

**A Weekend
Retreat
To
Reformulate Ignatian Daily Life Retreat**

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CONTENTS

Introduction

Chapter I: The State of Need

1. What is Christian Life Community (CLC)?
2. Background and History
3. Further Explanation of Needs

Chapter II: Collaboration of the EA and CLC in the Ignatian Spiritual Exercises

1. Role Clarification
2. The Ignatian Spiritual Exercises and Its Application

Chapter III: The Current Situation and Prospective Changes

1. The Monthly Guide Supervisory Group
2. A Format for Running the Monthly Supervisory Meeting
3. Changes in Two Concepts

Chapter IV: A Model Format of an Eight-Week Daily Life Retreat

Chapter V: Methods, Steps, and Approaches for a Weekend Retreat

1. Approach and Procedure
2. Method and Detailed Plans for a Weekend Retreat

Chapter VI: Feedback

1. What Happened?
2. The Purpose of this Chapter
3. Verbatim, and Clinical and Spiritual Reflection
 - A. Verbatim
 - B. Clinical and Spiritual Reflection
4. Each Participant Will be Asked to Reply to Questions
5. Obtaining Objective Results
6. How Did It Go?

Conclusion

Bibliography

Summary

Introduction

The project paper for a weekend retreat concerns the ways in which the priest director (Ecclesial Assistant, EA) and members of the Christian Life Community (CLC) work together to offer an effective model for an eight week daily life retreat. Members are encouraged to make an annual retreat. But there are two difficulties. One is that they find it difficult to make an eight day residential closed retreat, due to their daily life commitments. The other is that a priest director (EA) is unable to give twenty two groups of the Christian Life Community an annual retreat. To resolve these issues, there is a need for a change in shaping CLC life in collaboration with the EA. Thus, CLC and the EA have practical reasons to find an alternative way of offering the annual retreat.

My project paper intends to provide CLC and the EA with a model for working together. I offer suggestions for the EA and the lay spiritual guides, who are members of Christian Life Community, other spiritual leaders in different denominations, who want to conduct a retreat in a daily life setting and, finally, people who are interested in applying psychoanalytic insights to the Ignatian Spiritual Exercises. The practical goal for this paper is to prepare lay spiritual guides to understand a model of an eight-week daily life retreat.

This paper consists of six chapters. In chapter one, I will introduce the principles and norms of Christian Life Community. In chapter two, I will explain the need for collaboration between the EA and the CLC. In chapter three, I will explain the current situation and the need for a change. In chapter four, a practical model format of an annual eight-week daily life retreat will be introduced. This chapter will be the main tool which the spiritual guides will use. In chapter five, I will propose detailed schedules of a weekend retreat for the spiritual guides. In chapter six, feedback from weekend retreats will be presented. Finally, a conclusion will be drawn based on the feedback meeting.

Chapter I: The State of Need

1. What is Christian Life Community (CLC)?

Christian Life Community (CLC) is an international Catholic lay Ignatian organization approved by the Pontifical Council for the Laity. This international lay Ignatian organization is directed by Ecclesial Assistants (usually Jesuit priests), so that they stay within the Ignatian tradition. I am the national Ecclesial Assistant (priest director) and the regional Ecclesial Assistant in the Metro New York area. I have been attempting to establish this form of lay Ignatian life at the national and regional levels. The CLC General Norms 46 states that "the term of office for a national, regional or diocesan Ecclesial Assistant is four years. This may be renewed." Thus, my project paper on the weekend retreat is part of my preparation to hand over my role to another priest, so that my successors and lay Ignatians (CLCers) will be able to work smoothly together in continuity and integration.

2. Background and history:

Let me begin by introducing the structure and the ways of procedure in the Christian Life Community (CLC). The Second Vatican Council confirms the Christian Life Community as a public international Association of the faithful, in accordance with canons 312 and following of the present Code of Canon Law. (General Principles (GP), p. 2) Since CLC is a Catholic lay Ignatian association, it has its own formation, which is similar to the formation for Catholic religious communities. The Christian Life Community is guided by two documents, the General Principles and the General Norms. The General Principles (GP) is the spiritual guideline for the CLC, and the General Norms (GN) contains the practical directions for the life of the CLC. According to General Norms, CLC requires minimum of one to four years of initial training before CLCers make their temporary commitment. Following this, CLCers renew their temporary commitment minimum of two years to a maximum of eight years, and then they make a permanent commitment. (GN 3)

CLC life centers around each local community, and consists of six to twelve members. They have generally biweekly prayer meetings. Each local community is led by an elected coordinator (GN 41 a). A guide is chosen by the community, and assigned by a priest director (Ecclesial Assistant (EA), GP 14, and GN 45). A guide participates in the CLC prayer meeting on behalf of the EA to assist the community in living according to the principles of Ignatian spirituality. (GN 41. b.) Each local CLC community is highly

encouraged, even though not strictly required, to make the eight-day annual retreat to refresh their experience of the spiritual source and of the characteristic instrument of their spirituality, the Spiritual Exercises of St. Ignatius. (GP 5)

3. Further Explanation of Needs

This project for a weekend retreat is based on GP 5, which encourages an annual retreat for every CLCer. When CLC was in initial stage, most members made an eight-day closed retreat. Experiences have taught that making the annual retreat in residential closed retreat houses is not always as easy as it seems. It seems that something more reasonable for making the annual retreat needs to be introduced. The solution proposed in this paper is an eight-week daily life retreat. To do it, there is a need to train guides to be effective and competent retreat directors for the community they are serving.

Many of the CLCers are occupied in daily secular jobs to support their family. They commit themselves to live according to the pattern of the Ignatian Spiritual Exercises. Ignatian spirituality is concerned with ways of integrating faith and daily life. CLCers struggle to balance the spiritual life and secular life. The Ecclesial Assistant (EA), designated by Church law and the General Norms, (GP 14) is usually a Jesuit priest. "He is principally responsible for the Christian development of the whole community, and helps its members grow in the ways of God, especially through the Spiritual Exercises." (GP 14) requires that one priest director have sole responsibility for serving the individual CLCer and the CLC community. In addition, a guide is assigned to live with and support each community on behalf of the EA. "At the level of the local community the link with the Ecclesial Assistant will normally be maintained through the local community guide" (GN 45). The General Norms defines the roles for the guide as follows: "the guide, well formed in the Ignatian process of growth, helps the community to discern the movements at work in the individuals and the community, and helps them to maintain a clear idea of the CLC goal and process." (GN 41 b)

The community is assigned the guide by the regional or national level of the CLC hierarchy. (GN 41 b) The guide is usually a lay CLCer and participates in the role of the priest director, the EA. The guide's presence in the community replaces the EA. Thus, the guide is the one who gives the spiritual guidelines for the various levels of CLC life. Since a single EA cannot be available for every community's annual eight day retreat, something needs to be done to meet many CLC communities' spiritual needs.

CLC communities have difficulties in making the annual eight-day retreat for many reasons. First, many of the CLCers do not enjoy the privilege of having eight uninterrupted days of retreat yearly. Second, the retreat house is not always available to fulfill CLCers' needs. The third reason for encouraging an eight-week daily life retreat is that participants can have a longer time to deepen with their assigned prayer.

Chapter II. Collaboration of the EA and CLC in the Ignatian Spiritual Exercises

1. Role Clarification

My project is to help currently active guides be more effective tools in conducting an eight-week retreat. In the region where I am working, there are twenty two guides, who have been trained once a month for the past seven years. The EA is the major coordinator for the monthly guide group, together with a psychologist, who is a CLC'er, assisting the EA to prepare for a retreat. This monthly guide group consists of a psychiatrist, a physician in a mental health institution, a psychologist, three social workers, and five certified spiritual directors, who completed their training at VENI, a Jesuit training institute in spiritual direction for multi-ethnic groups. Besides these eleven qualified guides with authentic credentials, another eleven guides are already in the middle of the VENI training program. Thus, these twenty two guides in a monthly guide group will be the audience for the weekend retreat I am projecting. After the weekend retreat they will be better prepared to conduct eight-week daily life retreats for their communities for the year.

In the weekend retreat, the EA and a psychologist will be the main facilitators and processors to help the guides in leading the groups. Since the eight-week retreat is highly encouraged by the General Principles and General Norms (GP 12a and GN 4), this weekend retreat to reformulate Ignatian daily life will be a weekend retreat preparing for the annual retreat. In working together the theme may shift, due to the EA's background. For example, the current EA (the author) is a certified psychoanalytic psychotherapist. He is able to bring some insights from psychoanalysis into the Ignatian Spiritual Exercises. Another EA may be well equipped in biblical studies. So the next year's retreat may be more focused on the Bible and spiritual insights. In any case, the reality is that the current active CLC leaders are well trained psychologically and spiritually. They can work together with an EA, maintaining a balance in psychology and spirituality.

For this year, I propose three points for helping CLCers make the much encouraged annual retreat. First, my project paper will present a weekend retreat format for twenty two guides so that they will be prepared to conduct an eight-week daily life retreat to replace the eight-day residential retreat. One of my queries is to discover if the eight-week daily life retreat is as effective as the eight-day residential retreat, because it is conducted in a longer period of time. I and the guides will evaluate the efficacy of daily life

retreat (a longer period, but scattered) versus residential retreat (a shorter period, but focused) from our previous years' experiences.

Second, in a weekend retreat with twenty two guides, I and the twenty two guides will pray about several tentative psychoanalytic insights in conjunction with scriptural materials, and we will share and evaluate the experiences of these combined insights. I will offer a brief reflective summary for each week of the Spiritual Exercises concerning an application of psychoanalytic insights from British-American object relations theorists to reformulate a tentative eight-week daily life retreat. I am not planning to introduce heavy psychoanalytic theories, since it is irrelevant to the ethos of a weekend retreat. Most guides are well equipped with psychological terms and concepts of the Ignatian Spiritual Exercises. My major role will be to help them integrate psychoanalytic reflective insights with the themes for the Ignatian Spiritual Exercises. I will help them discuss the degree of applicability for their groups, because each local group consists of different educational backgrounds, and each local CLC has come to the CLC from different kinds of life experiences. The point here is not the psychoanalytic applicability, but a workability of CLCers and an EA who might have a different orientation. A question regarding this process may be posed as follows: "will the psychoanalytic input be helpful for your local community in deepening their self understanding and their relationship with God as a CLCer?"

In doing this, there is a role differentiation between the EA and CLC. The EA's role is to guide CLCers to stay within the Ignatian charisma. The current EA has worked hard in collaboration with CLC. When the next EA begins his ministry for CLC, boundaries need to be redefined by collaborating with each other. The priest has a tendency to overrule the CLC, in spite of CLC's canonically defined autonomy and independency. In this sense, it is the EA who does not want to step on the CLC's rights. And CLCers do not simply want to rely on the EA. So I attempt to limit the EA's roles in the annual retreat by using the Ignatian Spiritual Exercises.

