

Mt. Irenaeus Board of Trustees Weekend

September 16-18, 2022

The Ground On Which We Stand:

Our Franciscan Heritage

Centered in God and Living Service to Others.



**“...God is light and in Him there is no
darkness at all.”**

1 John 1:5

Canticle of Zechariah

Praise the Lord, the God of Israel,
Who shepherds the people and sets them free.

God raises from David's house
a child with power to save.
Through the holy prophets
God promised in ages past
to save us from enemy hands,
from the grip of all who hate us.

The Lord favored our ancestors
recalling the sacred covenant,
the pledge to our ancestor Abraham,
to free us from our enemies,
so we might worship without fear
and be holy and just all our days.

And you, child, will be called
Prophet of the Most High,
for you will come to prepare
a pathway for the Lord
by teaching the people salvation
through forgiveness of their sin.

Out of God's deepest mercy
a dawn will come from on high,
light for those shadowed by death,
a guide for our feet on the way to peace.



Canticle of Mary

I acclaim the greatness of the Lord,
I delight in God my savior,
who regarded my humble state.
Truly from this day on
all ages will call me blest.

For God, wonderful in power,
has used that strength for me.
Holy the name of the Lord!
whose mercy embraces the faithful,
one generation to the next.

The mighty arm of God
scatters the proud in their conceit,
pulls tyrants from their thrones,
and raises up the humble.
The Lord fills the starving
and lets the rich go hungry.

God rescues lowly Israel,
recalling the promises of mercy,
the promise made to our ancestors,
to Abraham's heirs for ever .





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Brothers and sisters: As a body is one though it has many parts, and all the parts of the body, though many, are one body, so also is Christ. For in one Spirit we were all baptized into one body, whether Jews or Greeks, slaves or free persons, and we were all given to drink of one Spirit.

Now the body is not a single part, but many.

Now you are Christ's body, and individually parts of it. Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, mighty deeds; then gifts of healing, assistance, administration and varieties of tongue. Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak tongues? Do all interpret? Strive eagerly for the greatest spiritual gifts.

Corinthians 12:12-14, 27-31



Jesus said to the crowd: "No one who lights a lamp conceals it with a vessel or sets it under a bed; rather he places it on a lampstand so that others who enter may see the light."

Luke 8:16

Friday:

5:30 pm

Gather for refreshments and socialization on the porch

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

Franciscan Conversatio in Florence, Italy—early culture and practice— Fr. Dan

Quiet Meditation

Call to Prayer: Ephesians 1:3-10

Leader: ***God determined out of love to adopt us through Jesus Christ.***

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| <ol style="list-style-type: none">1. Bless God, the Father of our Lord Jesus Christ, who blessed us from heaven through Christ with every blessing of the Spirit.2. Before laying the world's foundation, God chose us in Christ to live a pure and holy life.1. God determined out of love to adopt us through Jesus Christ for the praise and glory of that grace granted us in the Beloved. | <ol style="list-style-type: none">2. By Christ's blood we were redeemed, our sins forgiven through extravagant love.1. With perfect wisdom and insight God freely displayed the mystery Of what was always intended: A plan for the fullness of time to unite the entire universe through Christ. |
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Reading: Legend of the Three Companions; Kevin Kriso

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 shared discussion

Petitions

Closing Prayer

Sign of Peace



“We have a hopeful word that will speak to today’s Church and society. People are seeking an alternative language, an alternative way of looking at the human person, the meaning of Church, who God is, what Christ represents and the meaning of salvation and creation. Franciscans have a word of hope to speak to these questions. We hold a family treasure that needs to be rediscovered and shared with those who seek.”

- William Short, OFM

*I was set up from eternity,
And of old,
Before the earth was made:*

*The depths were not as yet
And I was already conceived;
Neither had the fountains of waters
As yet sprung out;*

*The mountains with their huge bulk
Had not yet been established;
Before the hills
I was brought forth:*

*He had not yet made the earth
Nor the rivers,
Nor the poles of the world:
When he prepared the heavens,
I was there.*

- Proverbs 8:22-27
Excerpt from “Love Had a
Compass” by Robert Lax



Gott spricht zu jedem nur, eh er ihn macht

God speaks to each of us as he makes us,
Then walks with us silently out of the night.

These are the words we dimly hear:

You, sent out beyond your recall,
go to the limits of your longing.
Embody me.

Flare up like flame
And make big shadows I can move in.

Let everything happen to you: beauty and terror.
Just keep going. No feeling is final.
Don't let yourself lose me.

Nearby is the country they call life.
You will know it by its seriousness.

Give me your hand.

- Rilke's, "Book of Hours;
Love Poems to God."

Saturday:

Pick up breakfast.

9:00 Greeting, welcome and introductions

Opening Prayer

Quiet Meditation

Gospel Reading

Reflective Reading of our Mission Statement (multiple voices)

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 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?

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 – 10:15

Fr. Dan—update on his book.

- ◇ How might we be of assistance to Dan.

10:15—11:15

Remember/Reflect/Respond: Sharing stories from our summer sojourns—
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

11:15-11:30

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 Mountain 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?

