

FOREWORD

This Volume III, *Understanding Group Spirituality*, of the ISECP series attempts to outline the origins and ways of thinking that issued in *Focusing Group Energies: Common Ground for Leadership, Organization, and Spirituality*, Volume I and Volume II. It is woven of both hints and suggestions and clearly worked out theological and psychological positions and convictions. Like Saint Augustine, we think it presents a "...beauty ever ancient ever new."

The structural backbone of the series is the presentations on the Graced History Line, Life-Death-Resurrection Cycle, the Power Cycle, Leadership Styles, all culminating in Communal Group Discernment. Beside the conceptual input, there are other, even more important activities of the group working through these spiritual exercises for the corporate person, but they are rather like the mortar that holds these building blocks together. The mortar may go unnoticed, but without it the building collapses.

The mortar that holds things together is a mixture of charity and prayer. The individual must be praying for light and purification, and the group as group must be praying for light and purification. The times and structures and even appropriate themes are given for prayer for the various stages of the process in Volume I. The ISECP experience is anything but a "self help" endeavor. It fervently asks for and relies on God's help and the guidance of the Holy Spirit. The end does not justify the means. Rather the means flow into, tone, color, and qualify the end.

A specifically religious group must use specifically religious processes to conduct its affairs.

Making decisions is the single most important act or action that an individual or group ever does. It is more important than prayer. Love is a decision, not an emotion. Prayer is very important in our life with each other and with God. But it is not as important as charity. Charity, love, is more important than prayer. We love by our decisions.

Everything in the ISECP experience is designed for and aimed at making good personal and corporate decisions. The model inputs in this volume can be seen as "points for prayer" to ready the individual and the group for decision-making. In the process, of course, other marvelous things happen. Healing, forgiveness, understanding, even wisdom is rendered out of our sometimes painful experience. All in service of making decisions that build the kingdom.

The aim of this volume is to give most of the presentations of the ISECP program in a way that keynotes and models what has to be said in the hearing of all. Each must know that the other has heard these fruitful and fair concepts and constructs. Each must know that the others are trying to be as attentive and fair and as loving as they are. The structures and inputs help to do this.

Introduction

The original ISECP programs were sixteen days long. It is an excellent way for a new leadership group to work out its way of understanding its work together. Or an old leadership group can adopt a new structured way of operating, to its great joy and peace. The ISECP staff took five or six leadership groups through the program together. The content inputs were in common. The individual groups then worked on their own issues with their individual facilitators. Each group went home with a new determination to pursue the structures and ways of doing things of ISECP, or some modification that they knew would serve them better.

More often of late a facilitator of these exercises is working with only one group. Depending on the needs of that group, these presentations can be useful for adapting the content to the needs of the group. Like the *Spiritual Exercises*, however, they do have a cohesive and natural flow as given in Volume I. As with the *Exercises* for an individual, where the group begins or ends depends on factors which are worked out with the facilitator.

These presentations are more than a theoretical exposition. They are anchored in sound theology and tested process. Each presentation has a practical and immediate function. It provides a focus and a context for the group's reflection, prayer, considerations and conversation. The presentations also help the group in its understanding and future application of the principles and processes which are covered in the presentation.

This process of the facilitator pointing an exercise comes directly from the tradition of the *Spiritual Exercises*. Here

the facilitator moves a group through stages or "weeks" that pertain to stages in the development of freedom for decision-making for the group. This is a faith-based model of group life, requiring the same kind of attention to charity, prayer, reflection, examination and discernment that one would expect in an individually directed retreat. It is the work of the facilitator to compose the group in a common theological and experiential focus.

For that reason it is important that the facilitator be steeped in the *Exercises*, understanding them in their content, process, and dynamic. The facilitator takes his or her skills of attentiveness to the individual in a directed retreats and transfers this discerning attitude to the group, a corporate person, whose purpose is to listen to the attractions of grace being offered to them by God and to decide how best to incarnate these invitations in history to help build the Kingdom.

There is a further, broader source of understanding the content woven through these presentations. The ISECP staff, both together and as individuals, have had very extensive experience working with many different types of groups. At this point we have had twenty-five years of experience with Discernment Programs, the Leadership-Executive Retreat, Discernment & Religious Governance Workshops, ISECP Programs and workshops, and facilitating many different kinds of groups using the principles and materials of the ISECP process. Many legitimate adaptations can be and have been made. As a good friend of all of us once said, however, "It is good to have accepted norms and values. At least when you depart from them, you know you have departed from something!"

Much of the organizational theory and paradigms have roots in the work of MDI, Inc. as filtered through the working of the staff of the Jesuit Center for Spiritual Growth at Wernersville, PA. George Schemel, Judy Roemer, and Jim

Borbely were on the staff there for years and this is how we functioned. We learned much from our yearly evaluations facilitated by George Wilson, S.J. of MDI, Inc. John English was seeing things over the horizon in similar ways in Guelph, Canada. The video series and materials, *Ignatian Spirituality and the Directed Retreat* by George Schemel, S. J. and Judith Roemer; several monographs: "Communal Discernment" by George J. Schemel, S.J. and Judith Roemer, "The Group Meeting as a Contemplative Experience" by Judith Roemer, "Examination of Unconscious" by Judith Roemer; and *Beyond Individuation to Discipleship* by George J. Schemel, S.J. with Judith Roemer. "Facing Your Type" by George Schemel, S.J. and James Borbely, S.J. "Facing Other Types," by George J. Schemel, S.J., *Communal Graced History* by John English, S.J. and *Archetype of the Wounded Healer* by Diane Myers contribute greatly to our understanding of each other in group work.

We have drawn heavily on the original work of George Schemel, S.J. and his development of Identity→Vocation→Mission→Name of Grace, Spiritualities in the Church, and The Seven Essential Elements of Discernment, and also the work of John English, S.J. on Communal Graced History and Discernment. To George and John we owe the original inspiration to pursue what grace looks like in the corporate person.

The editors of Volume III would like to acknowledge several individuals who have contributed to our work: John Haley, Marita Carew and Frances McDougal made presentations in the first ISECP program. Johanna Cona-Leissing and Frank Suraci, III have helped with editing: Kathy Murphy, with data entry.

Our continual gratitude is given to the Jesuit community at the University of Scranton for supporting us over the years, and to the Maryland Province of the Society of Jesus for helping to underwrite this project.

We continue to learn and explore, benefiting from one another's insight and experience. We hope those who make use of these materials will come to see ever more clearly how grace works in the corporate person.

We urge you to institute the practices given in Volume I. Gather your agenda, run your meetings by the power cycle. Understand what power is by the Life-Death-Resurrection Cycle and the definitions and understandings given there - unless, of course, you have more productive structures and practices!

Remember, "What is not consciously structured is unjustly structured. "May all of your meetings be merry, and all of your partings be sad.

George J. Schemel, S.J.
Director of ISECP
November 1998

Additional comments concerning the web edition for 2008.

To celebrate the thirtieth anniversary of ISECP (1977-2007) and after thirty years of working with, printing, and distributing the materials in Volumes 1, 2, and 3, our ISECP staff is happy to be able to re-edit the materials for use on the web. Volume 3, which follows these remarks has been left substantially the same as the printed volume. If one chooses to download the materials, each chapter is available as one file and hopefully will be faithful to the format of the original text.

Over the years it has been our gift and honor to use these materials, based on the content and dynamics of the *Spiritual Exercises of St. Ignatius*, and to witness their effectiveness in the many groups it has been our grace to facilitate. We are grateful.

The ISECP Staff:
James Borbely, SJ
Thomas J.S, Edwards, PhD
Judith A. Roemer – President

Table of Contents

Click on the title or subject below to go to that section

Forward.....	i
Introduction	iii
Chapter 1 Principle and Foundation of ISECP	1
2 Personal Graced History	7
3 Sharing our Personal Graced History	13
4 Identity → Vocation → Mission →Name of Grace.....	17
5 Assumptions of Spiritual Organizational Development	27
6 The Power-Building Side of Life-Death-Resurrection Cycle	35
7 The Power-Draining Side of LDR Cycle	41
8 Introduction to the History Line	53
9 Leadership Styles	59
10 Psychological Type	65
11 Preparation for the Liturgy of Reconciliation	67
12 Word of God/Will of God	71
13 Assumptions of Apostolic Spirituality	81
14 Spiritualities in the Church	85
15 The Kingdom Offering	97
16 The Two Standards	99
17 Repetition of the Two Standards	107
18 Communal Discernment	111
19 Leader-Group Relations	133
20 Policy and Standard Operating Procedures.....	145
21 Dying/Rising Exercise	153
22 Shadow Projections and the Unconscious	157

1 Principle and Foundation

(This section correlates with Volume 1, pages 9 & 10, Day 1, 1.1)

The Principle and Foundation is that from which all else flows. What is the Principle and Foundation of the Ignatian Spiritual Exercises for the Corporate Person? Why and what are Ignatian Spiritual Exercises for the Corporate Person? I have long been convinced, as has been the rest of the staff, that the most vital thing any group or individual does is make decisions. This is where the life of the group is evident and pulses through the group -- that is, in its decision-making. The kind of decision-making the group does will tell you what kind of a group it is.

What is the quality of your decision-making? This is **key** in apostolic spirituality. In fact, it can be said that Ignatian apostolic spirituality is a spirituality of choice at the level of faith. What goes into your decision-making? Is it a very careful decision-making, paying attention both to surface interaction and to the deep underlying currents? Is it, as Ignatius says, "not being swayed by any disordered affection" -- a very conscious disordered affection or a very subtle and unconscious disordered affection. In some ways, the more unconscious the disordered affections, the more powerful and determining it is. Is this lack of awareness what is swaying us in our decision making, or is it rather that we are being swayed by the invitation of grace and the Spirit which leads us into a very close union with God and to a very fruitful apostolic effectiveness?

Decision-making, then, is what we want to look at in its many facets.

This is the point of all the exercises and efforts in the retreat of the corporate person. This is because we consider apostolic spirituality to be a spirituality of choice at the level of faith. Other spiritualities have different hallmarks and different results. This is why we pay so much attention, first and foremost, to quality decision-making.

Secondly, we are convinced that the decision-making process of group should be consonant with the nature of the group. If the nature of the group and the desires of the group are to be professedly and thoroughly Christian, then the group's process of decision-making should be professedly and thoroughly Christian since the process of decision-making so identifies the nature of the group.

Thirdly, everything we do here is based on the conviction that the end does not justify the means. Sometimes you may hear Jesuits being accused of preaching that the end justifies the means, but this is not the mind of St. Ignatius [169]. Notice that I am saying that the end *does not* justify the means. Not only does the end not justify the means, but the means flow into, color, tone, and qualify the end. For a Christian the means of arriving at decision has to be thoroughly Christian. The end is not independent of the means.

What is it General Electric says? "Progress is our most important product." What we want to say is that "**process** is our most important product". If the process is good, then the product will be good. This, in a nutshell, is what the principle and foundation of the ISECP work is. It is what these seventeen days will be about.

There was a time when everyone was worried about social sin. When we began ISECP we said, "Let us concentrate on social grace," because, though social sin is worthy of focus, if we do not have a positive image in our own working among ourselves and in trying to be of service to the Lord in working in the wider society, we will not know what we are talking about. We thought we would reflect on the notion of social grace and socially graced structures. We felt that not only do others have unjust structures, but we found that we ourselves have unjust structures -- in very subtle ways and in very obvious ways. There are unjust structures that do not recognize the gifts of others and our own unfreedom.

We began, then, to look at social sin and social grace and to learn and grow ourselves with our deliberations. We became more and more convinced that justice, if it is to be planted in the world more and more firmly and if it is to touch the lives of more people, must be in ourselves first. It is a quality of person. Justice must be a quality of our immediate apostolic group if we want to impinge upon the unjust structures we meet in society.

ISECP is very much interested in just structures: how I treat myself, how we interact in our group, and by extension to outside ourselves. Therefore, we say that it is possible to ask how we incarnate justice in events and structures outside ourselves. Therefore, we say that it is possible to have grace-filled socially-just structures; but they demand grace-filled and socially-just people and grace-filled and socially-just apostolic groups. Only then can we talk significantly about socially just structures.

In order to put some flesh on those theoretical bones, I would like to speak to you briefly about the ISECP group. I think what has happened to the ISECP staff is the principle and foundation "on the hoof. Many of the exercises in the ISECP program are an outgrowth of what we called the LXR – the Leadership Executive Retreat at Wernersville and, before LXR we had simply the "March Program" in 1976. At Guelph some of the present ISECP exercises were incubating in "The Religious Governance

Workshop. Then in 1978 some the Wernersville and Guelph staff came together at Wernersville. We wanted to articulate that for ourselves and for others what was happening among ourselves and within our own staff.

I do not want to “put the cart before the horse,” but I think we have to “burn the candle at both ends.” External just structures help us be just, and in turn we, if we are just, help the structures to be just.

During this ISECP retreat we are going to concentrate on you as group. We will use good, insightful psychology, good contemporary organizational development, the insights of the *Spiritual Exercises of St. Ignatius*, especially the insights afforded us in the *Constitutions* of St. Ignatius where he talks about the organization of groups. We are going to share an amalgam of those things: good contemporary organizational development, an alert and intuitive grasp of a psychological appreciation of ourselves and groups, and a good spirituality of choice at the level of faith. We hope that all those good things will be incarnated in this retreat. We hope to assist you to assimilate all that through a progression of spiritual exercises that will help you get in touch with your group’s need of God. We do not know what that looks like for you, and I urge you not to think you know what it looks like right now either.

Do not think that you know who God is or what God will look like when He comes to you and to your group. Be open to His visitation because God may come in the form of a beggar as many of the lovely legends say, or the form of a king or in a great wind or in a gentle breeze. It is important to be open to God's coming and to very much desire these days to be God's instrument: an instrument truly joined to the hand of God, one that fits the hand of God as He or She works with you and makes you fruitful in the world and unites you to Himself.

There is a conviction in the *Exercises* that we make our best decisions in a time of consolation when we are aware that the Lord is near. This is a conviction that we have, and it is borne out by experience. We will be pointing out to you and facilitating this dawning for you: the awareness of when your own structure, your own group, is just and unjust. What does that look like, feel like, act like, think like? What is the group's, the corporate person's, ability to discern the Spirit of God inviting you into different modes of expression and action in your group?

We will be on very holy ground talking about the interface between the individual and the group and the interface between the individual and the group with God. Some people do not like to articulate the movements of grace. They may say we are on holy ground and we ought not to be talking as if we knew all about such movements of grace. The only thing I can say about that is we *must* talk about them. On the other hand, nobody is afraid that when the physicist tries to explain the nature of light, that light is going to disappear.

In like manner when we began to talk about God and grace and what these might be, there is no need to be afraid that God and grace are going to disappear. They are not. We are just trying to understand. With St. Augustine, we believe and now we are trying to understand. Augustine further said, "Woe to those who keep silent for even the eloquent are mute." We are going to try to talk about holy things. There is no need to be disturbed by that.

2. Personal Graced History

(This section correlates with Volume 1, Pages 15-16, Day 1, 1.4)

Experiential knowledge of God's love for us

One main purpose of prayer is to grow in the knowledge of the Trinity's love for us, so that we may be instruments of that love in our world. This knowledge can be described as intimate, personal, unique, and experiential. It has elements of the physical, psychological and spiritual (1Th 5:23-24). It is a gift from the Trinity. In fact, it might be best described as the experience of the gifting of the three persons of the Trinity to us, their self-donation.

Although a few people are given an experience of God's love in spiritual visitations such as visions, tears, or touches, some are given it in dreams and their interpretation, some by contemplating the marvels of nature and the mystery of life; some by praying with sacred scripture, some through healing of traumatic memories; some by different combination of all these ways. More importantly for our purposes, some experience God's love by reflecting on their life story in terms of God's continual presence to them. In this presentation I will treat of the last way.

For a fuller treatment of the topic "Life Experienced as Graced History" see English, John, SJ: *Spiritual Freedom: From an Experience of the Spiritual Exercises to the Art of Spiritual Direction* 2nd Edition, Loyola University Press, Chicago, 1996.

In the spiritual life three reviews of one's experience are important: a review of one's prayer experience after each prayer period, a review of one's day and a review of one's life story.

These reviews assist people to attain a reflective knowledge of God's unique love for them. This reflective knowledge is an important component in spiritual discernment. It establishes the spiritual knowledge and intimate understanding of the truths that are the foundation for a life of graced decision-making. Each of these reviews is an experience of prayer. Reflection on our life story in terms of God's continual loving presence with us relies heavily on our dynamic faith memory (*anamnesis*). It brings us in touch with the mystery of our memory. Our memory retains all the events and responses to our life. These include those that are immediately present to us and those that are unconscious (repressed or forgotten).

These persons and events are significant for our life with God and other human beings. There are simple ways of remembering the positive and negative experiences of our life. Once we have done this, we can reflect upon them to appreciate them. With this knowledge we are in a position to grasp their meaning for our lives. They can give us a reflective knowledge of the Trinity's intimate ways with us. We can go forward with new energy and determination.

There are many positive events that we have set aside or failed to appreciate: family, schoolmates, friends and spouses. There are also many negative events that we wish to forget. They also have taken place in family situations, school situations, and other interpersonal relationships. They might be experiences of embarrassment and failure, sin, shame and guilt.

Indispensable to a spiritual approach to all the events of our life story is an approving and affirming image of God towards us. Knowing that God regards us with unconditional love enables us to recall all the events of our lives whether positive or negative, light or shadow, suffering or joyful, discouraging

or hope filled. Praying with all of our life story will be spiritually enlightening: “What is brought into the light becomes light.” (Ep 5:13).

History’s object is “the ongoing story of the continuing human community, including the church community, and its mutable affairs.” While there is only one series of events in each person’s life and in the life of humanity, this series can be approached and understood from many perspectives. The same seizures of public events, for example, can be the focal point of a military history, an economic history, a political history, a medical history, a theatrical history, a sociological history from the viewpoint of women or the poor who have been oppressed, and so forth.

A series of events becomes graced history when they are approached and understood in terms of the Trinity’s constant loving presence with the person and the whole human race. What is the ultimate meaning in the events of our personal and collective stories? For Christians the ultimate meaning of our lives is Jesus Christ. All the events of our personal and collective lives can only be understood in relationship to the life, death and resurrection of Jesus Christ: “Thus the Word entered the world’s history as a perfect human being, taking that history up into the Godhead and summarizing it.” (Cf. Vatican II GS #38).

This means that persons approach their life story as an expression of the Trinity’s unique personal love for them. They can recognize this by focusing on certain events in their lives and then realizing that all of their life is a graced experience.

The Trinity’s loving presence is always with us calling us into existence, drawing us beyond our sin, and filling us with desire and strength to be companions of Jesus Christ. The point of these prayers over our history or life story is to grow in awareness that we are graced beings all of the time, and to

discover with some specificity the unique ways in which God relates personally to us. This is more than a parent to a child, or a friend to a friend or as member of a community. It is rather as my specific parent, my special friend, my loving community.

The knowledge gained by praying with one's history is not just for heightened awareness of God's presence with us. It also fills us with hope for the future and gives us a basis for our decision-making: personal knowledge of one's unique spiritual consolation and desolation. Such intimate knowledge is gained through reflection on the previous life experiences in terms of spiritual consolations and desolation. The three reviews mentioned above help to gain such reflective knowledge.

Psalm 139 gives us a beautiful image of how God relates to us in the present and for the future. The Psalmist suggests that life is like a dance in which God supports us as we go through life and leads us into the future. “. . . even there your hand shall lead me and your right hand shall hold me fast” (Ps 139:10). This suggests that the Trinity is both holding us in the present and drawing us into the future. We are to be open to the future. We are to read the signs of the times from a Christian perspective and anticipate the future so that we can respond to it in faith, hope and love.

An assist for knowing God's unique love for us

Three important questions for us are,

1. What are the elements, characteristics, reins of love, touches, ways of interacting that characterize God's imitate love for us?
2. How are these discovered?
3. How will we use this knowledge?

Such prayer will involve a dynamic of remembering, reflecting and comparing. We begin by remembering persons and

relationships, places and events through out our graced history.

We proceed by considering the unique elements and quality contained in these memories. We look for those elements that are constant and persist. In this way we will be able to describe to ourselves and to another some concrete date that indicate the Trinity's intimate with us. Once we know the Trinity, we will be able to recall it for the sake of our responsible life in Christ. It will be useful for the sense of our identity with Trinity and the discernment of decisions in the Lord.

Praying with One's Personal Grace History

When we pray with our story we do it in the many ways that we pray with scripture. The method of prayer is similar to other well known methods or prayer. Persons compose themselves in faith before the Trinity, scripture and their life story. They pray for the felt knowledge of the Trinity's loving presence with them throughout their life. Memory is the instrument of recall; but in such prayer it is not just for reminiscing but also for being present and find meaning in the events. Persons can proceed by using *lectio divina*, meditation, contemplation, or simple prayer.

For example, after making ourselves present to the gospel story of Jesus, we use our faith memory to bring in our own life story. We keep going back and forth between the gospel story of Jesus and our own life story. And we continue by reflecting upon this comparison to draw meaning from it. And so we discover that "My story is in Jesus' story and "Jesus' story" enlightens my story and makes it the "Good News". Amazingly enough, the sense of being the beloved of God with and in Jesus is deepened even when we pray with the shadow elements of our graced history.

3. Sharing our Personal Graced History

(This presentation correlates with Volume 1, page 21, Day 2, 2.1)

This morning we will begin by sharing the results of our prayer over our personal graced history. I will begin with a few thoughts about sharing -- why it is significant and how to go about doing it during this ISECP experience. I realize that you have done a great deal of sharing in other contexts in the past.

An important scripture text for this activity is found in Chapter 24 of St. Luke's gospel after an account of the experience of the two disciples with the resurrected Christ on the road to Emmaus and their return to Jerusalem. It was in the Upper Room that: "They told their story of how they had met Christ on the road and how that had recognized him in the breaking of the bread." (Lk 24:35)

The early Church began and progressed as people shared their stories of the Risen Christ. The spiritual conversation that took place as they spoke and listened became a further experience of Christ among them. So today, our faith community happens through telling and listening to our own stories of meeting "Christ on the road" of our own journey through life.

As some introduction to our sharing let us listen to a famous story teller, Elie Wiesel from *Gates of the Forest*:

When the great Rabbi Israel Bel Sham-Tov saw

misfortune threatening the Jews, it was his custom to go into a certain part of the forest to meditate. There he would light a fire, say a special prayer, and the miracle would be accomplished and the misfortune averted.

Later, when his disciple, the celebrated Magid of Mezritch had occasion, for the same reason, to intercede with heaven, he would go to the same place in the forest and say: "Master of the Universe, listen! I do not know how to light the fire, but I am still able to say the prayer." And again the miracle would be accomplished.

Still later, Rabbi Moshe-Leib of Sasov, in order to save his people once more, would go into the forest and say: "I do not know how to light the fire, I do not know the prayer, but I know the place and this must be sufficient." It was sufficient and the miracle was accomplished.

Then it fell to Rabbi Israel of Rizhyn to overcome misfortune. Sitting in his armchair, his head in his hands, he spoke to God: "I am unable to light the fire and I do not know the prayer; I cannot even find the place in the forest. All I can do is to tell the story, and this must be sufficient." It was sufficient.

God made humans because God loves stories. We love stories. We love to tell our own favorite stories. The story we are going to tell and listen to is the story of our personal graced history. We can look upon our sharing as spiritual conversation. It involves both speaking and listening. We are not a discussion group at this time trying to solve some problem. We are rather a group trying to appreciate each other's story and the significance of it for the group.

St. Ignatius has some admirable instructions for the one giving the *Spiritual Exercises* to another that benefit both the one giving the *Exercises* and the one making them.

These also apply to ourselves as we carry on this spiritual conversation.

To assure better cooperation between the one who is giving the Exercises and the exercitant, and more beneficial results for both, it is necessary to suppose that every good Christian is more ready to put a good interpretation on another's statement than to condemn it as false. If an orthodox construction cannot be put on a proposition, the one who made it should be asked how he understands it. If he is in error, he should be corrected with all kindness. If this does not suffice, all appropriate means should be used to bring him to a correct interpretation, and so defend the proposition from error.[22]

It is important to listen to each other's story with humility and expectation. We want to realize in the inner part of our being that the Holy Spirit is speaking to us through the stories of others. We listen in reverence and awe and humility and do not pass interior judgement on the one who is speaking. We listen carefully to the other's story and then tell our own. When we have finished, we remain quietly reflecting for a few moments on what has been given to us. (Vol. I, p. 22.) Then, in a brief way we tell each other what impressed us as we listened to each other's story.

Through such sharing the faith community is built. This is one way that we touch into our myth (see Vol I, pp.11,12). We tell our story of how we "met Christ on the road." As we tell each other our story, I think it is important to recall St. Ignatius' words in the *Contemplatio*:

Before presenting this exercise it will be good to call attention to two points:

1. The first is that love ought to manifest itself in deeds rather than in words.

2. The second is that love consists in a mutual sharing of goods, for example, the lover gives and shares with the beloved what he possesses, or something of that which he has or is able to give; and vice versa, the beloved shares with the lover. Hence, if one has knowledge, he shares it with the one who does not possess it; and so also if one has honors, or riches. Thus, one always gives to the other. [231 - 232]

In sharing I tell of God's gifts to me during the time of prayer over my personal graced history, and I listen to the gifts of God to the others. In this mutual sharing a new awareness of myself and of my group arises. In this type of spiritual conversation community happens. We might paraphrase St. Paul's paean to love in the following way:

If I have all the eloquence of humans and angels, but speak without love or without listening or without humility, I am simply a gong booming or a cymbal clashing. If I have the gift of prophesy, understanding all the mysteries there are and knowing everything, if I have faith in all its fulness to move mountains but without humility and the ability to listen, then I am nothing at all. Sharing is always patient and kind, it is never jealous. Sharing is never boastful and conceited. It is never rude or selfish. Sharing takes no pleasure in other people's sins, but delights in the truth. (based on 1 Cor 13:1-6)

As you share with each other the results of your prayer over your personal life story, fill your being with a great sense of hope, realizing it is in such spiritual conversation that community happens.

