

Opening Day Facilitator's Guide

Welcome

Opening Prayer: *Dedication of a Prayer Time**

Check-in

- Ask everyone to share how they are feeling right now, especially as they are preparing to take a mental and physical break from work and real life.

Expectations

- Ask JVs to share what expectations they have of the Reo-Diso
- Share what expectations the JVI Staff has of the Reo-Diso
- Write all of these on shop paper as you go

Logistics

- Morning prayer sign up
- Cleaning sign up (if applicable)
- One on one sign up (if not already completed)
- Prayer resources (if available)
- Location information

Overview of Schedule

- Point out that Re-O JVs need to plan the closing liturgy and Dis-O JVs need to plan the closing prayer for the last day

Review Question Packet*

- Explain the purpose
- Have completed by the evening of Day 2

Evening Prayer: Examen of the Past Year

- Ask JVs to get comfortably seated or laying down for the following guided reflection.

JVI COMMUNAL EXAMEN OF THE YEAR (to be led by JVI Staff)

Each of us is familiar with the Ignatian Examen. This valuable prayer experience is very effective when shared aloud as a group, especially in the context of community life. We invite you to share this prayer experience together, reverencing one another and the relationship you share. God is at work among us and in each of us. Let us take a few moment tom remember that we are in the holy presence of God.

PAUSE (3-5 minutes for each pause)

We begin with the Prayer for Light:

It is only with the aid of the Holy Spirit that I can truly know myself as I am. My desire is to see myself free of all self-deception. For this reason, I call upon the Holy Spirit to give me the grace to see myself as I am seen by God.

PAUSE

A Prayer of Thanksgiving:

Take some time for quiet reflection as we recall those things during the past year that we are grateful for and those we find difficult to be grateful for.

PAUSE

I reflect on what I am thankful for, gifts/blessings that God has given me during the past year. These blessings may not all have been pleasant. As a matter of fact some may have been painful. I thank God for the graces He has given me, whether pleasant or painful. My very being comes from God. All that I am and all that I have stems from God's infinite grace and mercy.

PAUSE

Let us silently express our thanks to the Lord for the gifts that we recognize.

PAUSE

A Survey of Self:

I reflect on my behavior during the past YEAR. I assume that my conduct has been both praiseworthy and blameworthy. I ask myself: do I do as God wants me to do?

PAUSE

I seek to know what is happening to me and where God is in my life, listening to God at the core of my being. More important than what I have done is the question: why am I doing these things? I seek to find the true root of my actions.

PAUSE

Where have I seen God this year?

PAUSE

Where did I miss God this year?

PAUSE

An Examination of the Year:

With the Spirit leading, we try to get in touch with what has been happening to us and through us during this year, in our community, in our work, in our meeting, without judging, so that we will be able to share our awareness:

Were we present to God and to each other?

PAUSE

Did we stay within a mode of awareness and openness to God's leading?

PAUSE

Where did I sense consolation in myself, in the group? What was the cause?

PAUSE

Where did I sense desolation in myself, in the group? What was the cause?

PAUSE

An Expression of Gratitude, Contrition, and Sorrow:

We mention those things we are grateful for. We respond: "We thank you, Lord."

We mention those things that we seek forgiveness for. We respond: "Loving God, have mercy."

PAUSE

A Hopeful Attitude Toward the Future:

The grace we seek from this time is to continually grow in awareness of the mystery that we are, so that we may more fully respond to God's desire for us as individuals and as a JV community.

"What one takes in by contemplation, one pours out in love."

Amen.