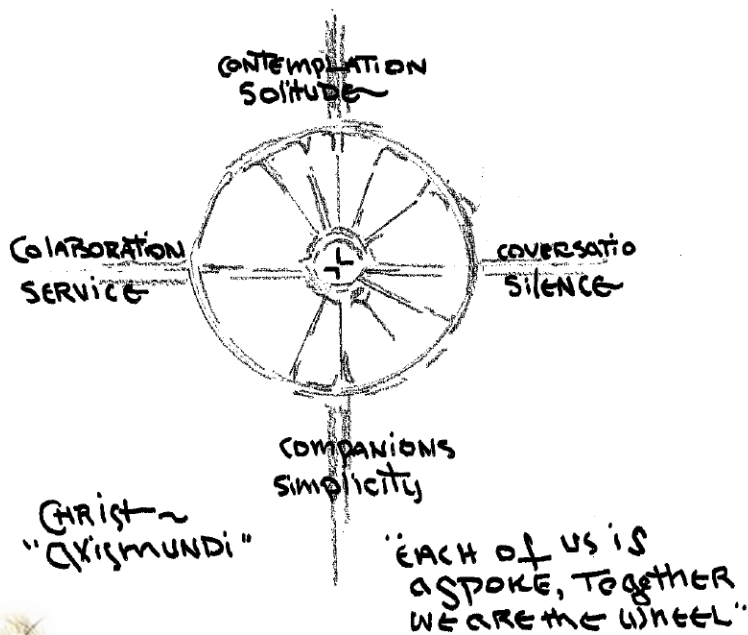
3:30

Closing Prayer followed by the Sign of Peace

Colossians 1:12-20

Leader: *Christ has primacy in all creation and is in all things first.*

1. Give thanks to the Father, who made us fit for the holy community of light and rescued us from darkness, bringing us into the realm of his beloved Son who redeemed us, forgiving our sins.
2. Christ is an image of the God we cannot see. Christ is firstborn in all creation.
1. Through Christ the universe was made, things seen and unseen, thrones, authorities, forces, powers. Everything was created through Christ and for Christ.
2. Before anything came to be, Christ was, and the universe is held together by Christ.
1. Christ is also the head of the body, the church, its beginning as first born from the dead to become in all things first.
2. For by God's good pleasure Christ encompasses the full measure of power, reconciling creation with its source and making peace by the blood of the cross.



What you hold, may you always hold.
What you do, may you always do
and never abandon. But with swift
pace, light step, unswerving feet, so
that even your steps stir up no dust.
May you go forward securely, joyfully,
and swiftly, on the path of prudent
happiness. Not believing anything,
not agreeing with anything that would
dissuade you from this resolution or
that would place a stumbling block for
you on the way, so that you may offer
your vows to the Most High in the pur-
suit
of that perfection to which the Spirit of
the Lord has called you.

- St. Clare



St. Clare of Assisi
The Mirror of Eternity

Place your **mind** before the mirror of eternity,
place your **soul** in the brightness of His glory,
place your heart in the image of the divine essence
and transform yourself by contemplation
utterly into the image of His divinity,
that you too may feel what His friends feel as they taste
the hidden sweetness that God himself has set aside
from the beginning for those who love Him.

Casting aside all things in this false and troubled world
that ensnare those who love them blindly,
give all your love to Him who gave Himself in all for you to
love:
Whose beauty in the sun and moon admire, and whose
gifts
are abundant and precious and grand without end.



Look upon and follow the one who made himself contemptible for your sake.

Gaze upon,

Consider,

Contemplate, most noble queen, desiring to

Imitate (follow) our spouse, who is more beautiful than the sons of humankind, and who for your
salvation became the vilest of men, desposed, struck, and flogged repeatedly over his entire body, dying
while suffering the excruciating torments of the Cross.

If you suffer with him, you will reign with him, grieving with him, you will rejoice with him, dying
with him on the Cross of tribulation, you will possess mansions in heaven with him among the splendors
of the saints, and your name will be recorded in the Book of Life ...

- **Clare's Second Letter**

Reflection from Pope Francis “Say yes to tenderness”

Our God is a God who is near, a God who makes himself present to us, a God who began to walk with his people and then became one of his people in Christ Jesus so that he could be close to us. But it was not some kind of metaphysical closeness. Rather, **it was the closeness** that Luke describes when Jesus goes to heal the daughter of Jairus, where people crowded around him, almost suffocating him, while a poor little old lady at the back of the crowd struggled to touch the hem of his robe. **It was the closeness** of the crowd that wanted to silence the blind man at the entrance to Jericho who was trying to make himself heard by crying out. **It is the closeness** that gave courage to ten lepers to beg him to make them clean. Jesus was into that kind of thing. Nobody wanted to lose that closeness, even the short little man who climbed the sycamore tree in order to see him.

Our God is a God who is near. He is the God who goes out to meet his people, the God who places his People in situations where they will meet him. .. *Say yes to tenderness*, especially toward sinners and toward outcasts, knowing that God dwells among them.