2. The Ignatian Spiritual Exercises and Its Application

The Ignatian Spiritual Exercises (the Exercises) is the main religious principle. It is traditionally conducted in a thirty day-closed retreat guided by one's spiritual director. Traditionally, an eight-day closed residential retreat is encouraged for those who have already made the thirty-day retreat. My paper

intends to help the guides so that they apply the eight-day retreat to an eight-week daily life retreat. One day in a residential retreat house is considered as one week in daily life.

The Ignatian thirty-day retreat consists of four weeks. Each week is not necessarily defined chronologically, but by each individual's personal deepening process. The first week is called the meditation on sin. This is a purgative stage. The second week is the life of Jesus. It is designed to help the retreatants know Jesus more deeply, love Jesus more intimately, and follow Jesus more closely. (Spiritual Exercises (SE) 104) It is an illuminative stage. The third week is the passion of Jesus. After one participates in the life of Jesus, s/he is challenged to follow Jesus who is humiliated and failed. The fourth week is resurrection. The true meaning of resurrection includes the courage to consider again the humanity that one sees as having been betrayed and destroyed. That is why the fourth week concludes with the *Contemplatio ad Amorem*, which means contemplation to attain love. (SE 130-137) The resurrection and the Contemplation to Attain Love accompany the retreatant's return to living in the world.

Based on the four weeks schema of the thirty-day retreat, I will apply four targeted themes in a weekend retreat for guides

Chapter III. The Current Situation and Prospective Changes

CLCers are required to make their annual retreat. They face difficulties in making the retreat annually for two main reasons. One is that CLCers in daily life do not enjoy the luxury of making a closed residential retreat at a retreat house, because they are occupied with their jobs. The other is that finding a retreat director is not as easy as it seems, because CLC does not have many access to Jesuit priests. So their motivation for making an annual retreat has been weakened. The weakened motivation may cause damage in living CLC life.

Based on these two reasons, several changes need to take place to enhance CLCers' spiritual life. One change is a shift in the concept of an annual residential retreat format to an annual daily life retreat. The other is the training of lay spiritual guides to replace the Jesuit commitment.

My project paper targets, (1), changing a retreat model from residential to daily, and, (2), changing the concept from Jesuit directors to lay directors. A weekend retreat is designed to achieve these two goals. The goal for this project paper is to help the twenty-two currently active guides be ready for an eight-week daily life retreat. I will facilitate a weekend retreat for twenty two guides, who participate in a monthly supervisory group.

1. The Monthly Guide Supervisory Group

CLC has an existing monthly supervisory group, which has two years of history already in training lay spiritual guides. I have been the supervisor from the beginning in the hope of training lay spiritual guides to meet the spiritual needs of CLC. The current monthly supervisory group consists OF a psychologist, who is currently assisting me, the Ecclesial Assistant (EA), who is a certified psychoanalytic psychotherapist, and twenty one other guides who have authentic credentials in psychiatry, psychology, social work, and spiritual direction.

2. A Format for Running the Monthly Supervisory Meeting

1. Autobiography: each person is assigned to introduce one's autobiography, the presenter hands in her/his life story to all the participants prior to the meeting. She/He gets feedback from the participants on a designated day. Approximately, fifteen minutes are assigned.

2. Role Play: the presenter of autobiography becomes a spiritual director. She or He conducts actual spiritual direction with an assigned spiritual directee for seven minutes in the participants' presence.
3. Recommendations are given to the director by participants in the spiritual direction the presenter conducted.
4. The EA and an assigned faculty among the participants make comments on the role play, five minutes for each.
5. The EA teaches on related topics for five minutes if necessary.
6. All the participants share the final reflection on the supervisory meeting regarding what the person has learned and what needs to be improved for a better supervisory meeting.

The supervisory meeting is conducted for approximately one hour and a half. The contents being discussed will be confidential. This supervisory group meeting offers learning and group solidarity among the spiritual guides. This is the current situation, which might need to be changed to meet the new needs of CLC

3. Changes in Two Concepts

A. The First Change in a Daily life Concept:

My project attempts to deepen retreat experiences, because the eight-week daily life retreat is a longer period of retreat experience than an intense and focused residential retreat.

B. The Second Change in a Concept of Lay Spiritual Direction:

My project paper intends to offer the lay spiritual guides practical tools for how to integrate and digest a format for a daily life retreat.

Chapter IV. A Model Format of an Eight-Week Daily Life Retreat

1. The First Week:

1. Topic: Sin Meditation and Understanding Repetition Compulsion
2. Grace To Be Prayed: Lord, help me have a deeper self-understanding.
3. Prayer Points:

In an eight week daily life retreat, the first week, which is the week for sin meditation pertains the three weeks. It is a purification process. *Imitation of Christ* by Thomas a Kempis states that one should meditate on the life of Jesus to advance in virtuous life. "If you want to see clearly and avoid blindness of heart, it is His virtues you must imitate. Make it your aim to meditate of the life of Jesus Christ." (Kempis, p. 15) However, experiences have taught me that, however much the retreatant is determined to go deeper in the life of Jesus, s/he encounters many stalemates in meditating on the life of Jesus. The retreatant's past undigested life constantly intrudes upon the meditation. It is highly encouraged for the retreatant to go deeper, to reconcile with one's past. At the same time, the life of Jesus will help the retreatant be aware of what his/her repetition compulsion is about.

St. Ignatius defines the Spiritual Exercises precisely in his first annotation. "For as strolling, walking and running are bodily exercises, so every way of preparing and disposing the soul to rid itself of all the 'disordered tendencies', and, after it is rid, to seek and find the Divine Will as to the management of one's life for the salvation of the soul, is called a Spiritual Exercise" (David Fleming, p. 4) Carol Ochs (1997) quotes Freud to describe the three tasks of maturity in describing "Sin as Disordered Love". "... [T]hat the three tasks of maturity are love, work, and communal life. In naming these tasks, he also named an implicit ordering: our first obligation is to our covenantal partner; the next is to our work; and our third obligation is to the community of which we are a part." (Ochs, p. 140)

A question arises: why do we repeatedly fall into disordered attachment? Why do we repeat it again and again? To bring deeper understanding, I introduce two psychoanalytic theorists, Margaret Mahler and Daniel Stern. Margaret Mahler (1975) talks about separation-individuation in her book *The Psychological Birth of the Human Infant* as a process for both the human infant and the primary caregiver. On the contrary Daniel Stern (1973) explains that inter-subjectivity exists from the onset of infant life, not in the autistic phase and not in the separation-individuation phase.

Since my paper aims at people not versed in psychoanalytic knowledge, in the 1st week, I invite the retreatant to pray over the basic failure to look into deeper the internalized disordered attachment and disordered love. Thus, I use scripture as a guide to help retreatants achieve selfhood. The scriptural materials are chosen to help retreatants achieve their selfhood as they live in between conflicts and the integration of separation-individuation and inter-subjectivity. In other words, the retreatant prays to understand how their inborn impulses make a separation-individuation process in conjunction with the instincts of making connection with others in shaping their own personhood.

On the last day, an insight from Wilfred Bion will be applied to help the retreatant understand what the true sin is. Bion distinguishes thoughts from thinking. Thoughts are given, while thinking is achieved by hard work. In thoughts, you simply memorize and repeat, but in thinking, you try to digest the given experiences and ideas. I understand the order in which God forbids Adam and Eve from stealing the fruit is to encourage them in thinking, not simply to have thoughts. Adam failed because he wanted to have the result without putting in any effort. Sinful tendencies are repeatedly there in our human relationship. People want to enjoy love, work, and community without putting in painful efforts. It is a repetition compulsion of the pleasure principle, because they want to avoid pains.

a. The first day: O Lord, you have probed me and you know me: (Ps 139, 1-18)

b. The second day: Repetition

c. The third day: Jesus looks into my eyes (John 1, 35-51)

d. The fourth day: Repetition

e. The fifth day: The Samaritan Woman at the Jacob's Well (Jn 4, 4-42)

f. The sixth day: Repetition

g. The seventh day: The Stealing of the Forbidden Fruit (Gen 3, 1-24)

4: Dialogue: With Mary, With Jesus, and With God (Spiritual Exercises 63)

5: Ending Prayer: Lord Prayer, Hail Mary, or Anima Christi

2. The Second Week:

1. Topic: Understanding My Unconscious Impulses
2. Grace to be Prayed: Lord, help me reconcile with myself.
3. Prayer Points: Margaret Mahler's developmental stages invite us to visit the forgotten childhood. A. Normal Autism, B. Normal Symbiosis, C. Separation and Individuation need will be explained by your spiritual guide. Especially, four subphases in separation and individuation will be more focused on. They are Differentiation and Body Image, Practicing, Rapprochement, the Emotional Object Constancy and the Consolidation of Individuality.

Daniel Stern's "Interpersonal World of the Infant" will be briefly explained by the guide. The four key points are an emergent self, a core self, a subjective self, a verbal self. Stern's four concepts give a totally different perspective in understanding of the infant world as opposed to Mahler's understanding. A weekend retreat will help the spiritual guides understand to the point when they can introduce the basic concepts of two theorists.

- a. The first day: Can a mother forget her infant, be without tenderness for the child of her womb?
(Is 49, 8-15)
- b. The second day: Who My Parents are:
- c. The third day: Visiting the Forgotten Infant Inner World
- d. The fourth day: Visiting the Forgotten Times
- e. The fifth day: The First Memories in My Life
- f. The sixth day: As Jesus passed by he saw a man blind from birth (Jn 9, 1-41)
- g. The seventh day: Repetition of the week

4: Dialogue: What I have done for Christ, what I am doing for Christ, what I ought to do for Christ.
(Spiritual Exercises 53)

5: Closing Prayer: Lord's Prayer or Hail Mary, or Anima Christi

3. The Third Week

1. Topic: My Life
2. Grace to Be Prayed: I ask God for the gift of a growing and intense sorrow, even to the depth of tears if it be his grace, for all my sins. (Fleming, p. 39, SE 55)

3. Prayer Points: Revisiting my past

The first day: Ps 139, 1-8

The second day: My Chronological Life

The third day: My life based on location

The fourth day: My life based on interpersonal relationship

The fifth day: My life in relationship with several important persons in my life

The sixth day: The Prodigal Son (Lc 15, 11-32)

The seventh day: "Take away the stone.....Lazarus, come out!" (Jn 11, 38-44)

4. Dialogue: Spiritual Exercises 53

5. Closing Prayer: Lord's Prayer, or Hail Mary, or Anima Christi

4. The Fourth Week

1. Topic: Life of Jesus
2. Grace To Be Prayed: Ask for interior knowledge of the Lord, who for me has become man that I may know Jesus more intimately, love Him more intensely, and follow Him more closely. (Fleming, p. 71, SE 104)
3. Prayer Points:

In a daily life eight week retreat, the second week, which is the life of Jesus, runs through the fourth and fifth week. In the life of Jesus, I apply Ronald Fairbairn's psychoanalytic insights. A British psychoanalyst, W. Ronald D. Fairbairn's basic concepts will be discussed during a weekend retreat. The reason why I want to introduce Fairbairn for formulating the second week of the Spiritual Exercises is because the Ignatian second week culminates in reshaping the retreatant's life according to the life of Jesus. As opposed to Sigmund Freud's biological determinism which claims that the aim of instincts is the seeking of tension release and avoidance of pain, and also opposed to Melanie Klein's inborn aggression and death instincts, Fairbairn emphasizes more the psychological makeup of human personality being formed as a result of relationship, not a priori. Therefore, for Fairbairn, personality is not determined by biological inborn elements, but personality is formulated in relationship with the primary caregiver and environment.