Day 1: Social Justice Facilitator's Guide

8:30 Morning Prayer
Scripture Suggestion: Matthew 25:31-46

Breakfast

10:00 Morning Session (Meet with the Re-O and Dis-O groups separately)

Dis-O: *To Hell with Good Intentions**

- Ask everyone to come up with one discussion question for the group
- Give them time to read the article and ask them to read the *Synopsis of Catholic Social Teaching** that is on the left hand side of their folders
- Reconvene at 10:30am

Re-O: *Becoming a Development Category**

- Ask everyone to come up with one discussion question for the group
- Give them time to read the article and ask them to read the *Synopsis of Catholic Social Teaching** that is on the left hand side of their folders
- Reconvene at 11:15am

10:30 Dis-O: Discussion

- Go through JVs' discussion questions one by one
- Ask for any other reactions to the article that may not have been addressed in the discussion questions
- Handout article: *Ivan Illich, 1926-2002**

11:15 Re-O Discussion

- Go through JVs' discussion questions one by one
- Ask for any other reactions to the article that may not have been addressed in the discussion questions

12:30 Lunch and Free Time

Session Preparation:

Write station questions (listed below) on separate pieces of shop paper. Hang them around the room, making sure that the questions are covered up until the activity begins.

- What is the greatest injustice in your host country?
- What structure or group of people is the cause of the most injustice in your host country?
- What group of people is most affected by the injustices in your host country?
- What injustice most affects you as a JV in your host country?
- What injustice(s) do you, as a JV, perpetuate in your host country?

2:00 Session: Identifying Social Justice Issues in Your Host Country

- Introduce the Carousel activity
- Make sure everyone has a marker
- Instructions: *Spend 1 minute at each carousel station and respond to the question at that station. Write words or thoughts, draw a picture or piggy back on someone else's comment or picture. Please do not talk.*
- Uncover the station questions and begin.

- After everyone has made it to each station, have the whole group participate in a "gallery walk" around to each station, taking time to read all of the answers.
- For discussion, ask:
 - What do you notice about what was expressed?
 - How do you feel?
 - What surprises you?
 - What are your questions for each other, for the group, or for the facilitator?
 - Can you identify JV (your own) contributions to the issues, both positive and negative?
- Identifying issues: In the large group, make a list of social justice issues in the host country, synthesizing the issues that came out in the carousel activity and brainstorming any additional issues that did not come up. (For example if the JVs overlooked a glaring issues such as HIV in South Africa, mention the issue. Push them to look at their host country from all perspectives).

3:00 Break

3:15 Social Analysis Exercise

- Use dot consensus to determine which one or two issues from the list made in the previous session should be used in the social analysis
- Have the JVs use *Framework for Social Analysis** in their folders to analyze the issue(s)
- Depending on the size of the group, you may break the JVs into smaller groups for the exercise. If this is done, bring the groups back together to share the outcomes of their analyses.

5:30 Dinner and Free Time

Session Preparation: Read through the facilitator guide for the I Am From Poems

7:30 Session: "I Am From Poem"

I Am From Poems

Preparing and Assigning:

This activity begins active introspective process while continuing to provide opportunities for individuals to make connections with each other. Participants write short poems, starting each line with "I am from," encouraging them to describe in their own words who they are and what's salient to their identity.

Objectives:

In any attempt to increase awareness and encourage self-development, it is crucial to engage participants in activities which call for introspection and self-reflection. It is also important to provide opportunities for participants to make connections across, and even within, cultural lines. The "I Am From" activity can provide a non-threatening starting point for encouraging self-reflective thought and introspection. This activity can also be an excellent LAST activity, allowing folks to re-connect at a self-defined and human level at the end of an experience in which they are discussing difficult issues.

Instructions:

Ask participants to take ten to fifteen minutes to write a poem called "I Am From." Instruct them that the only rule for the piece is that each line must start with the phrase "I am from..." Leave it open to

their interpretation as much as possible, but suggest that they can, if they wish, include statements about where they're from regionally, ethnically, religiously, etc., memories from different points in their lives, interests and hobbies, mottos or credos, favorite phrases, family traditions and customs, and whatever else defines who they are. Be sure to let them know that they will be sharing their poems.

Facilitator Notes:

1. Because some individuals will include very personal information, some may be hesitant to read their poems, even in small groups. It is sometimes effective in such situations for facilitators to share their poems first. Consider sharing your poem before asking volunteers to write their own pieces. If you make yourself vulnerable, others will be more comfortable doing the same.
2. Be sure to allow time for everyone to be able to speak, whether reading their poems or sharing them from memory.
3. If you're using this as a final activity, not much processing is necessary. Thank volunteers for sharing their poetry.
4. If you use this activity in the middle of a session, have some process questions ready. When everyone has shared, ask participants how it felt to share their poems.
5. Ask what, if any, connections people made with each other from this activity. What were some commonalities across poems? Did any of these surprise you?
6. You might also consider asking people to get up and talk to someone who you felt a connection with through the poetry.