Source: *Pope Francis: Only Love Can Save Us*. Translated by Gerard Seromik. 2013
Our Sunday Visitor, Inc. Huntington, Indiana 46750. pp. 91-95



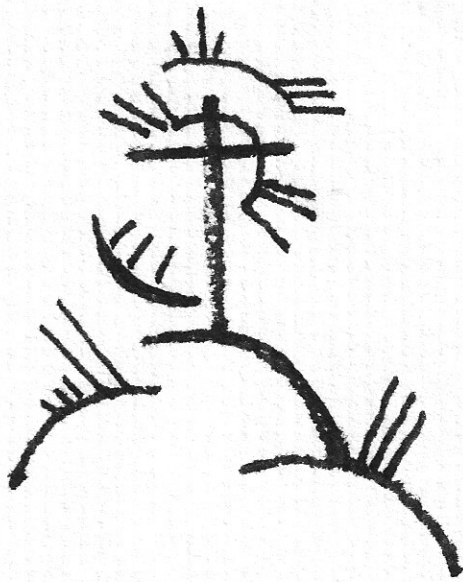
PRAYER (ALL)

Lord, *give us tender hearts*. Let us do loving things that surprise even ourselves. Let us stop daily to talk to those who need a good word, to mend what is broken, and touch what needs to be loved. Make us aware of the tiny surprises that are scattered like secrets all around us. Let us notice such things as we have forgotten, and those people of whom we have grown weary. May we see them in a new way, so we have a new word for them. As we busily set out to do the larger tasks, may we find more time for small celebrations.

O Christ, give us the grace to live out each day as though it were a gift. O Spirit, surprise us often, then let us show our great surprise.

Amen.

- Source Unknown



Most High
Glorious God,
Enlighten the darkness
Of my heart
And give me, Lord
A correct faith,
A certain hope,
A perfect charity,
Sense and knowledge,
So that I may carry out
Your holy and true will

God's Generous Love

St. Francis of Assisi

A Reflection by William Short, OFM

The very life of God is one of goodness itself expressing itself generously, fully. God's desire to share goodness is expressed as creation... Creation is fully understandable at the birth of Jesus. Here is the "missing link," always present, now visible... Christ is no alien in a strange universe: he was from the beginning the reason and the Creator's blueprint for every particle of matter for all things visible and invisible, for everything and everyone. Whatever is beautiful reflects his beauty; whatever is living lives because of him; whatever is true disclosed him who is true; whatever is, is in him. "Everything was made in him, and without him was made nothing of that which was made." (John's Gospel, Prologue.) In his well known love for creatures, Francis acts out his recognition of God's presence. He calls every creature "brother" or "sister" and shows toward them, not simply curiosity or interest, but a tender affection. God's complete generosity is revealed in the Incarnation – nothing is held back. The religious world that humans develop cannot contain this mystery: God does not come as an angel, or as a burst of light, nor even as an idea or a vision – God comes as a baby.

...for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.

- Galatians 3:26-28

The Formulation of The Doctrine of The Unconditional Primacy of Christ

as presented by John Duns Scotus

from “Christ and the Cosmos” in *The Gift of Being*
by Zachary Hayes, OFM

The core of this tradition can be expressed in the following way.

The cosmos without Christ would somehow be incomplete. Therefore one speaks of the unconditional predestination of Christ. This relates to the conviction that the Word became flesh not because humans had sinned, but rather because God wished to share the mystery of the divine life and love and beauty as fully as possible with a creature. And that is the primary meaning of the mystery of Christ.

In this sense, God’s aim in creating is so that Christ may come to be.

The conclusion, then, is that with or without sin, the incarnation is God’s initial aim in creating and would have taken place even if sin had never entered the picture.

But when sin does become a factor, the modality of the incarnation changes. Because of sin, we see the actual incarnation taking place in the mode of a suffering, crucified, and glorified Christ.

That is, the incarnation takes place in such a way as to overcome the humanly constructed obstacles to achieving God’s first aim: the sharing of divine life and love with creation.



Prayer:

St. Teresa of Avila, You are Christ's hands, Christ has no body now on earth but yours, no hands, but yours, no feet but yours. Yours are the eyes through which he is to look out, Christ's compassion to the world; Yours are the feet with which he is to go about doing good; Yours are the hands with which he is to bless us now.

The mission of Mt. Irenaeus is to join with
Jesus Christ
in “making all things new!”
(Revelation 21:5)

Rooted in the Franciscan tradition, the Mt. Irenaeus community is committed to simple, joyful, healing communion with God and all creation through contemplation and the communal experience of God’s justice, love and peace in contemporary everyday life. Life at Mt. Irenaeus is centered on attending to what is primary: presence to God, others, one’s self and the earth. All who participate in the mission of the Mountain join with Jesus in making all things new by creating and nourishing a community that transcends a particular place, opening to all peoples, ages and cultures.

1 Peter 2: 4-5, 9-10

Come to him, a living stone, though rejected by mortals yet chosen and precious in God’s sight, and like living stones, let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. But you are a chosen race, a royal priesthood, a holy nation, God’s own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

It is not you who shapes God
It is God who shapes you.
If then you are the work of God
Await at the hand of the artist
Who does all things in due season.
Offer him your heart soft and tractable
Keep the form in which the artist
Has shaped you.
Let your clay be moist lest you grow
Hard and lose the imprint of God’s
Fingers.