The second week of the Ignatian Spiritual Exercises invites the retreatant to reshape one's life by encountering Jesus in a personal way. Fairbairn's analytic application to the Spiritual Exercises is that the counselor psychologically embraces the client's emotional pains to liberate the client's bad internal objects. In the same way, the life of Jesus helps the retreatant to be liberated from low self-esteem and ugly self-image. Our life may be influenced by our past, but Jesus' life is a mother force, by which one can reorient oneself with a new attitude toward a new relational insight.

- a. The first day: Announcement of the Birth of Jesus (Lc 2, 1-38)
- b. The second day: The Birth of Jesus (Lc 2, 1-14)
- c. The third day: The Visit of the Shepherds (Lc 2, 15-20)
- d. The fourth day: Jesus' Childhood (Lc 2, 21-51)
- e. The fifth day: Jesus' Hidden Life is prayed in your imagination.

f. The sixth day: Repetition

g. The seventh day: The Baptism of Jesus (Lc 3, 21-22)

4. Dialogue: With Mary, With Jesus, and With the Father

5. Closing Prayer: Lord's Prayer, or Hail Mary, or Anima Christi

5. The Fifth Week

1. Topic: Jesus' Public Life and Reconstructing My Selfhood
2. Grace to be Prayed: Lord, I want to know you more intimately, love you more intensely, and follow you more closely.
3. Prayer Points:

Fairbairn's theories are unique in concentrating more on the ego rather than traditional structural theories. Fairbairn theorizes that the ego consists of the central ego and the two sub egos that are the libidinal ego and antilibidinal ego. The libidinal ego is more attached to exciting objects, while the antilibidinal ego is attached to rejecting objects, which are persecutory. In counseling settings, the client experiences her/himself as a bad and ugly person, while all the ideal and good belong to the counselor. These dynamics are carried on in the client's daily life. S/He has tendencies of viewing her/himself as being bad, while others are good. To Fairbairn, this internal saboteur is constituted by the infant's efforts to find security with the primary caregiver, usually the mother. Jeffrey Seinfeld says that the absence of love in the first place creates the empty core in the baby.

Thus, the daily life retreat aims at liberating the retreatant from over-accusing her/himself and from being trapped by bad images of the self. Jesus is represented by the counselor in spiritual direction. The spiritual guide attempts to be an embracing mother during the retreatant's struggle with low self esteem and bad self-image. The spiritual guide tries to invite the retreatant to pray with the image that Jesus is holding the retreatant with empathic eyes and without any accusation. The group or the individual retreatant is encouraged to experience "good enough" mothering. The "good enough mother" is a term coined by Donald W. Winnicott, who is a British object relational analyst. Winnicott says that "what is needed and absolutely needed by the infant is not some kind of perfection of mothering, but a "good enough" adaptation, that which is part of a living partnership in which the mother temporarily identifies herself with her infant." (Winnicott, 1989, p.44). Using Winnicott's insight on "good enough" mothering suggests what Jesus does during the retreat in terms of His adaptation to each individual. Thus, the healing "good enough" Jesus will be introduced as the central image in the Life of Jesus.

- a. The first day: The Cure of a Demoniac (Lc 4, 31-37)
- b. The second day: The Cleansing of a Leper (Lc 5, 12-16)

- c. The third day: The Healing of a Paralytic (Lc 5, 17-26)
- d. The fourth day: The Healing of a Centurion's Slave (Lc 7, 1-10)
- e. The fifth day: The Pardon of the Sinful Woman (Lc 7, 36-50)
- f. The sixth day: The Healing of the Gerasene Demoniac (Lc 8, 26-39)
- g. The seventh day: Zacchaeus the Tax Collector (Lc 19, 1-10)

4. Dialogue

5. Closing Prayer

6. The Sixth Week

1. Topic: The Passion of Jesus
2. Grace to be Prayed: Compassion with Jesus
3. Prayer Points:

In a daily life eight-week retreat, the third week, which is the passion of Jesus pertains the sixth and seventh week in this format. The passion, the third week in the Ignatian Spiritual Exercises, invites the retreatant to know Jesus more intimately, to love Jesus more intensely, and follow Jesus more closely. The Spiritual Exercises 95 states explicitly that the one who wants to follow will be glorified with Jesus if one is able to follow Jesus' passion together with Him. (SE, p.66) My psychoanalytic study of the third week of the Exercises is shaped by the insights of Harry Guntrip, who is another British psychoanalyst and an Anglican priest.

The unique place for Guntrip in the psychoanalytic theoretical arena is that he talks about the regressed ego, which is entirely detached and isolated in an objectless state. Fairbairn's schizoid state is the detached state from external objects. Guntrip goes ahead to describe a somewhat more severely isolated personality as regressed. This state is dead even with regard to internal objects. Fairbairn says that the schizoid phenomena are a result of traumatic experiences. The schizoid state is a defense against trauma. On the contrary, what is original in Guntrip comes before trauma. Fairbairn says that the trauma causes schizoid state, but Guntrip's point is that schizoid objectless state exists beforehand. The fear of schizoid engulfment results in pathological disorders.

I want to pick up one insight from Guntrip for deepening the third week of the passion. The regressed state is not only the objectless state, but it is a tomb, in which the internal deadness wants to hide and wait in the hope of rising again. When the schizoid person is too weak to face external reality, she/he needs a hiding place. That is because the world outside is too big for the person to deal with. She/He has no place to go. In regression, the person cannot tolerate both the external reality and the internal reality. The person truly needs a tomb state, where no one is able to reach and to be reached.

The crucifixion stands for human devastation. As James Masterson (1988) describes in his concept of the abandonment depression as follows: "Abandonment depression is actually an umbrella term beneath which ride the Six Horsemen of the Psychic Apocalypse: Depression, Panic, Rage, Guilt,

Helplessness (Hopelessness), Emptiness (void)." (Masterson, 1988, p. 61) The cross of Jesus carries all of our extreme abandoned feelings. In that state, all we want is someone to reach out, and someone to offer help. In the passion, the third week, Jesus' passion represents hope for all the humiliation, failures, despair, pains, hopelessness, and helplessness. Even though we may be in a regressed egoless and objectless state, there is a hope for someone who is waiting.

I invite the retreatant to pray the passion week with this insight.

- a. The first day: The Entry into Jerusalem (Lc 19, 28-39)
- b. The second day: The Cleansing of the Temple (Lc 19, 45-48)
- c. The third day: The Last Supper (Lc 22, 14-20)
- d. The fourth day: Repetition
- e. The fifth day: The Agony in the Garden (Lc 22, 39-46)
- f. The sixth day: The Betrayal and Arrest of Jesus (Lc 22, 47-53)
- g. The seventh day: Peter's Denial of Jesus (Lc 22, 54-65)

4. Dialogue: The Spiritual Exercises 53; What have I been doing for Jesus who is crucified for me? What am I doing for Jesus who is crucified for me? What will I be doing for Jesus who is crucified for me?

5. Closing Prayer: Anima Christi

7. The Seventh Week

1. Topic: Jesus Passion and My Regression
2. Grace to Be Prayed: Compassion with Jesus
3. Prayer Points:

The passion of Jesus goes deeper. Jesus' loneliness and isolation become more intensified. Our sinfulness becomes more aggrandized in the Passion of Jesus. It waits to be purified by union with God. St. John of the Cross' major contribution to spirituality is about the dark night of the sense, and the dark night of the soul. In the dark night of the sense, our sinful tendencies and disordered love become purified. In the dark night of the soul, we suffer from mercy of God. (St. John of the Cross, *Collected Works*, 1979, pp. 313-318) As his light becomes more bright, our eyes become more blind due to the power of the brightness. Images, reasons, and thinking all die. Nothing is left but the love of God.

In *Free to Pray, Free to Love*, Max Oliva, S.J. quotes Thomas Merton's unpublished article "The Inner Experience: Infused Contemplation (V) (1984) p. 78". "In the dark night of sense, the exterior self is purified and to a great extent, though not completely, destroyed. But in the dark night of the spirit even the interior person is purified. These two nights are spiritual deaths. In the first, the exterior person "dies" to rise and become the inner person. In the second the interior person dies and rises so completely united to God that the two are one and there remains no division between them except the metaphysical distinction of nature." (Oliva, 1991, p. 88) The two dark nights cause death in regression, but this is a purifying regression which moves to rise again.

In the regressed state, unlike a person in the dark night, there is no way the schizoid person can reach out and be reached. She/He becomes more inert in the presence of other people's activities. We die because of our powerlessness. Jesus dies to love again. The Divine chemotherapy is the passion of Jesus, in which our shame, guilt, weakness, and sinfulness become more intensely revealed. We commend our soul in the dark night into Jesus' death together.

- a. The first day: Jesus before the Sanhedrin (Lc 22, 66-71)
- b. The second day: Jesus before Pilate and Herod (Lc 23, 1-17)
- c. The third day: The Sentence of Death (Lc 23, 18-25)
- d. The fourth day: The Way of the Cross (Lc 23, 26-32)

- e. The fifth day: The Crucifixion and the Death of Jesus (Lc 23, 33-49)
- f. The sixth day: Repetition
- g. The seventh day: The Burial of Jesus

4. Dialogue: Spiritual Exercises 53

5. Closing Prayer: Anima Christi

8. The Eight Week

1. Topic: Resurrection and the Refreshed Self
2. Grace to Be Prayed: Inner Joy and Centeredness
3. Prayer Points:

In a daily life eight week retreat, the resurrection, which is the fourth week of the Exercises is the eighth week. My understanding of the fourth week is that the retreatant wants to be ready to face one's own reality again. The fruit of the Exercises in this format may provide the retreatant with new insight about going back to embrace reality.

The psychoanalytic theoretical application to the fourth week is narcissism. IN Freud's "On Narcissism" (Freud, 1914), he describes narcissism as libidinal cathexis unto the ego, which causes loss of reality. So using Freud's concepts on narcissism, in the resurrection the retreatant wants to reach out to the reality which was lost due to self-reoccupation.