4. Identity → Vocation→ Mission→ Name of Grace

(This correlates with Volume 1, pages 23 – 26, Day 2, 2.2)

Prayer and reflection are especially appropriate, as the group begins to think of and pray over its history -- how in your history can you see the elements of your identity→vocation→ mission and thus your name of grace: who you are, how you are called and what is your mission as an individual and as a group. The dynamic is something like this.

It is in the presence of God -- you might even say in the contemplative presence of God -- that we get our basic identity, our faith identity: who we are as a faith-grace person. It is in God's presence that we are identified: God speaks to us.

We have perhaps, gone along believing in and woven into a particular religious confession because we were born there. We believed because we shared a family belief, a cultural belief. Then sometime in childhood we began to believe because we believe as individuals. It was not now our mother's belief or our father's belief, but it was that I believed -- I really do.

It is around that time of newly dawning individual belief that an experience happens in many different ways, I am sure. In effect, God taps us on the shoulder and says "You, I am speaking to you." "Who me?" "Yes, you". "Oh, all right." In that encounter, there are many things going on. It seems very simple when we talk about it, but there are very significant dynamics going on in this encounter. "I am speaking to you." In other words, God has

finally broken through in His presence to us to make us realize that He is present to us individually and personally. He is speaking to me. God says, "You! I am speaking to you. Come here. Come follow me. Come here where I am."

In receiving this identity, we are named in that identity. Remember Isaiah. "I have carved your name on the palm of my hand. I have called you by your name. You are mine." Like thunder, that name is not just Charlie, or Mary or Susan. It is our very identity. We are called into being by that relationship with God. We are identified by that relationship.

Aristotle defined the human being as the featherless biped. This is true, is it not? A featherless biped - as far as it goes - but it does not go very far. However, Karl Rahner defined the human person as "a hearer of the Word." We are, of all God's creatures, the only hearers of the Word. That really defines us. It sets us apart from all the other animals of the earth and all other creatures. We are hearers of the Word.

It is in that view, "I am speaking to you," that we become hearers of the Word and are defined as a human person. We are defined because of our relationship with God. There are people, of course who would not agree with us on this, but those of us who believe know that the most fundamental defining factor in our lives and in our personhood is our relationship to God. We are defined by our relationship to the Lord. In that sense, we have our identity from God.

"Come, come here where I am." the Lord says. "You come here." God identifies us and calls us so that He might call us to Himself: a vocation. A vocation is to go where God is calling. It does not mean particularly a religious or sisterly or priestly vocation. We are not being called to go, but rather to "come here where I am".

After the "calling" us; God missions us. We are missioned, of course, in a way that is consonant with who we are,

consonant with our identity and vocation. There is a tradition in spirituality, in more than in the Society of Jesus, but certainly in the Society of Jesus that mission is "GO." There is a marvelous painting in the Church of the Gesu in Rome of Francis Xavier kneeling at the feet of St. Ignatius. Ignatius is pointing over the horizon and saying, "Go! Go and set everything on fire!" That is generally considered a painting of the missioning of St. Francis Xavier. Now, that is very fine art. It is good symbol. What more affective than Ignatius saying to the intrepid Xavier, "*Ite, incendite et flammate omnia.*"

Notice it is in the plural. Ignatius was talking to Xavier and the Holy Spirit. Both of you, go and set the world on fire! Marvelous! It is great symbolism and great art. It gets its point across. You see, symbolism needs the coming together of the affective and intellectual consciousness.

It is not, however, very good theology. God never says to anyone, "I am here. You go there." God always says, "I am here. Come here where I am, of course.!" Missioning is not at all a matter of "Go", or being sent. Missioning is a matter of "Come. Come here where you find Me." Missioning is a matter of being called. That is really important, because that is the whole point of discernment. Go where you find God. You move toward that choice in which you find God. You move in that direction in which you are finding God. One does not go in the direction in which one is not finding God.

There are very practical repercussions of mission as "come" not "go." For example, if you are going to work in the ghetto to bring God there, you are quite mistaken. God has been in that ghetto many years before you thought of going there. If He is not already there inviting you to "Come. Come here where I am," then I do not think it is very smart for you to go there. You would be going without God. That is, you are going in your own power, not in the power of God. You are going under your own steam. You are going where you are not invited.

You see, it is a slightly different image, but it is a great deal of difference in meaning. "Come. Come here where I am." The reality is not go there to bring God to that God-forsaken place. There is no God-forsaken place! God has to be there in that decision, in that choice, in that journey, in that destination already, saying "Come. You are the kind of person who can find God here." It is the difference between a vocation → mission and an administrative arrangement.

I said this once to a group of priests with their bishop present, and everybody liked it except the bishop. Because, of course, the bishop wanted to say, "You go there." Yet the message was coming across very clearly that there had to be some kind of dialogue and sharing, some discernment, so that the priest could see that he was called there by the Lord. That is the whole point of religious authority and obedience. Similarly in our lives, we go through many turns around that circle of Identity → Vocation → Mission. Sometimes our identity shines very brightly and it shows light on our vocation and mission when they are not very clear in themselves. Sometimes our mission looms very brightly, and shows light on our identity, and vocation when they are not very bright. The vocation sometimes looms very brightly and sheds light on the other two, identity and mission.

When God says, "Come," I may walk through cities and towns and villages to go where I am being invited. That is the mission. To walk through the cities and towns and villages to do what I am asked to do. That is what constitutes the mission. Then in following the mission we get to know better who we are.

It is one of those marvelous things. We look at our history and are able to say, "You know, if that is what I have been doing, this must be who I am." It is like one of those movies; "If today is Tuesday, this must be Belgium." If this is what we are doing, this must be who we are. Or sometimes you will be able to say, "This is who we are, so this is what we should be doing." Identity → Vocation → Mission with the notion of Mission being "Come"

rather than "Go" is the real learning. For centuries in the church, the church has insisted that God revealed and reveals Himself/Herself. What does God want to reveal? He wanted to reveal Himself -- just as any friend wants to reveal himself or herself. God wanted and wants to reveal Himself/Herself, and therefore His/Her will. He does not want to reveal His will. No, He wants to reveal Himself, and therefore His will, -- and consequently, His will. That is what He revealed in Christ, a loving Father, a forgiver, an empowerer. He revealed Himself, and therefore His Will: treat your neighbor with love, do unto others as you would have others do unto you. Discernment is just that.

We go around that cycle of Identity →Vocation→Mission once and twice and three times and many times in our life, and we begin to know all those facets of ourselves, our identity, our vocation, our mission. This is what we call a "heuristic circle." One component throws light on the other. By wondering about one, we get some answers in another area throw light on another area.

Name of Grace

As we go around this heuristic circle a few times, we come to know what I like to refer to as our "Name of Grace": who we are as faith-grace persons. We come to know our personal "Name of Grace." We all have a very unique and individual, personal first Name of Grace. God has dealt with no one ever before, nor will she ever again deal with anyone in precisely the same way she has dealt with you. God has revealed herself to no one ever before in precisely the same way as she has revealed herself to you. It is an interpersonal relationship. Thus do you have a Name of Grace, an individual, unique, particular Name of Grace that is only yours.

We also have a family Name of Grace -- a last Name of Grace or a surname of Grace. This is what the retreat of the corporate person is much concerned with: the family or surname of Grace. For example, I have my own identity→ vocation→ mission →

Name of Grace. This is not just Ignatian. St. John of the Cross will say, "The Holy Spirit is accustomed to enlighten a man (woman) after the manner of this/her recollection." Isn't that very accommodating of the Holy Spirit? He enlightens a person after the manner in which the person feels and thinks and appreciates things. Each one of us are different, and the Holy Spirit is accustomed to enlighten us after our manner of recollection. We can see here again the notion of one's individual Name of Grace.

Suppose we want to get together as a group. We have a last name, a surname, a family name. I am one of four brothers. If you would see us together you would see a resemblance. You would say, "Look at them. They look alike, they talk alike, they act alike. They are all the Schemel boys. We have different first names but share a common last name. We have different first names of grace and to know us, you would see that we are very individual people, very different kinds of people.

During ISECP, we are seeking to know our group's Name of Grace -- our last Name of Grace. Just as I have a first name and a last name, so too, do groups which are made up of individual first names of grace, share a last Name of Grace which each individual also shares. Just as I share a last Name of Grace which is recognizable as a Jesuit, so you also share a last Name of Grace as a group, which is recognizable. Indeed it must be recognized if we are to do authentic communal discernment.

One of the purposes of praying over our history is to plumb both that first and last Name of Grace and bring it to the level of insight and usability. Who are you, who are we as a faith-grace person? Who are we? Our first Name of Grace is peculiar and individual, but it is embedded in the "family group" in a last Name of Grace. So we must know who we are as faith-grace persons. This is purposeful part of the prayer and the reflection we will be doing as individuals and as groups.

A few examples will help. St. Francis of Assisi's Name of Grace is "Il Poverello." "God's little poor man." Francis very probably could not read or write and he lived very poorly. Then we have St. Robert Cardinal Bellarmine. He was a priest of the Society of Jesus and was a true genius -- not just a brilliant man, but a true genius in philosophy and theology. The Pope wanted to make him a cardinal. The General of the Society said, "No, thank you, we do not do things like that." Ordinarily Jesuits do not allow their men be bishops or cardinals. There was a little tiff between the Society and the Pope and the Pope put his foot down and said, "He will be a cardinal. The Church of God has not his like in learning. He will be a cardinal." And so it came to pass. Bellarmine was made a cardinal.

As a cardinal, Bellarmine had to have his coach and four, he lived in a palace and he had his servants and a lovely library as a man of letters had to have. What was appropriate for St. Robert Bellarmine would have been very inappropriate for St. Francis of Assisi, God's Little Poor Man, and vice-versa. It would not have been appropriate for Francis to have servants and eat good meals. We say, "That is fine because that is who he is." Yet both were saints, Francis of Assisi and Robert Bellarmine, because they were faithful to their Name of Grace; that is, faithful to who they were as a faith- grace person. It is an insightful and clear and helpful notion.

An easy Name of Grace to recognize is Teresa of Lisieux, the Little Way, the Little Flower. That is a Name of Grace. It is a particular kind of Name of Grace. Recognize also that it is a way of talking about "charism", a last Name of Grace: St. John of the Cross, the church's searing contemplative, or Ignatius of Loyola, the organizer of spiritual energies. These are names of grace. Yet all are different names of grace.

Our intent here during these experiences together is to plumb that Name of Grace. As we take a reflective look at our Identity → Vocation → Mission → Name of Grace begins to emerge. We will reflect on it so we can bring our Name of Grace to the level

of

insight and useability. This is who we are. This is how we are called, and this is how we are missioned to go into action. Perhaps you cannot say your Name of Grace in twenty-five words or less; but as you reflect on it and talk about it, certain clarities will emerge.

I would like to remind you, as you share faith realities -- that any time you faith share or talk about God, you will certainly feel very poor and perhaps very fragile, just as you would feel if someone were to say to you, "Would you please describe your best friend." You might say, "Well, my best friend is five feet seven inches and she weighs one hundred forty pounds and has blue eyes and kind of blond, brown hair. That is my best friend? I know she is so much more than that, and I feel like I am doing her a great injustice." It sounds like it could be anybody. Yet, there is so much meaning there for the person describing one's best friend.

When we come to say this is who I am and how God has been dealing with me and who He/She is to me, we feel very poor because He/She is so much more than that. This is perfectly fitting, because it is obvious that kind of shared poverty is the building material God uses to make great things. We must not be afraid or ashamed to sound poor. Do not be ashamed to share your poverty, to share out of your poverty, because we are all poor. As my friend Augustine says, "Woe to those who keep silent, for even the eloquent are mute." As the retreat moves forward you can see how God has dealt with you over the years. Generally, our graces are contextual; that is, they fit our insertion or inclusion, or incarnation into the community.

It is still God's presence to us and through this history we can begin to see who we are and how God calls us --our identity, our vocation, our mission. We can begin to see our Name of Grace which then will become a real touchstone for any decisions we have to make. If the decision fits with our Name of Grace it is good. If it does not fit with our Name of Grace, it is not who we are. It is not an incarnation of who we are, of our call and our mission. It is not we and our grace incarnate in our work.

In Revelations 7:3, 9:4, 13:16, 14:1, Ez 9:4, the name of God is written on the forehead of the blessed. Obviously, you can't read a name written on your forehead. Other people have to read it off your forehead and tell you what it is. This immediately brings in the community aspect of coming to know one's Name of Grace. We must share on the level of faith to discern. I have to say to you, "This is who God is to me and at one time this happened between God and me."

This is precisely what faith-sharing means: to tell someone else, this happened between God and me at one time. You tell someone that and they listen, and there is something in the telling of it. Community is formed. You tell me your story and I will tell you mine. This is how we see what is the common story that emerges from our faith-sharing as we listen to one another. The Lord himself asked, "Who do people say that I am? ... But you, who do you say that I am." I think, at least partly, the Lord was looking for information. Read the name off my forehead. I have this intuition about myself. Read the name off my forehead. Is that so? He must be brought up in a community. It is in the community that the Name of Grace is read off the forehead and authenticated.

There can be a real maverick Name of Grace. However, such a maverick grace is not sanctioned by the pattern of years in your history – both in your blessed history and in your history where it has been perhaps a little ragged at the edges, a little darksome, a little sinful, where it has been limited and limiting.

An example of "maverick grace" would be a person on from one spiritual tradition who experiences some qualities of another spirituality. For example, there might be someone with a Jesuit sense of oneself as a contemplative in action combined with a Dominican sense of contemplating in order to give away the fruits of contemplation. I think it is rare and it is difficult to have it and to know it. It must be looked at very, very carefully.

5. The Assumptions of the Life-Death-Resurrection Cycle

(This section correlates with Volume 1, pages 35-36, Day 3, 3.1, 3.2).

The Life→Death→Resurrection Cycle is built on the assumption that all of life is characterized by a pattern of life, death and resurrection. This is because the Lord Himself is the DNA of everything that is. He is the first born of every creature, the alpha and the omega, the beginning and the end. We know that every rock, every plant, every tree, every individual, and every organization will be characterized by a series of life, death, resurrection rhythms. This is the first assumption that we spoke about in the four basic assumptions of apostolic spirituality.

What follows from that first assumption? There is nothing wrong with you or your organization when it is characterized by a pattern of life, death and resurrection. One is to expect death. One is to expect patterns of decaying and wearing away of commitment. If power is the free commitment of individuals to goals and objectives which they have freely chosen, then doubt is the wearing away of that commitment.

Death is a natural thing in an organization. It is going to dim and quench certain things. Death is going to happen. It does not mean something is wrong, it just means you have to pay attention to the dying. On the grid we have the power building side and the doubt side, or the power draining side.

The left side of the grid is power building or power generating because when an organization is going through the left side processes, they are generating the free commitment of individuals to goals and objectives which they have freely chosen. Likewise, when the organization is going through the right side processes there is a wearing away and using up of energy.

There is power attrition on the doubt side of the grid. Commitment is being transformed into product. This transformation of power (commitment) into product, uses up commitment. It is to be expected. It is not a sign that something is wrong. It is a sign that you are really working and getting something done.

The second assumption is that change is inevitable. You have no choice about whether you or your organizations are going to change. Change is inevitable. The only choice you have is between a proponent stance toward change or a reactive stance against change. For example, you can try to push the observance of the brown tie rule in the example of St. Hildegard's school, back up the grid or you can take it down through the cycle a level lower or maybe even two levels lower to get it evaluated, renewed, and revived again. What will happen is it will come up looking a little bit different. Maybe it will not be a brown tie every Tuesday, but it will be something else that will embody whatever the brown tie expresses and symbolized.

It is essential to distinguish between what is happening and what is going on. What is happening is that nations are making war and making peace. People are buying and selling. They are marrying and giving in marriage and children are being born and people are dying. That is what is happening. What is really going on is that the Father is forming His total Christ. It is important that you can see that. It is essential that you are able to see the Gospel happening in the many guises and faces and operations and

happenings that it has in the world of people and events.

These are assumptions that we have. If you agree with these assumptions, what we are saying will make great sense to you. Where you depart from these assumptions, what we are saying will not make as much sense, or make no sense.

The fourth assumption is this: The end does not justify the means. Not only does the end not justify the means, but the means flow into, tone, color, and qualify the end. You cannot achieve peace by an unpeaceful means, for example. In decision making, then, not only the product of your decision is important, but the means you have used to arrive at the product is important. The means you use to analyze what is happening in your group is also important. For example, what do you think power is in your group? Is it really the free commitment of individuals to goals and objectives they have freely chosen, or is it a coercive power or power that comes from a hope of reward and a fear or dislike of sanction?

The fifth assumption is that people are more important than the systems they create. At certain times there may be a breakdown of the system and we must ask, "Is it breaking down because it is against certain human values? Does it need modification?" That does not mean it is better to do without the system because if there is no system, there is injustice. In other words, not to be consciously structured is to be unjustly structured. For example, if the leader says something like, "Let us have a meeting. Let us see what everybody has to say." In this instance, one can be sure the meeting will include some injustice. There is a need for a structure that invites people to speak out, the introverts and the extroverts. There needs to be a structure that has a system to look at what is being born and what is dying. To be unconsciously structured is to be unjustly structured. The pattern of life, death, resurrection is Christocentric and Christological, and it is always the Spirit who guides an organization and who teaches and empowers the growth of an organization and of the individual

person.

Because of this, the organization and the corporate person can find God in its organizational life. That means that the structures of the organization are just if they can find God in their organizational life and structures, and not just in their individual life and work.

Because problems multiply faster than leadership can deal with them, the better an organization gets at problem solving, the quicker it gets into deep trouble. The danger here is that the leader of an organization will spend its time and energy up on the program level of the grid doing problem solving. In an organization, the place of higher leadership is not on the program level doing crisis management.

Rather, the place of leadership is making sure the group is elaborating its true goals and objectives and it has structures to allow and make its free commitment of individuals to its true goals and objectives. That is why leadership's position is down on the level of myth and objectives. The leadership needs to make certain the group is rooted in this level of its reality. Good leaders refuse to get involved in crisis management. Good leaders also refuse to get involved in specific personnel problems. The good leader knows their leadership responsibility is down on the level of myth and objective.

Leaders are concerned for the whole. Leaders are concerned for groups and not for individuals. I have seen some very poor things happen when leaders get concerned solely for individuals. This is especially true at meetings when the person who is obviously having the most trouble or who least sees what is going on becomes the focus of the leader, taking up all the energy of the leader. Leaders have to be concerned for the whole, otherwise they get involved in crisis management. Leaders, then, are concerned with the patterns of life, death and resurrection in the group, and not with the specifics of situations or individuals. When members of an organization are present to one another and

engaged with one another intentionally in the process of life, death and resurrection, they are participating in the contemplative dynamic of organizational life.

One of the strongest commitments of ISECP and one of ISECP's important convictions is that just as the individual has to be united with God in a prayerful, contemplative, evaluative, reflective stance in order to be an instrument joined to God in apostolic effectiveness, so a group as group or an organization as organization has to be united with God in the same reflective way.

Just as an individual has his or her own contemplative stance and prayer life, so must an organization have its own contemplative stance and prayer life.

Monasticism has always known this; and it is expressed, for instance, in their chanting of the office. That is their way of doing it. We, on the other hand, in apostolic spirituality, are saying there are other and sometimes more profitable ways of maintaining this contemplative stance that takes the place of the chanting of the office and similar moments of "group transcendence." When members of a group are joined with each other in the process of life, death and resurrection and consciously joined with each other in going through these patterns, they are participating in the contemplative dimension of group life.

This contemplative organizational dynamic needs nurturing and shepherding and focusing and ongoing reflection and dialogue with the Spirit active in the world. This is why we have such expressions and convictions as "the group meeting as a contemplative experience." The group meeting need not be the 21st century hair shirt, which many people call it today. The group meeting, when it is conducted well, is an expression of the contemplative life of the group as group. That is why, for instance, we spend so much time on the history line. We must get the facility of finding God in the history of our group.

The more comprehensive the responsibility of leadership in the group, the more concern must there be for the deeper patterns of life, death, resurrection in the group. By concern for these deeper patterns we mean concern for the group's rituals, its celebrations, its dyings and risings. Groups need to celebrate their accomplishments and the various "happenings" in the group. These rituals and celebrations are myth level activity and need to be savored for the support and direction that they give. Praying together, of course, is myth level activity, but so too are the celebrations and the playing together. Many groups do not do enough myth level activity. Those in higher leadership positions need to see that the group not only prays together, but that the group celebrates together and plays together. This is all myth level activity.

In any group there is a dynamic tension among control, doing the work of the group, and affective support. It is important that an individual know that he or she can. My voice counts. People hear me. They do not always have to do what I say, but I have to know that I am heard, that I make a difference and that I have some kind of control in the group and for the group. This kind of control has to do with the experience that I have some kind of contributory effect on the direction of this group.

Affective support is a professional reality. It does not mean that everyone in an organization has to be my bosom friend or that the friendships should be steadily growing. If the friendship is steadily growing and deepening over time, it means you are going to wind up in marriage or at least an interpersonal relationship that has little to do with the goals of the group. This is not what affective support means here.

Basically, affective support means that risk and support are in dynamic balance. A teeter-totter is a useful image here. If one hundred pounds of risk are put on one side, then one hundred pounds of support are put on the other. If we are asking a person to give new presentations, then we must give that person the time

and whatever else he or she needs to get the new presentation prepared. And we are not going to laugh at him or her when he or she fails, if that should happen.

Of course, different people need different amounts of affective support in order to feel included. Some people need a lot of control. Others couldn't care less about control, but need to know they do the work of the group. Some people need to feel they can do the work of the group and also need a good bit of control, but do not depend much on affective support. Some people, if they have affective support couldn't care less about feeling they can do the work of the group and less control.

6. The Power-Building Side of the Life-Death-Resurrection Cycle

(This section correlates with Volume 1, page 1, Day 3, 3.2)

Anyone familiar with the *Spiritual Exercises of St. Ignatius*, knows that Ignatius provides a transitional time between the First and Second Week of the *Exercises*. Ignatius assumes that the retreatant has experienced the presence of God's love and mercy in his or her life and that the person has looked at sinfulness. Then filled with gratitude within themselves and having a desire to respond to God's love by following Him no matter what the cost, one is ready to enter into the Second Week. Something similar happens to the corporate person in this phase of the retreat.

During these past few days the group certainly has had the developing of community identity. We have touched into the deepest element of identity. We have looked at it, talked about it, and worked with it. We have looked at limitations and sinfulness. We have looked at it using different instruments and acknowledging different needs. Having recognized our need for further reconciliation and healing of those differences with one another and in the corporate life of the group, healing has begun in the group.

Let us now move on to focus on the tools and building blocks needed to focus all the energy that will go into fostering group life. The group needs the ability to respond with the same energy to the following of Christ as an individual.

Today we are going to learn some diagnostic tools and some prescriptive tools which can be a means to coalesce the energy and the life of your group. Later on in the day we are going to gather that learning and commit ourselves to finding practical way of finding God in our reality and responding to God as the corporate person in this enterprise of reconciling the world with Christ.

We will learn about the Life-Death-Resurrection Cycle, the Assumptions of Spiritual Organizational Development and the Power Cycle. All of these tools are means to coalesce the group energy and to focus on what a corporate person is about. These are all tools that promote the group as it moves into its apostolic identity.

The handouts and visuals we provide are ways of imaging the internal dynamics of a corporate person. Recall the three levels of “the psyche of the corporate person”: identity, vocation, and mission. Our awareness of these three phases grows over time. It is not static. It is organic, something deep in the interior of the person. Our identity as a corporate person is rooted in the identity of our location, the church, and of all humanity. As a corporate person we are made in the image and the likeness of God. This is at the heart of our identity and it has to grow over time. Flowing out of that sense of who we are, particularly in relationship with “God at work in the world”, is this invitation, “Come and work with me.”

We are talking about a process of life, death, and resurrection. We experience it as a heuristic cycle. There is always movement and it goes somewhere. It does not remain in a rut. How this movement proceeds is based in the structure of the corporate person. It is in our nature; and we can go along with it or we can resist it. It is God’s power at work in our experience of living, dying, and rising. It is our experience of receiving and focusing what we have and who we are. It is our call to hand over the mission and to experience diminishment. Through that process the group receives a new sense of itself letting go of results and keeping the attention on God.

For a corporate person, as well as for an individual, the hardest things to let go of are the results and expectations of our own minds and plans.

This way of imagining the corporate person may not be immediately clear. There are many nuances in it. Over time it can be a fruitful way of reflecting on the experience as a corporate person and of doing something about where the group is.

We are reflecting on a mystery of life that does not entirely fit into our terminology and our visuals. We are taking a stance of reverence and seeking to understand something that is infinitely nuanced as the group moves through living and dying and rising.

The first side of the Grid isolates a moment in group life illustrating one of many moments in the life of the corporate persons. Here at the bottom of the illustration are the roots of the unconscious in human experience collectively over generations and millennia. It is here that faith and history and symbol and ritual have their beginnings. Here we encounter sweeps of experience beyond any individual or even any era. Out of that encounter with God in history comes an invitation within the experience itself. That is why it is so important to read the signs of the times as they register in yourself. This leads to a level of activity in the corporate person which calls the corporate person to an appropriation of the meaning of its history. This is identity deep and broad. Here the group appropriates a larger identity. It discovers it and receives it. This is a stance of receiving and sharing.