Samples – Author's Personal "I Am From" Poem:

I am from basketball on a snowy driveway.

I am from ish sticks, crinkle-cut frozen french fries and frozen mixed vegetables.

I am from primarily white, upper-middle class neighborhoods and racially diverse schools.

I am from Donkey Kong, Ms. Pac Man, Atari 2600 and sports video games.

I am from football on Thanksgiving and New Year's Day.

I am from triple-Wahoo's, earning three degrees from the University of Virginia.

I am from diversity, multicultural education, identity, introspection, self-reflection, and social action.

I am from Daffy Duck, Mr. Magoo, Hong Kong Phooey, Foghorn Leghorn, and other cartoons.

I am from a wonderful family, close and loving and incredibly supportive.

I am from films based on true stories and documentaries

I am from the History Channel, CNN, ESPN, BRAVO, and Home Team Sports.

I am from a passion for educating and facilitating, personal development and making connections.

Christy's "I Am From" Poem

I am from bullfrogs and butterflies, brothers and Brady Bunch.

I am from sad songs, spicy salsa and sweet summers.

I am from a river valley shadowed by Rocky Mountains.

I am from camping trips and parish picnics.

I am from classrooms, teachers, students and supervisors

the Atacama Desert, Washington DC, Idaho Falls, Moscow and Tacna.

I am from warm sour dough rolls and home-grown veggies,
camping trips and hikes.

I am from republican dads and democrat moms.

I am from social justice and love your neighbor,
do your best and I love yous.

8:15 Evening prayer: *The Invitation**

Day 2: Community Facilitator Guide

8:30 Morning Prayer

Scripture Suggestions: Ephesians 4: 1-3; 1 Corinthians 12; 1 Corinthians 13

Breakfast

10:00 Morning Session: Our Need for God and One Another (4 Parts)

Part 1: Reflection: *The Person Sitting Next to You**

- Read aloud as a group and then ask everyone to share one word or phrase that struck you during this reflection

Part 2: *Community and Growth: Our Pilgrimage Together** by Jean Vanier

- Give the JVs about 30 minutes to read the Vanier article and respond to *Questions for Individual Reflection on Community** (on their own.)
- Let the JVs know that there will be large group sharing on their reflections.

Part 3: Reconvene for large group sharing of the reflections

- Ask JVs to share their reflections and invite JVs to comment on each other's reflections, creating space for dialogue rather than just 'going around the circle, taking turns'

Possible discussion questions to follow group sharing:

- How is community life a calling for you?
- How does/did your community provide a loving environment for Jesus' presence to be known?

Part 4: Preparing for Evening Prayer

- Read the following to the group:

At the Last Supper in John's Gospel, Jesus opens his heart to his disciples in chapters 13-16. It is his last great teaching moment. Then in chapter 17 there is a radical and profound shift: he prays out loud, for them and us to hear, to his ABBA. And what he prays for is that his followers be as intimately one as he and his Father are one "that they may be one in us." He also thanks his Father, several times, that he (the Father) has given these disciples to Jesus as a gift. I think that it is rich and nourishing to think of ourselves as gifts from God to Jesus.

- Ask the JVs to bring the following for each of their fellow JVs for evening prayer:
 - A **prayer of thanksgiving** for a blessing that you have received from this person
 - A **prayer of hope** for this person for the upcoming year

12:30 Lunch and Free Time

2:00 Session: Reviewing Our Cross-Cultural Experience

Materials JVs should have in their folders for this session:

[Both Reo/Diso]

1. The *Cross Cultural Experience** worksheet
2. Copy of prayer, *Magnificat of Waiting for the Fullness of Time**
3. Maryknoll *Stages of Culture Shock**

[DisO Only]