- St. Irenaeus



Franciscans have always been border crossers in their yearning for brotherhood (and sisterhood) which springs from a recognition of all creatures as children of the same father."

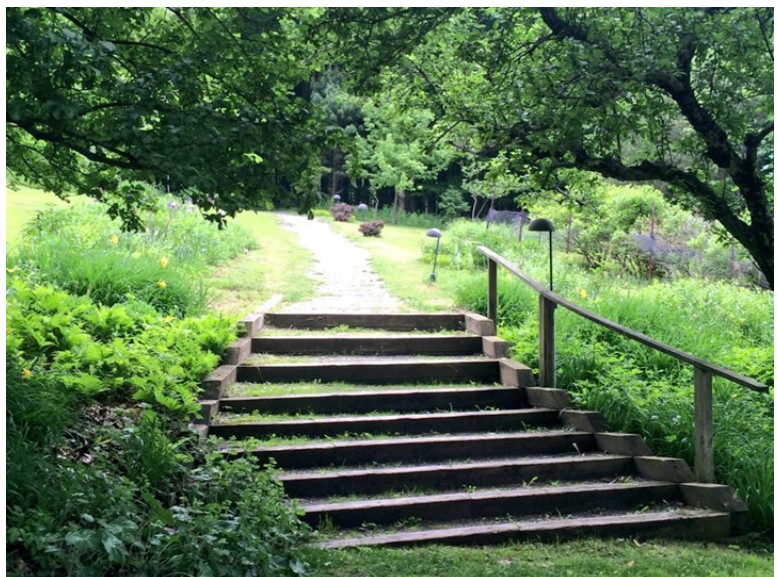
So as "children of the same God," women and men together of various ages and cultural traditions, we risk now and more than ever "crossing borders," opening, deepening, listening to our hearts, to each other's hearts and the heart of all creation by gathering like this.

Franciscans give us this ancient practice and process as a way to help us "overcome individualism and isolation, which often mark our lives and our works."

We become "*mendicants of meaning.*"

As the early disciples:

1. **(Remember)** Broke their silence in order to establish dialogue.
2. **(Reflect)** Learned to interpret their life and experience in light of Sacred Scriptures at the very time the Lord enlightened their hearts.
3. **(Respond)** Stopped their journey and asked Jesus to remain with them.
 - ◇ He entered their encounter and stayed with them.
 - ◇ He took and broke bread ... handed it to them ... their eyes were opened ... they recognized him.
(Luke 24:30-31)
 - ◇ They went back to Jerusalem, to "the others" and the work of the Good News.



Man-Movement-Machine-Monument-Memory

It seems that all great things in history start with an individual person. For the sake of alliteration and memory I will say man. If that person has something to say that is alive and real, and names reality well, it often moves to the second stage of becoming a movement. That's the period of the greatest energy. The church, for example, is at its greatest vitality as "the God Movement," and the institution is merely the vehicle for that movement. Neither pope nor president can ever control the movement itself, through any theology, doctrine, or dogma. We cannot control the blowing of the Spirit. It is to the mature credit of the Roman Catholic Church that it was able to teach this officially at the time of the Second Vatican Council. The movement stage is always very exciting, creative—and also risky. It's risky because the movement of God in history is larger than any denomination, any culture, or any tradition's ability to verbalize it. We feel out of control here, and yet why would anybody want it to be anything less than that? Do we really want to think that the great God could be in our little pockets? Would we respect a God that we could control? Would we really respect a church that presumed it could predict and contain God's actions? I don't think so, yet that is what so much immature religion seems to want—control over God by worshiping God "correctly." Thus, we move rather quickly out and beyond the dangerous movement stage to the machine stage. This is predictable and understandable, even if also unfortunate. The institutional or machine stage of a movement will necessarily be a less-alive manifestation, which is not bad, although always surprising for those who see church as an end in itself instead of merely a vehicle for the vision... We can also learn from the less-mature stages of life. The steps to maturity, in fact, are always steps through immaturity. There is no other way, but when we do not realize the limited capacities of a machine, we try to make it into something more than it is. We make it a monument, a closed system operating inside of its own, often self-serving, logic. It's the nature of the beast and a seemingly inevitable movement, especially as we get tied up with job security, consistent policies for everything, and public image and identity. As soon as we get employment norms and professional people whose job depends on status, security, and dependability, 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. Jeremiah rails against such formalization at the beginning of his prophecy: "Put no trust in delusive words like, 'the temple, the temple, the temple!' While you follow alien gods... I am not blind—it is Yahweh who speaks" (see 7:4–11). Monuments need to be regularly deconstructed and rebuilt. Thus Thomas Jefferson (1743–1826) believed that revolution had to be repeated in some form every twenty years! Truth is never actualized until it becomes my truth—suffered, owned, and internalized. Surely authentic religion can settle for nothing less. Let me use here a clarifying and dense quote from John Stuart Mill (1806–1873). He is warning us against the monument and machine stages: Even if the received opinion be not only true, but the whole truth; unless it is suffered to be, and actually is, vigorously and earnestly contested, it will, by most of those who receive it, be held in the manner of a prejudice, with little comprehension or feeling of its rational grounds. Each generation has to appropriate its deepest beliefs for itself. We used to say it this way: "God has no grandchildren." Each generation must itself be realigned with God and discover the mystery for itself. Yet we want the results of someone else's homework. A machine-be-come-monument is now in place. It is so easy to just step on board, without ever knowing why or feeling the longing ourselves. We have entirely jumped over the man and movement stages and have "God's frozen people" instead of any hint of chosen, beloved, or journey status. In this state, religion is merely an excuse to remain unconscious, 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. But God has no grandchildren; only children. The secret is to know how to keep in touch with the man and movement stages, without being naïve about the necessity of some machine and the inevitability of those who love monuments. We must also be honest: All of us love monuments when they are monuments to our man, our movement, or our machine.