This identity level is often called the myth level or deep story of a group because it does not yield precisely to technical formulations or abstraction. It is best discovered in narrative, in story, in dreaming, in images and in metaphors. Remembering together the history of the group, in the sense of *anamnesis*, brings together both graced history and sin history.

Telling the story becomes an activity for maintaining a continuity of identity in a corporate person. Historical facts are remembered and the story is told interpretively to one another. Each one has a slant on the experience. Together the group gets a sense of the whole.

A history line illustrates both the light side and the dark side of group life. It tells the group something more than the superficial truth of who it is as a corporate person. In the life of a believing community, there is no more foundational activity than this history line experience.

Most organizations cut off the activity of visiting this level of myth and story and immediately become oriented to tasks. When this is so, the resurrection energy does not flow into the task. Resurrection energy comes out of history. That is what needs to rise: power and commitment.

What God needs from us is our willingness to be instruments of God's power. It is God's power at work in the world. God is giving us the power. It is a spirit of vitality, an ability to accomplish, to work in the world, healing. We have asked for the experience of sorrow and the giftedness that grows out of our identity. This giftedness of the group flows into history. It begins by understanding what God has done and how God has taken what we have contributed and used it in history.

A group has to choose its own apostolic goal in light of the invitation of grace it has received. Once the transcendent goal and the apostolic goal are formulated, there are some strategic objectives that have to be written. It is helpful to distinguish between goals and objectives. A goal is a transcendent reality: never fully articulated and never fully attained. It is something to which we aspire. Objectives, on the other hand, are measurable. We decide to accomplish particular projects within a particular length of time. For instance, a group's goal might be to teach people how to work better together; while one of their objectives

might be to work with four groups for one year. At the end of the year the group can measure its success or failure.

Were there five groups? Only three? What were the reasons for success or failure? Were we satisfied with the results? To what degree was our apostolate effective? Those are measurable objectives.

A group needs to work with its real, not imagined resources. If one has not received from God and one does not see any prospect of receiving from God what it will take to pursue those objectives, the group needs to re-examine the objectives.

Often a group has more assets than it knows. It is good to remember to distinguish between resources and assets. A resource is something that is already available. Land that could be sold is either a resource for farming or building, or an asset if sold and the money put to work somewhere else. One of the planning tasks of a group is to look at resources and assets to see what the best use of the resources is. There may not be someone who is already known to be a leader --a ready resource -- but the group could invest some time and money into him or her to bring out their leadership qualities. In this way an asset is converted into a resource.

The Life-Death- Resurrection Cycle describes a whole life map -- a whole program of life as well as a small program. This process of the Life-Death-Resurrection Cycle then has various sizes and scopes. A few other terms on this grid have to do with a level of organizing one's resources in service of the chosen goals and objectives.

Policies are guidelines that protect the programs. For instance, one policy of this program is that if the staff cannot agree, our director will have to decide. This is a normal leadership policy, unless a group has a policy that all major decisions are made by consensus. Those are policy statements. To state that the formation personnel, for example, make all routine decisions about formation assignments, is to make a policy statement.

One can make an exception to the policy because policy is not

law. Accepting policy as law is a mistake groups make. They absolutize what is just supposed to be serving a program, whether it is a program of life or a weekend meeting. It is important to remember that the group that generates the policy or that has received the authority to exercise policy-making can change policy or make exception to them. This does not remove the force of the policy. It is very important to understand the difference between a notion of law and policies designed to protect programs.

Flowing out of policies are the standard operating procedures. It is good that these standard operating procedures be articulated so that people know how to get something done in an organized way. What is the routing? If you need petty cash in your organization, a standard operating procedure is to write out a petty cash slip, give it to a particular person, and this person will give you money. It is important that policies and procedures are articulated so that everyone knows how to go about the work of the group.

A group also has to budget the resources. Take a preliminary look at resources in designing the program. Now it is time to put them on the line. How will you budget time, energy, space and money? Time is peoples' energies. If you are asking people to do too many things in a crowded life, they may be there physically but you are not getting their creativity.

Responsibilities have to be organized. Who reports to whom? Who works together? These are particular tasks that flow out of the design of the program and that fit into the channels of operation that you have designed. If it all hangs together, you can make a final decision. It needs to be promulgated. It needs to be published so those people within and outside the organization who will be affected will know of the decision. That is often neglected. Often, the people who will be affected get caught by surprise and are crunched in the process. Going through these steps and assessing resources or articulating objectives or

designing a program, generates a flow of power or commitment. Power is focused, committed; the group can dive into action and implementation.

7. The Power-Draining Side of the Life - Death – Resurrection Cycle

(This section correlates with Volume 1, page 38, Day 3, 3.2)

I want to talk about what happens on the down-side of the Life-Death-Resurrection Cycle grid. Earlier we spoke of how power as the free commitment is generated in the up-side or power building side of the Grid. “Power” is a positive value. Power is the free commitment of people to goals and objectives which they have freely chosen. When we say we want power, we really mean it. We want the free commitment of people to goals and objectives that they themselves have helped to establish. That principle underlies all the other structures we want to talk about in the Life-Death-Resurrection Cycle and all the dynamics that happen in the group.

As a quick review, remember that “myth” refers to all those deep realities of history, belief, symbol, and dream that make up *identity*. The two goals, one more transcendent and the other more apostolic, help focus the aspirations of the group. When a group is working at the myth and goal level, it is living out of the less conscious aspects of group life. That is why it is difficult to get at myth and goals, and why people have such very deep often ambiguous feelings about the whole process.

Out of the myth and goal come the objectives. Objectives are accomplishments that a group can actually name and count at the end of the year. The programs, decisions, policies and SOP’s follow from the objectives.

Let us move to the down-side of the Life-Death-Resurrection Cycle, the doubt side, or the administrative side.

Let me use an example for the sake of illustrating the administrative or doubt side of the grid. Imagine that you are a new teacher at St. Hildegard's School. As a new teacher, you are eager and excited about the new school year. You have the ideal job at St. Hildegard's. It is the right kind of school, the right age of children. You have a new place to live, and everything is wonderful. The principal, in interviewing you, has said to you, "St. Hildegard's is a wonderful place. We are so happy to have you. You are exactly the kind of teacher we want. There is one thing, though, I did want to mention to you. On Tuesdays at St. Hildegard's we all wear brown ties. We have been doing that for fifty years now. The boys wear brown ties, and the little girls have a brown tie that they put on their blouses. We do this every Tuesday. When you teach here, I would like you also to wear a brown tie on Tuesdays."

As a new teacher full of enthusiasm and having no doubts, you say, "That is great. I want to be a part of St. Hildegard's, and I would be glad to cooperate. I will wear a brown tie on Tuesdays to show that St. Hildegard's is a fine school and I am happy to be here."

When things are bright, new and shiny, such as they are on the first day of school in the new job, we have what is called *suspended doubt*. Everything is going fine. In other words, somebody else has gone through all the myth, goals, objectives, programs, and decision making. It has all been worked through and power has been generated. The group is ready to begin and there is that wonderful moment of suspended doubt. How long does it last? Anywhere from a couple of minutes to a couple of days or a couple of weeks or months. It all depends. However it is always temporary.

One time I gave a workshop in which there was a group of people who had just started to staff a spiritual center. They

had been together for two days before the workshop started. All during the workshop they walked around admiring each other and sitting with each other, having meals together with each other. They were obviously in the state of suspended doubt. All of the other groups who had been together for two years, five years, eight and ten years, looked at them with surprise and with a bit of nostalgia, remembering a time when they, too, were in a state of suspended doubt.

Now, back at St. Hildegard's. The first week everybody wore a brown tie on Tuesday. The second week of school you notice that as you look over your classroom, Mary Jane does not have her brown tie. You go over to Mary Jane and say, "Honey, today is Tuesday. Go to your locker and get your brown tie." So she goes over to her locker, gets her brown tie, puts it on, and everything is fine. The next week you notice that Peter and Jim also do not have their brown ties and you say again to them, "This is Tuesday. Get your brown ties." They run off and do it. However, once some people disagree and choose not to conform to what everybody has decided upon, we get into what is called *operational doubt*.

Basically what people are saying at the level of operational doubt is, "I don't really like it that way. It is not really bad, but I just don't like it that way." The important words in operational doubt are, "I **don't like** it that way and I don't really see any reason why it can't be different." There is a kind of truth to that. Obviously, there can be many different good ways of doing something. It is just that we have decided to wear brown ties on Tuesday, and we expect everybody to conform to that. Notice that on the diagram "suspended doubt" is opposite the whole build-up of power that has come from the decision. When we get into operational doubt, we are concerned with some aspect of the program. It can be a rather minor variation of something we had agreed to. In that sense, it is operational.

Back to our story. As the school year goes on, every Tuesday brings out brown ties. Lo and behold, I even find that I do not

bring my own brown tie one Tuesday. The principal has even said at a business meeting, "Be sure to remind the youngsters about the brown tie."

After a while, this brown tie issue gets to be a pain to me. I begin to say to myself, "Why am I spending this energy on brown ties. In addition I begin to notice that the food in the cafeteria is not so tasty. I noticed that although the principal says that we are all there as equal staff members and we are all there to evaluate, she tends to make some of the decisions on her own and she does not include or consult with me. I begin to say to myself, "I am not so sure I understand St. Hildegard's in the way that I used to understand it. I thought it was really a great place. Now I am not sure I understand it in the same way." When I get to this point, I am moving into *ideological doubt*. The key words here are, "I *don't understand* it this way. I have a different way of understanding something from the way that other people in this group are understanding it." At this point I am in ideological doubt.

The year continues and so does my doubt. It begins to build-up. I have begun to say to myself, "Brown ties do not make a school spirit. St. Hildegard's is not as great as I thought it was. I am not here primarily to enforce a dress code. I have other things to do as a teacher besides running around and finding out if the kids have brown ties."

If things continue in this vein, by Christmas time or at least by the tunnel month of February, I begin to say to myself, "Well, I not only do not like it this way and I not only do not understand it this way, but I am wrong when I spend my time running after kids. Teachers, after all, are supposed to give the wonderful love of learning to the students. I am here to do that and I am not supposed to be a police officer. I think it is wrong." At that particular point I have moved one step further along the downside of the Grid into *ethical doubt*. In ethical doubt, I not only say that I do not like it and I do not understand it, but I realize that *I am wrong* when I continue

acting in this way. This ethical doubt is tied to a deeper part of my reality. I am doubting not only some of the decisions that have been made on minor standard operational procedures and programs. I am not just disagreeing with the objectives. Ethical doubt challenges the level of goal. What does it mean to be a teacher? What does it mean to educate? What does it mean to honor the students? I have moved now into ethical doubt when I am in conflict with the goal.

Alas, it is now April, and I have become quite disillusioned with St. Hildegard's School. All of my hopes and enthusiasm have disappeared by this time. I not only do not like it and do not understand it, I feel that I am wrong. At the last level of doubt one morning I find myself saying, "This school is not good for me, and I will be crushed if I continue. This place no longer represents who I am, and I am wrong when I stay. I can no longer stay and be true to myself or anyone else." When I get down that far into doubt, I am into *absolute doubt*.

In one sense, it is a sad occasion when one is in absolute doubt. Yet it happens frequently. The Life-Death-Resurrection Cycle can name not only what happens at St. Hildegard's, but it can name what happens in any organization, in somebody's marriage or in somebody's vocation. All of life circumstances can be understood in terms of the this Grid. The Life-Death-Resurrection Cycle illustrates the steps of power build-up and the steps of power-drain that go on in any group of people as well as in any individual life.

Every circumstance need not reach the level of absolute doubt. Through evaluation doubt can be returned to the power building side of the grid where the commitment is generated. The principle is that, at whatever level the doubt takes place, we *tend* to it, or address or take care of the doubt by evaluating one level lower on the opposite side of the Grid. For example, if the doubt is an operational doubt, then together we need to go back to the objectives, one level lower on the power building side. We do not return to the program level on the same level, but we go back to

the objectives and take a look at them to see whether the way we decided to program the work is the best way. Perhaps the program needs to be changed once we get back and agree on the objectives.

If somebody comes along and says, "I really don't understand it this way," it would not be helpful to say, "If you will go back to page three in the teachers' manual, the objectives are all outlined there. That explains what we intend to do." It would be better to go back and together look at the goal beneath the objective. Perhaps then, the doubt and disempowerment can be taken care of.

The Life-Death-Resurrection Cycle can provide two perspectives: a way of diagnosing a group and a way of planning the next step in a process. It can be a way of diagnosing what is going on. When you hear doubt, you can begin to name it and recognize its place on the Grid. Are people saying they do not **like** something or are they saying they **do not understand** it, or are they saying there is **something wrong**, or are they saying they are being **personally violated by continuing**. Once the doubt is located on the Grid, then an evaluation at a deeper level than the doubt can be initiated. This leads to commitment and generativity.

Diagnosing **where** a doubt is in the Life-Death-Resurrection Cycle is very important. When we diagnose it incorrectly, we escalate a situation. We miss what is going on. Let me give you an example.

I was once a novice in a religious community in which we learned how to say the Office in Latin. We were instructed to make a profound bow after each psalm during the *Gloria Patri*. If one were sitting, one could make a small bow with the head. Now, when a novice first starts out with this new ritual, it is rather complicated to know when to sit and when to stand and when to get the bows in. In addition, all the novices wore a long scapular that had to be moved before sitting down to prevent it from becoming creased. A month or

two into the novitiate, our directress of novices gathered us all together for a conference. She was obviously very upset and the novices were very bewildered. She had observed that the novices were not bowing their heads at the *Gloria Patri*. Not only was she upset about that, but she accused us of not wanting to belong to the community and of dishonoring the Trinity.

Forgetting an appropriate bow is an example of what from the novices' point of view was an operational doubt. The directress of novices mis-diagnosed the behavior to be at the level of ethical or even absolute doubt. It is obvious that it is important to diagnose where the doubt really is so that one does not make a mountain out of a molehill.

On the other hand, one does not take as an operational doubt someone's seemingly casual remark, "I don't like it." when what that remark really means is that this person is in ethical or absolute doubt. Diagnosing where the doubt is, initiating an evaluation, finding an appropriate exercise to lead the group from doubt to commitment, from the power draining side of the Grid to the power building side is the art and skill of good group facilitation.

When a person enters a group for the first time, he or she usually enters at the program level. What a leader needs to do and what the group needs to help the leader do is to include the new person. These inclusion needs are met through some focused and organized process of learning the myth and the goals and the objectives of the group, out of which the programs came.

A problem occurs when groups get together for the first time and the outside authority instructs the group to get their goals and objectives together. Immediately, the group is forced to write objectives and a goal to satisfy the request. This satisfies those people who have to keep records and keep things in order. However, what the group has not done, is to take time to work at the level of myth. It has not taken time to look at

what are some of the less conscious parts of those goals. Even though one might have temporary goals that satisfy whomever you have to satisfy, it takes a long time for a group to develop their own goals and objectives. Often they do not even know what their real goals and objectives are. It takes a long time to surface the dreams, history and faith, the basis of operative goals and objectives.

The same thing is true in other situations. A group does not get into ethical doubt or absolute doubt merely because of one crisis. A group crisis is something that has been building over a long period of time and has not been adequately addressed. It can then be a very serious situation. Although we sometimes make this process sound simple by speaking about it from a theoretical model, in the course of working through the doubt, people will experience a lot of change. Change is the greatest source of loss and grief. We are in group situations that ask people to do a lot of changing.

Today our organizations and institutions call for massive change. We ask people to change their way of doing things, their occupations, where they are going to live, with whom they will associate. Any time you ask for change or any time you yourself are involved in change, you are also involved in loss. Loss leads to grief and grief leads to a feeling of depression. It should not be a surprise, then, that it is difficult for people to make changes.

When we are in groups that change, it is important to take time to go through a transition period. This is the way the human organism works. I encourage you to be gentle and kind toward this reality of life. Grieving people need time to heal. It is part of the down-side of the Life-Death-Resurrection Cycle.

Leadership needs to concern itself with the myth and the goals. The higher your position of leadership in an organization, the more you need to spend your time on the level of myth and goals. If leadership does not go around

telling people how wonderful it is to belong to the organization, who does?

A problem occurs when leadership gets involved on the operational level and spends its time in crisis management. All the problems get called into the administrative office, and administration is supposed to “do something.” Ideally, you as the leader, spend your time taking care of the myth and the goal of your organization. If the principal of St. Hildegard’s does not keep telling the teachers why St. Hildegard’s is a great place to be, then who will do it? The third grade teacher cannot do it because she is concerned with what the third grade needs.

A friend of mine once told me she wanted to be a spiritual leader.

During her administration as provincial, she went off to an intern program and learned how to give directed retreats. This is praiseworthy, and I am glad she did; but that is not the "spiritual leadership" we are talking about here. Do you want to be a spiritual leader? Keep alive the myth and the goals of your organization. Keep reminding people of the important heritage, the richness of faith, and the salient work we have come together to do.

Introduction to the Exercises

It is time for you to do some work with your individual groups. Some groups may want to understand how to use the Life-Death-Resurrection Cycle as a diagnostic tool. You may want to spend the time with your facilitator understanding the various aspects of Grid and planning how you might apply it to your own back-home situation. Another group might find that the material on change,

grief and loss is important to you because of where you happen to be at this time. You may want to spend some time with each other looking over that particular page, seeing how it applies and seeing how you might help each other in terms of your own transitions. A third group may want to use the time to return to the history line.

You are provided with a prayer setting (Vol.1, p. 39) for looking at a history line and asking the question, "Where have the dyings and risings been and what are the implications of that?" Do not attempt to do all three activities. Consider which would be more appropriate for your group and spend your time there.

Introduction to the History Line

(This section correlates with Volume 1, pages 1-42, Day 3, 3.5)

I would like to spend some time looking at what we have done over the past forty hours as a way of pointing our next step for this morning. We have been spending our time here together looking at individual group histories and asking, What has been happening? How has God, my life, my family, my community, and whatever other associations I have affected me? These questions are on the other side of, "How have I been dealing with God, my life, my family and my neighbors and my work and so on?" We have been doing these exercises as a way of helping us to understand and to articulate for ourselves more clearly what our identity, vocation, and mission is.

We have explored our group stories in many different ways, including time spent in exercises with the group and time spent alone in individual reflection and prayer. We have tried to deepen our understanding through the speakers and their insights with the hope that a deepening of our understanding of Identity→Vocation→Mission → Name of Grace has been growing. We interact with each other, not just the members of our own group, but also by interacting with those in other groups as well. Further, we have been learning from the dreams and images that have arisen in us during the day and in the night since we have been here.

Today my plea is, "Be sensitive to all of those areas and listen to all of them. Out of that whole richness will come the means for discernment about what is really going on. What you hear through the speakers, what you hear in the group,

what you get during the night through the images that come: all of that is part of the richness and that is the background out of which good discernment comes.

I am also aware that some of you will experience a certain amount of anxiety while all this is happening. Let me just suggest two other ways of working through this anxiety. Anxiety can be the occasion for something creative: the grain of sand that produces the oyster pearl, as it were. Anxiety may be a sign that a healing is about to take place. Healing takes place when the conscious and the unconscious come together. During healing one is ready to expand and move beyond one's current place. As we continue our history line today, try to be very creative about whatever anxiety you may experience and receive whatever gift of insight there is that comes from that anxiety. Work with it.

The History Line

Before I came to Guelph my ministry was in fishing villages. I always considered that a special privilege because it is so close to the whole history of the beginnings of the Church. I suppose some of you have been reflecting these days with the emphasis on praying with life experience and how that is so different from years ago in the church when our emphasis was not on personal history. I thought it would be helpful to remind ourselves that Christianity began with fishermen. I do not know if you know the story of a group of three fishermen who were on an island Christianized by missionaries.

According to the story, eventually a bishop stopped by the island. They were very excited to tell the bishop that they were Christians. They rushed over and said, "We Christians." The bishop was just delighted to find that they were Christians. He asked them if they knew the Lord's Prayer. They said no, that they had never heard of it. The bishop, of course, was quite shocked and he thought, "Well, what better way to spend my day than by teaching them the Lord's prayer." Before he began teaching them, he said to them,

"When you pray, what do you say?" They said, "Well, we lift our eyes to heaven and we pray, 'We are three, You are three, have mercy on us.'" The bishop thought, "This is really primitive. I must teach them the Lord's prayer." So he spent some time and a great deal of energy teaching them the Lord's prayer. Eventually they had learned it. The bishop went home in great delight and often reflected on his efforts on this little island.

Eventually, the bishop came back in that area. As his boat was coming along, he noticed these three men walking on the water. As he got closer, he discovered they were the three fishermen he had met many years before. As they got closer, they discovered he was the bishop. They ran up to him and said, "Bishop, we see your boat go past our island and we hurry, hurry over to meet you." The bishop asked, "What is it you want?" And they said, "Bishop, we forget that lovely prayer you taught us. We only remember, 'Our Father in heaven,... your Kingdom come... your Will be done.' Then we forget, so please tell us the prayer again." The bishop said humbly, "Go back home and say to the Lord, 'You are three, we are three, have mercy on us.'" And that was the beginning of praying with life experience.

The history line is a very important and effective method because the history line is a memory of events that every person in the group can identify. The history line is a way to get people to tell their stories. That is where we help them to find the Lord. The history line or the whole concept of graced history has two presuppositions. One is that in God's self-revelation, God does not focus merely on individuals for the individuals' sakes. Rather, their calls are to mediate to a whole people. That is true in the call of Abraham and in the call of Moses and in the story of Exodus and the Passover. They keep stressing the importance of telling the story.

You must keep these rules for all times for you and your children. When you enter the land that Yahweh is giving you as He promised, you must keep to this

ritual Passover in honor of Yahweh who passed over the houses of the sons of Israel in Egypt and struck Egypt but spared our houses. And the people fell down and worshiped. They carried out the orders Yahweh had given to Moses and Aaron.

We are reminded of the importance of passing on the deep story and the rituals that commemorate that touch of grace to younger members of our group. The second presupposition is that through the communal graced history we are getting in touch with God's self-revelation in terms of community: how God reveals Himself or Herself to us through corporate events; how Jesus is gathering us into communion. Christianity is not a privatized religion, but one that is seeking communion with one another. A history line, then, is a way of recording and interpreting *historically decisive events*. The whole development of the history line itself is a significant communal exercise. In itself, this exercise helps to build a committed faith community.

Today we emphasize the importance of a common project in bonding people together as a group. In a sense we could say that the history line and the process of reconstructing our history line is our common project for today as another means to bond us as a corporate person. We have already experienced several means of developing the corporate person: the shared prayer, the sharing of the fruits of prayer in the small group, the Eucharist liturgies. The history line is one more means to build the bonds binding us as a corporate person. We have already experienced several means of developing the corporate person: sharing in prayer the grace we have been praying for, namely, to understand our corporate identity, vocation, and mission.

The advantage of developing a history line is, first of all, that it helps us, as a whole group, to know and to see our history in a new way. It helps us to appreciate the story and to discern how the Lord is working with us. In addition it helps the group to discover in a communal experience, how the Trinity has been in its history and how the Trinity calls us through that history.

The news printing of these events and their meanings helps us to externalize what is happening in us interiorly.

The history line has many advantages. It can be an instrument of inclusion for new members. It can be an instrument of healing and of insight. More especially, the history line can be an instrument for discerning God at work over time in our history. The whole sense of the Lord's graciousness and faithfulness usually becomes much clearer in the light of getting in touch with our whole history.

Directions for the History Line:

How do we go about constructing a history line? The history line itself is like a time line with many parallel tracks. We are going back in chronological time to get in touch with those moments of significant persons and events in our history in order to appreciate God's grace and to see a direction for the future. We begin with the present date. What is the significance of this event? The event in history is written in its appropriate place above the line. The significance of this event will be recorded below the line.

Facilitators may vary on the way they take you through this, but it has been my experience that it is good to go through this process quite spontaneously, guided by significant events and persons, rather than worrying about exact dates. Because of this we do not necessarily put a event on hold in order to put everything together neatly in chronological order. History lines may look somewhat messy with arrows and insertions. More importantly, the conversation that goes on in the group as the events and meanings are recalled is the far more important product. The facilitator will know how to manage this.

We know that for the individuals in the group, there may be very different interpretations of a particular event. For one person it may be a very joyful event, and for someone else

there may be a lot of pain associated with the same event. It would be important to get in touch with what the significance of a particular event had for me personally, and then later we may ask about the significance for the whole group. While it may have been for me personally a very painful event, for the whole community it may have been a real breakthrough for the Lord's moving us on.

Because we do the history line in the way just described, we can say that each person is an expert in terms of constructing the history line. There are no right or wrong answers because we are trying to articulate the significance of the event for the individual.

After we look at the significance of the event for each person, we begin to realize the patterns and the connections and how we are going to interpret that event in terms of our whole history. It is important for us to reflect upon the Spirit at work. As it says in John, "The Holy Spirit will teach you everything and remind you of all I have said to you." [Jn 14:26] We are asking the Spirit to help us get in touch with those events that are important to our on-going life together.

Once all of this is written on the history line in public, it is important to respect the privacy of each group. There can be some confidential information on the history line. For this reason, we ask you not to visit one another's meeting rooms where the history line is displayed. A respect for this confidentiality will hopefully facilitate a greater openness within the groups.

When I reflect on what we are about, I realize we are trying to become like Balaam in the story from the book of Numbers [22] where Balaam describes himself as the "man with the farseeing eye." In the history line we are trying to get in touch with how the Lord was working and moving us within our history so that we may have "a far-seeing eye" for the future. The whole purpose of the exercise is to help us respond more faithfully to our call in the future.