1. *Reverse Culture Shock**
2. *Re-entry Stress**

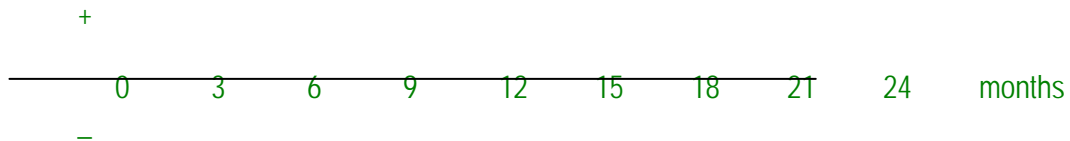
Objective: The objective of this session is to facilitate JVs in identifying skills, tools, and strengths they have already used successfully in crossing-cultures and integrating the new culture into their identity. The session will reflect back on their initial cultural transition from the US to their host country, in order for them to identify the phases and/or stages of the “culture shock” experience. In doing so, we can enter into the mindset of cultural transition once again, preparing the disoing JV for the upcoming transition from one’s host culture to the US or one’s home culture and the reoing JV for further immersion in the host culture.

Check-in: It might be helpful to gauge the group’s feeling/morale by doing a one-word “check-in” that describes how they’re feeling as you begin the session and as you end the session.

Part I: Introduce the activity to the large group, explaining that they will have some time individually to reflect, then time together to share as a group.

Remind the JVs of the “continuum” of culture shock that was laid out at Orientation. If they recall, we can lay out the experience of crossing culture on a continuum of 3-month increments, going up to 24 months.

Draw this time line across two horizontal sheets of shop paper and hang it on the wall:



- Take a moment to reflect on the different periods of your time in-country.
- Ask the JVs to take some time to reflect on and answer the questions on *The Cross Cultural Experience**
- Next, ask the JVs to look over their answers and come up with their own one or two word “symptoms of culture shock” (as many as they can think of) and the approximate time that each occurred or reoccurred. Have them write the symptoms on large post-it notes, along with a + or -, for positive or negative symptoms of culture shock.
- Finally, have the JVs place the post it notes on the appropriate place on the wall graph.

Part II:

Revisit the different stages of culture shock (This handout is in their folders.) Compare the symptoms and/or responses from the handout to the graph created by the JVs. Ask the questions for each phase: Has this pattern held true? How/ How not? Why? Why Not?

1-6 months: “Honeymoon” or “National Geographic”

- Highlight: also in that time experiences of culture shock, questions of identity, emotional stress, hostility, feeling “helpless”—“nothing works”

6 mos – 1 year: Reintegration

- Highlight: "Select and carefully analyzed internationalization of new culture; fitting aspects of the culture into the person's newly shaped identity."
- Experience of and signs of immersion

Ongoing: Recovery (Keep in mind that 18 mos is a critical time period for most individuals)

- Highlight: consolidation of the new identity...integration of the new culture and one's own cultural heritage
- Ask the JV to identify things that were helpful for them (specifically in the initial period of 1-6 months)...things they did individually, outlets, concrete ways in which they took care of themselves and challenged themselves as they experienced culture shock and immersion.
- How long did it take for them to feel "at home"?

Part III: After sharing, have the group summarize skills/tools/personal traits they found to be helpful and/or necessary in navigating the cultural transition. Write these up on shop paper. What are some skills that the JVs possess that maybe they haven't had to use yet, but might in the future? (Strengths perspective)

Closing: end with the one-word "check-in" and prayer: *"Magnificat of Waiting for the Fullness of Time"* (Could be read antiphonally.) (On back of today's morning prayer).

4:00 Break (Time to finish filling out Question Packet for tonight's session)

5:30 Dinner and Free Time

7:30 Question Packet Discussion

Note to Facilitator: This is an opportunity to go through each question in the Question Packet and listen to the JVs' answers. The JVI staff person should take good notes, as the issue list for the Program Appropriation will be generated from this discussion. (It is recommended to take notes directly on a copy of the Question Packet.)