Heinz Kohut understands that the self is formulated in relationship, not in isolation and libidinal drives. (Ornstein, Paul, 1978) Narcissism takes place as a normal development, but pathological narcissism consists in constant fluctuations between idealization and the grandiose self. I want to focus on Kohut's empathy for understanding the resurrection. Kohut says that "empathy is an essential constituent of psychological observation....." rather than interpretation of conflicts. (Kohut, p. 78, Cooper, p. 135-136) Kohut's insight is applied to the Resurrection of Jesus, the love of God, because Jesus wants to come back to us who have betrayed and executed him. His resurrection is an expression of His empathy, which is required for our healing.

The Ignatian Spiritual Exercises concludes with "the Contemplation to Attain Love". (SE 130-137) Carol Ochs says this about "Love" in her book *An Ascent to Joy* (1986, p. 99) as follows: "The way of loving is a way of doing, of being, of relating. Sometimes it is accompanied by feeling, sometimes, the feeling eludes us, but always the commitment remains." In terms of commitment, I think Ochs' understanding on love corresponds to St. Ignatius' description of the Resurrection as love. That is why St. Ignatius chose to serve the humiliated Church, not the glorified Church. (SE 95) Our conscious choice for commitment makes it possible for us to live in vulnerability. That is why the raised Jesus has decided to come back to us again. It is true love and true commitment.

True love is always challenged by our narcissistic impulses. The Resurrection of Jesus represents our capacity to relate to the not-me world by working through our narcissistic affect blocks. (Arnold H. Modell, pp. 293-307) The insight that offers a bridge between narcissism and resurrection is that Jesus comes back to us, the ones who have betrayed and abandoned true life. Jesus' repetition compulsion of rising again is to cure us, while our repetition compulsion is the result of pathological arrest. The pathological arrest has been produced by the baby's environmental failures. The environmental failures are done by the mother initially and later by the father during his/her preoedipal period. Without understanding why, we repeat certain things in an unhealthy way. Resurrection addresses our capability to go back to our reality from which we have compulsively escaped. In the fourth week, I invite the guides to reflect upon the two contradictory repetition compulsions, Jesus' curative impulses and our repeated pathological arrest. Resurrection invites God's curative power in our fixated old self, so that we could overcome the affect block to others in giving.

- a. The first day: The resurrection of Jesus (Lc 24, 1-12)
 - b. The second day: Repetition
 - c. The third day: The Appearance on the Road to Emmaus (Lc 24, 13-35)
 - d. The fourth day: Contemplation to Attain Love (SE 130-137)
 - e. The fifth day: The Appearance to the Disciples in Jerusalem (Lc 24, 36-49)
 - f. The sixth day: Contemplation to Attain Love, Repetition
 - g. The seventh day: Reflective Review Over the Retreat
4. Dialogue: Conversing with the Risen Jesus
 5. Closing Prayer: Lord's Prayer, Hail Mary, or Anima Christi

Chapter V: Methods, Steps, and Approaches for a Weekend Retreat

1. Approach and Procedure:

There are twenty two CLC local communities in the region to which I am ministering. All the CLC members are required to make an annual retreat. General Norms for CLC describe the annual retreat as follows: "An experience of the complete Spiritual Exercises in one of their several forms (in daily life, a closed month, retreats over several years), precedes permanent commitment to Christian Life Community." (GN 4) Committed CLC members mean that they have done the complete Ignatian Spiritual Exercises, and are expected to renew their commitment during the annual retreat.

This project targets three changes. One change is the shifting from a residential closed retreat to a daily life eight week retreat. Another change is the utilization of lay spiritual guides, who will replace Jesuits. For this, a weekend retreat is designed to give the spiritual guides an orientation for the year's daily life retreat. The last change is the input of psychoanalytic insights in the Ignatian retreat.

Due to our past years' experiences in annual retreats the data for this project are already in place. Twenty two groups are currently actively committed to their bi-weekly prayer meetings. Once my project for a weekend retreat is settled, I will convene the guides in a retreat house. After the weekend retreat, the guide for each community will lead the eight-week retreat at their group's appropriate and convenient time.

A weekend retreat will prepare guides to be able to lead the eight-week retreat. Existing biweekly prayer meetings may be adjusted to weekly prayer meetings during the eight-week time period. Some communities may want to maintain biweekly gatherings, in which case an assignment of two weeks of prayer material may be given to the group. During the eight-week period, the CLC community may discontinue using their prayer manual, which will be replaced by the assigned prayer materials.

2. Methods and Detailed Plans for a Weekend Retreat:

The Spiritual Exercises state that "he who is receiving the Exercises is to give an hour to each of the five Exercises or Contemplations which will be made every day". (SE annotation 12) The guides and their local community members have already completed their full Ignatian Spiritual Exercises, either in closed thirty day retreat form or thirty-week daily life retreat form. Therefore, a capacity to pray for one hour of uninterrupted prayer is incorporated in each CLC'er. It is not necessary here to go back to the basics of the Spiritual Exercises.

To facilitate a weekend retreat, I have prepared eight themes for eight weeks in the previous chapter. In my project paper, prayer materials with psychoanalytic insights for eight weeks will be already prepared, so that we pray in advance and discuss about them.. To do it, approximately twenty participants will be split into four groups.

A Format for a Weekend Retreat**The First Day (Friday)**

5pm: Registration

6pm: Dinner

7pm: Mass

8pm: Evaluating the past experiences (Group)

9pm: Sharing (All Together)

10pm: Social

The Second Day (Saturday)

8am: Breakfast

9am: Introducing a topic for the first week

9:30: Individual prayer

11am: Group sharing, discussion, and evaluation

12noon: Lunch

2pm: Introducing a topic for the second week

2:30: Individual prayer

3:30: Group sharing, discussion, and evaluation

5pm: Mass

6pm: Dinner

7:30: Introducing a topic for the third week

8:00: Individual prayer

9:00: Group sharing, discussion, and evaluation

10:00: Social

The Last Day (Sunday)

8am: Breakfast

9am: Introducing a topic for the fourth week

9:30am: Individual prayer

10:30am: Group sharing, discussion, and evaluation

12noon: Lunch

1:30pm: Group presentation

2:30pm: Mission Mass

3:30pm: Sharing of the Weekend Retreat

Let me describe the detailed plans for a weekend retreat. In this format, I will practically conduct a weekend retreat to see how it works for the spiritual guides who have expected to be instructed to apply the eight-week daily life retreat.

The First Day (Friday)

5pm: Registration

Three to five volunteers arrive in advance to help the participants' registration and greet the people. Two volunteers will help registration. One will help with the room arrangement. Others will greet the participants.

6pm: Dinner

Experiences tell us that a half of the participants will arrive for dinner, while the other half will be expected to arrive by 8pm. The late arrivers will be supplied with supper during the social hour. Dinner is shared in a welcoming and informal mood.

7pm: Mass

In the opening mass, participants are reminded that our life is Christ-centered. Frank Drolet, S.J., the first Jesuit who introduced the Christian Life Community in the US, raises question this about the Christ-centered life in his book, *New Communities for Christians* (1972): "In practice, how does the layman make Christ the center of his entire Christian life?" (p. 66) His answer to the question will be read by a CLC member during mass.

Outside of times of formal worship of God, his days are in the midst of the world performing secular factions. His Christ-centered spirituality means the realization of vocation-that God has called him there, and that his labors there are to be guided by the manner, the teachings, and the ideals of Christ; yet performed with as much human competence as possible. For this, in addition to his talents and professional skills, he must learn to intensify his life of familiar friendship with Christ through prayer and the sacraments. He must also learn to comprehend the true nature of the Church, as the continued, mysterious presence of the Risen Christ among men. With his understanding, he will constantly update himself with the mind of Christ as revealed on his Church, the better to be able to serve as a Christian in the world. (1972, pp. 66-67)

The reason why this statement is to read during the opening mass is to give the sense of continuing conversion that is described as constant updating of oneself. A processional hymn and a recessional hymn will be chosen accordingly. I will give a homily based on Drolet's quotation. Participants will be invited to offer petition prayers in a spontaneous style.

8pm: Evaluating the past experiences (Group)

Participants will be split into four groups to reflect upon the past year's retreat. Each leader for the groups will lead a one hour reflective sharing in a following form.

1. Opening prayer is lead by a leader. (a minute or so) .
2. People share how they feel at the very moment. For examples, "I am tired." "I feel relieved." "I am happy to be here." etc. (five minutes to go around)
3. A designated lector reads "Christ Jesus is the center of all. He is the center of creation, for 'all things were made through him,' (Jn 1, 3)." (Drolet, p. 66)
4. A leader invites group members to communal silence (approximately ten minutes) on the reading.
5. Each member in a group shares how they have lived out the fruits of the last retreat. (forty minutes)
6. A leader invites all into another moment of silence to examine what they have heard and how they have been influenced by others' sharing. (five minutes)
7. Everyone recites the Our Father together in unison.

9pm: Sharing (All Together)

The four groups gather together in a meeting room to share about their group discussion.

1. A hymn will be sung together. (three minutes)
2. The EA greets the people and explains how to share their group experiences. (five minutes)
3. A representative from each group presents a summary of their group discussion for five to seven minutes. (approximately total twenty five minutes)
4. Each individual is invited to share their reflection on hearing other groups.
5. A moment of silence (five minutes)
6. A hymn is sung together.

10pm: Social

Cheese and wine and some snacks are prepared. The EA blesses food and the time which we are about to share together. Late arrivers will be fed during the social hour. It is an open-ended social hour. After an hour of social time together, retreatants may retire.

The Second Day (Saturday)

8am: Breakfast

Breakfast is served in an easy weekend morning atmosphere. Soft music is prepared. People are free to observe silence if that is what they want. For those who are not morning persons, they even may skip the breakfast to supplement their deprived sleep.

9am: Introducing a topic for the first week

The spiritual guides are already well trained in conducting Ignatian Spiritual Exercises. The new EA will appreciate their well digested knowledge of the Exercises and experienced skills in spiritual direction. What needs to be done for the weekend is to instruct them with psychoanalytic insights, so that they can apply them to their retreatants' situation.

The point of the first week of the Ignatian retreat is usually to help the retreatants reflect upon their repeated patterns in relationships. I will focus on how the repetition compulsion is built into one's life, introducing the insights of Margaret Mahler, Michael Balint and Daniel Stern. These three theorists observe preoedipal developmental stages in details. Mahler's view is more on separation-individuation, while Balint and Stern focus more on intersubjective exchange and environmental relatedness from the beginning of the infant life. Several pages of easily digested concepts will be prepared and introduced by me to help them discuss.