In the life of the foundress for my congregations, we have a directive in which she writes that we should go and “gather up the drops of precious” life-blood which may have been lost through the lack of reflection. That is what I see the purpose of the history line to be: the gathering up of life which are being lost through the lack of reflection. In taking the time to recall the events and be reflective about them we are getting in touch with how the Lord has been moving in us in the past and how the Lord will continue to work with us in the future.

9. Leadership Styles

(This section correlates with Volume 1, pages 54-56, Day 4, 4.5)

We have been talking about empowering leadership within the group. Remember, leadership is the responsible use of power, and power is the free commitment of individuals to goals and objectives which they have freely chosen. Leadership, therefore, is always deeply concerned about how responsibly it is managing the free commitment of the group.

We have designated three basic leadership styles: authoritarian leadership, consultative leadership, and facilitative leadership. Though each of us may have a personal preference for one or another of these three styles of leadership, it is not personal preference which determines which leadership style is employed at a particular time or with a particular group. Also, there is no qualitative hierarchy which tells us that one leadership style is, in itself, better than another. Rather, it is the condition of the group in each situation that is the critical factor in determining which leadership style is appropriate and/or necessary.

When a group is in a survival mode, it is in an external or internal crisis, or does not have a clear sense of its identity as a group, authoritarian leadership is the leadership which is necessary and which is most empowering for the group. When authoritarian leadership is employed, the leader makes the decision and announces it to the group without explaining the rationale behind the decision and without soliciting input from the group.

The group accepts the leader's decision and cooperatively carries through with whatever action the decision calls for.

We are not speaking here of an adult-child relationship. Nor are we encouraging an ill-advised, simplistic attitude of blind obedience. Rather, we are saying when a group is faced with a crisis situation, or when its loss of group identity has so disempowered the group that it cannot come to decision, the group leader can best serve the group through authoritarian leadership. The group, knowing its need, willingly accepts the initiative of leadership and acts accordingly. Carried out properly, authoritarian leadership implies an adult-adult relationship between leader and group. Even in authoritarian leadership there can be flexibility. In fact, the condition and situation of the group often calls for a certain flexibility.

For example, there are degrees of a sense of identity within a group. Also, every crisis situation is not a situation of absolute crisis. When the leader considers the situation of the group, it must be tracked, as it were, on a continuum. Depending on the situation and where the group is on a continuum, the leader may present the decision along with an explanation of the rationale behind the decision. Also, if the situation allows, the leader may invite questions of clarification and some discussion. When authoritarian leadership is used, however, the purpose of such discussion is not to change or influence the decision, but to further empower the group to act on the decision with willing cooperation, trust and confidence. In this way authoritarian leadership directs the energies of the group toward the group's goals and objectives.

As a group grows toward being a corporate person with a developing sense of its faith-identity, it begins to be more secure and more stable. It begins to get some growing clarities about itself and about how it can access and direct its energies toward group goals and objectives. When a group is in this situation, consultative leadership is the style of leadership which will best serve and empower the group.

Because the group is ready and able to participate in consultative leadership, the leader can present a tentative decision and invite questions and discussion with a willingness to change the decision of the dialogue leads to some greater or different clarity.

Depending on the condition of the group and the situation at hand, consultative leadership can even move in and out of a facilitative role. In the facilitative role, the leader can facilitate the surfacing of assumptions and suggestions from the group. At times the consultative leader may even call on the group to identify situations and problems and to explore possible resolutions. When consultative leadership is employed, however, the responsibility of a final decision remains with the leader.

A facilitative leadership style best serves those groups which live and operate out of a mature sense of their faith-identity and a clear shared vision of how God is calling them to work in the world and for the Kingdom. Such a group consciously owns and is fully invested in the group's goals and objectives.

When operating out of the facilitative leadership style, the leader calls the group together, presents the situation at hand which is calling for a decision, defines the limits, shares set givens such as available funds, time and personnel. The leader then facilitates the group through a process by which the group comes to a decision. There may also be times when the leader gathers the group together and actually calls on the group to raise and identify the problems or situations which need decisions. Here the group discusses the situation, identifies problems, explores options, and comes to decisions.

The role of the leader is to facilitate the process and identify consensus. Whereas in the consultative leadership model the group is called upon to cooperate with the consultative process, to accept the decision of the leader and to carry the decision into action, in the facilitative model the group is called to be responsibly and actively involved in all the phases of the decision-making process.

Having presented three leadership styles, there are some important points which need to be made. The first of these is to stress again that leadership is a function in a group. The function of leadership is to be responsible for and concerned with fostering and managing the committed energies of the group. Because leadership is a function, it can be delegated to members of a group. The function of leadership does not always have to be carried out by the formally designated group leader. In fact, in specific situations it is often wise to delegate leadership.

A second point to stress again is that the choice of leadership style is not rooted in the personal preference of the designated leader. It is always the need of the group and the situation at hand which determines the type of leadership employed. Even groups which regularly function within a facilitative leadership model, for example, can find themselves met with crisis situations which do not allow the time necessary for a facilitative decision-making process. In such cases the group leader is responsible for stepping in, making the decision without consultation and discussion from the group. In such a situation the group is best served by an authoritarian leadership style.

It becomes clear that what is required of a designated group leader is that he or she possess skills required for each leadership style and is able to move in and out of the three leadership styles according to the need of the group and the situation at hand. It may be and often is the case that group members other than the designated leader have skills in one or another style of leadership. For example, there may be a group member who is more skilled in facilitating groups than is the group leader. Because leadership is a function, this function can be delegated so that in a particular situation the designated leader will want to delegate the leadership so the member who has sharper facilitative skills will lead meetings where facilitation is what best serves the group.

In the same vein, it is important to point out that it is not only the formal leader who takes leadership initiative in group life. Hopefully, this leadership initiative comes from various other members of the group. For example, leadership initiative is introduced into group life every time an individual group member puts forth an idea, a question or a clarity. Whenever group members propose suggestions or interpretations, suggest alternatives, clarify what is going on, or reports their own thoughts and feelings, they are focusing the attention of the group in a certain direction and are in this way exercising leadership initiative. They are directing or leading the focus of attention of the group. The person who has the floor is at that point the one who is leading. It is the responsibility of the formal leader to shepherd and direct these leadership initiatives toward the good of the whole group.

10. Psychological Type

(This section correlates with Volume 1, page 61, Day 5, 5.1)

It is important that the one presenting the material on Jungian Typology and MBTI be well versed and appropriately certified in the theory and explanation of applied type theory. Taking time for the group to spend a day on this material provides them with added common vocabulary and new ways of talking with each other. They understand better why people behave as they do.

ISECP originally used *Facing Your Type* and *Facing Other Types*. These booklets are no longer available. However, there are many books available from MBTI distributors that may be useful.

11. Preparation for the Liturgy of Reconciliation

(This presentation correlates with Volume 1, pages 81-82 Day 7, 7.2)

As a preparation for the liturgy of reconciliation to take place tomorrow, this afternoon your group will consider your needs for personal and communal reconciliation.

By way of introduction let us listen to these words from St. Marks' gospel:

After songs had been sung, they left for the Mount of Olives and Jesus said to them, "You will all lose faith for the scripture says, 'I shall strike the shepherd and the sheep shall be scattered. However, after my resurrection I shall go before you to Galilee.' Peter said, "Even if all lose faith, I will not." And Jesus said to him, "I tell you solemnly this day, this very night before the cock crows twice you will have disowned me three time." But Peter repeated even more earnestly, "If I have to die with you, I will never disown you." (Mk 14:26-31)

Most of us, as we hear this reading on Holy Thursday night, quit listening at this point. But the text continues, "And they all said the same." All of the apostles participated in Peter's boast. We might consider this a communal act of arrogance. We have in this instant a situation that calls for reconciliation between Jesus and Peter, each of the other apostles, among themselves, and between Jesus and the community of the apostles as a whole.

What is reconciliation? There are many images that express reconciliation: a bridge that unites what has been separated,

achieving a blank balance, a healing of what has been injured, a mending of what has been torn, a repairing of what has been broken, a making things right, a becoming one again with each other, with the community and with nature. St. Paul sees Jesus as our basic reconciliation with God. “We exult in God through our Lord Jesus, through whom we have been granted reconciliation.” (Rm 5:11) “In him ... God chose to reconcile the whole universe to himself through him, through whom we have now been granted reconciliation.” (Col 1:19-20) “All you who have been baptized in Christ's name have put on the person of Christ; no more Jew or Gentile, no more slave and free, no more male and female; you are all one person in Jesus Christ.” (Ga 3:27,28)

Among humans reconciliation is the activity by which truth, goodness and love flow between persons and between communities. It happens through openness and humility. It brings about a sense of unity among persons and an appreciation of the beauty of their lives. Its main process is the activity of seeking forgiveness, being forgiven and forgiving. Included in the experience of reconciliation is the healing of memories. This involves getting in touch with the disorder in my being regarding my past life or the life of my group or the life of the church. Such healing includes an acceptance of who I am and where I come from. After remembering the past events of my life, full healing takes place when I am able to forgive the Church or to forgive the situation or to forgive what has happened, or even to forgive myself.

Perhaps the deepest level of reconciliation is with myself as I recall the situations in which I have been living. To do this requires an active acceptance of myself, the environment and situations of my life. I accept the context of my life as a limited being and I forgive this aspect of my life. I forgive myself first, then I forgive another person, then the group, then the larger environment from which I come such as the Church, the world and the universe.

Preparation for the Liturgy of Reconciliation

The ability to forgive all these aspects of my life is the healing experience. I take on a benevolent attitude to myself and to life in general.

But there is also the need to be forgiven, a need to become conscious of my own true sinfulness and to heighten awareness that I have sinned against myself, against the small group, against the larger components of my life--the Church, the world and the universe.

The liturgy tomorrow will cover many levels of reconciliation, a reconciliation between the persons in the leadership team, between each individuals and the team, between individuals and the larger component being served, between the leadership team and the larger component being served, between this larger component and the Church, humanity and ecology. The liturgy is designed so that you will be together in your leadership groups and be able to articulate and gesture where you feel the need to be forgiven or where you sense the need to forgive. In the liturgy there will be four activities of reconciliation: one to one in the leadership group; the group experiencing its own reconciliation; the group experiencing reconciliation with the larger component it serves; and the group *vis-a-vis* the Church, humanity and the ecology.

The prayer space will be set up so that each group will have its own space. This will mean that each group can deal with its own issues and needs.

Now let us look at the handout of preparation. (Vol. 1, p.81)
Since each group is proceeding at its own pace, some may feel the need to work through issues in their own groups and some may feel the reconciliation is premature. If this is so, you and your facilitator can decide how to proceed with this part of the exercises.

The reconciliation/healing process is designed to meet the following questions: "Whom do I need to forgive and for what?"
"Whom do we need to forgive and for what?"

Preparation for the Liturgy of Reconciliation

For what do I need forgiveness and from whom? For what do we need forgiveness and from whom?"

12 Word of God/Will of God

John English, SJ and George Schemel, SJ in dialogue

(This correlates with Volume 1, page 87, Day 8, 8.1)

George: The will of God has been variously understood and interpreted over history. Perhaps even in the course of your own history it has been variously interpreted and understood. It will serve us well to think and talk about the notion of the will of God so we can examine what our operative notion of the will of God might be. If, indeed, apostolic spirituality is “a spirituality of choice at the level of faith” and if our choices are consonant with the Will of God, that is, who God is and who you are and your relationship with Him, then the will of God figures very prominently in the notion of one’s apostolic choices.

We must reflect on our operative images of the will of God. We all have images of the will of God which are drawn from many different places and experiences in our history.

Secondly, the Christian life and the Christian spiritual life are not necessarily synonymous. Certainly the spiritual life is Christian at least in our context here, and the Christian life has some aspects of spirituality in it, but they are not necessarily synonymous. By the Christian life I mean the operative life of faith in Jesus Christ that issues in a morally good life. This morally good life is characterized by keeping the commandments, some prayer, occasional worship, circumscribed self-sacrificing service. The Christian life is supported by the general teaching of the Liturgy, the homilies, occasional reading of spiritual books. It is supported by the normal development of the Christian community and the Christian conscience. It is supported by these elements in

that this is where it gets its images and its operative notions.

The Christian life in this sense is concerned about the universal salvific Will of God. The individual person knows that God wants all men and women to be saved and He wants the world to work out right. God has a very benign attitude toward the world and toward all the people in it. God loves the world and its people. All these characteristics make up the stance toward God and life in what I am calling here the Christian Life.

The Christian spiritual life adds some vital nuances to the notion of the Christian life. The Christian spiritual life is characterized by these three characteristics. First, there is a more intense experience, both interior experience and exterior experience. Someone engaged in the Christian spiritual life over time experiences a more intense experience. There is a deeper sensitivity to life in general. Loves are more loving; hates are more hateful; truth is more compelling. Reality itself is more real. Reality takes on an urgency just because it is there. The interpersonal relationship with God is more challenging, occupying, and interpersonal.

The second characteristic of a Christian spiritual life is an ever-growing delicacy of conscience. Moral and social issues are more vividly seen and appreciated. Interpersonal relations are more honest and respectful. They have taken on a moral character in that they become matters of charity and justice and truth. Interpersonal relationships become matters of conscience. In all of this there is a more profound awareness of sin. The closer persons come to God and the more interested they become in the things of God, the more they become aware of their own sinfulness.

John: In the relationship between St. Ignatius and St. Francis Borgia we have an interesting instance of that. Apparently, St. Francis Borgia was

deeply impressed by the sanctity of Ignatius and revered him in a way that embarrassed Ignatius. Francis wrote to Ignatius in the following way: “You are like the word of God to me that I will follow unwaveringly. Your style and manner of life is the example for my own way of life.” Ignatius wrote back to Francis: “As far as I am concerned, all I am is an obstacle to God’s grace.” Imagine the awareness Ignatius had about sin.

George: This awareness of sin and sinfulness does not mean a grimness or a sadness. It does simply mean an awareness of sin and sinfulness which spurs toward activity rather than an inactivity and paralysis. When the sense of sin paralyzes one, it is not a graced sense of sin. A graced sense of being a forgiven sinner energizes us and thrusts us outward. This ever-growing awareness of sin and sinfulness brings with it a growing concern for the total body of Christ. For instance, St. Paul would say, “Who sins and my conscience does not burn?” This sense of the the total Body entails a sense of connectedness with all of humanity.

The third characteristic of the Christian spiritual life, in contrast to what I am calling the Christian life, is the ever-present desire and effort to grow in the first two characteristics mentioned above. One has a determination to grow in an markedly intense interior and exterior experience and in an ever-growing delicacy of conscience. These three characteristics constitute what I consider to be the Christian spiritual life, in contradistinction to the Christian life.

It is in the context of a Christian spiritual life wherein this notion of the will of God takes on a greater meaning and urgency. This is because the Christian life is concerned with God’s universal salvific will and its effects and consequences in the world. The Christian spiritual life, beyond concern for God’s universal salvific will and its effects and consequences is concerned with the will of God as it becomes operative and important in the interpersonal relationships between God and myself. This is the same between many friends. Just as we know people and what they want and how they work and play,

so it only becomes important to me when the friendship becomes primary and significant to me. What the other really wants

becomes very important, and it is worked out in some way that is amenable to both partners in the friendship.

In considering the notion of the will of God, there is an exception in spiritual theology known as an *entole*. This refers to a personal command by God to an individual. We are not excluding such a personal revelation of God to an individual, but neither is that the main area of our concern. For instance, there are ten commandments that all of us must keep and obey. There can be such a relationship with God that it becomes almost like a personal, individual eleventh commandment. An example of this could be Paul when he heard the commandment from the Lord which told him he would be an instrument to the Gentiles. I sometimes wonder if founders, like Ignatius or Teresa, were under that kind of impress. Even there, however, do not get the notion that God comes and says, "I want you to found the Jesuits." He does not. Yet there is the experience that the person feels, "I don't know what these other people have to do, but I have to really do this." It is as important as "Thou shalt not kill." We call that an *entole*.

John: It may be that the problem of the image of God's will is in the images of the salvific will of God and the particular will of God. Perhaps we tend to make the will of God something static rather than dynamic.

We might consider the notion of freedom and the will of God. We believe in our own freedom. Do we believe that God is free? A static image of the will of God does not believe that God is free. We need to realize that there is the God of freedom and the freedom of God. In some sense we do not admit the freedom of God even though we speak of a God of freedom. We might say that God is present encouraging us, giving us freedom so that we can be responsible. Yet our operative image of God's will suggest a plan already worked out and organized. Such an already organized plan implies a lack of freedom in God.

Yet, the free God relates to us freely and promotes our freedom.

A dynamic image of the will of God acknowledges such an interchange of freedom. This suggests that there is something dynamic in our relationship with God. The will of God is something that emerges in such a dynamic image of the will of God. Our operative images of the will of God often suggest that God is not really free. We must recognize the implications of our operative images of God and in this instance our operative image of the will of God. This is important because the basic energy and direction of our lives come through such operative images of God.

It might be good if our operative image of the will of God included the belief that God adjusts to our desires and actions rather than the belief that we are adjusting to God's will. God is free enough to adapt to us. Are we free enough to adapt to God? God has set up a free universe. It would seem that the basic desire of God is that we be free loving beings. This suggests that as history unfolds, God adjusts and adapts to us.

St. Paul speaks about a plan of God. We immediately think of a plan as something static, already in place that has to be fulfilled and so God asks things of us that will fit into the plan and fulfill it.

We tend to image salvation history as a straight line that began many billions of years ago when the big bang started our universe. Then about two million years ago human beings developed on our planet. And about two thousand years ago Christ appeared on earth. We tend to picture the Trinity above at the apex of the universe looking down on all this history knowing what has happened and how it will proceed into the future. Then our role is to figure out the future and act accordingly. This is a very static image of the Will of God. We are saying that God can move in on us on the particular instances of our life and God will adjust to the particular instances of our life even though He has this universal salvific will.

GEORGE: There may very well be more than three notions of the Will of God, but we are stop-framing these particular three notions. We think that many other images and notions are reducible to these, or that these three are representative notions that are particular points on a continuum of meaning. John has just spoken of one of the notions of the Will of God: the plan of God from all eternity for each and all and everything. In this notion, our part is to learn somehow to divine that plan and fulfill its every detail. In other words, God made up His mind eighty billion years ago, and He is sitting there saying, "Now I am thinking of something. You guess what it is." It is up to us to plug into that, to figure out that Will of God and then carry it out in every detail. God has a Will for whether I should go get an ice cream cone tonight or for any number of other particulars of life. Now, I cannot help but show that I think that is not a helpful notion of the Will of God. I do not want to mock it either, because I know that saints have been made adhering to that notion of the Will of God.

A second and more dynamic and evolutionary notion of the Will of God or image of the Will of God is a more interpersonal one. It implies freedom and an evolving notion of the Will of God. It implies more of a discipleship notion. Perhaps an example will help.

When I was in college I was in love. I was a physics major in my college, and she was a math major in her college. After the dance my buddies who were physics majors hung out at the Bamboo Room. Her friends hung out at the Nomad. After the dance, the question was always, "Are we going to go to the Nomad or to the Bamboo Room?" Neither one wanted to say we were going to go to the Nomad or the Bamboo room and that is it. But there would be some talking and sensing, etc., and then what would happen would be that the two wills would become one, and we would be off to the Nomad or off to the Bamboo Room. The important point was that two wills became one.

This is perhaps a more helpful notion of the Will of God and a more revolutionary notion which would not have appeared in the 16th century or certainly not before that. Structures did not free up the human mind to think that way. Back then people lived in a Ptolemaic universe and the stars moved in their motions and everything was fixed. Then things moved on and we could reflect more fruitfully on a different notion of the Will of God. Thus, we have a more evolutionary and more personal notion of the Will of God.

JOHN: It could be a false understanding of knowledge that contributes to notions of the Will of God. For most of us, to know is to see. To see the wall out there is to know the wall. And so we say, "It is already out there and it is real." Then, to know that thing or to see that thing means that I know it. And so we say about the Will of God, it is already out there now and real. Therefore, what we are trying to do is go on a treasure hunt and see if we can find the treasure in the field or the pearl of great price. It is a detective story. Perhaps what we need is a computer: a big enough computer so that we can figure out the future. What we are caught into here is freedom and what freedom is. Freedom is that experience of the Spirit that happens while choosing between two or more good choices. We have to be free so that activity to go on. Knowledge of God's Will is concerned about here, not there.

GEORGE: I am partial to a third notion of the Will of God. I mentioned to you already that Aristotle defined the human being as the featherless biped. That is good and I believe it, but it is not too helpful a definition. Karl Rahner says that the human person is a "hearer of the Word." That quite defines the human person. No other creature on the face of the earth is a hearer of the Word. For me Rahner's definition is a more acceptable one than is Aristotle's.

It is interesting that in the New Testament the word "to hear" is *akuo* – "I hear." The word "to be obedient to" is *hyperkuo* – I really hear. I really listen.

And so when Scripture says that Jesus was obedient to the Father,

it means He really listened to the Father. Jesus listened by nature. In the Liturgy when we pray, “that this our sacrifice be acceptable to God” -- in the early liturgies it said, “...pray that this sacrifice of faith.” In other words, it is a sacrifice to give up some aspects of your mind in order to be in a believing stance. It is a real sacrifice. So the sacrifice that the liturgy is talking about is a sacrifice of faith. It certainly is not a bloody sacrifice, and it is not even simply the sacrifice of this bread and this wine. It is the sacrifice of faith that goes in to the liturgy.

This third notion of the will of God has to do with being a hearer and of being obedient to what we hear. It has to do with “hyper listening.” Here God speaks to us prophetically through scripture and in the constant teaching of the Church. Now, I am not talking about what Father McGuillocutty says from the pulpit on Sunday. That is not necessarily the teaching of the Church. Nor am I even referring to the “obiter dicta” of the Holy Father, or even some of his more serious pronouncements. These are not necessarily the constant teachings of the church. The Holy Father is a person of his time and so on. Only the believing community over a long period of time verifies things.

Now if the Holy Father wants to make it really official, then that is a different thing. The last time he did that was concerning the Assumption of Our Lady. The last time the pope said anything that you have to believe in real faith was that long ago. So all the things he says on birth control or on whatever, is not *ex cathedra* teaching. Only time and the believing community over time will say what it makes of that. I am talking about what the church always and everywhere has taught. What Hillary and Augustine and Basil and John of the Cross and Ignatius have taught.

JOHN: That prophetic understanding demands that we are free beings. The hearing of the Word means that we are in a dialogical relationship with God, rather than in a static relationship.

History is the result of that dialogue working its way out.

GEORGE: In the prophetic Word we have the Scripture, the constant magisterium of the Church and the interior working of grace in my own spirit. This is what I consider to be the prophetic Word of God. God speaks to us and He lets us know where He is.

God also speaks in history. This is the existential word of God. The fact that we can put a man on the moon is somehow speaking of God. God speaks in salvation history; and, of course, salvation history is not yet over. If it were, you and I would not be saved. Salvation history is our history. It is still going on.

God, then, speaks to us through His prophetic Word and through His existential Word. The existential Word of God is perhaps what is going on in economics, in international relations, in finance, in the hard sciences, in the social sciences, in psychology.

What are we learning about the unconscious? People used to hear words and say, "God is speaking to me." Now we reflect and think, "What about some unconscious movement there? What about complexes at work?" Although, I do not want to knock that too much. One time it was said to St. Joan of Arc, "Joan, that's not God speaking to you. That's just your imagination." And Joan said, "Of course. How else does God speak to us?" She knew the value of images.

So we want to realize that the prophetic Word of God plus the existential Word of God equals the Word of God to me here and now. It is that Word of God that we want to hear and be obedient to. If you take, for instance, Sacred Scripture as symbolic of the prophetic Word of God and perhaps take Time Magazine as symbolic of the existential Word of God, and you project them together and see one through the other, then you get some notion of the Word of God to me here and now. This notion of the Will of God is a less confining notion than the one of the blueprint made up 80 million years ago or even the one of my friend and I deciding whether to go to the Nomad or not.

JOHN: This recalls C. S. Lewis' four levels of love. The first

level is a sense of awe. The next is communication between the beloved and the lover. The third is the incarnating of it and the fourth level of love is freedom. This fourth level is a very difficult level to come to. We could say that only God has arrived at that level of freedom by which the other person is totally free to accept or not accept to respond.

GEORGE: I want to point out to you that where we are now is seen as preparation to the Second Week of the *Exercises*. The movement of the *Exercises* is purification→ illumination→ confirmation. We see what we are doing during this phase of the ISECP retreat as illumination. We have operative notions of the Will of God, and it is important that you be together within yourselves. Be consistent within yourself and know what you are operating out of and that it is what you want to be operating out of as you go through the process of discerning what God's will is for you. It is important that you be consistent within yourselves. In other words, you want to be certain that your symbolic, existential consciousness can be and is comfortable with your operative image.

13. Assumptions of Apostolic Spirituality

(This correlates with Volume 1, Pages 89-90, Day 8, 8.2)

There are four basic assumptions that are at the basis of apostolic spirituality. You could say there are five or seven or more or less. We are just trying to give guidelines in this area and these are the four areas we think are essential. Probably of three of these you will say, “Yes, they are obvious. They have been with me always.” Or perhaps one or other of them may strike you differently, or you would rank them differently.

The first assumption of apostolic spirituality is that God our Father is at work in the world transforming each and all into His Christ. God is at work in the world. It is important, again, to distinguish between what is happening and what is going on. What is really going on is that God is forming His Christ. We have to be able to see this; to “see the Gospel happening.” The Gospel is not something that happened two thousand years ago. The Gospel is something that is going on right here, right now, and it is happening to you and to me. This is the basis of prayer and discernment.