Ordinary People

Sometimes machine and monument folks can be recaptured by the vision of the man and the movement. At the Center for Action and Contemplation in Albuquerque, New Mexico, we were often visited by our friend Frank Strabala (who died in 1999). He worked for the nuclear test site outside of Las Vegas, Nevada. In fact, Frank headed the operation for a number of years—and then dared, by the grace of the gospel, to call it into question. He even joined me once as we practiced civil disobedience at the test site. I will never forget seeing him walking toward me with a half-worried half-smile on his face. “I have trusted your teaching all these years. Now I have to trust where it has led me,” he said. We stood together as his former employees drove by and gave less-than-flattering gestures to their old boss. I was humbled and awed by such courage and such humility. He had let go of his secure monument through an encounter with the man Jesus and the vision of the peace movement. It’s hard, and very rare, to call your own job into question. When Jesus called his disciples, he also called them away from their jobs and their families (see, for example, Matthew 4:22). Now, jobs and families don’t sound like bad things, do they? He called them to leave their nets because as long as anyone is tied to job security, there are a lot of things they cannot see and cannot say. This is one of the great recurring disadvantages of clergy earning their salary from the church, and perhaps why Saint Francis did not want us to be ordained priests. We tend to think and say whatever won’t undermine the company store. Anyone who has ever worked for another person understands this, and I wonder if it is not at the root of so much anti-clericalism among the blue-collar workers of the world. They often see right through our clergy pretensions. As one smart construction worker once angrily said to me, “Would you really bother to try to prove or defend papal infallibility or who can ‘transubstantiate’ if you did not have a vested interest in the answer? Those are the prefab answers of people in management, but they are not even the questions of those in labor!” Wow. We must be humble enough to hear. I know he has a point when I see the glazed eyes of parents in the front pew as we sermonize about the glories of Holy Orders and celibacy! Jesus called the disciples away from their natural families too...When the safe assumptions of society and family reach the monument stage, you might think you need TNT or major surgery to break through. But you never win with any frontal attack on the mystery of evil. If you attack something directly, you let it determine the energy, the style, the opposition. You soon become the same thing, but in a better-disguised and denied form. Jesus calls that trying to drive out the devil by the prince of devils (see Luke 11:14–22). That’s how evil expands so successfully. The disguise is almost perfect and, without spiritual discernment, will fool the best of us. So, instead, Francis of Assisi went out to the edge and did it better. Francis respected the monuments, even loved them, but also went back to the original dynamism and nonviolent style of Jesus the man for his inspiration. Assisi is surrounded by city walls. Inside those walls are the cathedral and the established churches, all of which are fine. That’s where Francis first heard the gospel and fell in love with Jesus. But, then, he quietly went outside the walls and rebuilt some old ruins called San Damiano and the Portiuncula. He wasn’t, with his mouth, telling the others they were doing it wrong. He just gently, lovingly tried to do it better. I think that’s true reconstruction. Remember, the best criticism of the bad is the practice of the better. That might be a perfect motto for all reconstructive work. It does not destroy machines or even monuments but reinvigorates them with new energy and form. San Damiano was still a church building, but it was small, poor, and on the edge. Francis transformed it.