Balint, Mahler, and Stern, For the First Week

Early developmental stages and their environment are critical in shaping our personality. The way we relate to others is always colored by our early stages of experiences with the primary caregivers. There should be one more focus in the sin meditation that is to help the retreatants understand the preoedipal reenactment in adult life than on placing the retreatants where they have failed in the past. In the sin meditation, what is important is understanding the retreatants' repeated patterns, not radical conversion from the past sin. In the first week, the retreatants are invited to understand why they repeat certain things by reflecting upon the forgotten unconscious arena of their memories. Three theorists, Michael Balint, Margaret Mahler, and Daniel Stern will give them some insights for understanding their preoedipal environment.

Michael Balint insists in his book *Basic Fault* (1968) that "the aim of all human striving is to establish-or, probably, re-establish-an all-embracing harmony with one's environment, to be able to love in peace." (p. 65) Balint introduces two patterns of relatedness. One is ocnophilia, which is reactive to the emergence of objects to cling to and introject. (Balint, p. 68) The other is philobatism, which is more comfortable in an objectless state which is more friendly. (Balint, p. 68)

Margaret Mahler (1975) focuses more on separation-individuation as the major developmental impetus in human personality. To her, the baby starts from a normal autism. The task of the autistic phase for the newborn baby is the achievement of homeostatic equilibrium of the organism outside the womb (1975, p. 43). From the autistic stage to separation-individuation, the environment and the mother's roles are critical. Gradually the baby arrives in a person who has object constancy and individuality.

Daniel Stern (1984) does not agree with Mahler's theory of an autistic phase, which starts in the beginning. He observes and believes that the baby at the emergence of the self has all the intersubjective potential for the self to relate to the environment. "Starting from birth, infants regularly occupy a state called alert inactivity, when they are psysically quiet and alert and apparently are taking in external events (Stern, p. 39)". Eventually, the core self is versus others and the subjective self consists in introjected and internalized experiences in relation to others. Finally, the baby comes to a stage that relates to others on the verbal level, which is a characteristic of the human mind.

Mahler believes that the symbiotic phase is colored by the baby's complete blurring of boundaries with the mother (Mahler, p. 11). Stern says that being-with is not something like the delusion of dual-unity or mergers that one needs to grow out of, dissolve, and leave behind (Stern, p. 119). Mahler's sense is that the baby works out the differentiated individual who has object constancy, while Stern's baby grows to the stage interpersonal relatedness (p. 169), which is eventually exercised by the child's linguistic ability (p. 182).

Balint's points open us up to our basic need to relate to others at peace, in object relatedness and objectless status. Mahler and Stern develop the ideas in separation-individuation and interpersonal relatedness. We all struggle between the oscillations of connectedness and unconnectedness. Our relationship with God is the same as the way we relate to others. We have patterns. These three theorists

of psychoanalytic insights are presented here to help the retreatants to reflect upon how their personality has been formulated in attunement and mutual cueing with the primary caregiver.

9:30: Individual prayer

All the spiritual guides are instructed with some insights on how to pray over the unconscious of their forgotten memories. Everyone observes silence until the group sharing. That is to facilitate their quiet prayerful time for an hour.

1. Theme for a Prayer: Understanding my repeated patterns by reflecting upon the preoedipal years
2. Grace to be Prayed: Lord, help me understand my repetition compulsion.
3. Points: 1. Who are my parents?
 2. Where were they in my early developmental years?
 3. How are they living here and now in repeated patterns?
4. Dialogue: Conversing with God as an infant and a child
5. Lord's Prayer

11am: Group sharing, discussion, and evaluation

The participants share their one hour meditation on three points. They discuss on the topics presented and evaluate the applicability to retreatants. Group leaders collect what was discussed.

12noon: Lunch

Lunch is served in a free spirited atmosphere. Some people may join the retreat by lunch.

2pm: Introducing a topic for the second week

Ronald Fairbairn's psychoanalytic insights will be introduced to deepen the idea of the second week. Fairbairn pioneers his psychoanalytic theories by differentiating Freud's drive theories. To Fairbairn, the ego strives to seek for relationship, not to struggle against impulses (Fairbairn, 1944, p. 82). Freudian impulses do not exist prior to the ego structure. Libidinal impulses are also experienced within the ego (1994, p. 88). To Fairbairn, the ego remains in one piece as long as the external objects gratify, but ungratifying objects split the ego into pieces, and become a structure of personality. This is called endopsychic structure, which means that gratification or deprivation of love split the ego into three pieces. The central ego remains as far as it is gratified. The libidinal ego is a result of the exiting objects. The

antilibidinal ego is caused by the persecutory or rejecting objects (1944, p. 101). As a conclusion, to Fairbairn the ego becomes structuralized as the result of gratifying, exiting, and rejecting experiences.

There are two insights to take from Fairbairn. First, an individual retreatant can reformulate her/himself by experiencing Jesus as an internal role model. The life of Jesus may be an important means to bring the retreatants' split egos into a more integrated form. Second, learning from Jesus is a process of detoxicating internal bad objects. Fairbairnian therapy helps the therapist to reach the empty core (Jeffrey Seinfeld, 1991) of the patient, and the therapist attempts to remove the bad objects from the patient. In the same way, Jesus is trying to reach the deep core of ourselves, and to liberate the internal bad objects. The retreatants are liberated by Jesus who is able to reach out to our ego under attack of an internal saboteur.

2:30: Individual prayer

The retreatants observe silence again during their hour of uninterrupted prayer.

1. Topic of the Prayer: Jesus is liberating me from my sinful repetition compulsion.
2. Grace to be Prayed: Lord, allow more intimate understanding of you and me.
3. Points: 1. Life of Jesus
 2. My Life
 3. How my life meets the life of Jesus
4. Dialogue: Converse with Jesus who is my divine therapist.
5. Lord's Prayer

3:30: Group sharing, discussion, and evaluation

Each member joins in an assigned group, and share about what happened during their one hour of uninterrupted prayer.

5pm: Mass

A mass of the Passion will be conducted for the Saturday evening mass. During the reading, The Spiritual Exercises ninety five will be read. David L. Fleming, S.J.'s version will be chosen.

In the second part, I consider Jesus Christ our Lord and his call. If a human leader can have such an appeal to us, how much greater is the attraction of the God-Man, Jesus Christ, our Leader and King! His call goes out to the whole of mankind, yet he specially calls each person in a particular way. He makes the appeal: "It is my will to win over the whole world, to conquer sin, hatred, and death-all the enemies between mankind and God. Whoever wishes to join me in this mission must be willing to labor with me, so that by following me in suffering, he may follow me in glory." (Fleming, p. 67)

The Passion mass is a traditional liturgical performance, usually conducted during CLC retreats. Two white linens are prepared. One long linen and another short linen are used to shape a cross. The mass is celebrated in the center of the crossed white linens. Each participant receives the blessed sacrament, coming to the crossed linens. At the end of the mass, the white linens are wrapped in a way the funeral for Jesus is conducted. CLC members have nostalgic attachment to this Passion liturgy.

6pm: Dinner

Dinner may be served in silence to observe the Passion mood. Appropriate music to suggest the death of Jesus may be effective during the meditative dinner. The participants observe silence after dinner until the next schedule.

7:30: Introducing a topic for the third week

The spiritual guides are already well educated with John of the Cross' concepts on the two dark nights and Thomas Merton's spirituality. Here I will make use of Fairbairn, Harry Guntrip, and James Masterson. Their psychoanalytic insights will be introduced to help them apply to the retreatants.

Schizoid Conditions, the Regressed Ego, Abandonment Depression

Fairbairn understands that schizoid conditions constitute the most deep-seated psychological states (1940, p. 3). In Fairbairn schizoid conditions are well described in his concept of emptying the object (1940 p. 23). In other words, 1. an attitude of omnipotence, 2. an attitude of isolation and detachment, 3. preoccupation with inner reality (1940, p. 6) are typical pathological conditions for the schizoid.

Harry Guntrip develops Fairbairn's ideas further, stating that the withdrawal of libido from object-relationships may proceed to such lengths that libido is withdrawn from the realm of the conscious into the realm of the unconscious (1952, 1961, p. 101) The absence of loving support in the early stage causes the weak ego and triggers flight from external reality (p. 106). The weak libidinal ego aspect of psychic functioning itself undergoes a final split and leads to passive regressed libidinal ego, which is detached not only from external reality, but also from internal objects (1962, p. 163). Here I quote the Passion and Death image of Jesus from Guntrip.

In its active flight, the regressed ego is striving after that goal, seeking a state of restful near-oblivion, a safe shut-in withdrawnness which is expressed externally by the house-bound agoraphobic, and internally by the silent aloofness of the extreme schizoid character, and especially in fantasies of a return to the womb. The passive goal can be very actively sought, but when found it becomes a complete contracting out of life, which can only be described as hallucinated return to the womb for recuperation in quiescence.

Yet for that very reason, the rest of the personality fears it as simply a breakdown and a point of no return. A regressed illness is usually a conflict between a struggle to keep going at all costs, and a longing to give up, in which the latter drive is of dire necessity winning over the former. One last fact has to be taken account of. When the suffering of the persecuted libidinal ego becomes too great, and the secret hope of the regressed ego fades into hopelessness, a simple wish to die, to escape once for all, to give up finally, can develop. (1962, p. 164)

I suggest a corresponding theme to Guntrip's regressed ego in conjunction with the Passion of Jesus. The regressed ego state is a defense against the most painful reality among others. In Guntrip's descriptions on the regressed ego, I feel the Sufferings of Jesus, who wants to endure the pains of human existential reality. Total isolation and loneliness are too painful to feel them.

James Masterson talks about abandonment depression, which I introduced in Chapter III. I will repeat the conditions here again. The abandonment depression is actually an umbrella term beneath which ride the Six Horsemen of the Psychic Apocalypse: Depression, Panic, Rage, Guilt, Helplessness (Hopelessness), and Emptiness (Void) (p.61). It is not a static state. The psyche was frozen during the early developmental phase, which is similar to Margaret Mahler's rapprochement phase. In abandonment depression, a person suffers from fear of abandonment. "To these people, the real self is under constant attack, and a siege mentality clouds their ability to perceive themselves and the world in realistic terms (p. 61)."

Considering the Passion of Jesus, these people truly suffer from the most unwanted conditions. Their inner state is attacked by fear of abandonment, schizoid conditions, and the regressed and weakened ego. When we encounter threats, which are out of our control, we face a dead end, where there is one last hope, suicide and rest. The third week asks, "are you able to relate to Jesus' Passion?" Does His Passion speak to you and to your retreatants?

8:00: Individual prayer

Participants still observe silence. They are invited to consider the most disagreeable situations they have experienced by according to these theorists' insights.

1. Topic: How does the Passion of Jesus speaks to me?
2. Grace to be Prayed: Compassion
3. Points: 1. Fairbairn's concepts for Schizoid positions
 2. Guntrip's concepts for the regressed ego

3. Masterson's concepts for abandonment depression

4. Dialogue: Conversing with the Crucified Jesus

5. Anima Christi

9:00: Group sharing, discussion, and evaluation

After one hour of meditation on the Passion, people join in their groups.