The second assumption: Evil is real. Especially good people can miss the fact that evil is real. Whether evil is understood as a privation of good or is some other way, evil is real. There really is such a thing as sin. Sin is at work in the world

inhibiting the transformation willed and worked for by the Father. We will make more of this as time goes on. As St. Paul says, “The good that I would do I do not do’ and the evil that I would not do, that I do.” Now that is sin and sinfulness. Evil is real.

I will skip the third assumption and come back to it. The fourth assumption is that a person only participates in this process of the Christification of each and all by a free choice. God’s initiative is thwarted without this response of the free person. The person has to add their freedom to the process of co-laboring, a collaborator, a yokefellow with the Lord.

We have said it is significant for us to take a proponent stance toward what is happening in the world, so we will respond rather than react to what happens. What we are saying here is that we are responsible for building up of the Kingdom, of the divine/human community. It is important that we take seriously that the Kingdom is either moved ahead faster or delayed because of our response. We have to remember, though, that God is in this, too. We are not alone. We are responding to the activity of God working. God the Worker was Ignatius’ favorite name for God. If you see that God is adjusting all the time to us whether we sin or not, it is not quite so frightening.

I will now return to the third assumption. The third assumption is that God reveals himself more personally, more profoundly and more successfully in our a-conceptual existential consciousness than he does in the realm of our intellectual, conceptual consciousness. This is very important because when God reveals himself to us, He reveals Himself to the whole person, not to just one part of the person. He does not reveal just a set of propositions.

Suppose you are my friend and it comes Christmas time and I want to get you a present. I look through the stores and I say,

“Oh, look at this nice silk kerchief. That’s what I will get.” It comes Christmas and I give you the silk kerchief. As a matter of fact you hates silk and you do not like kerchiefs. Being very polite you say, “Thank you, very much.” And that is the only response. Something is missing. The point is, it is not easy to do another person’s will. You have to know them. You have to know them as person, and not just as a set of propositions about the person.

Revelation is from the whole person to the whole person, and it is experienced as a felt knowledge. This felt knowledge is known as a “sentir” as it is called in the Ignatian tradition. *Sentir* is not primarily feelings in the common sense of the word. It is a deeper affective sense. It is a sense of fittingness, appropriateness. St. Thomas says it is fitting that Jesus be the only Son of Mary. This is not an emotion, but it is a feeling of fittingness. This is our affective consciousness; it is our mind and our heart, or memory and our will. And so we say God reveals himself more personally and profoundly at this level.

That is why we spent so much time right at the beginning of each day of this workshop reminding you that your imaging of God, or grace, of your relationship with God, and now of your understanding of the Will of God is so important. How you image something is very important and influences your actions.

We enter into imagination with the totality of our being. Not just with a visual imagination or a hearing imagination, but the whole symbolism that is you enters into the imaging. It is with that dialogical understanding that we enter into these exercises with our imagination.

You have to think of not just the intellectual consciousness but the affective consciousness as well. Perhaps, a way of thinking about it is this. I often notice images that I do not even know that I had. I think I envision human consciousness as a Y of a stream, like the Missouri and Mississippi coming together in St. Louis.

The stream has two rivulets and one base stream. I think that intellectual consciousness is one aspect of the Y and the affective consciousness is the other. What we are talking about is down here at the base stream, before it bifurcates into intellectual and affective consciousness. We are saying that is the point of imagination.

Intellectual consciousness and affective consciousness are distillates, you might say, of the more basic reality when we have not other word to call but the image. It is the symbolic consciousness. The symbolic consciousness can take together that affective and the intellectual and make it one. A sacrament is a good example of this. That is why a sacrament is sign, symbol, reality of what is signified. It pulls together the intellectual consciousness and the affective consciousness.

14. Spiritualities in the Church

*(This section correlates with Volume 1, pages 91-92, Day 8, 8.3.
It comments on the handout, Spiritualities in the Church)*

It is important to have some accurate historical and theological notion about the various spiritualities in the church. While these are widely understood notions in the Church, I would like to present to you a spectrum of meanings or understandings that notions of spirituality and the spiritual life have had over the centuries. Again, I am presenting a continuum of understandings of spiritualities, and I am sure there are many gradations within that continuum. I urge you to go beyond the notional ideal and get at what spirituality means and how it "operates" in you. It is easy enough to talk about all these notions and structures, but more difficult to translate them into desires, values, affect, and ways of operating. This is precisely what I would hope we will get in touch with through these considerations.

All the people in the world can be divided into two categories: those who play the trombone and those who do not. That is an absolutely true dichotomy. It is very, very clear. When we are talking about the three kinds or modes of spirituality in the church, the distinctions are not as clear and certain, but the distinctions tell much more about their subjects, and so are truer. We must be careful not to confuse certainty with truth. We are certain that all the world is divided into those who play the trombone and those who do not. We are not so certain that we can clearly compartmentalize spiritualities.

In general, we can speak of spiritualities as being divided into

three main streams in the tradition of the church, namely monastic spirituality, psychological contemplative spirituality and apostolic spirituality. Each spirituality has its own spiritual life flowing from its ways of organizing spiritual energies and its involvement in the world. The spiritual life is not something that floats up just above your head. Rather, it is in your life, in your hands and your heart and your head. There is no other place for life to be. By the spiritual life we mean life under the aegis of the Spirit. Spiritual experience refers to experience of the Spirit in this way.

I will discuss these spiritualities in terms of those topics: of whom is it characteristic, its tonality, its involvement with the world, its organization, its motto, and its spirituality.

In speaking of monastic spirituality, we ask of whom is it characteristic. Where do you find this spirituality? You find it among Carthusian, Trappist, Benedictines, Cistercians, and others. It is characteristic of those people.

Monasticism says to people, "Come here. Join us. Do what we do and you will become holy. Day in, day out; year in, year out; do what we do and you will become united with God." There is a certain structure and a certain expectation. You will live with these men or women all the rest of your life. This is why these people take a vow of stability.

The life style of monastic spirituality is very regular and simple. It is a very ascetical lifestyle. Trappist sleep on a straw mat, some of them with logs for a pillow. They eat no meat and, with few exceptions, there is no television. Their lifestyle is very familial. They have an abbot, the Father of the monastery.

One time several years ago I went to stay with the Benedictines in their monastery near New York. They had a little party for us. A store had burned down in the vicinity, and in it there were a great deal of smoke and water damaged goods which had been

given to the monks. We had some caviar and some salmon and

other very nice things to eat. The monks were very much afraid that we would be scandalized at all these goodies.

As the party went on, the Abbot asked one of the monks to recite a little poem he had written. The monk hesitated, but with some coaxing he proceeded to recite the poem. It was not a good poem, but at the end all the monks applauded enthusiastically. Now, that is very "familial," is it not? It is like the mother and father whose little girl learns a new song and when the company comes they coax little Mary Ann to sing the song for the company. Mary Ann sings the song off tune and she forgets some of the words; but when she is finished, the parents are proud and the company applauds. Very lovely. Monasticism is the way it is supposed to be. It is supposed to be very familial. However, you would never find that in a Jesuit community. It is just not that familial.

Monasticism is a very simple life with God. One gets up, goes out to the fields or some other type of work, one comes back from work, one has some bread and cheese, one has a chapter, one chants the Office, and one goes back to the fields and work. Oversimplified perhaps, but basically accurate.

There is not as much emphasis on individual prayer in a monastery, as in psychological-contemplative spirituality. The periods of prayer in monasticism are perhaps twenty minutes long.

Psychological contemplative spirituality is characteristic of Carmelites, Poor Clares, Conventional Dominicans, Franciscans and others. By psychological contemplative spirituality I mean a spirituality that is interested in what happens in the individual during prayer time. It is interested in what happens in the individual psyche. There is sometimes a confusion between psychological contemplative spirituality and Monasticism. Monasticism is not primarily interested in contemplation in the way we are speaking of it here.

In the Carmelites and like communities the prayer periods are

more like an hour or even longer. There is some emphasis on the familial, but it is not as simple or as ascetical as is the monastic life style. The Carmelites and the Poor Clares, for instance, do not sleep on a mat. They may, but it would be of their own choosing. They may go certain periods without meat, but not with the same regularity as monastic people.

Apostolic spirituality is characteristic of lay people. Lay people do not generally have the monastic aspect and flavor to their lives or much of the psychological contemplative tone or practices. Apostolic spirituality is characteristic of diocesan priests, of Jesuits, of many religious congregations. Apostolic spirituality really got its articulation only in the 16th century in the Church. This is not to say that people were not apostolic before the 16th century, but it is to say that apostolic spirituality was structurally and comprehensively articulated only in the 16th century. The life style of those who live an apostolic spirituality is quite irregular. Think of the life of a diocesan priest or a Jesuit, or think of yourself to see if it is not true that your life is less regular and less simple than that of a monastic monk or a member of a psychological contemplative congregation.

An apostolic life style is less regular and more complex. For example, the relationship of a diocesan priest to his parish is a very complex relationship. He is friend, yet he is priest in the group and out of the group. His life is not as ascetical or familial as in the other two spiritualities. He takes vacations. He can have his own money and property.

Why give so much attention to the different spiritualities in the church? It is important because spiritualities lay burdens on people and they give payoffs. If you become too eclectic in fashioning your spirituality, you might be imposing all of the burdens and none of the payoffs of a true and cohesive spirituality. This is not good. In fact it can break the spirit of a sincere and earnest follower of the Lord. Conversely, one could take all of the payoffs and none of the burdens of the two spiritualities.

Neither is his a saint-making way of proceeding. Neither does one have a cohesive and integrated spirituality in this way of proceeding.

The tonality of monastic spirituality is very eschatological. The motto for monasticism is *Fuga mundi*; Flight from the world. The Carthusians, for instance, always have an open grave dug for the next monk who is going to go in the grave. Every day the monks pass by the open grave and look in. Why? Just as a reminder, lest they forget. Their greeting to each other is "Memento mori," remember death. This is because, after all, what is really important is death, judgment, heaven, hell. That is what we mean by eschatological.

This is very different from either psychological contemplative spirituality or apostolic spirituality. This difference is further demonstrated in the greeting customs of the monks and those of the Jesuit monastic customs in the Jesuit novitiate stage of formation up until about the Korean war. In the Jesuit novitiate we had the habit of saying to each other, "Laudetur Jesus Christus." This is significantly different from the monks greeting of "remember death." "Praise be Jesus Christ" implies a more incarnational view of life, whereas "Remember death" implies a more eschatological view of life with and for God in Christ.

Apostolic spirituality calls one to great involvement with the world and not a flight from the world. This is a different tone than in the other two spiritualities. One passes by the monastery way up on the hill and one wonders how they ever got it built up there. And one knows that up there are the monks who have made their flight from the world. They are up on the mountain, giving witness. Another motto of monasticism is "To Labor is to Pray." Again, if there is any life in the church that could seem unmystical, it is monasticism. Their life is very simple and obscure.

I was the spiritual director of two Carthusians at one time in Rome. They used to come in and kneel at my desk. If the

spiritual direction lasted an hour they would kneel for an hour. If it lasted for an hour and a half, they would kneel for an hour and a half. I said to one of them one night, "Who is God? What is He? What do you mean when you say "God?" And the monk said, "Well, you know, like this..."; and he ever so lightly rubbed his hand on the edge of my desk. That is pretty simple. To labor is to pray. To be one with the baking of bread or the making of cheese or whatever it might be. That is very simple. To labor is to pray.

The motto of psychological contemplative spirituality is, "To give to others the fruits of contemplation." So, for example, the Dominican notion is to go out and give several missions in the parish and then go back to the monastery and live the monastic life and take some time for peace and quiet and reflection and prayer. They go back to charge up the batteries again. And once they have charged up the batteries and prayed and contemplated, they go back out and give to others the fruit of this activity. *Contemplata aliis tradere.*

In apostolic spirituality, the motto is, "a contemplative in action." Note that this does not mean a part of your mind and heart is reserved for contemplation while you are in action. Being a contemplative in action does not mean that. It means that somehow your relationship with God in the world is such that the busy world of involvement and people and complex relationships is now no longer a distraction for the contemplative in action. It is food and nourishment for one's spiritual life.

That is a really different notion. It means you can find God in all things. It means you find God not just in the monastery, but you can find God in an intricate problem in a parish, or one can find Him in the act of preaching itself. This is a really different notion. For instance, for the classical mystic, the psyche becomes transparent of God and they speak of it like a drop of water in the ocean or a burning coal in a fire. This implies a certain union with God experienced in their psyche.

Obviously I am not saying that in apostolic spirituality you can enter into union with God in His activity in the world without any kind of personal prayer. To say one thing is not to deny others. It is to give emphasis in certain directions. So then, as in the classical mystic the psyche becomes transparent of God, in the mysticism of loving service, the action becomes transparent of God.

In monasticism there is little involvement with the world and there is limited involvement with those who come to the monastery. Often one can go to the monastery and there will be a small guest house where one can stay. One can go to the monks chanting of the Office or one can go to a Eucharistic Liturgy. The notion of a retreat is rather that one can come and be around this holy place, but perhaps nobody would ever even talk to you or even preach to you.

In psychological contemplative spirituality there is somewhat more involvement with the world. The Carmelites will go out and give a talk on prayer. They will go to a parish to give a mission. Then, they return to the monastery. This is a very different kind of life. There is more involvement with the world than is in monastic life, but not at all as much involvement as those who live an apostolic spirituality. In apostolic spirituality there is great involvement with the world and people. Some are involved in service to the poor, some may do marketing, and some may be social analysts. There will be numerous other ministries in numerous other fields. The goal is to be in the world but not of the world.

The organizational principle of monastic spirituality is monarchical/familial. There is the Abbot, the "Father" or Abbess, the "Mother". The Abbot or Abbess make the decisions when decisions have to be made. However, there are not many decisions to be made, because each day follows the last -- follows weeks, follows months, follows years. It is all much the same. When a decision must be made, the Abbot makes it. The Abbot has a council, but he really is a monarch. As wisdom

and humility demand, he listens to the advice of his counsel, but he makes the final decision.

Psychological-contemplative communities are more familial and less monarchical. For example, among the Carmelites, there are four definitors, and those definitors have real authority. The Abbot or the Prior is still the person in whom authority is invested, but he or she really has to pay attention to the definitors.

The organization of apostolic societies is more authoritative professional. The superior of one of our Jesuit communities, for example, cannot possibly know all the disciplines that the various members of the community are involved in. Some may have doctorates in physics, in chemistry, sociology, economics, and so on. No one person can keep abreast of these vast areas of knowledge and guide effectively all by himself that kind of apostolate. So we say, the organization of apostolic societies is more authoritative professional. It is not as familial and certainly not as monarchical as monastic living nor as psychological-contemplative living; and yet living in an apostolic community is living in community with definite and localized authority.

The apostolate in monastic spirituality is one of testimony and witness. We mentioned that the monks live up on the mountain in their monastery and people go by and see the monastery up on the heights. People know monks are living in the monastery and are offering their lives to God continually in a very simple ascetical life. It is a testimony that reminds us all that God is the one reality that is of primary importance.

In psychological-contemplative spirituality there is a somewhat more direct apostolate. The members of this group may be involved in going out and giving talks and retreats. Perhaps there are members who are teachers who give a course in an area closely allied with their focused and primary religious values. Generally, these congregations will not have schools of their own. I must say, however, in recent years they are developing more of

a personal apostolate. Yet, it is still not the same as those involved in apostolic communities where the emphasis is on the work and on decisively building the Kingdom. For apostolic communities the Kingdom of God is not something to come later in heaven. It is happening here and now. Apostolic spirituality is incarnational. It is not eschatological, ever focused on "the four last things:" death, judgment, heaven, hell.

It is important to understand the difference between incarnational and eschatological thinking and organization. The attitude of an Incarnational spirituality is, "God makes all things new." God does not use anything left over. Eschatological is, "The real world begins at death and it is then that God creates all things new." Incarnational thought and theology is rather "God uses what is here to build the end times." This difference is reflected in the credal statements about the resurrection of the body. God uses what is here. It is not that there is first a total cutting off and end before heaven begins. There is something perduring between now and heaven.

Apostolic spirituality is a more incarnational approach to God, the world, grace, and sin. What happens on the docks or in the sweatshops or in the university classroom is important because it is part of the eternal kingdom. That is what we mean by incarnational. It is decisively building the Kingdom here and now. By saying, "decisively building the Kingdom," we are back to the fact that apostolic spirituality is a spirituality of choice at the level of faith. One's decisions are in some way eternally determinative.

The prayer of monastic spirituality puts emphasis on the chanting of the Office, the *Opus Dei*: the Work of God. The whole monastery revolves around the chanting of the office. The individual becomes steeped in scripture; steeped in the psalms and in the readings. This becomes the apperceptive background of the mind of the monk.

The emphasis on prayer of the mystic way or the particular time of contemplation is of less importance. Of course, this is present, but it does not have the emphasis and certainly not the emphasis one would find among Carmelites and Poor Clares, for instance. In monastic prayer the emphasis is on community and the community's chanting of the Office and hearing the scripture together, day after day. It is very communal and familial.

In psychological-contemplative spirituality there is still an important emphasis on the chanting of the Office, but there is more emphasis on private contemplation.

The prayer of those involved in apostolic spirituality has not so much emphasis on prayer of the Hours. For instance, Jesuits do not say the Office together. This was a real departure when Ignatius wanted the priests of the Society to be free of the office in common. At the time of Ignatius, this was unheard of for a religious community. For a while the chanting of the Office was even imposed on the Society of Jesus. Finally, Ignatius was able to have the imposition taken away. He really did not want it and for good reason. The Jesuits are not monastic. Jesuit spiritual life is to be sustained in a different way.

Understanding these characteristic differences is very important. All kinds of things go awry when they are confused and mixed up together both in theory and in practice. I know a congregation, for instance, which has an hour of individual prayer, chants the full Office together, and has an hour of Adoration in common every day. Some daily spiritual reading is also required. They are full time teachers! There are at least two spiritual lives involved in this regimen. This is an example of taking on all the burdens and obligations of a particular spirituality without having any of the rewards and built in supports. One has to know what one is doing when one is being eclectic in spirituality.

One has to be aware of being tempted under the appearance of good, always the temptation of "devout souls."

In apostolic spirituality there is more emphasis on private prayer and contemplation than there is in either monastic spirituality or psychological-contemplative spirituality. This may surprise many. Apostolic spirituality is a more individuated spirituality. This has its dangers and excesses, to be sure, but it is none the true. People are freer to follow their individual paths: their individual names of grace. In monastic spirituality the last name of grace is very, very important. Of course, it is important in all spiritualities, but in monasticism it is the emphasis. In apostolic spirituality the first Name of Grace is very important. Remember, we are not saying it is important to one and not to the other. We are talking about emphasis and simply trying to make an enlightened contrast. We are trying to present the tone, the taste and feel of the three different spiritualities in the Church.

In apostolic spirituality there is much emphasis on self-knowledge. Now, why do you suppose this would be so? Apostolic spirituality is a spirituality of choice at the level of faith. If one is not making any choices, one does not really have to have a great deal of self-knowledge. If one is making choices, one has to know about the quality of one's choices. If one has questions about accepting a mission in Ethiopia, about who to send to the mission and who will be the superior, it behooves a person to have a degree of self-knowledge that will assure a quality decision. Decisions must be made and making those decisions requires certain knowledge. The individuals who will be going to the mission must have a mature and accurate self-knowledge. Can I sustain my life there? Can I find God there? Though God is everywhere, not everybody can find God everywhere. It would be nice, but we cannot.

In summary, I am proposing to you that a spirituality is a way of life: it is a way of living, eating, sleeping, praying, making decisions. A particular spirituality determines the organizational structure you live in. A spiritual life has a style of prayer, an apostolate, a way of organizing spiritual energies and a way of involvement in the world. A spiritual life and a spirituality has a "motto" that expresses a tonality and a lifestyle. All of these elements go into making up a spirituality.

15. The Kingdom Offering

(This section correlates with Volume 1, page 94, Day 8, 8.5)

Your facilitator will guide you through what is called the Kingdom exercise. At the end of the Kingdom exercise your group will be asked to prepare a Kingdom Offering. The importance of this task will become more clear as you work through the next task and read the movements of spirit in your group with the help and wisdom of your director. My purpose now is to suggest a context and a focus for the Kingdom Offering your group will write at the end of the exercise.

During the Eucharist this evening, each group will be invited in turn to make an offering of your commitment to follow Christ, in whatever way the Lord is leading you. This will not be suddenly placing something "religious" on top of what you have been doing today. I think you know that our deepest hope is for you to perceive that you are doing "a holy thing" when the corporate person is acting in the ways you learned today. Where you have been working is where God is with you. To be aware of this is "contemplation in action," and it is a very gifted form of prayer. It grounds your discernment.

The offering you make will be a way to coalesce graced energy, so that you can continue to grow as a discerning apostolic group. In making this offering, you will be making a commitment, and that will involve your making a decision.

Do not panic about "making a decision." This decision is not about a specific issue or some work you must do. More than

likely, you do not know the specifics of what you will be called to do. The point of this exercise on the Kingdom is to be so enamored by the person of Christ and your call to Christ's work in reconciling the world with the Trinity that you commit yourselves to "whatever it takes." The grace you are seeking now is to touch together into the "dynamics" of your relationship to Christ and Christ's call as this is present to you, and become willing to do what you must do in order to listen to and live out your following of Christ today.

This exercise is about your basic attitude as disciples, and about the process in which you work together. Your offering as a group will have to do with your commitment to a way of following Christ, and so it will touch directly on your present patterns of behavior and the way you function as a group. This "way of following" may be different than the way of functioning you have been used to. As you consider Christ's call, you can expect to recognize difficulties, particularly in light of the clarities you have from the exercises of the First Week. I think you all know how difficult it really is to act against established patterns of behavior, whether it is the behavior pattern of individuals or of groups.

It is difficult to act against not only the patterns of behavior that are obviously sinful or disordered; it is just as difficult to act against behavior patterns based in our gifts. If gifts take on an exaggerated importance, the exercise of the gift may be disordered. But our goal as disciples is not the actualizing of individual gifts, or even of group gifts; it is the discerned use of each person's gifts, and even the parts of ourselves that are not so gifted - that is, the parts of us that lie in our shadow side. Even with all of your willingness to follow Christ, then, your desire to be wholehearted in this way of following will require God's grace.

During this exercise, your facilitators will help you seek to be open to this grace as you prepare your offering to follow the way of Christ as a group. When the gifts are presented at the Eucharist this evening, the celebrant will invite each group to speak out this offering so that it might be joined with the bread and wine offered in the Eucharistic prayer.

16. The Two Standards

(The section correlates with Volume 1, pages 119-120, Day 11, 11.3)

In the course of Ignatius' *Spiritual Exercises* for an individual retreatant, there is an exercise called the Two Standards. Another exercise called the Three Classes of Persons is also given on the same day as the Two Standards. We will spend the remainder of today working with a form of these two exercises designed for a group, a "corporate person."

I would like to return to some of the basic assumptions of spirituality we have articulated. The first assumption is that God is actually present, really present in our world and in our lives. If a child were told, "God is really present," the child might ask, "Where is He? Where did I see Him today?" We are trying to be that real. What does the movement of the Spirit, what does God's activity in our life look like? Where is the face of Christ today? This is what we are trying to explore. What does the face of Christ look like today? How and where do we experience the presence of Christ? When Jesus was asked to show the disciples the Father, His reply was, "How long have I been with you and still you do not know that in seeing me you see the Father." There is something in the heart and mind of the Word made Flesh that reveals to us God's way, God's longing and the desire of God to form His people in the fashion of Christ.

In the real experience of our lives there is also a dark side. There are other elements in our lives that hinder the formation of Christ in us individually, in our group and in our group life.

This is what the Two Standards exercise refers us to. It is not simply going back to a First Week stance of grace and sin. It goes beyond the conditions that result from God's initiative and our actions. The exercise on the Two Standards proposes that there are two forces operating in our lives: the force of light and life, and the force that would hold us back from growing in life and moving in the light. This experience of the "two forces" is what we are trying to understand now.

This movement of opposing forces is constantly going on. It creates a struggle that influences peoples' lives in the world. God's Spirit is at work, and another spirit that is not of God is also at work. One of the places in our world we could explore in terms of the Two Standards is modern advertising. Just look at the kinds of things that are being suggested as a source of security. Just think of all the wonderful friends you would have if you had in your hands the right drink or if you drive the right car. The implications are obvious.

The work in this exercise is not a matter of trying to be theoretical about this. It is more an exercise in noticing. We are seeking a graced awareness, and we have to ask the Lord for the grace to see and to understand, to know God's way and to know more clearly those things which we experience that are "other than God's way." My point is that what we are looking for is already there in our experience. What we want is the awareness to notice it.

When we presented the Grid and talked about power-building, power expenditure, there is a way in which it could sound like the down-side of the Grid is the bad side and the up-side of the Grid is the good side. This is not true. Both sides are good sides. The image from Scripture of the person who buried the talents is a good image for one who has the tendency to stay on only one side of the grid. The stance is one of possessiveness and indecision of this person. They do not want to spend the power or lose it. Gifts are given and we hoard them. God's mode of giving should remind us that the very experience of God's giftedness is sharing of perfection, goodness and life.

If we are to be drawn by those gifts into the very life of God, then the pattern of that life of God should be reflective in our lives too.

It is, then, the giving, the sharing, and the spending of that power that is the important dynamic.

When I became an administrator, my attitude toward finances changed. I used to have the attitude that money was there to spend. As Director I became aware that this attitude had changed and now I like to see the bank account grow. These are the kinds of dynamics that are important to notice. What are the things we cling to? They are usually good things, but what tends to happen is that we want life to go a certain way.