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

Financial Position—Month Ending 8/31/22

ASSETS	8/31/2022	8/31/2021	Variance
Current Assets			
Cash & cash equivalents	\$0	\$0	\$0
Petty cash - imprest	\$0	\$0	\$0
First Tier Petty Cash Checking	\$1,129	\$1,129	\$0
First Tier NOW Checking	\$22,488	\$37,159	-\$14,671
First Tier Operating MM	\$416,954	\$345,190	\$71,764
First Tier Special Project MM	\$479,910	\$432,470	\$47,439
First Tier PPE Maintenance MM	\$26,393	\$26,340	\$53
First Tier Auction	\$2,000	\$34,203	-\$32,203
ST investment account	\$0	\$0	\$0
Operating pledges receivable	\$0	\$327	-\$327
Receivables from reimbursement	\$7,038	\$7,678	-\$639
Total Current Assets	\$955,911	\$884,495	\$71,416
Net Property, Buildings & Equipment			
Land	\$237,307	\$237,307	\$0
Land improvements	\$26,917	\$26,917	\$0
Buildings	\$1,323,568	\$1,180,766	\$142,802
Vehicles	\$294,714	\$294,714	\$0
Tools	\$1,000	\$1,000	\$0
Equipment	\$21,163	\$14,731	\$6,432
Boiler	\$23,770	\$23,770	\$0
Tractor	\$17,260	\$17,260	\$0
Office Equipment	\$21,552	\$21,552	\$0
Wireless Infrastructure	\$17,194	\$0	\$17,194
Total Property, Buildings & Equipment	\$1,984,443	\$1,818,016	\$166,427
Accumulated depreciation	-\$1,107,862	-\$1,067,017	-\$40,845
Net Property, Buildings & Equipment	\$876,581	\$750,999	\$125,582
Long-term investments			
D. P. R. Mt. Sustain. Fund	\$1,082,072	\$961,770	\$120,302
Original Endow. Camp.	\$2,939,688	\$3,368,759	-\$429,071
Building Maintenance Fund	\$269,327	\$268,097	\$1,229
Pledges receivable	\$6,288	\$30,707	-\$24,419
Total Other Assets	\$4,297,374	\$4,629,332	-\$331,958
Total Assets	\$6,129,867	\$6,264,826	-\$134,959

Financial Position—Month Ending 8/31/22

LIABILITIES AND NET ASSETS			
	8/31/22	8/31/22	Variance
Current Liabilities			
Accounts Payable	\$0	\$0	\$0
Accounts payable and accruals	\$0	\$0	\$0
Current portion of LT debt	\$0	\$0	\$0
Other	\$0	\$0	\$0
Total Current Liabilities	\$0	\$0	\$0
Long-Term Liabilities			
Mortgage	\$0	\$0	\$0
Other	62,714	\$17,300	\$45,414
Auto Loan	\$0	\$0	\$0
Suburban Loan	\$0	\$0	\$0
Total Long-Term Liabilities	\$62,714	\$17,300	\$45,414
Total Liabilities	\$62,714	\$17,300	\$45,414
Net assets			
Net Operating Assets	\$1,583,062	\$1,537,804	\$45,258
Net PPE	\$894,947	\$894,947	\$0
Restricted Assets	\$193,067	\$238,325	-\$45,258
Net Income	\$3,396,076	\$3,585,750	-\$189,674
Total net assets	\$6,067,152	\$6,256,826	-\$189,674
Total Liabilities & Net Assets	\$6,129,866	\$6,274,126	-\$144,260

Statement of Activities 8/31/22

	8/31/2022	Budget	variance	8/30/2021	Variance	FY Budget	Comments
UNRESTRICTED							
Operating Revenue							
Private gifts and grants	\$5,196	\$12,500	-\$7,304	\$11,000	-\$5,804	\$50,000	
Other sources	\$600	\$500	\$100	\$821	-\$221	\$2,000	
Overnights	\$8,920	\$7,500	\$1,420	\$11,265	-\$2,345	\$30,000	
Mt. Fund	\$44,979	\$81,250	-\$36,271	\$48,699	-\$3,720	\$325,000	Typically receive by end of Fall semester
SBU Operating	\$0	\$22,500	-\$22,500	\$0	\$0	\$90,000	
Special projects	\$0	\$0	\$0	\$0	\$0		
FDR designated use	\$0	\$0	\$0	\$0	\$0		
Interest/Dividends	\$217	\$250	-\$33	\$258	-\$40	\$1,000	
Mountain on the Road	\$0	\$125	-\$125	\$0	\$0	\$500	
Gain on Sale of Assets	\$0	\$0	\$0	\$0	\$0		
Timbering Income	\$0	\$0	\$0	\$0	\$0		
Sabbatical	\$0	\$0	\$0	\$0	\$0		
Book Publishing	\$0	\$0	\$0	\$0	\$0		
In-kind revenue	\$13,179	\$12,500	\$679	\$14,775	-\$1,596	\$50,000	
Transfer from endowment	\$22,500	\$57,633	-\$35,133	\$22,500	\$0	\$230,530	Will keep endowment draw flat until new hires go through and money is required.
Transfer from special projects	\$0	\$0	\$0	\$0	\$0		We will draw from special reserves for trips to Rohr, Franciscan Federation conference
Transfer to other funds	\$0	\$0	\$0	\$0	\$0	\$15,000	
Total unrestricted operating revenue	\$95,592	\$194,758	-\$99,165	\$109,318	-\$13,726	\$794,030	

