Facilitator moves

THE MAIN MOVE

"Can you give an example?" Talk about anger stays vague until someone describes a real moment.

Then ask: **"What were you telling yourself?"**

When the room needs help

- **Silence.** Wait ten seconds. Ask, "What would you tell yourself in that line?"
- **Dominating.** "Let's hear from someone who hasn't spoken and wants to."
- **Defending anger.** "What does anger add that a firm, fair response wouldn't?"
- **Venting.** "What was the judgment underneath that?"
- **A raw example.** Acknowledge it and move to the shared case.
- **Self-blame.** "The jolt isn't yours to prevent. What came after it?"

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

Fuller explanations, sample responses, and the readings are in this meeting's expanded guide and Meeting Primer. Key texts: Seneca, *On Anger* 2.4 and 2.29; Epictetus, *Enchiridion* 5; Marcus Aurelius, *Meditations* 11.18.

Anger

Is it the thing that happened, or what I tell myself about it?

Today looks at anger through two short passages. Seneca describes anger in three movements; the second, a judgment we agree to, is where we can step in.

THE MEETING

Date: _____ **Place:** _____

90 minutes of discussion · Everyday Problems

Before you begin

Silence your phone, set a quiet timer, and keep this guide open. Have the readings 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: **"When did something irritate or anger you recently?"** Keep examples ordinary and anonymous; hear three or four.

Read (10 minutes)

READ ALOUD · SENECA, ON ANGER 2.4; EPICTETUS, ENCHIRIDION 5

Read the passage aloud from the linked text or the QR code. Seneca: anger comes in three movements: an involuntary jolt, a judgment we agree to, and a passion that runs away with us. Epictetus (*Enchiridion* 5): we are disturbed by our judgments about things.

On Anger 2.4

Allow one quiet minute. Ask: **"In your example, which movement came first?"** Then move to the discussion.

Open · 10 min	Read · 10 min	Discuss · 45 min	Practice · 15 min	Close · 10 min
Welcome; a recent irritation	Aloud, together	Questions 1–5	Restate one judgment	One takeaway each

Discuss

1. What happened, and what did you tell yourself about it?

Probe: Which part was fact, and which was story?

2. After the first jolt, where could you have stepped in?

Probe: What were you telling yourself at that moment?

3. Seneca thought anger is never useful. Do you agree?

Probe: When has anger seemed to help you? What did it cost?

4. What's the difference between anger and a firm, fair response?

Probe: What would the firm, fair response sound like in your example?

5. What would a pause change: counting, walking away, waiting?

Probe: What makes a pause hard to take in the moment?

GOING DEEPER · IF THE ROOM IS READY

Is there such a thing as justified anger, at injustice for example? What would Seneca say, and what do you say?

Practice: catch the second movement

Start with this case, or use a volunteer's example if one is ready. You've been waiting in line for ten minutes. Someone walks up and steps in front of you without a glance. You feel the heat rise.

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

1. **Feel the jolt.** Notice it without acting on it. The jolt is natural; no one needs to pretend otherwise.
2. **Finish the sentence.** "I'm telling myself that…"
3. **Ask if it's true.** What fairer judgment fits the facts?

IF TIME ALLOWS · THE REVEAL

The person turns, sees you, and says, "Sorry, I didn't see you there."

Probe: What happens to the judgment now? What did the jolt assume?

The jolt isn't a failure. The practice begins with what you tell yourself next.

Close

Return to the opening: **"Is it the thing that happened, or what I tell myself about it?"** Take one or two answers. Invite each person to choose one occasion to try the practice; anyone may pass.

UNTIL NEXT TIME · CATCH THE SECOND MOVEMENT

When you feel the jolt, finish the sentence before you act.

Thank members, confirm the next meeting, and finish on time. Next time: Worry About the Future. **Do we suffer more from what happens, or from what we imagine?**

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