, participants
 - **Anticipated items, time and date for the next meeting**
-

- **Some handy helps in phrasing meeting interventions**
 - What would it be like if...
 - I am assuming that...
 - My own perception is...
 - Would you speak some more about...
 - My own experience is...
 - Another model I see operating is...
 - **Duties of the meeting leader**
 - Gathers the agenda items from the participants
 - Tags items
 - Negotiates time within the meeting and for the meeting
 - Is responsible for the over-all process
 - Delegates part of the meeting for major agenda items
 - Can be rotated periodically
 - **Duties of the secretary**
 - Takes minutes
 - Corrects and publishes minutes
 - Records major recommendations and decisions
 - Keeps records and reminds leader of previous issues and process
 - Can be rotated
-

A SAMPLE COPY OF AN AGENDA SHEET

To: Charlie, Betty, Tom, Russ, Sarah, Henry, and Barbara
From: Judy Roemer
Date: April 23, 2020
Re: Agenda for the meeting, April 28, 2020, in the Byron classroom, 1:30-4:00 pm.

Where are you?

Prayer

Reports

1. I would like to **evaluate** the work of the Institute for Contemporary Spirituality in its first year. (45 min. - JAR)
2. I would like some **recommendations** for revising the course on social justice and world responsibilities. (30 min. - STH)
3. The trees on the west side of Northbrook High School are in poor condition. I would like to **evaluate** this situation and look for some **recommendations** about what to do. (15 min. - HTG)
4. There are now five applications for the position in the computer department. We need to **decide** whom we will hire. (BFW - 30 min.)
5. We now have enough money for the new staff car. What **action** are we going to take? (JAR - 15 min.)

Back agenda: What are the goals and objectives of this group regarding the new funding?
(BFW - January 22, 2020)

Other?

FYI -Faculty members from St. Elizabeth's School will be touring our Montessori facility on Wednesday, May 7. Alice Winston is their contact person for the day.

-Students interested in the Jesuit Volunteer Corp will be interviewed in their own schools during the week of May 14. Sarah Holmsberg at 509-455-9823 is co-ordinator. (STH)

-I have a two-week study grant in geology this summer and will be gone to northern Mexico July 1-14. (BFW)

FMI: Is anyone expecting the band to perform during the July 1-4 holidays? (BFW)

FOI: What time is our department formal closing dinner? (JAR)

Bring your calendars. We have to get some dates.

Agenda for next meeting?

Evaluation of this meeting.

FOR MEETING:		TIME:	PLACE:	RETURN BY:
Item:	Action required	Time required	Requested By	
Return to:_____				

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CONSIDERING HOW WE HAVE CONDUCTED AND WILL CONDUCT OUR MEETINGS

AGENDA FOR STAFF MEETINGS

Contextualizing

The staff meeting is the most vital (energy-involved) activity of any leadership group. As the meeting goes, so goes the empowerment or disempowerment of the leadership group.

Imaging

Call to mind a very unsatisfactory and disempowering meeting of the past. Have the courage to bring it very vividly before you now. Do not ascribe the difficulties too easily to personal likes and dislikes, but rather think of the disempowering processes and structures involved.

Will and Desire (*Id Quod Volo*)

We greatly desire to have our meetings empowering, effective extensions of our apostolic service of leadership.

Pointing

1. Where and how do our meetings get side-tracked?
2. What purposes do we want to give to our meeting time?
3. How can we structure, "shepherd" our meetings so that these purposes will be attained?
4. How can we handle the upside and downside of the *Life-Death-Resurrection Cycle*?

Colloquy

What did I hear?
Evaluate what has been said.
Make recommendations for our future meetings.
Decide among the many recommendations which ones you can and want to implement.
Record your decisions.

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**CONTEMPLATIO AD AMOREM – BEING TAKEN UP
____ INTO THE LOVE OF GOD WITH OUR WHOLE CORPORATE PERSON**

Contextualizing

The context is the love and learnings we have given to others and to our group and the love and learnings we have shared from the Trinity.

Imaging

We image ourselves with all those who have brought us together into our group and encouraged us to work with Christ in the building of the kingdom of God.

Will and Desire (*Id Quod Volo*)

We want and desire an intimate knowledge and joy of God present in all things, so that we may grow in gratitude for all His gifts and be empowered to act freely and creatively to build the Kingdom.

Pointing

Private Prayer

I remember the many blessings that we as a group have shared and recalled in our graced history.

I reflect on

1. What happened to me.
What I learned, what I discovered.
What I think is the grace given to me during the past sixteen days.
2. What happened to my group, to this corporate person.
What we learned, what we discovered.
What I think is the grace given to us during the past sixteen days.