It is in this life-death-resurrection cycle that we are reminded that it is not just life that is important. Life is important, but it is not *exclusively* important. Dying is also important. Without dying there would be no new life. We want to see in the paradigm of Christ Himself this pattern of life and dying and rising; and we want to come to recognize that pattern of life-death-resurrection in our own lives.

Ignatius presents the Two Standards exercise using the image of two banners or flags. The Exercise is not about choosing between the two standards. It is not a question of a choice at this stage. The assumption is that the individual or the group at this point in the retreat clearly has the desire to choose to be under Christ's banner. But the fact of the matter is that sometimes unwittingly, if we are not reflective, if we are not in touch with what happens in our group life, sometimes without our even noticing it, we find ourselves really apart from the flag or standard of Christ, not because we have deliberately chosen something else, but almost by unconscious default.

To give you an example of how something can be transmuted or changed: say someone has a great desire and longing to establish a school for a particular minority group in the city. The desire is full of life and full of God's grace. Other people coalesce around them for this project for the Kingdom.

They really are doing tremendous things and spending a tremendous amount of graced energy for the Kingdom. Gradually there springs forth for this cause a grant of money and the donation of a building to be used for this purpose. The city bus lines arrange to give free passage to students. Many other wonderful things happen. Little by little there becomes an entrenchment. This thing that began as God's work becomes ours. Possessiveness creeps in.

There is a constant need to touch into the reality of what it means to be poor in spirit and to look to God for all that is needed. Yet, in contrast to that, what is this gathering of things under our own control? We can begin to get attached to the buildings. It isn't that the building is being used for evil purposes; it is just that it has become an end in itself. Means has been transformed into ends.

Ignatius gives us a very simple, imaginative lineup of characteristics of the movement in the dark side and the characteristics of the movement under the standard of Christ. Under the standard of Christ he puts first the reality of poverty. To touch down into the meaning that it has for us is what we are asked to do.

"Poverty" has an incredible range of meaning. In some ways, the most difficult aspect of poverty is the continuing need to search out what poverty means for us. We do not want to so institutionalize an economic model of poverty that we do not have to think about it. When we have made it a "thing in itself," we can become enslaved by it - working to eradicate it only as an external condition, or embracing as "better in itself" only the external conditions of material poverty. I think the effort to so define poverty is a way that moves it under the other standard. As soon as we put poverty into a social category, our "definition" of it becomes a kind of "riches," a security. We do not have to think about it or be responsible for what poverty really means in relation to our spirit. This is like someone saying, "Somebody else told me. I just followed orders." It is an abdication of responsibility.

It is really paradoxical that my poverty, in a strange way, can end up being a form of riches: a form of control and a form of being in charge. I think the deepest poverty for me is that I am not sure at any given moment that I know what poverty is. It would be so much nicer if I did know. All the grayness around the issue would disappear because I would know. It is like the temptation of the serpent in the Garden of Eden: “You will become like gods. You will know. You will be the one deciding between good and evil.”

The second movement in the theology of the Standard of Christ is what Ignatius refers to as humiliations. It relates to the need for approval. If somebody asked me a question like Jesus’ question, “Who do you say that I am?”, sometimes I would spend most of my time answering the Jesus’ first question: “Who do other people say that I am.” “I read in this book that so and so said...” Or, if I do give an answer, I would look first to see what is happening with the people around me and let myself be influenced by them.

Groups also have, perhaps in a more powerful way, the need to be accepted. There are many institutional pressures to perform and to do the approved thing. Often we say, “If we did that, what would the Bishop say?” We do not want to be insensitive to what the Bishop thinks, but we do not want to be dominated by it. Are we willing to be called fools if only we can have Christ?

Paul journeyed his own faith experience of discovering that the goal was not just to have a stamp of approval. However, approval can become a goal; and when it does, we have encountered what Ignatius calls the issue of honor. When we think of what has been done under the name of national honor, we see how many actions are justified under that title. The point of the Two Standards for us now is not to find these dark movements out there in the nations or in other institutions. We are called to bring the focus to ourselves as a group.

What are the ways in which we experience that call of Christ

To be united with Him in the humiliation or in the failure? Are we so afraid of failure that we are addicted to success? Our faith tells us that the God who is the God of our successes is the God of our failures as well. If we do not make these distinctions, we are gradually, unwittingly moving toward the other standard and away from the standard of Christ.

The third movement in the dynamic of the Two Standards is humility. The opposing movement is called pride. "Pride" here means "I will not serve." Here humility is proposed in the context of our relationship with Christ, a degree of desire that our life flow into Christ. It is this desire which Paul speaks about when he says, "All I want is to know Christ Jesus." It is a desire to be with the Lord in everything. It is a desire that everything in our life have such a transparency that we can see the Gospel happen, that we will be not only in touch with "what is happening", but also in touch with "what is really going on".

We need to touch into the dynamics of the Two Standards from time to time, individually and as a group, a corporate person. We need especially to touch into this exercise when we have to make a significant decision. When we are choosing, there is almost always a movement of spirits, and we need to be aware of which "spirit" is moving in us.

If I were a self-respecting devil and I had responsibility for your group, I do not think I would use up all my arrows when things were just floating along. I would wait until something really important was on the verge of happening, and that is when I would haul out the big guns. That is when I would fire my best shots. This is the experience with an individual and with a group: when something significant for the Kingdom is happening, one experiences both the encouragement and empowering of God's Spirit, but one also feels and senses the experience of the obstacles, the opposite forces, more powerfully.

The Two Standards is an exercise in sorting out these experiences within the group. It is an exercise in seeking light and understanding. The challenge in these exercises is always to bring the larger paradigm into the concreteness of my situation, of the group's situation now. What does poverty of spirit look like in our group? What does that desire to be in union with Christ, even when it brings humiliation and dishonor, look like in our group? What does humility look like in our group? Similarly, what are my riches in the life of this group? What are our riches as a group? What are the things that give us that sense of security, because the more secure we feel in our material possessions or our abilities or talents, the more danger there is of losing the security to which Jesus invites us, the security of trust in God.

17. A Repetition of the Two Standards

(This section correlates with Volume 1, pages 125-126, Day 12, 12.1)

I want speak with you about the repetition of the Two Standards. How can a group become aware of being empowered to act against the spirit of darkness that insinuates itself into the group? How can you allow your group to be guided by the spirit of light? The spirit of darkness, with most people like yourselves, emphasizes virtue. For example, it tries to make an intellectual person too intellectual. It does not say to an intellectual person, “Intellectuality has never gotten you any place. It is no good.” That would be too glaring. You would not be fooled. Rather, it says something like, “That is it. That intellectuality has saved you many times. Press that. That is the gift. Press it.” Or it will press a voluntaristic person to be more voluntaristic. Or it will press a penitential person to be too penitential. That is what I mean when I say the spirit of darkness insinuates its way in. We have to remember that any virtue stretched to a certain point becomes a vice.

Therefore, do not be surprised when you find a darksome spirit, a really pernicious spirit, in your group. Even St. Paul could say,

There are two laws in my members. The good that I would do I do not do, and the evil that I would not do, that is what I do. Though the will to do good is in me, the performance is not so 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 that my reason dictates.” (Ro 7:18-23)

We understand body as the conglomerate outside the aegis of the Spirit. We can resonate with St. Paul and say, “Yes, that is real. It is in me and it is in our group.”

We need to ask, “How does a person image that?” You have to use the spiritual senses to get hold of something subtle like that. We have spiritual senses. For instance, one can be said to be nourished by the truth. We can significantly speak of tasting the truth. This is symbolic language.

Ignatius suggests a use of active imagination in what he calls the *application of the senses* [132ff]. This is what he proposes in the meditation on hell [65-70]. In effect, he is saying, “Come along with me. Feel the disorder of your eyes that just want to see no matter if what they see is good for you or not.” Now, obviously, there is no disorder in your eyes because they want to see. Your eyes are made to see. It is our use of them we are talking about. “Feel the disorder of your eyes that just want to see independent of anything else. Your tongue that just wants to taste. Your ears that just want to hear. Feel the disorder. Your hands that just want to touch. Feel the disorder of will that is hesitant even in the face of the known good.”

You may say, “I don’t do because I don’t know what to do;” but also, your will, even in the face of the known good, is hesitant. Feel it. Feel the disorder of your intellect that sometimes does not want to know the truth. It is sometimes perverse because there are times when it really does not want to know the truth. It says with Pilot, “What is truth?” (Jn 18: 38) when the truth is standing there facing you. Feel the disorder of your imagination. That is why we spend so much time trying to domesticate our imaginations. Ask yourself just how much control you have over your imagination.

Sense the disorder in your group in this same way. You have to settle down to do that, don't you? You have to be settled and open to feel the disorder caused by the subtle insinuation of the spirit of darkness into the group.

You are asking for the grace to desire greatly as a group to know the various words that a disordered spirit generates in your head; perhaps, "She is always like that," or "That's because he wants to be this way," or "He never recognizes me," or "She always wants her way." Any number of ways is possible.

Perhaps the grace will come not by what you hear, but through another sense: how does it taste? What is the taste of humiliation? Good humiliation is sweet and bad humiliation is really bad and bitter. Just what are the smells and feelings of the spirit of darkness in the group? We want and desire greatly to know that spirit of darkness and the way it touches our group so that we may exorcize that darksome spirit and bring it to light.

We also greatly desire to know the bright, humble, joyous ways of the Lord in our group, that we may in all things embrace them. How do both spirits generally occur in our group? Without a doubt, there will be a pattern to it. How do the empowering Spirit of Christ and the disempowering spirit of darkness occur?

I ask you then, just to prime the pump. Earnestly try to see and understand and trust the ways of light in your group here and now. The trick is to let your fear and your trust collide. Do not keep them compartmentalized. Let yourself feel the fears and then bring in the spirit of trust in the Lord and let them both coexist in you. Let the spirit of the Lord overcome, present in you now, the mistrust or the fear or the anger. In the same manner, let your self-assertion and the humble spirit of the Lord collide. Let your spirit of disbelief collide with the Lord's spirit of trust. Let them co-exist in you and ask yourself, "Which one is the stronger? Which one do I want to be the stronger? To which one do I give my allegiance?"

Now, becoming aware is not enough. Once it is known, then we have to do something with it. Are we willing to face these patterns and to take the means to see the issue through to greater freedom - not half-means, or ineffectual means, but means appropriate to what we want to happen. This will be the point of your colloquy as a group at the end of the exercise.

18. Communal Discernment

(This section correlates with Volume 1, Pages 131-132, Day 12, 12.4)

Introduction:

One of the values of the discernment process is that the single prophetic voice can be heard. The majority is not always right. Discernment is not a democratic process. In the democratic process noses are counted and the majority wins. This is just what discernment is designed to obviate. In discernment we listen to values with which all may not be in touch. The discernment process surfaces issues which have been influencing our decision-making even when we have been unconscious of them.

For example, take a military model. The military has a chief of staff and his word is law. His word is the last recourse. He wants the opinions of others, but not too easily. There are various principles involved there, such as the calculated sacrifice of the part for the good of the whole. We will send the first division in knowing they will be wiped out to the last man. Then we will send the second division in to a better position. That is important in communal decisions because there are times when the minority can be right.

I would like to point out that whether one goes through the formal experience or not, we advocate a particular process, definitely for pedagogical reasons. It is one form of a discernment process, although there are many other forms.

For example, a group could meet one Wednesday evening to surface the issue, the next week to give the reasons against or disadvantages, and the week after that to give the reason for or advantages. The fourth week, the group comes to conclusion and consensus.

Discernment is way of life. It is a spirit in the group rather than a strict formal process. Although, it is true that formal discernment has a very definite process, there are many different ways of doing that process. That is why we presented the process by focusing on the essential elements. If those elements are present, then discernment is taking place. Given this, one can use his or her imagination to determine how the elements of discernment will take place and how one can work them into various schedules.

I once used the discernment process between two people who had a deep rift between them. Twice we have used discernment as a theological investigatory tool. Most of the time theology develops in a polemic context. Traditionally in the church someone presents a new notion. Then a counter position develops so that theology often develops a stance against. That is helpful, of course, but it is unfortunate.

In using the discernment model we gathered priests and ministers and lay people of various confessions -- Lutheran, Baptist, Anglican, Catholic -- and we used the discernment process as a theological investigative tool. We said, "Who is the Christ?" "What is the model of Christ?" It was a marvelous experience to see a non-polemic situation develop and to watch what people were getting in their prayer and in their own thought as the Holy Spirit enlightened each one after the manner of their recollection.

On another occasion we used a similar process to explore models of the church. Again the discernment model was useful and enlightening.

Therefore, the discernment process as we have presented it can be used both as a theological investigative tool and as a theological educative tool developing centers of theological reflection. It is an excellent tool for this.

Nor is communal decision a matter of prayer plus good group dynamics. Saying three Hail Mary's at the beginning of a meeting, going at it, and then at the end saying three Hail Mary's is not discernment.

Nor is debate a good model. We are not debating in communal discernment. In debate people have opposing positions already assumed. The notion in debate is to beat down all opposite opinion. I wait until you have said what you have to say and all the while I am sharpening up all my arguments against what I hear you say. You can imagine the quality of listening going on there. I am waiting for you to stop so I can knock your position down. Sophisticated dialogue is not communal discernment. Nor is an unstructured community meeting communal discernment. Communal discernment requires a definite kind of structure.

My own real opinion is that to be unconsciously structured is to be unjustly structured. You have to work at justice to make it happen. A community meeting that has no structure or that has a Robert's Rule of Order structure is not even an explicitly Christian thing. In ISECP we address the question, "How do you create just structures for dialogue, for communication, for coming to decision?"

In using communal discernment, we are guided by a very particular spirit. The easiest way to talk about it would be to say there are seven essential elements in communal discernment. Notice, I am not saying there are seven steps to be taken in this order. No, I am saying there are seven essential elements that must go into communal discernment. Generally it will be in an order, hopefully not too far from this. But what we are saying is there are seven essential elements in the process.

Seven Essential Elements of Discernment

The first essential element is an explicit attitude and atmosphere of faith. Now we are all faith people and many of us live in faith communities. This is not enough. Faith has to be explicit. That is why we list our consolations and are not afraid to look at our desolations. We see God operative in our history. We look at where sin has insinuated itself into our history. We interpret our experience in faith. That interpretation has to be explicit. It has to bubble forth in our consciousness. We are faith people. More has to come to bear here than just our reason and our desire. The element of faith has to be bubbling forth, conscious of our identity, our vocation, our mission. It has to be explicit.

It is important to distinguish faith attitudes from cultural relatives. Faith attitudes are always imbedded in cultural relatives. This is how they come to us. Even the language that we use is imbedded in the culture. Back in the fifteenth and sixteenth centuries we talked about the static world and the notion of how the universe was formed. The constellations had their place. The whole thing was structured.

That view was a cultural relative. It was good for then. It passed on the faith. But now we are embedded in a different appreciation of the political scene. So faith has to bubble forward to help us distinguish the absolutes from the relatives. The reason for the history line, for instance, is to enable us to see as salvation history goes on, the different ways in which God works in the world, the different ways God expresses Himself in the existential Word. The reasons for looking at our consolations is, as St. Ignatius says,

In consolation it is the good Spirit that guides us. Just as the thoughts that flow from consolation lead to good things so the thoughts and affects that flow from desolation is when the darksome spirit is guiding us. [318]

An explicit atmosphere and attitude of faith implies reading the world through the gospel happening around in us. The Father is at work in the world. He is God the Worker. We want to see if we are in harmony with Him. Therefore we have to have that explicit atmosphere and attitude of faith. This brings us to the second essential element of communal discernment.

The second element is prayer. This is most often a very focused prayer because it is prayer for light and purification. That prayer helps to establish and express an explicit attitude and atmosphere of faith. Prayer brings light and purification. We want to see that vocation. We want to see where God is for us and where He is saying, “Come here. I am in this decision. I am in this way of moving, in this alternative, and not in that.” We need light to be able to see that. We need the enlightenment of the Holy Spirit, as well as purification.

The prayer we speak of here is very focused. Groups experience the stress of purification. That is painful: by naming the desolation, it becomes consolation. St. Paul says, “What is touched by the light becomes light”. What is illuminated by the light becomes light. What is purified becomes lightsome. If we know this is our desolation, then we know to move in the opposite way. We can spot our desolations without being seduced by the darker sides of our human nature or our personal unfreedom.

I call this kind of prayer “presential prayer.”. This is not just any prayer, but a prayer where I am truly present to myself. Therefore, I can be truly present to God. Let me give you an example. My mother used to think I was about four ranks above the pope. That is OK. Mothers are supposed to think that. But as she got older and I got older, I used to say to her, “Now, mother, I am just your little son George. If you and I are going to have a good growing relationship between us, you have to meet me as the limited little

man that I am. You have this image of me out here, and you are relating to this image while I live back here.

You have to get rid of that image so you and I can really talk to each other.” I wanted to be able to be present to myself and so to be present to her. This attitude is what I speak of in presential prayer.

Sometimes this presential prayer can be distasteful. I could, for example, go to prayer and say to God, “Look, oh Lord, at Thy servant. Here is Your dedicated religious of thirty years and I come to pray.” He would look at me and say, “Now, who is that?” But if I come and I say, “Lord, I am trying to find your presence and I am angry as hell and sexy as all get out and I am trying to get into your presence...” He would say, “Good morning, George.” Now, change it around a little bit to fit you and your group. What can’t you say, what can’t you be present to? What must you leave outside of prayer because you have to come to God very neat and clean? Bring these conflicting things together in the searing presence of God because that is where anger and hurt is molded into a deep understanding of the sufferings of other people. It is there in the contemplative presence of God. This is why I say the prayer we are speaking of here is a focused prayer and not just any prayer -- for light and purification. The off-shoot of this kind of prayer leads to a third essential element.

A third essential element of communal discernment is a poised spiritual liberty. A poised spiritual liberty implies a particular kind of spiritual freedom. First of all, one does not discern what is clear moral law. One does not discern whether to rob the bank or murder someone. That is a moral decision. It is not a matter of discernment. Discernment comes to bear most of all when one’s generosity is about to get one into trouble. Discernment is not a matter of choice between good or bad. Rather, it is a choice among good things.

You can imagine what happens if there is a disordered affection or I am tied to something. For example, a priest very much in

love with someone saying, "I have to discern whether I am going to go to Africa or not." For sure, there is something that is going to weigh heavily that.

Discernment is something like a micro-balance. We are weighing whisperings of the Spirit. If one puts a ten pound weight on one side of a micro-balance and it topples down, then do not talk about discernment. One has to have an interior freedom. One has to have a poised spiritual liberty that says, "I am looking for where God is; and as soon as I see, I will go."

One time I called Walter Cizek and said to him, "We need a holy presence at the Center. We need a holy man here with us. And the Holy Spirit just told me that you should be here at Wernersville." And he said, "Is that right, George? Well, just as soon as He tells me, I will be right there." Wally was ready to go as soon as it was clear. It just was not as clear to him as it was to me!

Bring that down to particulars. It means not pressing my sensing too much, or my intuition or feeling or thinking too much. I am so involved in this that I cannot see the value of all the functions. I want to be able to value all -- to see the One, the Good, the Beautiful and the True. I want neither to press any one of these too much nor to slight any one of them.

A poised spiritual liberty means also that we are communicating with one another and that in this communication we have a certain liberty with one another. Communication sometimes involves confrontation. This does not have to be harsh. Confrontation can be a gentle thing, though it is almost always difficult. "I am trying to see what you said, but I really think you are too focused on this particular aspect. I would like to point out to you that there are other considerations here." That is confrontation. It can be difficult, but it need not be harsh. I will say it again; I do not think there is any good, clean communication without some confrontation.

What communal discernment is trying to do is structure that kind of confrontation because unstructured confrontation is destructive. Structured confrontation is very just and constructive and it leads to good things.

So, this poised spiritual liberty includes the interior freedom to communicate, to value, to know that each one of us only has only one-sixteenth of the truth.

It is important to distinguish between the liberty to appreciate someone else's values and appreciating someone else as person. The other may be fighting for a value. I am called upon to appreciate that value -- or at least to be open to appreciating that value. I may like the person or I may not like the person. There is still a value there the other is trying to maintain. We want to be able to look at that value and not be so centered on my own value and my own way of seeing it that I cannot be open to appreciating or seeing someone else's value. Of course, to do this, it takes that prayer for light and purification which leads into the spiritual freedom, the poised spiritual liberty.

That is one of the reasons we had the exercise on the Two Standards. We wanted to see the way evil insinuates itself, how it takes away our liberty and our poised spiritual freedom. That non-freedom can be all kinds of things. It can be a web of non-communication, an affective web of affectivity that we cannot break through and that we never talk about. It is there inhibiting the growth of the Kingdom among us and not allowing us to make the quality of decision that we want to make.

It is one thing to say I want freedom, and it is another thing to have freedom. It does not come by saying, "Now we should all have a poised spiritual liberty." Freedom is something greatly to be desired and worked for. To desire it does not alone bring it. It is to be worked for and prayed for. What things will come in here are very subtle things. For example, exaggerating things, making an intellectual person too intellectual, making a volantaristic person too volantaristic, or a penitential person too penitential. Human wisdom is not enough to tell that point. When does one press something so hard that it becomes a vice and not a virtue?

We cannot always tell that in the circumstances of our lives.

Such distinctions belong to the gift of discernment. It really is a spiritual gift. One has to be helped by the Spirit. One cannot always tell that difference between vice and virtue. In fact, I would say we can seldom tell that difference, especially when it comes down to something really fine. How do we judge a situation? We need the gift of the Spirit and the wisdom of the group.

It is important in the discernment context to say that one is not looking at someone else as an enemy even though he or she is inclined to a different side of the story. That person is not an enemy to be overcome. They are helpers together to find the truth. There is the constructive use of differences. They are helpers together in finding the truth. That is quite an attitude to have. It is a very great thing not to be defensive.

I will share a personal example. I have spent a long time thinking about discernment, doing discernment, studying discernment and talking about it to other people. I know the inherent problems in it, and I know some of the limitations. I was asked by the provincial of one of our provinces to give the Jesuits of that province a two week-end course in discernment. I went there. It was a command performance, and it was a big mistake.

In this discernment workshop there were a couple of theology students. They were obviously hostile, and they were making some “paries” at me. When I tried to respond to the difficulties they were having with me, one of the Jesuits who was running the course got up and said, “I think gentlemen, it is not very nice to invite a fellow Jesuit in from another province and try to nail him to the wall.” I appreciated that and I said, “Father, I appreciate your trying to save me, but I do not think I need too much saving

because I think I have something to say. Where they can show that it is not viable, then I will learn something about a matter that is very close to my heart, namely, discernment. If they have something to say, I would like to hear it.” This non-defensive attitude changed the whole atmosphere. Let us remember that others are not our enemies.

They are there so that together they can help you find the truth. To find that non-defensive and accepting attitude is important.

A fourth essential element in discernment is information on the issue being discerned. One of the things about discernment is that it is not illumenism. We do not pray and get the answer. Unfortunately, even in high places, one sees that attitude. I have prayed over it and therefore this is the answer. Then we want to say, “I am glad you prayed over it, but how about some information?” That will help a lot.

Suppose someone is trying to decide whether to go to Harvard for a doctorate. As a matter of fact, they think Harvard does what, as a matter of fact, Yale does. Now, with the best discernment practice and the best intentions and the best of wills in the world, someone is going to make the wrong decision because they do not do at Harvard what they do at Yale. Information is vitally essential.

St. Thomas says that part of God’s providence is that He has given the human person *intellectus et manus*. Not to consider that is to prohibit the Spirit because the Spirit indeed enlightens us often through other people and through the information gathering process. The point is that discernment is not illumenism. It is not that we pray, “Lord, give us the answer to this,” and He zaps us with the answer. That is what illumenism is. One needs information in order to make discerned decisions. This is true especially in today’s world which is so very complex. We simply need the information.

A corollary to this is that the information must be disseminated to be assimilated by the people. There is no sense in having a three hundred page report if nobody has read it. This brings up an interesting point that will be *apropos* in many groups. This can help one look at and make decisions about who should participate

in the discernment.

If a person is incapable of assimilating information about the issue, that person is incapable of participating in the discernment process.

I say that from long experiences when I have gone to Motherhouses and Sr. Mary is there who is eighty nine years old, who at one time was an excellent teacher. Furthermore, she is full of great faith and good works before God. Nevertheless, she has been out of the teaching world for twenty-five years. Yet, she is involved in discernment and decision-making and muddies up the entire process. The ability to assimilate the information must help one decide who is to be in on the discernment process. We must have the information.

A fifth essential element of discernment is that once we have the information, we must elaborate and articulate the issue. We are talking here about a simple, declarative sentence. We have to say, "This is the issue." We are focused on where we are speaking together about this issue in particular. We are not speaking about every issue, but **this** issue. This is important because a group can have freedom to enter into a discernment process on this issue, but not on that other one. Freedom can be partial and it can be temporary. Those who have had the experience of the thirty-day retreat, for instance, have probably had the experience that somewhere within the thirty days one was very, very free. But freedom has a way of waning away, does it not, without careful, careful attention.

Freedom can be temporary, and it can be partial. There may be a certain freedom to decide where I am going to work but not what I am going to do once I get there. I have freedom to decide many things and not freedom to decide on others. We are talking about

freedom here in that people are free on this particular issue. Having the issue, the area of concern identified is important here. What is the issue that will

burgeon forth freedom and commitment in the group if we can get hold of it and discern it and put our faith energies behind it.