Statement of Activities 8/31/22

	8/31/22	Budget	Variance	8/30/21	Variance	FY Budget	Comments
Operating Expenses							
Expense by natural classification:							
Salaries and benefits	87,842.10	\$84,349	\$3,493	76,252.44	\$11,590	\$337,396	Salary increase of 8% to cover cost of living
Incremental salaries	\$0	\$32,500	-\$32,500	\$24,167	\$222	\$130,000	presumes six months of 3 FT employees, one companion
Insurance	\$24,389	\$24,350	\$39	\$0	\$0	\$24,350	
Mortgage	\$0	\$0	\$0	\$0	\$0		
Utilities	\$5,736	\$5,750	-\$14	\$3,745	\$1,991	\$23,000	
Maintenance/Capital surplus	\$763	\$24,500	-\$23,737	\$10,334	-\$9,572	\$98,000	
Programming	\$4,587	\$2,500	\$2,087	\$1,755	\$2,832	\$10,000	
Book Publishing	\$0	\$0	\$0	\$0	\$0		
Food	\$5,900	\$5,750	\$150	\$4,793	\$1,107	\$23,000	
Car expenses	\$5,460	\$5,750	-\$291	\$9,335	-\$3,876	\$23,000	
Supplies/other operating expen	\$10,861	\$23,000	-\$12,139	\$17,960	-\$7,098	\$92,000	
Depreciation expense	\$13,094	\$13,094	\$0	\$13,094	\$0	\$52,377	
In-kind expenses	\$13,179	\$12,500	\$679	\$14,775	-\$1,596	\$50,000	
Total unrestricted operating expenses	\$171,811	\$234,043	-\$62,233	\$176,210	-\$4,400	\$863,123	
CHANGE IN NET ASSETS FROM UNRSTR. ACT.	-\$76,218	-\$39,286	-\$36,933	-\$66,892	-\$9,326	-\$69,093	
RESTRICTED							
Long-term investment activities:							
Realized Inc/gains from LT inv	\$0	\$0	\$0	\$0	\$0		
Interest/Dividends	\$11,115	\$0	\$11,115	\$17,361	-\$6,246		
Total restricted LT investment activities	\$11,115	\$0	\$11,115	\$17,361	-\$6,246		

Statement of Activities 8/31/22

	8/31/22	Budget	Variance	8/30/21	Variance	FY Budget	Comments
Capital gift giving activities:							
Capital gifts and grants	\$0	\$0	\$0	\$0	\$0	\$0	
Private gifts and grants	\$0	\$0	\$0	\$0	\$0	\$0	
Endowment	\$0	\$0	\$0	\$0	\$0	\$0	
Mt. Auction	\$0	\$0	\$0	\$80	-\$80	\$0	
transfer from unrestricted	\$0	\$0	\$0	\$0	\$0	\$0	
transfer to unrestricted	\$0	\$0	\$0	\$0	\$0	\$0	
Other sources	\$0	\$0	\$0	\$0	\$0	\$0	
Total restricted capital activities	0.00	\$0	\$0	\$80	-\$80	-\$80	
Other activities:							
Endowment expense	\$0	\$0	\$0	\$0	\$0	\$0	
Auction expense	\$0	\$0	\$0	\$80	-\$80	\$0	
Other expense	\$0	\$0	\$0	\$0	\$0	\$0	
Net assets released from restr	\$22,500	\$0	\$22,500	\$22,500	\$0	\$0	
Total restricted other activities	\$22,500	\$0	\$22,500	\$22,580	-\$80	-\$80	
CHANGE IN NET ASSETS RESTRICTED ACT.	(11,385.46)	\$0	-\$11,385	-\$5,139	-\$6,246		
Net Income	(\$	-\$39,286	-\$48,318	-\$72,032	-\$15,572		

Board Term Expiration Dates

<u>NAME:</u>	BEGAN ON BOARD: OCT.	END OF 1 ST TERM: OCT.	END OF 2 ND TERM: OCT.	END OF FINAL TERM: OCT.
HILLS	2013	2016	2019	2023
LICAMELE	2013	2016	2019	2023
MARRIE	2013	2016	2019	2023
ROTHERMEL	2014	2017	2020	2024
LANZILLO	2014	2017	2020	2024
TROSCH	2014	2017	2020	2024
Buckla	2015	2018	2021	2025
Aroune	Jan. 2018	2021	2024	2028
<i>Pulaski</i>	<i>Jan. 2018</i>	<i>2021</i>	<i>2024</i>	<i>2028</i>
Mike New	Oct. 2021	2024	2027	2030
Sarino Tropeano	Oct. 2021	2024	2027	2030
Matrecia James	Jan. 2022	2025	2028	2031
Kathy Colucci	Jan. 2022	2025	2028	2031
Jeff Gingerich	Oct. 2022	2025	2028	2031

Trustees prior to 2021 will serve an extra year because of COVID restrictions during 2020.

Karen on leave from board while a Companion

Updated: 9/14/22

With Karen on leave, and Jeff Gingerich voted on to the board, we now have 13 members. The minimum board members is 12, with a maximum of 24.

Mountain Advancement Report

September 17, 2022

Mountain Fund

2022-2023 Budgeted Goal: \$325,000

Summary:

As of 09/10/22 - \$41,822.00 from 335 gifts and 165 donors (12.9% of goal of \$325K)

As of 09/10/21 - \$47,303.07 from 311 gifts and 163 donors (17.5% of goal of \$270K)

As of 09/10/20 - \$47,935.10 from 296 gifts and 189 donors (19.2% of goal of \$250K)

As of 09/10/19 - \$46,613.38 from 229 gifts and 133 donors (20.3% of goal of \$230K)

To date, 84 alumni gave 185 gifts for a total of \$29,107 and 81 non-alumni gave 149 gifts for a total of \$12,415.