**CONTEMPLATIO AD AMOREM – BEING TAKEN UP
INTO THE LOVE OF GOD WITH OUR WHOLE CORPORATE PERSON_____**

Prayer Together as a Corporate Person

1. Share the fruits of your private prayer.
2. Reflect quietly in this small group setting.
 - I look anew at each member of our group and sense the presence of the Holy Spirit as I see the *name of grace* printed on their foreheads and recognize that it includes our *corporate name of grace*.
 - I consider the many labors that we have shared together in Christ and the ways in which Christ has called us into his own passion and suffering for the kingdom.
 - Once again I open my mind and heart to appreciate how God has given us a sense of our *Identity, Vocation* and *Mission*.
3. Reflect together on what we have shared.
 - What impressed me as the others shared?
 - What new insights did I gain?
 - What are the inevitable consequences of the truths we shared?
 - Where did I experience affective harmony with the others as they spoke about their prayer?

Colloquy

An expression of intimate joy and union in the Lord.

1. Recall your group's sharing of this afternoon. Describe the journey you have traveled from when you arrived to where you are now, using some images, phrases, quotations, events that symbolize your group's journey.

2. Choose a person to present a brief description of the journey to the assembly (about 1-2 minutes).

3. Write a prayer of commitment and petition to be read and offered by the group's leader.

4. Bring some symbol significant to the group.

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STAFF SCHEDULE

*Thus says the Lord, who formed you from the womb: It is I who confirm the words
Of my servants, I carry out the plan announced by my messengers. Is 45: 24, 26*

SEVENTEENTH DAY

Day

Date

Color

9:00 Assembly
Remarks on Witness, Confirmation, Mission
Pointing Evaluation Exercise (17.1/3)
9:15 Private Reflection
10:00 Break (Outside Assembly Area)
Staff Arranges Seating in Assembly Area
10:15 Liturgy of Oral Reports and Missioning
12:30 Lunch

Departure of Groups

2:00 **Staff Meeting**
Reflection and Evaluation
5:00 Break
Staff Celebration

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SCHEDULE OF THE DAY

Most Holy God, we humbly and truly ask you for the grace to love you with all our heart, with all our soul, with all our mind, and with all our strength, that we may serve and praise you in all things as one in Christ.

SEVENTEENTH DAY

Day

Date

Color

9:00 Assembly
Remarks on Witness, Confirmation, Mission
Pointing Evaluation Exercise
9:15 Private Reflection
10:00 Break
10:15 Assembly: Liturgy of Oral Reports and Missioning
12:30 Lunch

Departure

AMDG

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Name _____ MBTI Type _____

Group _____ Facilitator _____

Revisit the hopes and expectations you expressed the first night of the program. They will help you focus the evaluation. Look at *unexpected learnings and happenings for your group* also.

Flow chart and schedules

We want and desire an intimate knowledge of how God has worked in these days so that we have empowering meetings, effective extensions of our apostolic service of leadership, and can find God in all things.

1. What elements of the program were more helpful, useful, valuable for you? Why?

2. What elements of the program were less helpful, useful, valuable for you? Why?

EVALUATION OF THE ISECP EXPERIENCE

3. How would you change the program to make it more valuable?
4. Evaluate the presentations. Please be specific.
5. How was your experience affected by the presence of other groups?
6. What was the strong point, weak point of your facilitator/spiritual director?
7. Please comment on the physical set-up: food, room, appointments.

EVALUATION OF THE EXPERIENCE OF ISECP

8. To whom would you recommend the program?
9. What should be some points of communication/contact between ISECP and your group before you come?
10. ISECP had a hope to help your group with its agenda and also to be a training in its process for the future. How well did it succeed in both these thrusts?
11. Please rate the overall program: Circle one.
- poor fair good very good excellent
12. Are there any general comments or suggestions you would like to make to the staff?

EVALUATION OF THE ISECP EXPERIENCE

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STAFF SCHEDULE

Thus says the Lord, who formed you from the womb: It is I who confirm the words of my servants, I carry out the plan announced by my messengers. (Is 45:24,26)

EIGHTEENTH DAY

Day

Date

Color

9:00 **Staff Meeting**
Reflection, Evaluation, Recommendations
12:00 Break
12:30 Lunch

2:00 Resume Meeting
4:30 Conclude Meeting
5:00 Liturgy
Celebration

AMDG

RULES FOR THE DISCERNMENT OF SPIRITS IN GROUPS

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.

RULES FOR THE DISCERNMENT OF SPIRITS IN GROUPS

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.

RULES FOR THE DISCERNMENT OF SPIRITS IN GROUPS

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 this end.