What is that issue? Here is where the process comes in: separation into **reasons for** the issue and **reasons against** the issue. That is a very important part of discernment. It helps obviate debate. The process of separating the reasons for the issue and the reasons against the issue is a process of looking for and identifying the advantages and the disadvantages. Ask people to speak out first all and only the reasons against the issue, only the disadvantages. That way one is not just listening to someone and as soon as they are finished, bringing up an opposite argument. Everyone is asked to see the reasons against the issue, even if they are for it. Do not be afraid to find reasons against the issue.

We take the reasons against first because negative reasons are very difficult to contain. They color the positive if one does not get them out first. At this point, no one may speak for the issue because one wants to get oneself in the caste of “I really want to hear and appreciate the reasons against.” Everybody has his or her chance to say reasons against so that the timid are encouraged and have their turns to give their reasons against and the more forceful in the group do not have an opportunity to dominate.

Discernment does not have to be done exactly as we have modeled it here, as long as the seven elements of discernment are present, and it is done in an attitude and atmosphere of faith. It is also essential to separate the con and pro reasons. Everyone looks at the negatives, and then everyone looks at the positives in faith and freedom.

Sometimes a group may not be able to go through the full discernment process. Just using the little expediency of separating the reasons for and the reasons against is helpful. For

example, at a community meeting the leader may say, “I am going to ask all of you to speak to the negative aspects of this. And now, we do not want anyone speaking for it, please. And then... speak to the positive reasons.”

A group experiences much light from proceeding in this manner. What we are doing by separating these two elements is focusing one aspect, knowing there are others and that a time will come to focus on those others. Do not speak out a theoretical negative. Limit your response to real negative reasons for you. Do not manufacture something. Certain reasons may be used by other persons, but if it is not a real reason for you, do not put it down.

After we have heard the negative, we go off to pray and articulate our reasons for the issue. We look for all the advantages. We come back together and share all and only the reasons for. Now no one may give a reason against. This precludes debate, the timid are heard, the less forceful personalities are invited to give their piece. “I see as a reason for....” Notice the difference between saying, “I see as a reason for the issue...” and “I am for the issue for this reason.” The point is one does not know if he or she is for or against the issue yet because one has not yet had the opportunity to hear what is in the group and prayerfully sift through what one has heard. Rather we say, “I see as a reason against/for” rather than “I *am* against/for the issue for this reason.”

The word “discernment” comes from the Latin *discernere* which is the word they used for a woman sifting flour. That is the notion: sifting through interior experience and external facts. That is what you do in discernment.

A sixth essential element is an attempt at consensus: seeking areas of agreement. When the group returns from prayer at this point in the process, we do a quick go-around. Each person simply says that at this point he or she is for or against whatever is being discerned. Each one simply says, “I am for it for this

reason,” or “I am against it for this reason.”

Next we seek the areas of agreement. Let the consensus build. There is always a consensus in a group. The notion is to read that consensus and enunciate it so that the group can get to a higher level of consensus. Certainly there is a myth level of consensus. We are all about the same thing. Then we start saying, “Is there a goal level consensus?” On the program level, we will probably start splitting off. The notion is to try to read the level of consensus that is there rather than to try to form the consensus. Let the consensus float to the top.

One time I wanted to train five priests and two sisters to send them to Africa to introduce the directed retreat in West Africa. The group said that the logistics of that project were impossible. We cannot train that many people. The cost of that is enormous. Furthermore, there is no building we know of in East or West Africa that can take seven spiritual directors and bring that many people together for retreat. They said send two. I said, “No, I am against sending two. I want seven.” Now see there, I was not really against sending two. I was for sending two and five more. But I certainly was not against sending two. There was an area of consensus there that I was missing. With these kinds of clarities good things can come.

The seventh essential element of discernment is the confirmation of the decision being made. Confirmation is of two kinds. What do we mean by confirmation? Finding God in the decision and in the carrying out of the decision is confirmation. This experience of consolation is expected to be congruent with my Name of Grace. It fits hand and glove with who I am as a faith graced person and with who we are as a faith graced corporate person. It fits our last Name of Grace.

I would like to say a bit about confirmation, which is an essential

part of the discernment process. Confirmation is sometimes treated like the poor cousin of discernment.

People do not spend the time to see if a decision is confirmed. Remember we said confirmation is of two kinds. The first is internal confirmation which is experienced as peace and joy in the Holy Spirit. This peace and joy in the Holy Spirit is most often accompanied by the experience of a new graced energy. The group feels a new graced energy to be about what they are about. The second kind of confirmation is external confirmation. How does the decision work over time? Is the decision corroborated over time? How does it fit with the pertinent authority?

Internal confirmation is experienced as joy and peace in the Holy Spirit. Ignatius is always talking about joy and peace in the Holy Spirit. Peace is an intellectual quality. It is often understood by people to be an affective thing, but it is also an intellectual thing. Peace is the quality of the mind when the mind comes to rest in the truth and it does not have the desire to go back over something. It is intellectual. It is a quality of mind.

Joy is the affective component. We are talking about getting the intellectual and affective components together. Joy is an affective movement outward. One has to be careful. It is not really peace when after being at a long frustrating meeting, one finally comes to a decision to say, "Thank God, it is over." That is not peace in the Holy Spirit. We are talking about joy and peace in the Holy Spirit.

Another way to look at it is to say the comfort of the intellect is peace and the rightness of the affect brings joy. It fits. I desire it. I want it. Peace is intellectual and joy is affective. St. Ignatius says that if we can find our habitual prayer, that is a good sign of

confirmation. We have a certain way of being with the Lord in prayer; and if one can find his or her habitual prayer, that is sign of good discernment.

For instance, if one has a rift with a friend and suddenly one is on the elevator with that friend, it is very awkward and clumsy until there is an apology and some sort of reconciliation.

It is the same way in a discernment. If one finds oneself coming sideways into prayer, one knows something does not sit right between oneself and the Lord. Poor discernment tends to block out communication with the Lord. Good discernment acts as a magnifying glass. If there is communication between oneself and the Lord, there is good discernment. Do you see how much discernment requires self-knowledge? This is why it is good to know what is your habitual prayer. One of the great contributions St. Ignatius has made is to provide structure for this intellectual peace and affective joy.

There were times past when they used to throw dice to find out God's will or eviscerate chickens to find out God's will. Then there was the "path of the mind to God" that was popular at one time. Ignatius said the mind, the heart and the faith are all involved. Get your head, your heart and your faith together and then that will be a good decision. Just your head and your heart are no good. Just your heart and your faith are no good. But when the decision sets right with your head and your heart and your faith, it is a good decision.

Sometimes people have the experience of peace and joy along with an emotional disturbance. There is fear, apprehension or confusion as to how the decision is to be implemented. I compare this experience to the white caps on the sea which flit about. The discernment experience is of the deep swells of the ocean rather than the white caps. Most often the confusion and fears are like the white caps, but below that I really know that the decision is a good one.

We say that the two aspects of discernment bring together both the affective and intellectual consciousness. When your head,

your heart and your faith (and your body) are saying the same thing, then we know it is a good decision. St. Thomas defined the affective consciousness as passion, emotion, feeling and will. He includes these four elements in the affective consciousness. Now those are not just words. They are motions inside of us with which we can be in touch.

One can feel the dynamism of those elements of affective consciousness. We are using symbolic language to talk about something that is going on inside of you.

For St. Thomas, passion was focused affect on the focused object. One affect -- one object. "I hate you": "I love you." This is passion. Emotion is a more diffuse affect but a focused object. Maybe falling in love the passion and the enduring love is the emotion. Falling in love is a more diffuse affect. Enduring love has a focused object. Feeling always involves a more diffuse affect and a more diffuse object.

For example, we are at a football game and St. Hildegard's is playing. We are behind by three points. In the last seconds of the game our quarterback throws a long ball for a touchdown. We all stand and shout. There is passion. Walking home in the glow of victory after the game, there is emotion. Three months from now when we walk around saying we are the city champs and it is great to belong to St. Hildegard's, that is feeling or sentiment. (Feeling and sentiment are the same thing.) We have a certain sentiment for St. Hildegard's.

The fourth element of affective consciousness is will. Here on this level are my wants and desires. This is what I want. This is what I desire. The will is the most radical aspect of affective consciousness. Now the first three elements of affective consciousness can be in a bit of a turmoil in the face of a discerned decision, but now the deep swell of the will. The white caps on the ocean can be in some turmoil while at the same time

the deep swells are going your way. They are carrying you toward your destination.

John English, SJ intervenes:

I have a concern about the understanding of external confirmation. My concern is that we might judge the rightness or wrongness of our process of discernment and decision-making by a later success or failure in the action taken.

Again, we might conclude that because a superior says that he or she cannot give me permission to do this, therefore the prayer was wrong. The discernment can be correct, but the results may end in failure.

At this point we have to discern again regarding what is taking place. It does not mean the initial discernment was incorrect. When one prays, one tries to get in touch with whether one is in tune with the love movement of the Trinity in the world, in the individuals and in the group. If one is in tune with all of this, the decision is correct. If something happens after the decision which ends in a result we did not anticipate or want, we should not therefore deny the original discernment process. We need to realize that things have changed or we have new data or we are in a obediential structure in which we can only make propositions.

We have an example of this in the life of St. John Francis Regis. Often he would pray throughout each year on whether he was called to go on the Canadian missions. When the Provincial visited, Regis would say, "I have been praying about going on the Canadian missions, and I am convinced that I am called to go on a Canadian mission. Therefore, I am proposing that you send me to join the French Jesuits on the Canadian mission."

The Provincial responded in words of this sort, "Well, it may be that with your limited data your prayerful discernment was correct, but I have more information and a sense that you are more needed right here. At the present time I will not mission you to the Canadian mission." Although St. John Francis Regis did not receive external confirmation for the results of his discernment proposal, the Provincial did not deny the validity of

this prayer.

A subjective component in the confirmation process is to consider possible painful, difficult, and hard consequences in implementing the decision. Obviously, we proceed with a decision because we have great hope for a successful outcome.

We hope that we are following the grace filled forward movement of our group. Part of the process is to check out our state of being as we consider the consequent costs of the decision. When we can accept the consequent costs and suffering anticipated in implementing the decision and still discern that our decision is a good one in the Lord, we have another component of confirmation.

George Schemel, SJ continues:

Part of the affective union with the group that you spoke about would mean that the group would also respect the intellectual consciousness. In other words, I have had the experience many times of being the only thinking type in the group. I want to say to the group, "I will not go against your affective harmony; I will not hurt your feelings if you do not hurt my thinking." So when you say affective harmony, it should include intellectual harmony.

What does failure say about the discernment process? If there is a true failure, at least what the first discernment shows us is that there is need for another discernment. I compare the process to this. It is as though we had a journey of a hundred miles to make at night. We would like the two hundred miles to be lighted up. But the headlights on the car only light the next forty yards. I move that forty yards, then the next forty yards are lit. If one moves that next forty yards, another forty yards are lit up, and so on. Now if one does not move; one has only the first to have forty yards lit. Making a discerned decision does not necessarily

lead to a successful outcome.

Rather than consider the decision to have been a failure, it could have actually been a good decision to have made. The obstacle or unsuccessful outcome may very well be an indication that another discernment has to be made.

Exercises

(This section correlates with Volume 1, pages 129-130, Day 12, 12.3)

Know and describe your communal consolation. “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.” I Th 1:2,3. During this reflection, I imagine myself at the various events of my communal history where I consider that we as a group have experienced the consolation of God: unity, beauty, truth, goodness, peace, joy, sorrow, faith, hope and love. Paul says, “What the Spirit brings is very different. Love, joy, peace, patience, kindness, goodness, truthfulness, gentleness and self control.” Ga 5:22

What I ask the Lord during this reflection time is to enlighten my mind and move my heart so that I will get in touch with our communal spiritual consolation and be able to describe it. “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 has called home for you.”

We are going to get in touch with what we call our corporate spiritual consolation. The reason is quite clear, at least for Ignatius. “For just as in consolation the good Spirit guides and counsels, so in desolation the evil spirit guides and counsels. Following his counsels we can never find the way to a right

decision.”[318]

It becomes important, then, for us to know what our corporate spiritual consolation is because that is what we are hoping will happen to us at the time of decision, and that is also the criterion to help us know whether we are in spiritual consolation or not at the time of decision. It is also what we need to know when we are seeking confirmation for our decision. What we need, then, is an affective knowledge of our corporate spiritual consolation so that we can know

at the time we are making decisions and when we are asking confirmation of that decision. Spiritual consolation is a present experience with a direction, with a movement.

I call it consolation when an movement is aroused in the soul by which it is inflamed with love of creator and Lord and as a consequence can love no creature on the face of the earth for its own sake, but only in the creator of them all. It is likewise consolation when one sheds tears that move to the love of God whether it be because of sorrow for sin or because of the suffering of Christ or any other reason that is immediately directed to the praise and service of God. Finally, I call consolation every increase of faith, hope and love and all interior joy that invites and attracts to what is heavenly and to the salvation of one’s soul by filling it with peace and quiet in its creator and Lord. [316]

One way that I like to consider spiritual consolation is that it is an affective movement that begins in me or in us and has a movement to it. It is a present experience with a direction, a movement. The movement is a movement that begins with myself or my family or my community; i.e., through the world and moves toward the Trinity. What we want to get in touch with is that kind

of affective experience that we have had in the past and is present with us now and empowering us and moving us forward now. Where we sense these movements towards or being drawn by, we are made aware. We are in spiritual consolation. What is it that is now empowering us for the building of the divine/human community?

Even naming the desolation is a consolation. Getting the truth out about how the spirit of darkness works in our group is a consolation. It is freeing and empowering to the group. This is why we are trying to get in touch with the desolation and deceit. We want to be able to recognize and name it.

Where have we experienced this kind of movement in ourselves - - either being drawn or sensing being moved out. Both are experiences of the action of grace. The first is a passive experience and the other an active experience. Spend time reflecting on these points.

The instructions for the reflection exercise are quite clear. I begin by recalling evident moments of the felt presence of God in our history -- events, persons, situations. Where did this consolation occur? What were we about? Then I reflect on these moments in order to be able to describe them. We want this to be a corporate experience. By articulating it, it will become yours.

One point I want to make is that a corporate person can be in spiritual consolation even though some of its members personally are in desolation. This is an interesting paradox. It is not just when one was in consolation with the rest of the corporate person, but when one sensed that the corporate person was in consolation.

At that moment, was the consolation of the corporate person able to pull a person out of personal desolation?

19. Leader-Group Relations

(This section correlates with Volume 1, pages 151-154, Day 14, 14.1)

Recall the definition of power in group dynamics. Power is the free commitment of individuals to goals and objectives which they have freely chosen and leadership is the responsible use of power. In other words, one is giving one's free commitment into the hands of a leader who is responsible for using one's free commitment. Leadership then, is the responsible use of other people's free commitment. The leader should never forget what he or she is to the group and how he or she should function.

The church itself is a volunteer organization and a religious community is a volunteer organization. One gives one's free commitment into the hands of someone else for its care and management. This free commitment demands and involves a responsible use of the free commitment of those individuals (leadership). This kind of power is dependent on four very important factors in a group.

The first factor is the goals and objectives of the group. I can give a great deal of committed energy to the group if the group champions and protects my goals and objectives, especially goals and objectives I have freely committed to and freely chosen. This is especially true if the goals and objectives are developed within the group. If one is involved with the group in setting its own goals and objectives, then one is committed to the goals and objectives of the group. There is a great deal of difference between this working together and assuming and

expecting an individual's just by handing one a sheet of paper and saying, "These are the goals and objectives for this community this year. We appreciate all the hard work we know you will give them."

The second important factor is that the ways in which the leaders of the group and the membership of the group interact influences greatly the drain-off of power (commitment) and disempowerment or empowerment of the group.

The clarity with which individuals fulfill various roles within the group is the third factor that greatly influences the power (commitment) in a group. We know who fills what role, what they do, and then also how the group sees itself facing the world. It has to have a clarity about what it is trying to do. The group has to know quite precisely what its purpose and work is, as well as how it functions.

The fourth important factor which is very important to maintain that kind of power will be how consciously and well delegation is done in the group. Delegation is so important that we give a chapter to it.

The leader needs information especially if he or she tends to be a facilitative leader. Leaders have got to know where the group is on the goals and objectives because they do not want to force the group to do something where there is not free commitment for it. Often groups can get in binds because they do not want to tell the leader or leadership the truth. They are, in fact, treating leadership as authoritarian when leadership wants to be facilitative. If the group insists on treating the leader in authoritarian modes and processes, then the leader must use authoritarian means. He or she has no choice. The group complains about it when leadership is authoritarian, and yet it cannot be anything else because some in the group do not have the sense of the free commitment of individuals to goals and objectives. That is true in itself and it is also symbolic.

The group is never stationary. If there is not a good clean and

fast communication and a fast and easy information flow which a facilitative leader has to have, the leader is really forced to follow the kind of information flow that the group offers. This may lead to a kind of leadership which neither the group nor the leader wants, but is forced to because of the communication habits of the group.

Leadership in a group is very much like a ball game. Leadership tosses a ball to someone in the group, who in turn tosses it to another, and the game goes on. If the players are too close tossing and catching are not much fun. If they are too far apart one can not throw that far or misses the toss. That is not much fun either. Who has the ball has the power, so that the power is distributed around the group and everyone is committed to the game.

With that introduction, which is very graphic; power resides in the group. Why? Because power is the energy to get things done, and the energy to get things done resides in the group. The ball had to be thrown to get things started. I had to throw the ball first to get things started, but actually in real-life situations, power resides in the group. The first thrust of the ball is from the group to the leader because power resides in the group, not in the leader. This is because power is the free commitment of individuals and while the leader has his or her own free commitment to goals and objectives, she\he cannot get much done alone. She needs the group and the commitment of the group to attain the goals and objectives. Power, then, resides in the group.

Think, for example, of a new pastor being assigned to a parish. Since power resides in the group, there are already inherent in the group spoken and unspoken norms and expectations of what to lead this particular parish or community means. The pastor is expected to visit the sick and bury the dead and administer the sacraments and do a certain amount of administration and have a certain way of dealing with the people. Those norms are already in place.

The new pastor is coming in on the program level of the life-death-resurrection cycle of the parish. The parishioners say to the new pastor, "Will you be our leader?" Inherent in the group are spoken and unspoken and even unconscious norms. They are there, but there are some there that they do not even know are there. So, they make a power thrust. They toss the ball and say, "Will you be our leader?" Now, the leader should know what those written and unwritten, spoken and unspoken norms are that are already in the group. There is a time to say, "No, I will not be your leader." And there is a time to say, "Yes, I will be your leader."

If the group wants to go in eight different directions, then it would be nice for the prospective leader to know that. If the group does not have goals and objectives to which it freely adheres, then it cannot say to a leader, "We want you to lead us in achieving these goals and objectives." Note, I am not talking about the conferral of authority. I am talking about the empowerment of leadership. One can be assigned to be the General Superior of a group or one can be assigned to be a bishop of a diocese or assigned to be a pastor of a parish. That is not the empowerment of leadership. That is the conferral of authority, which is a different dynamic than the recognition of leadership.

Do not confuse leadership with authority. The appointment of authority by an echelon of authority above may delegate authority, but it cannot confer leadership. Authority does not automatically give you "smarts" in the management of the free commitment of individuals to goals and objectives which they have freely chosen. This is true when a superior is assigned to a new community. Not every superior can lead a community. Not every pastor can lead a parish. Not every bishop can lead a diocese. Conferral of authority does not confer leadership.

So, power resides in the group and the group makes a power thrust. The group has inherent norms and if the person to whom the leadership thrust is offered does not adhere to those norms and does not believe in them, they are going to have a difficult time

with the group. This is the time to say, "No, no leadership contract. You people are not a group. You are a conglomerate and I will be ripped apart if I take the leadership of this conglomerate." Also, the group should be careful to whom it is making its leadership thrust. "We want you to lead us in this particular process. This is what we mean by leader." Then the leader can accept or reject knowingly. The leader catches the ball which is actually being thrown by the group.

The group and the leadership has to experience an interdependence. If the group is independent of the leader; that is, if the group's attitude is "We are going to do what we want to do.", the leader will say, "Go and do it. You are not going to play ball with me." So there is an interdependence in good leader-group relations. Also, if the leader is too authoritarian and is not playing ball with the people, the people will say, "We do not want you as leader." Too much independence on either side is not a satisfactory leader-group relationship. Too much dependence is not a satisfactory leader-group relationship either. "Tell us what to do and we will do it."

That is not satisfying for the leader or for the group. If the group says to the leader, "You will do all and only what we tell you", the leadership should refuse the contract. This is not what leadership is about. There has to be a back and forth in leader-group relations.

In good leader-group relations the group makes its thrust to the leader. It throws the ball to the leader. The leader meets the expectations. He says, "Yes, I accept the ball and I visit the sick and bury the dead and celebrate the Liturgy and run the bingo and keep the finances in order. All the things you expect me to do I will do." That is a power thrust back. The leader is doing what the group asked him to do. The group then sees the valued action of the leadership. "The leader is helping us do what we said we wanted to do and what we really are about." That is good. There is a good power interchange, an interdependence.

Then the group confers status. It says, "Our leader is doing what we asked him to do. Now we confer status on our leader. We say, "You, indeed, are our leader." As was said, that is not to be confused with the formalities of the conferral of authority. A group has to empower its leader because power resides in the group. Then, the leader in turn has to empower the group to be about its goals and objectives and functions. This is where the fun is.

The group confers status. "You really are our leader." The conferral of status will occur in many and different ways. In religious communities, for example, perhaps people do not sign out the superior's car. There is no law about that, but it is a little deference toward the leader as leader. Or perhaps he or she has a favorite chair in the recreation room which no one will use when she or he is there. Or, she is the one singled out when the community does a special service; and even though he had nothing particular to do with it, he accepts the honor. There is a real conferral of status in all this. It is a different notion of status. It is the group saying to the leader, "Yes, you are doing what we want we asked you to do and you are doing it well and we appreciate it." Status is another power thrust.

It is important that the leader accept status. Many groups today lose power (commitment) here because the leader refuses to accept status. "Oh no, not me. I am nobody special. I am just one of the boys." If he or she refuses to catch the ball, the group does not perceive it as valued behavior. The refusal is perceived as a rejection of the group. Leadership refuses to accept status. Now we are not talking of the trappings and the triumphalism of ritual, but real status.

It is a disempowerment *of the group* to refuse to accept status. The leader must accept status. Another nice interchange is formed through this process. Now we have a little ball game going. There is a pitch from the group to the leader, the leader says, "I am doing what you want me to do." The group pitches the ball back to the leader and says, "Yes you are and we value it

and

appreciate it.” And the leadership says, “Thank you very much.” Now the leadership can call for some new behavior.

In other words, after these transactions have been going on, the leader can pitch a fastball to the group because the interchange has been built up by mutual valued and trusted behavior. This is what we mean by interdependence. We do not experience ourselves as abandoned because we know the leadership pays attention and cares. We do not experience ourselves as autonomous because we care what the leadership does and the leadership cares about what we do. It is like there are two sides to ourselves. A leader is in the group and not in the group at the same time. There are two sides to it, and it is experienced as a fruitful and satisfying interchange.

At this point leadership can call the group to new behavior. We can say, “Oh, she pitched a fast one and we caught it! We can play ball with this leader. She knows how to play ball, and we can play with her.” There is a nice thing going here. The group is empowering the leader with different kinds of empowerment, but they all need good measures of some of the same ingredients. Leadership needs information. Information flow in a group is vitally important.

Giving information is a primary empowering thrust to a leader. When one is not speaking up one is not empowering the leader. One is disempowering the leader or leadership. That is something that especially people in religious circles do not always appreciate. To speak positive thoughts and feelings is also a pitch of the ball. To say nothing is to communicate, “Here comes the ball and I refuse to even try to catch it.” It is not playing the game. It is not helpful or fruitful behavior.

Many want different styles of leadership but say, “Don’t give me any confrontation. Don’t talk square and off the shoulder with me.” But that precisely is the kind of communication and

empowerment that leadership needs. One has got to tell

leadership where one stands so that leadership (the leader) can tell you back where it is and how he or she sees things. Hopefully it will work both ways. The group has to tell the leadership where it is and the leadership (or leader) has to tell the group what it is perceiving in itself and in the group.

When the group performs the new behavior, it gets a sense of identity and mission. “Look at that, we can play this game of ball. Look at that. We did it. We are really OK. We have goals and objectives, and we are good at pursuing them!” So the group gets a sense of self-identity, and another thrust back to the leader now is called for. The group gives the leader the freedom to innovate. “You did what we wanted in the beginning and now we did what you wanted; there has been a mutual empowerment going on. We have a good thing going!” While this is going on, the trust level and appreciation is building.

Finally, the group gives the leader permission to innovate. The leader senses that. It is seldom articulated. She has permission to innovate. The group will probably never say, “We give you permission to innovate.” However, a sense of this “permission” will build up. Then the leadership can “zing a low fast curve.” “How about that one?” This is what we mean by the leadership having the freedom to innovate. It is possible because the group has a sense of itself, a sense of identity and confidence they can handle new challenges (mission) creatively and according to their goals and objectives (their mission). With the freedom to innovate, the leadership has a new investment in the group and its goals and objectives and its future. Innovation for that future is dimly or clearly perceived by the group and permission is given for that innovation. The norms are slightly different now, both the spoken and unspoken norms. We are going to try to get better at meeting the goals and objectives and possibly even add some new objectives or change some others.

To carry on working toward its goals and objectives through its programs, both the leader and the group must have information. Information is thoughts and feelings. Leadership has to know where you are as an individual and especially you as a group. The primary concern of the leader is the group, not the individual. Not that leadership is not concerned for individuals, but the *primary* concern of the leader or of leadership is *the group*. All too frequently a group falls short of its potential and commitment and is seriously constricted because the leader is too concerned about a given individual.