10:00: Social

Social may be skipped if that is necessary for those who want to remain in silence. Otherwise, light snacks and informal conversation can take place.

The Last Day (Sunday)

8am: Breakfast

Breakfast is served in silence, still in reflection on the Passion.

9am: Introducing a topic for the fourth week

The fourth week of the Spiritual Exercises is resurrection. To me the Resurrection corresponds to a theme of coming back to where we belonged. When we come back, we do not come back with our worn out self. We come back with a new insight and attitude which can contain the old experiences. The Risen Jesus' coming back to the people who betrayed and executed Him explains a psychoanalytic technique: Empathy. When it comes to empathy, I am not talking about taking pity on someone. The Resurrection of Jesus does not simply to offer His unconditional charity to spoiled children. Empathy is not about spoiling others with full and unconditional love, but about curing our archaic fear of loving. Here I want to focus mainly on Heinz Kohut's empathy.

I also want to quote Carol Ochs' insights from "Drawing from and Giving to Community", in her book *Jewish Spiritual Guidance* (1997). The reason why I think her insight is applicable in the fourth week of the Ignatian Spiritual Exercises is that the Resurrection is not limited to His vision in His time and space. It is a universal theme, in which we all participate in an enhanced sense of community.

Empathy Which Touches Our Archaic Fear and Community

In *The Analysis of the Self* (1971), Heinz Kohut explains how pathological narcissism comes into existence in the narcissistic personality disorder. "They can be ascribed to early disturbances in the mother-child relationship (due to emotional coldness of the mother, the absence of consistent contact with the mother, the baby's congenital emotional coldness, the mother's withdrawal from an unresponsive baby, etc.)." (p. 301) In other words, the baby's fixation in coldness is caused as a result of the absence of the loving and holding mother. The emotionally unavailable mother who failed in attunement with the baby produces the affect-blocked baby.

The resurrection is about Jesus' coming back to us, who do not know how to give and share. In return, Jesus does not want revenge, but wants to invite us to a maturing process, in which we all need to die from our cold narcissism. In the first place, the mother, the environment failed, but Jesus wants to restore the absence of love in the archaic state.

Kohut says that the true psychological meaning of empathy is restricted to being a tool for the gathering of psychological data (p. 300). The reason why he says empathy is a data-collecting process is that opening up a procedure requires tolerance about delayed progress. The narcissist does not know how to reach out and share her/himself with others. They experience giving as self annihilation. Empathy is introspective intuition, in which the counselor patiently makes a journey with the narcissistic defenses to be opened up. Kohut says that "the analyst has largely come to terms with his wish to cure directly through the magic of his loving understanding and is indeed not patronizing toward the patient (i.e., he recognizes empathy as a tool of observation and of appropriate communication), the mere fact that the patient dropped his defenses against the possibility of being empathically understood and responded to exposes him to the archaic fear of earliest disappointments (p.307)." I am with Kohut in the sense that empathy is the tool that can successfully reach out to the archaic fear in the absence of love.

Jesus comes back to us to cure our fear of loving and giving self to others. The Gospel of John describes the appearance of Jesus to His disciples (Jn 20, 19-23) in a theme which corresponds to the empathy of Kohut. The disciples closed the door and hid in fear of the Jews. Jesus cures the fearful disciples with the new "breath" (Jn 20, 22), the new creation (Gen 2, 7). The Gospel of Luke depicts the true meaning for the disciples' narcissistic wounds on the road to Emmaus (Lc 24, 13-35). The true resurrection is not completed unless the disciples do not want to complete their sufferings in Jerusalem. Before they go to Rome, Jerusalem, which is the place to be trained in sufferings, needs to be accomplished. "So they set out at once and returned to Jerusalem where they found gathered together the eleven and those with them (Lc 24, 33)." Jesus' empathy is not to offer unlimited protection in a paradise, but His empathy invites us to face the unwanted situation we encounter in our daily life. His empathy touches our fear.

Carol Ochs, in her book *Jewish Spiritual Guidance* (1997) talks about our responsibility for being members of the community, and how one revelation is lived and relived from generation to generation in a communal context. "We point out that revelation is ongoing, that it didn't happen just "once upon a time" to our distant ancestors, and that the dedicated, obligated life didn't belong to them but to all of us today as well.....We are part of the ongoing struggle between dedication and meaninglessness."(1997, p. 179)

I want to apply Carol Ochs' insight to the Resurrection of Jesus. The Resurrection does not only belong to Himself and His immediate followers. His life, death, and resurrection speak to all people beyond time and space. His resurrection consists of the completion of His sufferings. The same theme is applied to everyone's life. Now, the Resurrection means that we partake in the ongoing struggles between dedication and meaninglessness. That is because empathy is the painful capacity of tolerating delayed liberation from deeply-seated archaic fear of being confined in isolation. The fearful and isolated person, in the Resurrection, becomes more aware of community, which the person wants to flee from and come back to.

9:30am: Individual prayer

1. Topic: Empathy and Resurrection
2. Grace to be Prayed: Lord, Allow Me to Face My Reality
3. Points to be Prayed:
 1. Appearance to the Disciples (Jn 20, 19-23) : Cure of Our Narcissistic Fear
 2. The Appearance on the Road to Emmaus (Lc 24, 13-35): Cure of Our Fear
 3. Contemplation to Attain Love (SE 230-237, Jn 21, 15-25)
4. Dialogue: Conversing with Risen Jesus
5. Closing Prayer: Our Lord

10:30am: Group sharing, discussion, and evaluation

Each participant joins a group discussion.

12noon: Lunch

Lunch is served in free-spirited informal atmosphere.

1:30pm: Group presentation

A representative of each group presents what they have learn and what needs to be recommended.

2:30pm: Mission Mass

A paragraph of Carol Ochs' "The Spiritual Guide's Role in the Circle of Community" (p. 179) will be read.

As Spiritual guides we can play a role in every circle of community. We are part of the covenantal family of the first circle and can help seekers recognize that family is a major arena in which to learn how to live up to covenant. We encourage seekers to participate in a worshipping community, and we suggest texts that help them engage with their tradition. We point out that revelation is ongoing, that it didn't happen just "once upon a time" to our distant ancestors, and that the dedicated, obligated life didn't belong only to

them but to all of us today as well. As seekers, our choices, too, are meaningful and fraught with significance. We are part of the ongoing struggle between dedication and meaninglessness. With the help of our spiritual guide, we carefully choose our allies-the communities of those who will stand with us against emptiness, selfishness, deadness in life. Our allies are the communities of our family, our co-worshippers, and the millennial tradition of the People of the Book.

In response to Ochs' quotation, the Mission of the Twelve (Mc 3, 13-18) will be read as the Gospel. In the end of the Gospel, each participant proceeds to the altar, and receives a candle as a sign of mission.

3:30pm: Sharing of the Weekend Retreat

All the participants share the new insights they have learned and recommendation for practical application to their roles as spiritual guides in this weekend retreat.

4:30pm: Departure

The participants go back home. They will gather together to discuss more about practical matters in giving eight-week daily life retreat.

Chapter VI: Feedback

1. What Happened?

Fifteen spiritual guides among twenty two participated in the weekend retreat. Five members were male, and ten were female. The seven spiritual guides in the monthly supervisory group were unable to join due to their previously planned commitments and unexpected physical conditions. Four groups that were originally planned needed to be adjusted into three groups, five members in each group. The reduced numbers of participants offered more of an atmosphere for active discussion on the topics they were studying. After a week, all the participants and some members of the monthly supervisory group had a feedback meeting for reflection and suggestion.

2. The Purpose of this Chapter

In this chapter, I will give a summary of the weekend retreat, feedback meeting, and suggestion for a conclusion. The purpose of this project paper is to help CLCers live an upgraded community life by bringing changes on three points around CLCers' annual retreat. Let me repeat the three issues again here. They are, first, a change from a residential closed retreat to a daily life retreat, second, a change from Jesuit guided retreat to lay guided retreat, third, psychoanalytic application to the Ignatian Spiritual Exercises. In a feedback meeting after the weekend retreat, the participants actively engaged in discussion on these three issues.

A part of actually verbatim will be introduced to report what happened in the feedback meeting. To facilitate a feedback meeting, questionnaires were prepared by me and handed out. Participants discussed the questions that were prepared. A page of questions includes three issues along with other additional questions. The questions are as follows, and they are described in summary in the following paragraphs.

3. Verbatim, and Clinical and Spiritual Reflection

A. Verbatim

This verbatim does not contain the full conversation of the actual meeting. I intend to deliver an atmosphere of the feedback meeting. Especially, I will try to introduce high and low of the participants' experiences from the weekend retreat. Compliments and resistances were in the discussion. I will also interpret the feedback discussion from psychological and spiritual perspectives. People who have

psychological background have less reaction to the retreat. Some of psychologically untrained participants showed reaction and difficulties on psychoanalytic terms and insights.

Participant (P)

Ecclesial Assistant (EA)

EA1: I welcome you all. Today I would like to invite you all to share our weekend retreat experiences. When you share your experiences, I would like you to share what you have learned from the retreat and what you want to recommend for the future. To begin with let us call to our mind to God's presence here by taking five minutes of silence.

EA2: (After five minutes of silence) Let us go around in free mode. I encourage you to share your opinions freely.

P1: It was a good retreat. I enjoyed it very much. Before the retreat, I was anxious about my role and my mission. Now, I am more empowered and motivated. I am very much grateful that I have been called to be a lay spiritual guide.

P2: I like the retreat very much. It was a learning experience. I enjoyed Fr. Ben's rich lectures on psychoanalytic application to the Spiritual Exercises. Especially, I loved the first week, the sin meditation part by using the forgotten materials from psychoanalytic insights. I agree that our sinful tendencies are products of the preoedipal issues. I think we are used to criticize ourselves for sinning against the will of God instead of putting more efforts to understanding why sinful tendencies repeat. Psychoanalytic insights relieve me that our sinful tendencies are determined by preoedipal materials.

P3: It was a restful retreat, but I do not agree with what Mr. M just said. I find that our tendency of attributing sinfulness to preoedipal determination is irresponsible. As Fr. Ben lectured many times, sin is not created by God, but sin is a product of our free will. Psychoanalyzing our sinful tendencies may misguide the retreatants. Then, people can simply sin and blame it on our parents. But I like Fr. Ben's insights on Resurrection from Kohut's empathy.

P4: I like it too. I have been ambivalent about the unconditional love of God as too indulging and spoiling. But the empathy of Kohut clarified that God's love is not simply spoiling love, but the love that is to serve us to face ordeals of our life. I like that the Resurrection is regarding coming back to our reality with a sense of community. But I am questioning of using psychoanalytic insights this year while I have

not digested it enough to utilize it. I find it is premature for me to make use of Fr. Ben's psychoanalytic input on daily life retreat. I am confused about it.

