Facilitator moves

THE MAIN MOVE

"Is that in your control?" Separate what has already happened from what's still yours to choose.

Then ask: **"What's open to you now?"**

When the room needs help

- **Silence.** Wait ten seconds. Ask, "What's your flight cancellation?"
- **Dominating.** "Let's hear from someone who hasn't spoken and wants to."
- **"Just accept injustice?"** "Accepting it happened isn't approving. What's yours to do?"
- **Rehashing.** "What happened, stated plainly?"
- **A raw example.** Acknowledge it; return to the shared case.
- **Giving advice.** "What has helped you?"

PROTECT THE TIME

Give each question about eight minutes and start the practice by minute 65. If time is short, skip the reveal. Begin the close by minute 80 and finish at 90.

When asked for your view

Offer it briefly: "Here's my tentative view. What would make you doubt it?" Keep the question open.

Notes and follow-up

Key texts: Epictetus, *Enchiridion* 8; Seneca, *Letters* 107.

Accepting What Happens

What are you still arguing with?

Today asks what it means to accept what has already happened, and how acceptance differs from giving up.

THE MEETING

Date: _____ **Place:** _____

90 minutes of discussion · Practice and Reflection

Before you begin

Silence your phone, set a quiet timer, and keep this guide open. Have the reading ready on a phone or printout, and a pen for your own notes.

Open (10 minutes)

Welcome. Challenge ideas, give reasons, and share the floor. Passing is always fine, and a made-up example works as well as a personal one. If the group met last month, invite one brief report on the practice.

Ask the whole group: **"What event are you still arguing with in your head?"** Keep it brief; anyone may pass.

Read (10 minutes)

READ ALOUD · EPICTETUS, ENCHIRIDION 8; SENECA, LETTERS 107

Read the passage aloud from the linked text or the QR code. Don't demand that things happen as you wish; wish them to happen as they do. Seneca (*Letters* 107): fate leads the willing and drags the unwilling.

Enchiridion 8

Ask: **"Is that wisdom or surrender?"** Then move to the discussion.

Open · 10 min	Read · 10 min	Discuss · 45 min	Practice · 15 min	Close · 10 min
Welcome; an if-only	Aloud, together	Questions 1–5	Name it, release it	One takeaway each

Discuss

1. Is accepting something the same as approving of it?

Probe: What's the difference in practice?

2. Fate leads the willing and drags the unwilling. Which have you been lately?

Probe: What did resisting cost?

3. Can acceptance turn into passivity? Where's the line?

Probe: What would a Stoic still do?

4. What became possible the last time you stopped resisting something?

Probe: What did you do next?

5. Is there anything you think we should never accept?

Probe: How might Epictetus answer?

GOING DEEPER · IF THE ROOM IS READY

Epictetus asks us to want what happens. Is that possible, or only accepting it?

Practice: name it, release it

Start with this case, or use a volunteer's example if one is ready. Your flight is cancelled. You'll miss the first day of a long-planned trip, and you keep replaying how it should have gone.

Work through the steps aloud. Take two or three answers at each step.

1. **Name it.** What happened, stated plainly?
2. **Notice the demand.** What am I insisting should be different?
3. **Ask what's next.** What good response is open to me now?

IF TIME ALLOWS · THE REVEAL

The airline offers a seat on tomorrow's flight, or a refund.

Probe: Does accepting the cancellation make the choice easier?

Acceptance concerns what has already happened; what comes next is still yours.

Close

Return to the opening: **"What are you still arguing with?"** Take one or two answers. Invite each person to choose one occasion to try the practice; anyone may pass.

UNTIL NEXT TIME · ACCEPTING REALITY

When an "if only" starts, name the fact plainly and ask what's still yours to do.

Thank members, confirm the next meeting, and finish on time. Announce the next meeting's topic and its opening question.

After the meeting: send a short recap through your group's usual channel with one or two observations and the practice.