Leadership has to know where the commitment is. “Where is your free commitment to these goals and objectives?” Leadership has to know that. So there have to be structures to bring that information out into the light of day and structures which help one give that information to the leader. This is so in any style of leadership and especially so in facilitative leadership. If these channels of communication are not in place, known, and open, facilitative leadership is never going to work. It just cannot. These laws of group dynamics are like the law of gravity. You may say, “Well, I am going to go on vacation and while I am on vacation the law of gravity is not going to hold.” But it is. You cannot say for instance, “We are a religious organization and therefore the conferral of authority is synonymous with empowering leadership.” It is not. It cannot be. There are certain dynamics that obtain in leader-group relations, which if ignored or contravened will destroy the effectiveness of the group, if not the group itself. Conversely and more probably, it will destroy the leader, or at least render the leader inoperative and ineffectual in that group.

Recall again the difference between authority and leadership. Remember authoritarian leadership has nothing to do with tyrannical leadership. Authoritarian leadership may be exactly what the group needs and the only kind it can use, though the

group never wants authoritarian leadership. An excellent scripture text that can help us here is Mt 21:23-27 and Mk 11:27-33.

Recall that Jesus was going about rousting out the money changers and all who were buying and selling in the temple. He was speaking and acting with authority. The chief priests, the teachers of the law and the elders asked him, "By what authority are you doing these things?" You see, Jesus was acting like an authoritarian leader. And he said, "I will ask you one question. Answer me, and I will tell you by what authority I am doing these things. John's baptism - was it from heaven or from men? If you answer me, I will tell you by what authority I do what I do."

Jesus was asking them about their discernment processes really. "Tell me, was John's Baptism of heaven or of man?" And they huddled over to the side and said to each other, "If we say 'of heaven' he will say, 'Why didn't you go be baptized then?' and if we say it was of man we will get stoned because the people esteem John the Baptist as a prophet." They go back to Jesus and they say, "We do not know." And Jesus says, "Neither will I tell you by what authority I do what I do." What was He saying? He was saying, "You people are the chief discerners of Israel and you just admitted here that you can no longer discern. You can no longer fulfill your office. You cannot discern whether the baptism of John is of heaven or of earth and so I am surely not submitting my mission to your discernment. I am withdrawing any discernment concerning my mission from your authority and power." One can see that happen right here in the Gospel.

If a leader cannot see this, there is a situation of absolute doubt; and he moves out of the established group or the establishment moves away from empowerment. Jesus was in effect telling them that if they can recognize the signs of the times and if they are real discerners, he will collaborate with them. Leadership is always reckoned in concert with the group. There may be someone who would be a good leader of another group or even of this group at a different time, but not right now. The important question is always, "Where is the group? Where on the grid, where on the

life-death-resurrection cycle is the group?"

There may be someone who can lead it in one direction but not in another, at one time in history but not another.

There is mutual empowerment of leader and group when the group conducts its meetings according to the power cycle and with honesty and candor. This is the locus of the most effective empowering of leader and group.

The leader relates to a group as a group and not to an commitment of individuals and not to any one individual. I am sure that makes sense to you as you read it. At least I hope it does. In the heat of the day, however, I suspect no group member is pleased with that.

The leader is not pleased with it either because she has a tender care for the members of the group. The group as group is pleased, but not each individual member of the group. This is subtle and tricky dynamics. The leader must also talk to the group about these subtleties in a frank and open way. Leadership must remind the group of these dynamics frequently. Again, one facilitates a group by talking to it, not by memos, letters, or bulletin boards. Leaders talk to their groups as group.

If the leader is always present in the group, the group will be thinking things like, "Well, I don't want to say that because it will hurt her. I don't want to go against her. I am afraid of her." Or other such things. Yet, the leader has to speak to the group as group and the group has to speak back to the leader as group. The group needs space for "balancing." Balancing is time for the group to talk behind the leader's back. Just as in a large group one notes the phenomenon, one gives a talk and then asks for questions and comments and no one says anything. But if one breaks the large group up into smaller pods where people feel more free to express a few opinions and get a few ideas straight, then the small group comes back and says, "We have a question

here. We have balanced and have seen that we don't agree. I thought I was the only one who didn't like what you said and now I have confidence to say that I don't agree." Balancing provides the structure for this to happen.

The leader has to do certain things to create structures for balancing. The leader must do something to create distance. It's always a blessing in a Jesuit community when the rector has a habit of going away for a week now and then. It gives the community time to breathe a little, to balance. The group needs some such structures to provide this kind of time for the group. Remember, not to be consciously structured is to be unjustly structured. The structures are in place to help people get out their thoughts and feelings and ideas on how things are going.

We must make a distinction between this notion of balancing and that of informal power. Balancing results of the group are always brought back to the leader in a structured way. There is a power cycle going on in balancing. If it stays just among the group, then it is rumor and "whisperings on the battlements." This is different from balancing. Balancing means we are in relationship to the leader, but he is just not around for this particular conversation. This is very different from "talking behind the leader's back." This kind of conversation with the leader or leadership absent is in service of leadership and is a real help to leadership.

Informal power is deliberately withholding information and evaluation from the leadership of the group. Informal power is an attempt to perform one or more of the phases of the Power Cycle of the group without the leader's knowledge or participation. Balancing is done in a different spirit altogether and has an altogether different effect in the group, almost always negative. True balancing is an empowering (remember power is commitment) activity for the group and for the leader. It always builds trust in the group and its leadership and helps the information flow.

20. Policy and Standard Operating Procedures

(This section correlates with Volume 1, pages 155-161, Day 14, 14.2-14.4)

We are looking at things that have to do with the organizational level of the life cycle. That is where the crunch comes in. The more one tries to translate objectives into programs and then to allocate resources in support of the program, the more one becomes aware of the limits of the resources. All of us have had doubts regarding implementation and action. There may be questions about the adequacy of clarity around the delegation, the adequacy of resources, one's time and other peoples' time, space, money and materials. Clarity is needed about how things are expected to proceed and who is authorized to do what. Now in the planning sessions is the time to revisit these areas and clarify them. Be alert to unspoken assumptions, perhaps unconsciously developed, which can stress an organization and put it into conflict.

What frees up energy in a group? The ability to anticipate, as well as one can, what will happen in implementation, seeing what one can adjust in the face of real experiences. Avoid unmonitored and unchecked data. Facing real experiences will free up individual and group energies. Much time and energy can be wasted when things are not clear, when the group indulges in second guessing itself and other people. Can I or can't I?, How should I go about this? How much is really going to be there? How much is expected of me in the delegation? All the elements need to be looked at in relationship to one another.

In budgeting and delegation there are often conflicting notions because there is an unarticulated policy that people are assuming various positions on. It has not been clarified. There is no consensus around it. If this is not taken care of, the group will stumble on to the need for more clarity around procedures and policy.

Policy, if it is well articulated in the light of all of your programs, protects all the programs and all people's time. In a good policy statement there will be a priority statement given. A good policy statement may say that at certain times, especially for certain people, the priority is for direct service to a particular population rather than doing administrative work. That direct service is a higher value as far as the group is concerned. Policies reflect the relative program merit or importance in the light of your goals or your identity.

A statement of policy will identify who is authorized to act, within what scope, what limits and around what issues. Policy identifies who is authorized to allocate resources; i.e., time, money, space, materials. Policy makes the program work. Decision making is always essentially about expending resources.

At the heart of the resource image we have here is graced energies and power. That power is mediated through people, space, materials and what we can translate into other usable items.

Essentially we are talking about making sure an individual or a group knows the scope and the limits of its authorization to allocate resource. Usually, the greatest lack of clarities is around the authorization to use people's time and energy.

This is much more clear when it comes to money. It becomes a little more cloudy when it comes to space and material, depending upon what type of material you are talking about: transportation, vehicles, copiers, or computers. Often people considerations are left in the dust when policies are developed. However, the people are the most important resource that you have. It is disempowering when an individual does not feel fully authorized and is required to bring petty details back into the group before completing the task.

Periodically, it would be very healthy for the group to say, “What are our policies? Let’s take a look at them and evaluate them.” Doing this evaluation will help you get back in touch with your assumptions about what is really important to you. The basic assumptions are the deepest values you are trying to incarnate into your programs. Sometimes our policies become encrusted and top-heavy because of influences from the outside.

“May we use your swimming pool?” “No.” We have ten policies regarding who can use the swimming pool. “Can we use your copying machine?” “Yes.” Policies can tend to look like they are pushing people out. Not really. They are essentially saying, “This is essentially what this is here for. This is the value it incarnates. These are our priorities.”

If it is an objective of the group to maintain professional competence and credentials, then the resources you look at and the program you designed might be around assuring that everyone has at least a Master’s Degree. You have a policy then. What is the procedure implementing this? How are the individuals to get the okay for the time and money needed? A decision-making group may have to process all of those requests together, or it may be the policy of the group to delegate an individual to handle those requests and to promote awareness of it. That person does not have to come back to the group every time.

If an individual is authorized to make these decisions, the others in the group are not delegated. There is no stepping on another’s authority. The group may wish to assist with funding, time-tables, and evaluations, but all of these areas are agreed upon ahead of the delegation. The groups’ intent becomes a map for the person who has the delegation. The individual who is making the decision on behalf of the group is free to move forward. This is the delegation. In contrast, accountability is reporting, periodically, about the progress of the delegation.

I view policy as shedding light on the assumptions about people that are authorized to call on resources in order to make programs that reflect goals and objectives happen. Once I am clear about policy, standard operating procedures let me know how to get at the resources. How do I get the money? How do I get the room reserved? How do I do those things? It is a way of getting the show on the road.

When I arrived at this large institution, I discovered I needed to make a phone call. I did not know how to do that and there was not anyone around to ask. I went to the phone, I tested certain numbers, and found that you needed to dial a nine. Then I saw a little pad beside the phone that said, "If you need to call long distance, please let the minister know. Leave your name, date, telephone number, and so forth." It is a way of proceeding. This is a simple administrative function. This is one of the ways standard operating procedures come in to interface between ongoing programs and administration.

What I am doing in a program affects administration. This is true even in the example of making a phone call. The standard operating procedure needs to facilitate administration doing its job. What we are doing here is establishing bridges between my program, many other programs, and the administration which makes them all possible and which helps make them happen. We are talking about tying things together so that people get what they need to get and what they need to know. Frequently, standard operating procedures are contained in policy statements, or whatever. That is a policy. You do not need a policy for every single activity or a SOP. You only need to articulate areas in which misunderstandings are using up time and energy. You can see that SOP'S are basically instructions on how information about resources is communicated.

When you get the global picture, you have to ask the broad question: "Is this us? Is this us and what we really want to be

about?” This is especially true the higher up you are in responsibility and leadership. If you are spending most of your time at the upper level of the grid dealing with crisis, operational problems, rather than working down on the lower level keeping the myth alive in the corporate and individual lives, you, as leader, are not spending your time where you should be spending it.

Distribution of time on a calendar can tell you about the ebb and flow of your group. The calendar is one way of visualizing what is really going on in the ebb and flow of the group. Goal oriented budgeting of time is used, not only for looking backward and seeing who we are, but also of looking ahead and saying, “This is who we are going to be.” You will undoubtedly run up against limits.

We cannot do everything. What is the solution? How can we take the desire, the intention, the energies, the decisiveness to the task? We delegate. Delegation extends the decisions of this group to the people you ask to come into assume responsibility, accept resources, and participate in ongoing preparation, tracking and evaluation. We want to look at some of the key elements of power-building delegation.

The last place to look for budgeting is in last year’s plan. Start from the program that you have this year including your meeting times, but do not go back to last year’s monetary budget and do not go back to last year’s time allocation as the starting point. Look at what it is going to take in terms of time, money, space, and materials to get an overview of where to ask for peoples’ time in terms of delegation. Start from zero based allocations of money and of time and you will get a much happier reception at delegation time. What criteria of performance, what performance expectations are you asking of me in this job.

You cannot assume people know what is on your mind in that

matter. You really have to be clear about that. It is essential to

make an informed consent or agreement to take on a delegation and to be aware of the context and the history, and then to know what is expected of you by way of outcome; not just performance but outcome. Performance is, “This is what I do.” Outcome is, “This is what, as a matter of fact, has happened.” In other words, these are the outcomes we expect in addition to your performance.

They certainly affect each other, but they are in need of two separate articulations: the performance expectations and the outcome.

In general we are talking about giving people power, authority, access to resources, a time frame, giving them a new set of expectations, giving them access to us, the delegators, and then inviting them into the process of evaluation. It is a matter of empowering individuals or a group, letting them know the timetable during which this empowerment is going to last, seeing that they have the resources, seeing they know what they are about, backing away so they can do their job, and then finalizing it when it is all over, celebrating it when we have both said we have done what we wanted to do.

The strongest delegation is one to one: individual to individual delegation. To be accountable to a group is almost impossible because one does not know all the possible assumptions they have in their mind. Group to group delegation is the weakest form of delegation. Can an individual make a delegation to a group? Begin the process this way, but eventually the group needs to develop a spokesperson or a leadership that says, “Yes, we know how we will work to do that.” The group is authorizing an individual. Individual to individual is clearly the most efficient and power building way of delegating.

Avoid being too far away in the process of delegation from the person who is really making the ultimate decisions. Let us say the ultimate decision came from the provincial. He says, “We are

Procedures

going to have this program.” He then establishes a task force. The task force has a representative who will get in touch with me. I am uncomfortable with that.

It is too far away from the decision-making. I would much rather be one or two steps away in terms of access and conversation.

We are tempted to do sub-delegation and I think that is very reasonable especially if it is sub-delegation of a part of a program.

But to sub-delegate the whole of the program is, in the end, going to be fuzzy or disempowering. If you feel it is incumbent to sub-delegate, go back to the original delegator and say, “Do you think this person can do it?” so that the two of you can have a clear channel.

21. Dying and Rising Exercise

(This section correlates with Volume I, page 163, Day 14, 14.3).

One of the great geniuses of Ignatius is that he had a terrific sense of timing. In the structure of the *Exercises* he has the retreatant make a decision in the second week even though the retreat is nowhere near being over. There is still much for the retreatant to do. In some ways it is that phase that we are in now. Ignatius does not structure what happens in the retreat, but he has the retreatant anticipate and look into the future and use those same principles which he has invited us to use before. He invites us to use imaging, anticipating, tasting, experiencing the reality of what we have decided.

We change every time we make a decision because we have altered reality. We have a loss, we have to grieve, and we have to adjust ourselves even though the decision is a good thing. Even though it is something we have freely chosen and decided upon in prudence, there is still a loss. That is precisely the point at which you are now, whether you have made a decision or you have at least in your group have come to some point where life has changed for you, where the reality has been altered. We invite you now to look at what that will mean. We invite you to project that reality by anticipating the consequences, and even fighting that feeling of loss brought on by the tragedy of the excluded possibilities.

The context that we are going to put all this in is the ministry of service at the Last Supper at the washing of the feet. We will

look

at Jesus' own experience. Jesus is anticipating the sufferings that are to come, and He is even trying to get his apostles to anticipate these sufferings. It will help to build you up so that you will not be overwhelmed when you experience these losses. You are still continuing to try to coalesce that energy in the body and to put it toward the good decisions, the building up of the body that you have in some way chosen to do.

The grace that we are going to seek is to know that when your group embraces those sufferings, those resistances and difficulties, your efforts to do that and to carry out whatever decisions you have made, that really is the Gospel happening. That is the experience of the life, death and resurrection cycle. That is coalescing those energies in the grid to keep the life of the group focused on its apostolic purpose. It is putting the energy always into the right thing. It is to pray that you be given the consciousness, the recognition that is the life, death and resurrection cycle of this group. That is the holy thing to do. That is making the Gospel happen. That is reconciling the world to the Father, or letting the Father complete His Christ. That is what you are doing.

Each group has to anticipate where those difficulties will come in the context of the group. There are the difficulties that come from within the group itself, not only from the individuals from what each one has to give up, what each one might have to lose, but what the group as group might have to give up. If you do one thing, you cannot do another. You have to look into that from beyond the group, whether it be in your context of Church or world. There is bound to be some impacting of your decision with those other realities. It is good to taste that, anticipate it, and experience it.

What will be the greatest experience of resistances around what it is you have decided to do? Certainly there will be some resistances. Try to name them. We had an exercise earlier about the Kingdom. Jesus invited all to join with Him this enterprise and we committed ourselves to coalescing

that energy where we would commit ourselves to be faithful to the effort because it is the ongoing sustaining effort that is at stake here. It is not a giving up or losing hope or becoming faint hearted when we hit up against resistances. You may begin to doubt your decisions. You may begin to think, "Maybe it was not such a good idea after all." The commitment is to continue in the whole context of the Life, Death, Resurrection cycle, knowing where are we and to recall what is happening in the group and remembering what you have to do when you hit against these resistances.

Ultimately, you are making apostolic decisions, no matter how unrelated you may think they may be. The group is an apostolic group and sometimes we must recall and recognize that ultimately those decisions are apostolic ones. This will give us that perspective, that big picture, that broader view which reminds us that what we are about is a holy thing. It is the up building of the group and the life of the group. That group's goal and purpose is to bring about the Kingdom.

Perhaps you decide to sell the Motherhouse. Imagine the difficulties entailed in following through on a decision of that sort. Why are you doing this? You have to keep that big picture perspective and it is to know that it is to be better followers, better disciples following Christ.

I invite you now in your group to go off and to reflect on finding meaning as the corporate person in the dying aspects you will surely experience as you carry out your decision and with courage to enter into the experiencing of those difficulties: to know what they will taste like and feel like and to know what you will name them. We ask for the courage to recognize and to name them and to know and anticipate how difficult they may be.

It does take courage to do that, does it not? But in the anticipation you build up the body so that when they happen it is not that we are going to eliminate them. A little of that might happen, but what I am really trying to say is that the ones you are not going to eliminate or avoid, you are going to have to live through. So try to anticipate those now with courage and share with your group.

22. Shadow Projections and the Unconscious

(This section correlates with Volume 1, pages 165-173, Day 14 and 15)

I have a basic belief that people like Ignatius, John of the Cross, Teresa of Avila, the writers of the spiritual tradition were actually some of the very first developmental psychologists. They were interested in what happens between God and the individual during one's lifetime. They saw patterns. Unknown to them, they were naming two different disciplines: both what actually happens in the relationship of human beings with God, and observing the various phenomena that sometimes accompanies that relationship, especially in the prayer.

Today we have a better knowledge of psychology, and we are better able to distinguish what part belongs to the psychological and what part belongs to the spiritual. There are some things that both disciplines agree upon: that is, as people grow and develop, and as groups grow and develop, there are certain patterns of behavior that happen. Part of what goes on is very conscious within one's control. However, another whole aspect of what goes on both personally and in a group, is unconscious. Furthermore, there is a certain amount that I can initiate and foster, and another whole aspect of life that is more passive and receptive. Every individual, as well as every group, has to deal with activity and passivity, things conscious and things unconscious.

In classic spiritual writing most of these observations are done in metaphor. For instance, when John of the Cross wrote about the phenomenon, he used the metaphor of four nights: the active and passive nights of sense and the active and passive nights of spirit. Teresa Avila spoke of the castle and the mansion, where one moves from one room to another until one finds the inner room, which represented union with God. Ignatius pictures the spiritual journey as four weeks. He outlined human growth and development and our progression towards God in terms of what happens in the First Week, what happens in the Second, Third, and Fourth Week. Through this metaphor he indicated a progression: purification from sin, identification with Christ, decision-making, and confirmation of that decision-making through one's identification with the Passion and Resurrection of Christ.

Later writers used the terms purgative, illuminative, and unitive way. Depending again on who one reads, the author attempts to name the journey of the relationship between God and the human person in such a way that it is manageable and useful to the people who hear it.

Today, as many of you know, there are several modern writers who have become very interested in developmental psychology. In the field of religious education, there are new programs based on some of the findings of people like Piaget, Levinson, Gilligan and others who are trying to name steps of moral development, steps of how decision-making is progressing. Further, people today are asking if there are further differences in the patterns of men and women.

When Carl Jung looks at development, he suggests that development takes place as the development of the dominant, auxiliary, tertiary and inferior functions. In Jung's schema, over a lifetime one would learn to have the flexibility of all four functions. Although one is more anchored in the dominant and auxiliary; nevertheless as one grows older, one has the flexibility to call upon the tertiary and inferior as needed.

As people grow and develop, what we are conscious of is a very small part of our reality. There is much activity, and there is also balance. Growth takes place when I begin to balance not only what is in the conscious, but also what is in the unconscious.

It seems to me we live in a social setting and a cultural setting that spends a lot of energy on what is conscious and looks a little askance when we talk about the unconscious.

Now you see, it is not as though I have much choice in the matter. It is not as though I can say, "Well, I think I will decide not to pay attention to the unconscious today. It is all very fine and good, but this is not for me." We do not have much choice in the matter because the unconscious will be heard in its own time frame. If a person is not going to pay attention to it in some constructive ways, then the unconscious will erupt in some unconstructive ways. For instance, your body will somatize. Your body will act out what is going on in your inward world. People get headaches and sick stomachs and break out in rashes from unrealized emotion.

We somatize. We have psychosomatic illnesses. We have crises. We have blowups. We have compulsions. We have depressions. There are many unproductive substitutions for looking at the unconscious. The point here is that there is a constant need to balance, both individually and in a group, the conscious and the unconscious. If we do not take care of the unconscious, it will take care of us, and often it will take care of us in rather destructive ways. It is not as though we have a lot of choice about denying its reality.

We all have patterns that have come to us from childhood as well as from later life that influence the way we behave. We are often not even aware of them. When people come together in a group, they are influenced by these patterns. We take on roles somewhat unconsciously and the group intimacy forms a "pressure cooker" that invites these shadow projections to be played out. The longer a group works together, the more potential there is for having to

deal with the unconscious. The pattern that originated years before often influences what we do today. We need to look at those patterns and be aware of them.

Let me give an example. Last summer I found myself becoming more and more annoyed with a friend of mine. I would wake up angry. I found myself mentally making long lists of things this person ought to be doing. I found a certain amount of my time being occupied with all the things this person did not do. It kept bothering me more and more; and as the weeks went on, I began to think, “My friend is not pulling his share of the load here. There is this whole list of things to be done, that he is not doing them. Why does he not get his act together?”

One morning it occurred to me that I might write out this list. Hence I wrote a list of twelve to eighteen things my friend had neglected. Then it occurred to me I ought to look at the list myself and see if there was anything in the list that might have to do with me. I started at the top. Sure enough, every single one of the items was a reminder of some aspect of myself that had not been taken care of. Here I obviously had taken the things that I did not want to deal with and projected them onto the other person. Granted, there was a trait in my friend that provided the hook. However, I had to own my own agenda and acknowledge that these were tasks for which I, too, was responsible.

Because projections need to be externalized and because they do need to adhere to some person or situation, one can see how in a group there is ample opportunity and a very fertile situation for this to happen. If one lived in a very circumscribed situation, the possibility for a variety of projections could be more remote. But, if one consciously moved into a group of people, it is as though the unconscious takes advantage of this wonderful opportunity to come to the fore and add to one’s integration.

Healing takes place when the conscious and the unconscious become realigned. When there is a psychic wound, there is a lack of alignment between the conscious and the unconscious. Good healing takes place when they come back together. Healing is also the result of a process. Groups, as well as individuals, need to be willing to participate in all the phases of the process.

In a lovely article on forgiveness by Sylvio Fittapaldi, he suggests that forgiveness is the willingness to stand anew before the person or situation. He does not say anything about having to “get it all together” or to be completely healed, but rather that am I willing to stand anew before the person and the situation and not come to them with all the backlog of a past wrong.

Let me mention an examples of another side of projections: being the object of someone else’s projections. One time when I facilitated a workshop, I had a man in my group who thought that I was absolutely the most wonderful thing that had ever happened to the church. He hung on every single word that I said. He would meet me in the hall or stand near while I was speaking to someone else, just “waiting for the pearls of wisdom to drop.” Now, I was not too overly worried about his infatuation because I knew he would go home on Sunday night and I would never see him again. However, during the weekend he had a “pedestal problem.” He had inflated my value and wisdom. I could not have been that knowledgeable if I had worked at it 24 hours a day.

This is an example of putting somebody on a pedestal or being caught up in a positive projection.

If you have ever been in that situation, it can be flattering. If it continues over a longer period, there is ample opportunity for disillusionment. Having an image of someone collapse can be very painful on both sides. Sometimes a leader says, “I cannot live up to the expectations. There is no way that I can do all these things that people expect me to do.” If the leader is not realistic about what is happening, there can be great anxiety and frustration trying to live up to the impossible expectations.

Dealing with projections can be an opportunity for discipline, learning and growth. There is an interesting book by Adolf Guggenbuhl Craig called *Marriage: Dead or Alive*, in which he asks the question whether we marry for salvation or whether

for well-being. He answers it by saying that most people marry for well-being. By extension we could say most people come to a group or they come to religious life for well-being, which is, “I am going to get myself into this group and I will have a good situation, a good work to do, and life will go on happily ever after.” He suggests that there is an error in focusing on well-being. Marriage, and by extension group life, is for “salvation” in the sense that it offers one the opportunity to looking at projections and becoming individuated.

That point is a vital one for group life. Are you there for well-being or for salvation? Ask yourself sometime if you are concentrating too much on the well-being and maybe not looking enough at the salvation part that offers us the opportunity for looking at our projections and being able to withdraw from them. Through that process we become more integrated.

Paying attention to the unconscious in group life takes courage and discipline. It also calls for a process, such as active imagination, humor, or something equally helpful.