EA2: You are a social worker, yet you find psychoanalytic application may disserve the retreatants, because our lay spiritual guides are not fully digested with what have been instructed. I would like to hear more from other people.

P5: Actually, I felt uncomfortable all through the retreat. I don't know why I have this reaction. Every time, Fr. Ben talk about psychoanalytic stuffs, I do not feel comfortable. Again, I am an advocate of cognitive and behavioral approaches. When it comes to spiritual direction, I want to learn something spiritual, rather than all this psychoanalytic language. I did not actively participate in discussion in the retreat due to my disapproval of psychoanalytic application.

EA3: I appreciate your honest remarks. I would appreciate if other people would want to share from the similar perspective?

P6: I have the same feelings as Ms. A. I think I have been relatively more privileged in learning all these psychological terms and jargons. I am an advocate of the classical application of the Spiritual Exercises. St. Ignatius emphasizes the importance of repetition. I think we can simply repeat yearly the similar topics based on the Spiritual Exercises' formats.

EA4: How did you feel when I presented psychoanalytic application for the upcoming year's retreat?

P7: I felt fine, because I enjoyed it, but I simply was concerned of my retreatants and their reaction it, because I have heard that CLCers have difficulties when Fr. Ben talks from psychoanalytic languages.

EA5: You were concerned about your retreatants.

P8: Yes, I was very much concerned about my retreatants, but that does not mean I am not appreciative to your psychoanalytic insights. I enjoyed it very much.

EA6: I appreciate your feedback. Anyone who wants to share more of it?

P9: I am not too much worried about my retreatants. I think what Fr. Ben intends is as far as we digest the theories and apply them to a point we could handle. I don't think we have to deliver photographically what Fr. Ben has taught us. I think it relies on our judgment in applying.

P10: I agree with you. I find psychoanalytic insights help me whether I want to use them or not. Once I digest them, all I need to do is a spontaneous application not the rigid inflexible impose on the retreatants.

Apparently, the Spiritual Exercises is an opened-up format rather than a closed-up system. Either application or the opposite of it, what is important is we grow up yearly by using different insights according to the way the Spirit wants to guide you.

EA7: Any other comments before dismissal?

P11: Learning a new application is a challenge every year. I find the Spirit is guiding us to serve well. Psychoanalytic insights seem to go beyond our comprehension for using fully, but they help us have new insights toward a combined idea of the Spiritual Exercises in conjunction with psychoanalysis.

EA8: I appreciate your feedback. It has been a rewarding and trust-building experience. Let us continuously struggle with our queries and confusions, because God is the one who guides us.

B. Clinical and Spiritual Reflection on Sharing

The participants who have psychological background are more accepting psychoanalytic insights except a psychologist who believes in cognitive approach is more beneficiary. (P5) Her reaction to psychoanalytic insights is joined by others who are less privileged psychologically. I find her resistance expresses her issues around her own father. In terms of transference, she might want war against the father by grouping the siblings, who are replaced by her colleagues.

The majority participants who appreciated psychoanalytic insights may show either compliance or cooperative spirit. They may be as less insightful as others in spiritual direction, but they are loyal missionaries in spreading the Ignatian Spiritual Exercises.

Spiritually speaking, I sympathize with Jesus in Agony. In the Agony of the Garden in the Gospel of Mark, Jesus struggles with his disciples' lack of understanding. "Simon, are you asleep? Could you not keep watch for one hour?" (Mc 14, 37) I also encountered resistance from the participants of the weekend retreat. I admit that a preparatory procedure was not long enough for the lay spiritual guides to digest my ambitious psychoanalytic insights. In a sense, I understand why Simon and other two disciples of Jesus fell asleep, because they did understand what the Master was suffering from. That was because Jesus was pioneering of what He believed.

Of course, the majority feedback was positive, but still there was a gap between the idealism and practical level of where the retreatants are. Based on what has happened, I will introduce more a general content of the feedback.

4. Each Participant will be Asked to Reply to Questions.

1. How do you understand the eight-week daily life retreat to be as effective as the eight-day residential closed retreat?
2. Are you confident enough to conduct a retreat in this format after a weekend retreat? If not, what would be your suggestion?
3. Is the psychoanalytic insight helpful for deepening your self-understanding and your knowledge in giving retreat?
4. What were the benefits you earned from this weekend retreat?
5. Any suggestions for the next year's weekend retreat?

5. Obtaining objective results:

All the guides were given the questionnaires to evaluate their retreatants' experiences. The questions will be graded from 1 to 5, (1 being the lowest.)

1. Is the eight-week daily life retreat as effective as the eight-day residential retreat?

Circle one from the lowest (1) to the highest (5): 1 2 3 4 5

Do you have any comments?

2. How do you want to grade your retreat guide?

Circle one from the lowest (1) to the highest (5): 1 2 3 4 5

3. Is the psychoanalytic insight in this format helpful (if yes, how, please, be specific)?

Circle one from the lowest (1) to the highest (5): 1 2 3 4 5

4. Do you have any comment?

- a. What did you like most (please, be specific)?
- b. What would you recommend for a better retreat for the following year? (please, be specific.)

An actual eight-week daily life retreat will be conducted by each spiritual guide beginning sometime in June. Replies to the questionnaires will not be received until they make it. In this paper, reflective results from the weekend retreat will be described in summary. Later in the year, the guides will collect the questionnaires, and then gather to reflect on and evaluate the questionnaires for the purpose of

better serving the CLCers' annual retreat for the next year. The result will be brought to next year's weekend retreat to be reflected upon and discussed.

Since we only have reflective results from the weekend retreat, I will summarize what was discussed in the retreat, and in a reflective meeting one week later.

6. How Did It Go?

1. How Do You Understand the Eight-Week Daily Life Retreat to be as Effective as the Eight-Day Residential Closed Retreat?

(A Change from a Residential Closed Retreat to Daily Life Retreat):

All the CLCers experience the nineteenth annotation retreat, because it is required for CLC life. What is the nineteenth annotation retreat? It is designed for those who are unable to make the residential closed retreat for thirty days. The Spiritual Exercises, annotation nineteen, states that "a person of education or ability who is taken up with public affairs or suitable business, may take an hour and a half daily to exercise himself" (SE # 19) The reason it is called the nineteenth annotation retreat is because it is described in the nineteenth annotation in the Spiritual Exercises. A daily life retreat and the nineteenth annotation retreat can be mutually exchanged in the Ignatian Spiritual Exercises.

The way it is conducted is that ten to forty retreatants gather once a week with the spiritual guides, usually, the EA or a lay spiritual guide. When I direct it, one or two of the participants in the monthly supervisory group are assisting me as teaching assistants. A general format for the nineteenth annotation retreat is as follows: When a priest is present, a group celebrates mass either in the beginning or end. The guide listens to the retreatants' sharing, and the guide comments and instructs for the next week. A meeting takes an hour and a half.

The participants' reflections were not far from what I expected. In the beginning of my project, I realized that people would not have the luxury of having a thirty day retreat even though they wanted to make it. The participants felt the same way about arranging an eight-day period for an annual retreat. They feel more strongly about the impossibility about making a thirty-day closed retreat. CLC had a thirty-day retreat once in February, 2004, with ten retreatants. There are two retreatants in the weekend retreatants, who made a thirty-day closed retreat. They find the thirty-day retreat was definitely a spiritual experience. They value the intensity of the thirty day retreat.

They report, however, that for the lay, a thirty-week daily life retreat seems to be more effective than a thirty-day retreat. That is because a longer period helps lay persons go more deeply in achieving the end of the Spiritual Exercises. Feedback from the two who made the Spiritual Exercises in both formats found that the long period daily life retreat is more efficient in deepening the four stages of the Exercises.

In terms of a deepening process, they find a long term daily life retreat helps bear more spiritual fruits. They say a thirty day retreat is the one they should experience, but in terms of a digestive process, usually, lay people are not oriented to grasp all the points in a short period of time, because they find that lay people are relatively untrained in the spiritual life.

Another reason why they find a daily life retreat is more reasonable is as follows. CLC members are highly motivated in making the full thirty day retreat, but they do not enjoy a vacation for thirty days regardless of their spiritual motivation. They find even making an annual retreat in a residential closed setting is not as easy as it seems. They have difficulties in encouraging their CLCers to make an annual retreat in a closed setting. They always encounter the same frustration and complaint about difficulties in taking a break for eight days. They conclude that the same efficacy is available with the eight week daily life retreat for CLCers as with the annual eight-day closed retreat.

2. Are You Confident Enough to Conduct Retreat in This Format, if Not What Should be Your Suggestion?

(A Shift from Jesuit Guided to Lay Guided):

In the beginning, training for lay spiritual guides was challenging because the selected spiritual guides did not feel confident about their skills in spiritual direction, even though many of them were already a trained psychologist, a psychiatrist, or social workers. Another reason was that CLCers did not welcome lay spiritual guides for their retreats. Their untrained situation and CLCers' reluctance to having lay spiritual guides was an obstacle to training for lay spiritual guides. Gradually, CLCers experienced great difficulty inviting Jesuit spiritual directors for their annual retreat. Awareness has grown up through the monthly supervisory meetings. Let me suggest why they decided to make a shift from a Jesuit guided retreat to lay spiritual guidance.

Jesuits are usually well trained to make right points to help the retreatants achieve the goal of the Exercises. The participants' common experience is that not many Jesuits are interested in spiritual formation for lay people due to their assigned ministries. Even though they desire to make an annual retreat under Jesuits' direction, they are frustrated in not being able to find a willing Jesuit. Traditionally, Jesuit superiors assign one EA in each Province to minister and promote lay Ignatian life. According to the participants' analysis, there are three major reasons why not many Jesuits are engaged in CLC formation.

First, Jesuits are occupied with many missions who require their experiences and specialties besides CLC. Second, reduced vocation for Jesuit life creates less availability to CLC. It is necessary for CLC to be ready for a change, in which CLC will face less availability of Jesuits in their life. Third, CLCers have improved and matured in understanding and digesting the Ignatian Spiritual Exercises to the point that they are able to give spiritual direction. They conclude that it is the right time for CLC to take over the role of guiding their members spiritually, even though they appreciate Jesuit guided retreats. They are pretty much confident in conducting spiritual guidance, but they do not feel confident in using the psychoanalytic format, due to their unpreparedness and lack of training.