- Explain the purpose for the process to the JVs, as well as how the issue voting and program appropriation will work in the coming days

9:30 Evening prayer: Praying for Each Other

Part 1: Guided Reflection of the Day

Note to Facilitator: guide JVs through the events of the day. The following are general ideas, but please include more specific events from the day as well.

- Waking up this morning, routines, greetings
- Morning Prayer, sounds, thoughts
- Breakfast, tastes and smells
- Sessions, articles, discussions, sharing
- Lunch/Break
- Afternoon session, thoughts feelings

Part 2: Light a candle and ask for the volunteers to offer their prayers for each other-a prayer of thanksgiving and a prayer of hope (from earlier session).

Part 3: Close with a sign of peace

Day 3: Simplicity and Silence Facilitator's Guide

8:30 **Morning Prayer**
Scripture suggestion: Luke 12:22-34

Breakfast

10:00 Morning Session: Mindfulness and Introduction to Silence

- Introduce the day of silence:
- Prayer Period recommendations are in their folders (mention that they can refer to the Synopsis of Catholic Social Teaching sheet for Bible verses if they need/want to)
- Talk about how the day will progress: guidelines, respect for each other's space, etc.
- For tomorrow's Breaking Silence session, ask each JV to bring an object to share from their silence (can be a poem they write, a song, a sea shell, etc)
- Explain that candles will remain lit throughout day of silent reflection
- Have each JV place an unlit candle in front of them. Have a lit community candle in the center.
- Introduce this method of practicing simple mindfulness and prayer by first reading through the explanation and guidelines: [taken from <http://www.carmelite.org/priorgen/prsilence.htm>]

You may want to read the following explanation of Centering Prayer aloud to the volunteers. Let them know that this is merely an explanation, that you will indicate when they are to start the prayer itself.

This method of prayer can be called the prayer of silence or the prayer of desire but it is most often called centering prayer. In the silence we tend towards God with our desire. We do not want to think of the meaning of words; meditation is for another time. We desire only to be in the presence of God and to consent to God's action. This is not a prayer of attention but intention.

The next step of this simple way of prayer is to close one's eyes and silently introduce a sacred word into ones' consciousness. A sacred word is a word which has great significance for you in your relationship with God but it need not be a traditionally "holy" word. Take the example of the little word "yes". It can mean very little or a great deal depending on the circumstances and the intention of the person speaking. The word which you choose should be sacred for you. Traditionally, it is better if the word you choose be brief, one syllable if possible. Some possible words might be: God, Lord, Mother, Abba, Father, Spirit, Jesus, Mary, Yes, Peace, Love, Joy, etc.

When I say, introduce the sacred word into your consciousness, I do not mean to pronounce the word aloud or even silently in one's mind but to welcome the word within oneself without pondering on its meaning. It is not necessary to use great mental force with this word; it is introduced very, very gently. The sacred word is not a mantra; it is not repeated continually during the prayer but is used only when necessary, when we find that we are thinking of something instead of simply being in the presence of God and consenting to God's action. The sacred word focuses our desire and we use the word always in the same way to return our heart to the Lord when we become aware that we are thinking of something. Our intention is simply to be in the presence of God and consent to God's action in our lives. Our sacred word expresses our intention and so when we

become aware that we are thinking of something, we can decide either to continue thinking about whatever we became aware of or to return to our original intention of simply being in God's presence and consenting to God's action. This we do by re-introducing ever so gently the sacred word which we have chosen.

During the period of this prayer, it is not the time to speak to God in words or have holy thoughts. We can do all this at another time. Our silence and our desire are worth much more than many words.

By means of the sacred word which we have chosen, we express our desire and our intention to remain in the presence of God and to consent to God's purifying and transforming action. We return to the sacred word, which is the symbol of our intention and desire, only when we are aware that we are thinking about something. There is no point in getting upset at our distractions but we return very gently to our sacred word as the symbol of our intention to remain in God's presence and to submit to and co-operate with God's action in our lives. The prayer itself consists simply in being in the presence of God without thinking of anything in particular. It is a prayer of relationship with God, Father, Son and Holy Spirit. If we understand how to be with another person in silence without thinking of anything or doing anything, then we can understand this prayer. This method of prayer can be helpful to those who feel within themselves a call to silence.