Overnights

2022-2023 Budgeted Goal: \$25,000

As of 09/10/22- \$10,800 from 43 gifts and 37 donors

As of 09/10/21- \$14,165 from 45 gifts and 42 donors

As of 09/10/20- \$9,220 from 7 gifts and 5 donors

As of 09/10/19- \$9,420 from 50 gifts and 43 donors

Fr. Dan Riley Sustainability Campaign (Endowment/Major Giving)

Major gift: Contribute \$10,000 or more over a period of no longer than 5 years in addition to annual gifts (Mountain Fund and Auction). Coming out of strategic planning process will kickstart this campaign. Need help from friends.

Budgeted Goal: \$3.1 Million

Current Endowment Total to Date: \$873,729.99 committed from 706 gifts and 182 donors. This includes \$19,479.20 in unpaid pledges.

(These numbers are from our current endowment campaign which began in 2012)

- **09/10/22 \$3,381 from 10 gifts and 6 donors**
- Now, with our strategic plan in place, we will continue to **communicate/steward** major donors.

FYI: Other historical sources of contributions to our current Endowment Account:

In an endowment campaign that began in 2003 and ended in 2011, we raised \$1,350,000. For over 20 years and ending in 2015, 10% of all Mountain Fund Donations were allocated to this endowment account.

Stewardship

October 14-16 ,2022- Our second Living Stones event. We are expecting more than 70 people to join us. Living Stones is an important vehicle for us to stay connected and steward those who helped build and been highly committed to the life of the Mountain.

SBU Endowment for Mt. Irenaeus

(Started with St. Bonas 150th campaign 2008)

Total Balance: \$637,365.43 committed from 377 gifts and 75 donors.

We receive approximately 33K a year, ~5% of the balance

The Daniel A. Hurley, ofm Legacy Society- Planned Giving

• Our website has been updated promoting the Legacy Society. A wonderful video of Fr. Dan Hurley is a highlight on the page.

On-Line Auction

2021-2022 Budgeted Goal: \$25,000

Summary: Save the Date for our 2022 auction: November 4-13. (Our 2021 Auction was our highest grossing ever, thanks to the tremendous support from our donors.) This year's auction features beautiful artwork by Fr. Dan, a handmade creche by Br. Joe and Br. Kevin's delicious harvested fruits and vegetables from our Mountain Garden. We also have Buffalo Bills items, Bona Gear and unique Mountain items such as a Mountain Snow Globe! Please help us spread the word!!

2021: \$35,692

2020: \$ 30,805.73

2019: \$22, 608

2018: \$ 23,785

2017: \$21,000

2016: \$14,203

2015: \$7,769.30 (online only)

2015: \$34,792 (online and live)

2014: \$6,320.64 (online only)

2014: \$31,706 (online and live)

2013: \$1,890.71 (online only)

2013: \$44,013.42 (online and live)

Building and Grounds Quarterly Report

September 16, 2022

Following are projects that are in various stages of completion

1. Solar power-
 - a. Solar Liberty has completed the installation of the solar grid and the system is generating power.
 - b. Mike has been communicating with a separate vendor, Mark Blair with Electric Solution, Inc., who specializes in “standby power systems” to supply and install the battery back-up system.
 - c. The battery back-up system is needed to fulfill our primary goal of providing un-interrupted electrical power to the Mountain community in the event of a power outage.
2. Roof work- We have contracted with a carpenter, Rich Bump, to provide the following:
 - a. St. Joe’s- build a steel roof over the deck. This will provide protection to the entry door and deck.
 - b. House of Peace- build a steel roof over the side door (that leads to the firewood) and landing. There is an ongoing issue with fallen roof ice on the platform which creates a safety issue and has caused damage to the door.
 - c. The same carpenter will install a heat coil on the upper roof edge above the door and replace the damaged door. Both the coil and the door have already been purchased and are onsite.
3. Forestry- There are logs on the property both from the logging company and from Brother Joe’s faithful efforts to maintain the grounds. We have a “Barter” agreement in place with a Cuba resident, Don, to remove these logs. This will be an ongoing project that may take years to complete.
4. Plaques for the Living Stones weekend- New tiles have been ordered. Jim Plukas (from the committee) is building additional frames and will complete the final installation.
5. Wood milling on September 23- Jim Plukas (has been very busy helping the mountain) has provided a contact who will bring a cutter that will mill some of the hardwood that Brother Joe has taken down. The milled wood will be dried and stored onsite and can eventually be used to create furniture.

We are also planning the following-

1. A Building and Grounds Committee retreat at the mountain on March 17, 2023 (St. Patrick is the Patron Saint of Engineers- close enough!)
2. A redesign of the Chapel entry. There has been a great deal of discussion on the scope of this project. Based on those discussions Grant Scott is developing designs and will review them with Father Dan. This will fall under the responsibility of a new committee we are creating around overall design and development on the Mtn.
3. A strategy to update the cabins. We would like to create a strategy for reviewing each building to determine appropriate upgrades and updating. This could include new flooring, cabinetry, furnishings, etc.