3. Is the Psychoanalytic Insight Helpful for Deepening Your Self-Understanding and Your Skills for Giving Retreat?

The majority of the participants in the weekend retreat that experience psychoanalytic insights are extremely insightful and refreshing. Yet, there is a concern about possible difficulties in applying them to a real daily life retreat for psychoanalytically untrained CLCers. Most of them found understanding preoedipal materials from the insights of Balint, Mahler, and Stern were helpful in terms of praying over forgotten memories. They found that rebuilding an individual's life by meditating upon the Life of Jesus in the second week of the Exercises was intriguing. Fairbairn's insight on the ego being formulated by relationship after birth rather than the Freudian conflicts model was intriguing to them. They also enjoyed Guntrip's empty tomb image in describing the regressed ego, which corresponds to the Crucifixion. They liked Kohutian concept of empathy in understanding the Resurrection, in which Jesus did not want to spoil us with His unconditional love. Kohut's empathy gave them a deeper understanding of Jesus' true motivation for inviting us to be more patient with a prolonged process of awakening. Carol Och's image of commitment to the covenantal community was a good image for understanding Jesus' Resurrection.

Two questions arise from the major participants of the weekend retreat. The one is that spiritual guides have instructions from me, but ten out of fifteen are not confident enough to utilize psychoanalytic application to the Ignatian retreat. The other is that the CLCers in general are well trained in making daily life examen of consciousness and meditation. Unanimously, however, the participants feel that psychoanalytic information may confuse them, because when it is not well digested, the retreatants may

stay at the level of intellectual curiosity, or this intellectual information may block them from going deeply to the depth of their own experiences and loves.

In conclusion, the participants feel that psychoanalytic application to an annual retreat can be useful for the people who are intellectually ready to digest psychoanalytic terms and concepts. They find a combination of psychoanalysis and the Ignatian Exercises is a fresh approach which needs to be developed more systematically. They also talk about a limit for making use of what has been instructed. They doubt that CLCers are ready to benefit from a new insight from psychoanalysis. They suggest that a longer preparation for what I want to deliver and easier orientation on psychoanalytic application needs to be worked out.

4. What did you learn from this weekend retreat?

Most participants say that the weekend retreat helps them to be prepared to have confidence about a direction for guidance. A major part of anxieties disappears after the retreat and their questions about how to apply psychoanalytic insight into a daily life retreat have been answered. They feel encouraged that they have been called to serve CLC as spiritual guides. As lay spiritual guides, they always feel a need for a further training. They absolutely agree that continuing training needs to be conducted with additional education, such as a weekend retreat, lectures on special topics, for example, topics on spiritual discernment, on meditation and contemplation, on theology of the Ignatian Spiritual Exercises, and on other spiritual traditions, etc. They find that psychoanalytic application is a very intriguing area they want to learn more. Especially, they feel that the unconscious component in the sin mediation for the first week of the Exercises is the area they want to study more.

But the majority of people find that psychoanalytic insight, at least at this time, may be too premature for them to utilize. They find one weekend retreat is not enough to have a grasp of the psychoanalytic theories, about the Exercises. Psychoanalytic application to the Exercises does not seem to be easy for psychologically trained spiritual guides. Because of the inability in understanding the depth of psychoanalytic insights, they need to set limit, to their use, so that they do not confuse their retreatants. In that sense, frustration, tension, and resistance were present during the weekend retreat due to heavy psychoanalytic topics for each week. In a sense, I was too ambitious instructing them with my level of psychoanalytic knowledge.

Freshness and frustration provided us with more clarity and motivation. In terms of clarity, we were able to set limits which arise from our inability to instruct the retreatants with psychoanalytic insights in a short period of time. Frustration did not simply produce negative reaction, but it gave us more motivation to have another weekend retreat in the effort to digest the psychoanalytic insight. They suggested that I should lower the level of psychoanalytic theories. It seems that the theories need to be expressed in more lay terms and more digestible ways. I have been asked to write an easy way of describing the four stages of the Exercises using psychoanalytic insights. Apparently, easy explanations for psychoanalytic theories need to be found. That is going to be my next project.

5. Any Suggestions for the Next Year's Weekend Retreat?

1. The spiritual guides want to be more motivated for their assigned mission besides the training at VENI, a training institute for multi-ethnic population, sponsored by the Society of Jesus of the New York Province.

2. They want the monthly supervisory meeting to include topics that will be specifically delivered in an annual retreat rather than only dealt with in a weekend retreat.

3. They want to be prepared for the following year's topic at least one year prior to an annual daily life retreat.

4. With my project for an eight-week daily life retreat, they find somewhat easier and detailed concepts need to be provided, so that they have more opportunity to digest.

5. The spiritual guides, who were unable to attend the weekend retreat, want to have a make-up education, so that they have a grasp of psychoanalytic application.

6. They suggest that the EA or a retreat master needs to provide a project one year earlier, if the project contains something in a specialized area.

7. Thus, they want to have another weekend retreat, which will focus more on an application of psychoanalytic insights into the Ignatian Spiritual Exercises.

Conclusion

This project has been designed to support the lay Ignatian life style, which is expressed in the Christian Life Community, the only international lay Ignatian organization in the Roman Catholic Church. The project has been born in an effort to define the roles of the Ecclesial Assistant (EA), who is usually a Jesuit priest and a priest director to CLC, and how the EA and CLC collaborate together to enhance the quality of CLCers' spiritual life. The EA is the one who is responsible for CLC's spiritual life, so that they work with the Ignatian charisma. I have made a distinction between CLC and the EA. That is mainly that the EA does not overrule CLC life style, because CLC is an independent and autonomous world Ignatian organization in Roman Catholic Church.

In Roman Catholic Church, the priest is the one who has ultimate authority over guiding lay people's spiritual life. My efforts in defining and limiting the EA's roles are well expressed by only helping CLCers' spiritual life, not by overly engaging in authority modes. EA's roles are to say mass, hear confession, give spiritual lectures, and guide examen of consciousness, spiritual direction, and annual retreat. My experiences have taught me that one EA has a physical and emotional limit in offering all the spiritual needs CLC might want to have from the EA. That is why I have trained the lay spiritual guides by means of a monthly supervisory meeting.

The monthly supervisory meeting is mainly focused on formation for spiritual direction. Again, the guide is an experienced and committed CLCer, who is present on behalf of the EA in her/his biweekly prayer meeting. The EA also has to make himself available for their annual retreat. A traditional concept for annual retreat is a residential closed retreat for eight days. Two questions arise in offering annual retreat. The one is that CLCers do not enjoy the opportunity of taking eight straight days for a vacation yearly. The other is that the EA is not always available to meet their needs for an annual retreat.

Due to these two reasons, I have invented two new concepts to enhance CLCers' spiritual life. First, a change from a residential closed retreat to a daily life retreat needs to be utilized more actively. Second, the functions of the spiritual guides of each community need to be expanded from being a guide to her/his biweekly prayer meeting to a retreat guide for the community's annual retreat. In addition, I have tried to create psychoanalytic application to the Spiritual Exercises to see how it works in lay people's lives.

In the region where I am working for twenty two CLC communities, two new concepts have been well received by CLCers. First, CLC has experienced a difficulty in finding many Jesuits to support their spiritual life. Second, the lay spiritual guides have matured more in CLC life and giving spiritual direction. Many of them have been acknowledged by their colleague CLCers as reliable spiritual directors. That is because; CLCers have noticed that the elected spiritual guides have already secular credentials, in psychology, psychiatry, and social work. Most of them have gone through the VENI training program for spiritual direction. They bring these qualities to spiritual direction.

In the weekend retreat with my project on psychoanalytic input in the daily life retreat, many things have become clearer. First, even though many of them are already trained professionals in mental health service, psychoanalysis is a different tradition, in which they require a more digestible process in a longer training. Another half of the spiritual guides, who do not have psychological orientation besides the VENI training, experienced more difficulties in digesting psychoanalytic insights over a weekend retreat.

As a conclusion, psychoanalytic insights into an annual retreat being conducted by lay spiritual guides do not seem to be effective as long as they are not confident enough to utilize them. To make my project an active and effective tool, two things seem to be required. First, easier and more spiritually translated concepts for psychoanalytic language need to be worked out. Second, a longer training in understanding psychoanalytic application for the spiritual guides needs to be considered.

However, this project has suggested a concept of collaboration between the EA and CLC, who do not overstep on each other's defined roles. Even though the weekend retreat may have confused some in digesting psychoanalytic terms, they have been more motivated to learn this new approach, and they have been more confident in understanding their mission as spiritual guides in CLC. A weekend retreat is necessary to help them be prepared with an upcoming annual daily life retreat. Companionship between the spiritual guides is another fruit a weekend retreat can offer. In addition, working with the EA and CLC in collaboration is exactly what is described in CLC general principles and norms. I hope my project can contribute to an idea of how the EA and my successors and CLC work together to enhance the quality of CLCers' spiritual life.

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General Principles and General Norms, Christian Life Community of the United States of America

A Manual of Formation for Christian Life Community, Phase I

Summary of the Project

This project paper is directly designed to prepare for a weekend retreat for the twenty two lay spiritual guides, who are spiritual counselors for Christian Life Community, the International Lay Ignatian Organization. In the region I minister has twenty two local communities. Each community is guided by a spiritual guide who participates in biweekly meetings on behalf of the priest director (EA).

All the committed CLC members are to make an annual retreat either in a closed residential retreat or in a daily life retreat. Usually, CLCers make their annual retreat under the EA or a Jesuit priest direction. Two problems have been detected in making an annual retreat in traditional eight-day closed retreat. First, lay Ignatians, CLCers, have difficulties in arranging a vacation for eight straight days due to their daily life occupation. Second, one priest director is limited in helping twenty two communities in the region he is ministering. The current situation needs to be resolved with new concepts and new changes.

I introduce two changes. First, an eight-day residential retreat needs to be shifted to an eight-week daily life retreat. A daily life retreat will invite more CLCers to do their annual retreat. A daily life will help CLCers deepen their retreat experiences due to an elongated period than an eight-day closed retreat. Second, a change from Jesuit priest guided retreat to lay spiritual direction needs to be encouraged. A role differentiation needs to be defined. The EA serves only for the spiritual matters of CLC life. For this, the EA trains lay spiritual guides to be effective instruments for their communities' needs.

Another change is dealt in this project paper is that psychoanalytic insights are applied to the Ignatian eight-week daily life retreat. This application may interest the people who want to understand the Ignatian Spiritual Exercises in conjunction with psychoanalysis. Since, the objects of this project paper aims at are the lay Ignatians, who usually do not have psychoanalytic background, I intend to apply psychoanalytic ideas into the Exercises in an easy and well digested concepts. However, the result of the weekend retreat has proved that the two changes are necessary, but psychoanalytic application is not as easy as it seems for the lay spiritual guides to utilize it. A well digested format will be left as a next stage to be reflected and worked out by CLCers.

The EA and CLC spiritual guides, religious leaders who are interested in daily life retreat and the readers who want to have a new insight in applying psychoanalysis into the Ignatian Spiritual Exercises will benefit from this paper.