There are four simple guidelines to the method of Centering Prayer:

- 1. Choose a Sacred Word as the symbol of your intention to consent to the presence and action of God within.*
- 2. Sitting comfortably and with eyes closed, settle briefly and silently introduce the Sacred Word as the symbol of your intention to consent to God's presence and action.*
- 3. When you become aware of thoughts return ever so gently to the Sacred Word*
- 4. At the end of the prayer period, speak your sacred word aloud and light your candle from the community candle. This will be the last word you speak until the liturgy/prayer service tomorrow evening.*

Finally, invite the JVs to begin and take as long as they need, once everyone has spoken their word, the group can break into their own periods of silence

12:30 Lunch

2:00 Reflection 1

Break

4:00 Reflection 2

5:30 Dinner

7:00 Reflection 3

9:00 Evening Prayer-led by staff (use Hearts on Fire book or other Ignatian resource)

Day 4: Faith Facilitator Guide

8:30 Morning Prayer: *Set Me Free**
(to be led by JVI Staff)

Breakfast

10:00 Reflection 4

Session Preparation: Prepare a ritual to break the silence. It may be as simple as choosing a reading or two from the Bible to read together and then asking everyone to offer intentions and prayers of thanksgiving. (If there is a musician in the group, a song is always nice.) At the end of the session, ask everyone to share about their silent time, using the object that they chose.

11:30 **Breaking Silence** (bring object or symbol of your silent reflection time)**

- Prayer, reading, song, etc
- Sharing about silence (with objects that JVs chose.)

12:30 Lunch and Free Time

2:00 **Community Recreation** (this can be any activity that the community agrees on that everyone participates in – ie ultimate Frisbee, pictionary, celebrity, etc.)

5:30 Dinner and Free Time

7:30 **Covenant Discussion**

- JVs should have a copy of the *Covenant** and *Covenant Session* handout in their folders.
- Mention the changes on the Covenant (namely the no visitors alteration)...allow for time to discuss why this change was made.
- Have JVs follow the instructions on the Covenant Session Handout
- They will read the Covenant individually and then answer questions individually.
- After 20 minutes they will pair up and share their answers and then have time to write highlights, challenges, and questions on post it notes.
- After 10 minutes in pairs, bring the group back together to share their post-it notes and to discuss the Covenant as a whole group
- Tom-ask them what parts of the Covenant have you not incorporated into their lives? (it will be added to the worksheet).
- If it seems appropriate at the end of the discussion, the group could read the Covenant aloud, each person taking a turn reading part of it. If not, move onto the Evening Prayer.
- Another suggestion: end with a one word check-in to gauge how the session went.

9:30 Evening prayer: 2 Corinthians 3:1-11 or Jeremiah 31:31

Day 5 Facilitator's Guide

8:30 Morning Prayer

Scripture Suggestions: Hebrews 11:8-10, Mark 9: 14-29, Mark 5: 21-43, Luke 5: 17-20, Luke 7: 1-10, John 20:30-31

Breakfast

10:00 Morning Session (Meet with the Re-O and Dis-O groups separately)

10:00 Re-O: *Personal Mission Statement** Activity

- To open this session: ask volunteers to silently fill in the blank with an action verb: "I _____, therefore I am."
- Share with group what word you chose and why
- Mission Statement Activity Sheet (follow directions on sheet)
Even though volunteer will be completing this individually, remain in group setting, or call back to group to collect
- Reconvene at **11:45** to finish session with a discussion on the activity and whether or not the personal mission statement reflects the sentiment of the fill in the blank exercise, if different, why do they think that happened
- If they have enough free time, they may use it to work on the Closing Liturgy

10:15 Dis-O: Re-Entry Strategies

Facilitator Guide

Dis-Orientation: Re-entry Concerns & Strategies

Approx time: 2 hours

JVs should have in their packets for this session:

1. *Reflection of a Dis-oiing JV**
2. *Reverse Culture Shock** and *Re-entry: The Journey Begins** (will be green from Day 2)
3. Handout *Passages** for their shared reflection
4. Copy of *Prayer for the Last Months of a Second Year JV*

Facilitator should have for this session:

The above handouts, shop paper and markers.

