

Friday Evening

5:30 Gather for drinks and socialization

Welcome, opening prayer and Introductions

Blessing of the meal followed by community dinner and clean up

Quiet walk to the chapel: Being in the world since we last gathered

Song: Create in Me a Clean Heart by John Michael Talbot

Lighting of the Candle

Quiet meditation

Call to Prayer: Ephesians 1:3-10 (read side to side)

Leader: **God determined out of love to adopt us through Jesus Christ**
(insert Ephesians here)

Reading: Legend of The Three Companions (Kevin to read and open up lead into discussion??)

Break into Dyads: Sharing our Stories: The Call to Be A Peaceful Person

- How might I have been called to do this since our last board meeting? In what ways did I do this?
- What were some challenges I encountered along the way?

Return to large group for sharing

Petitions

Closing prayer

Sign of peace

Saturday:

Pick up breakfast

8:30 Greeting and welcome/introductions

Opening Prayer

Quiet Meditation

Gospel Reading

Reading of the 5 M's

In The Wisdom Pattern, Father Richard summarizes five stages of change that have typically taken place in religious and cultural institutions as they grow and change. He calls these stages the "Five M's": human, movement, machine, monument, and memory.

It seems that many great things in history start with a single human being. If a person says something full of life that names reality well, the message often moves to the second stage of becoming a *movement*. That's the period of greatest energy. The church is at its greatest vitality as the "Jesus Movement," and the institution is merely the vehicle for that movement. The movement stage is always very exciting, creative, and also risky.

It's risky because God's movement in history is larger than any denomination, any culture, or any tradition's ability to verbalize it. We feel out of control in this stage, and yet why would anybody want it to be anything less? Would we respect and love a God that we could control? I don't think so! Yet we move rather quickly out and beyond the risky movement stage to the machine stage. This is predictable and understandable.

The institutional or *machine* stage of a movement will necessarily be a *less-alive manifestation*. This is not bad, although it is always surprising for those who see church as an end in itself, instead of merely a vehicle for the original vision. There is no other way; but if when we don't understand a machine's limited capacities, we may try to make it into something more than it is. We risk making it a *monument*, a closed system operating inside of its own, often self-serving, logic. By then, it's very hard to take risks for God or for gospel values.

Eventually this monument and its maintenance and self-preservation become ends in themselves. It is easy just to step on board and worship at a monument without ever knowing why or longing for God ourselves. At this point, we have jumped over the human and movement stages and have become what authors Mark Gibbs and T. Ralph Morton called "God's frozen people." [1] There is no hint of knowing that we are beloved by God and

invited to an inner journey. In this state, religion is merely an excuse to remain unconscious, holding on to a *memory* of something that must once have been a great adventure. Now religion is no longer life itself, but actually a substitute for life or, worse, an avoidance of life. The secret is to know how to keep in touch with the human and movement stages without being naïve about the necessity of some machines and the inevitability of those who love monuments. We must also be honest: all of us love monuments when they are monuments to *our* human, *our* movement, or *our* machine.

References:

[1] Mark Gibbs and T. Ralph Morton, *God's Frozen People* (London: Collins, 1964).

Adapted from Richard Rohr, [*The Wisdom Pattern: Order, Disorder, Reorder*](#) (Cincinnati, OH: Franciscan Media, 2001, 2020), 92–95.

Prelude to dyads regarding the 5 M's (Dan and Mike???)

Break into dyads: Possible reflective questions:

- What is our "movement" and how do we experience this?
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Return for large group sharing: The Ground on Which We Stand

- What is it that we are and how do we express this?

10:00 – 11:00 – Remember/Reflect/Respond – Sharing stories from our summer sojourns from visits to others in the Franciscan World – Franciscan Federation Conference/Richard Rohr and Center for Action and Contemplation/Gather and Discern friar gathering in Kansas City

11:00-11:30 – Small groups break out - what have we heard from these stories? How do you view these gatherings and their impact on the future of the Mountain? How might we confuse the movement with the machine? How do we keep the movement alive and avoid becoming primarily a monument/memory as the Mtn evolves?

11:30 -Larger group sharing. What are the big take aways? Are there any new actions to come from these conversations?

Noon – Executive session followed by lunch

1:15 Afternoon prayer

Review of Strategic Plan progress, beyond what was discussed in the morning.

2:15 – Personnel committee update on hiring process

2:45 – Committees – any critical updates that have yet to be covered?

3:30 - Closing Prayer followed by the Sign of Peace