Open session with *Reflection of a Disoiing JV** - Have JVs read aloud.

Facilitator: *A couple of months ago we sent to each of you materials which offered some thoughts about leaving your host country and returning home. As you read these materials and reflected on your thoughts of returning, you may have had mixed feelings. Anticipating reunions with family and friends at home and new opportunities to study and work is exciting. Yet, you may also have feelings of sadness about leaving the friends you have made here and anxiety about the adjustments that lay ahead. You may have already taken time with your community and friends to talk about these feelings. On the other hand, some of you may not have given much thought to returning home due to your busy lives here. We have three goals for the following session:*

1. *Learn about the phases of reverse culture shock and re-entry stress in order to prepare for and successfully manage your re-entry experience.*

2. *Identify concerns and feelings in regards to leaving your community and friends; plus concerns and feelings you may have about returning to the U.S. (or your home culture).*

3. *Develop strategies that may assist in your re-entry process and discern what aspects of your current lifestyle can be incorporated into your life as a returned JV.*

Check-in: (Optional) Brief one-word check-in to gauge energy level/morale of the group as you begin.

Part I: Refer the volunteers to the Handouts entitled *Re-entry : The Journey Begins** and *Reverse Culture Shock**. Briefly review the Stages of Re-entry and highlight that these stages are normal and natural and are very similar to the stages of culture shock that they may have experienced upon arriving to the host country. In addition to the strategies that they have come up with, this handout provides some additional suggestions and information for the volunteers' reference.

Discussion:

- After reviewing the stages of *Reverse Culture Shock**, what similarities do they find between the stages of Culture Shock that we discussed a few days ago and Reverse Culture Shock?
- Recalling the skills/traits/tools they have identified, do they feel there are any that would be transferable to the experience of reverse culture shock?
- What are some new ones that might make more sense in the context of home? Or with more resources available?
- What are some unrealistic perceptions you might be harboring about returning home? Both negative/positive?

Emphasize that just as the stages of enculturation are completely normal, we must in turn prepare ourselves for the process of re-enculturation. It might take a long time until they "feel at home" and it may be accompanied by the same dramatic highs and lows that they graphed in the previous session.

Part II:

- *Break into pairs (or triads) and discuss the open-ended questions entitled Passages ... Jot down a few notes as you visit with your partner about general departure and re-entry concerns. [20 minutes]*
- *In the large group allow each person to share the concerns that s/he have about returning. Using shop paper, write down these concerns on the left hand side of the sheet. This is more like brain storming or open forum style. As you (the facilitator) listen to the concerns, group them under the general category headings written beforehand e.g.:*

Re-Enculturation Concerns
Social/Personal Adjustments
Spiritual/Prayer Life

Professional/Career Issues

Also feel free to develop new categories as the JVs report back. After everyone has had a chance to respond, open the floor for any additional concerns. [20 minutes]

- Designate teams to develop strategies for each of the concerns. Depending on the size of the group, they will probably have one or two categories to respond to. They can write the strategies down the right hand side of the sheet just beside the concern itself. [20 minutes].
- Reconvene the large group and ask a spokesperson from each group to share what strategies his/her group came up with and allow for others to comment and share other suggestions. [20 minutes]

The facilitator should close with a few upbeat summary comments and perhaps a brief story about her/his own re-entry. **Stress that re-entry is manageable and that the JVs already possess the skills needed to make this transition (as demonstrated in the first Dis-O session).**

- Point out that additional sources of support and resources are also included on a handout in their folders. ("Re-entry Resources")
- Note: This can be a good time to gather home addresses and phone #'s. [10 minutes]

Close: Brief "check-in" and/or prayer.

Suggested "Prayer for the Last Months of a Second Year JV" (In their packets)

11:45 Reconvene to finish Re-O Session, debrief Mission Statement Activity

12:30 Lunch and Free Time

2:00 Session: Program Appropriation (See facilitator guide below)

Re-O/Dis-O

Program Appropriation

Time: 2 Hours

- I. **Explanation and Notes to Facilitator:** The Program Appropriation attempts to:
 - Link the Self-Evaluation with this more in-depth Program Appropriation—thereby avoiding redundancy
 - Freely responding to issues as they arise rather than re-hashing the prescribed topics each year;
 - Include JVs in the determination of what topics warrant further assessment;
 - Model the Ignatian paradigm of Experience-Reflection-Action.

Ignatian discernment and spirituality move from Experience to Reflection to Action. In the Self Evaluation (Morning of Day 2) we discussed Volunteer **experience**. In this Program Appropriation, we will **reflect** on their experience in light of the components, and consider possible **action** steps.

- II. **Overview:** This session follows the Self Evaluation/Open Forum. There are three parts to this session: Introduction, small group activities and large group discussion.
- III. **Objective:** After identifying four to six topical areas (see point IV. A, B below), share ideas, give feedback and strategize about areas of strength and areas for improvement for the JV program. **Important Note:** The goal of the Program Administration is not to definitively enact new policy but rather to survey the accumulated wisdom of the JVs—with the hope of affirming/maintaining the program's strengths and identifying/improving on our weaknesses.
- IV. **Format:**
- A. During Self Evaluation/Open Forum: Be attentive to issues which seem to be possible topics for more discussion. (There should be at least six issues, but probably no more than fifteen gather for this initial list.) Be listening for:
- Any issues which seem conflictive
 - Topics which receive a majority of discussion time
 - Topics which you sense need some follow up based on individual discussions and you observations
- B. Between Self Evaluation (Day 2) and Program Appropriation (Day 5): List the above topics on chart paper. Each JV will be permitted 3 check marks for one topic if they wish, or they can distribute their checks however they wish. Everyone should vote by the evening before the Program Appropriation. The facilitator should select the top four to six categories (those which have received the most votes).
- C. To Open the Program Appropriation: Explain the Ignatian Method (Points I, II, III above), and overview the procedures and the objectives. Review the topics to be discussed. Determine the composition of the small groups ahead of this time.
- V. **Small Groups:** (50 minutes)
- A. Divide the large group in to smaller groups and divide up the four to six categories which were voted on.
- B. First question for consideration:
What has been each person's experience of this area? This discussion should be brief (more like a check-in) because some of this was done in the Self Evaluation.
- C. In light of the JV components reflect on:
1. What has worked (Strengths)
 2. What has not worked (Weaknesses)
 3. Any suggestion for improvement. The idea is to work toward a productive and realistic action step, rather than fruitless griping or axe grinding. The small groups do not need to refine one action step, rather approach this apart of the Program Evaluation as more of a **brainstorming** session looking for **options/recommendations** to present the large group. When circulating among the groups, remind volunteers to keep returning to the JV components as the "lens" through which they assess and make their recommendations.

D. One person will need to record and report back to the large group.

VI. Large Group: (60 minutes)

- A. Each small group will report back to the large group speaking from their chart paper notes. After each topic is reported on, the facilitator opens the floor for additional input from the large group. Facilitator should record any additional notes on the chart paper.
- B. Understandably we cannot resolve every issue on the spot; so the tone should be sharing reflections and seeking possible recommendations to be brought back to DC.
- C. Allow everyone a chance to talk. As facilitator, try to keep the discussion moving and ask questions to clarify points made. Respond to questions and feel free to clarify DC's positions, but do not feel compelled to always have the final word. You can make additional observations in your written follow-up report which will document the session with annotations from the DC staff.
- D. Collect the chart paper and inform volunteers that you will compile their notes to summarize the session. They can re-visit the report in the coming year to assess their progress.

5:30 Dinner and Free Time

7:30 Evaluations and Community fun

9:00 Evening Prayer: *Prayer in the World* (see separate facilitator guide)

Closing Day

Morning Prayer

Breakfast

Wrap up-Review expectations from opening day

Group pictures

Clean-up/Pack

Closing Liturgy or Prayer Service

Make sure to collect the following from everyone:

- Cobra forms from dis-oiing JVs
- Mission Statements from re-oiing JVs
- Question packets from EVERYONE