




Please have music or music video playing as people gather



**Invite participants to sit at a table of their choosing.**


**Welcome participants:** This is an opportunity to go over whatever logistics need to be discussed for those new to the campground facility, questions about schedule or other information. (4 Minutes) Introduce the PLT Folder.



## Welcome and Introduction

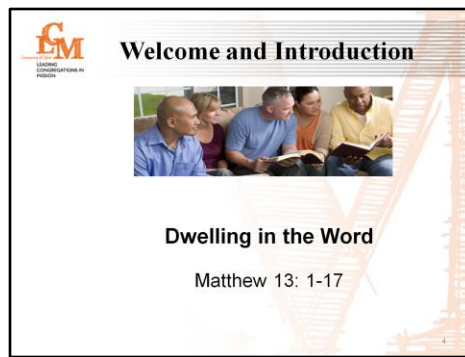
To a time and space of Sabbath... to pause, reflect, and renew.

May we be awakened to God's active presence in our everyday lives.



**Suggested Welcome Script:** (After logistics to invite people into the spirit of the retreat.) (4 Minutes)

- This is an opportunity to pause, not from our journey as disciples and congregations, but as a necessary part of them.
- This weekend will be primarily reflective—time for us to dwell in the presence of the One who calls us into mission and time to deepen our understanding of important concepts and practices.
- There will be time to share our concerns, questions, and joys as we find ourselves in different places on the journey of both struggle and breakthrough.
- Whenever there is a break or you find yourself with the time and desire, we invite you to re-familiarize yourself with those practices that form and shape us as Christ's disciples and awaken us to God's active presence in our everyday lives.
- This retreat is a time of Sabbath, reflection, and renewal for you as leaders and ministers. We began our time together in an experience of sharing around the fire, we drew our attention to one another in an Agape Meal and, now, we continue in the Spirit of God already with us in this holy place.



**Refer participants to handout and lead “Dwelling in the Word — Matthew 13:1-17”** (The Message) by following these steps (22 Minutes—at least—more is better):

1. Share that our “theme” scripture for our weekend is Matthew 13:1-17. We began dwelling in this text last night. We want to continue to dwell in it this morning and we will again reflect on this scripture text Sunday morning.
2. Invite participants to read along as it is read out loud.
3. In the first reading ask that each person listen for a word, phrase, image or idea that they are drawn to.
4. Read the following text, slowly with moments for silence between the parts.

**Matthew 13:1-17**

1-3 *At about that same time Jesus left the house and sat on the beach. In no time at all a crowd gathered along the shoreline, forcing him to get into a boat. Using the boat as a pulpit, he addressed his congregation, telling stories.*

3-9 *“What do you make of this? A farmer planted seed. As he scattered the seed, some of it fell on the road, and birds ate it. Some fell in the gravel; it sprouted quickly but didn’t put down roots, so when the sun came up it withered just as quickly. Some fell in the weeds; as it came up, it was strangled by the weeds. Some fell on good earth, and produced a harvest beyond his wildest dreams. Are you listening to this? Really listening?”*

10 *The disciples came up and asked, “Why do you tell stories?”*

11-15 *He replied, “You’ve been given insight into God’s kingdom. You know how it works. Not everybody has this gift, this insight; it hasn’t been given to them. Whenever someone has a ready heart for this, the insights and understandings flow freely. But if there is no readiness, any trace of receptivity soon disappears. That’s why I tell stories: to create readiness, to nudge the people toward receptive insight. In their present state they can stare till doomsday and not see it, listen till they’re blue in the face and not get it. I don’t want Isaiah’s forecast repeated all over again:*

*Your ears are open but you don’t hear a thing.*

*Your eyes are awake but you don’t see a thing.*

*The people are blockheads!*

*They stick their fingers in their ears so they won’t have to listen;*

*They screw their eyes shut*

*so they won’t have to look,*

*so they won’t have to deal with me face-to-face*

*and let me heal them.*

16-17 *“But you have God-blessed eyes—eyes that see! And God-blessed ears—ears that hear! A lot of people, prophets and humble believers among them, would have given anything to see what you are seeing, to hear what you are hearing, but never had the chance.*

5. Invite persons at their tables to share, very briefly the word, phrase, image or idea that each one was drawn to.
6. Read text a second time and ask for reflection on this question as it is read:  

**How is this text challenging you to awaken to hear and see new possibilities?**
7. Provide time for conversation to share personal reflections.

## Affirmation and Prayer

**When we literally risk  
sharing we experience an  
unexpected abundance.**

**Let's pray to be generous in  
sharing ourselves and  
trusting ourselves to one  
another and the Holy Spirit.**



8. Provide or designate a colleague to offer a prayer of blessing for our retreat.

**End of Session – take a stretch break**

## Exploring Practices Through the Lens of LCM and Christianity After Religion

**PRACTICES SIGNAL  
GOD'S REIGN**



**Invite participants to sit at a table of their choosing.**



## Exploring Missional Practices through the Lens of LCM and Christianity After Religion

The Essential Question:

**How does our commitment to practices lead to new discoveries and ways of being disciples and the church today?**



### The Essential Question we want to explore is:

**How does our commitment to practices lead to new discoveries and ways of being disciples and the church today?**

### **Supplies Needed:**

- 7 large sheets of paper (7 for each room) for noting reflections from the group.
- 7 - 11x17 sheets with 7 practices named and described
- 3 blank 11x17 sheets.
- Individual pre-cut quotes of “Prophetic Voices of Our Christian Heritage” and place them randomly on chairs.

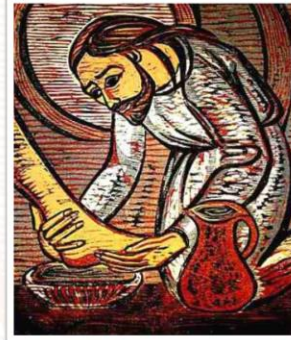
**Welcome, state the essential question and introduce the following points: (5 Minutes)**



## Exploring Missional Practices through the Lens of LCM and Christianity After Religion

The purpose of this session:

To demonstrate the essential link between spiritual formation, repetitive practice, and living mission.



- The purpose of this session is to explore the essential link between spiritual formation, repetitive practice, and living into deeper and new understandings of mission.
- In this time together we will go deeper in exploring how practices help us envision as well as live into new ways of being disciples and the church in our many contexts for ministry. They are like our compass. We may not know what lies beyond the horizon but we can be assured the practices will lead us in the direction of God's future.
- Practices are ways that we can tangibly respond and draw closer to God in which we live and move and have our being.
- In this session, we will reflect on our spiritual lives, as individuals and congregations through the lens of *Christianity After Religion*. Remember in LCM, we are re-learning an ancient truth—that mission begins with encounter.



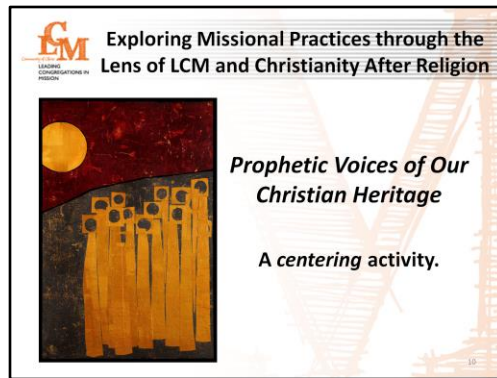


- Read this slide

**While the term, *missional practice* helps make connection with mission explicit, all *spiritual practices* are essentially missional. When we hear and read *spiritual practice* from other sources we are talking about the same thing! Our inner formation profoundly impacts our outward action.**

- Share a brief illustration from your own life experience or the following below:

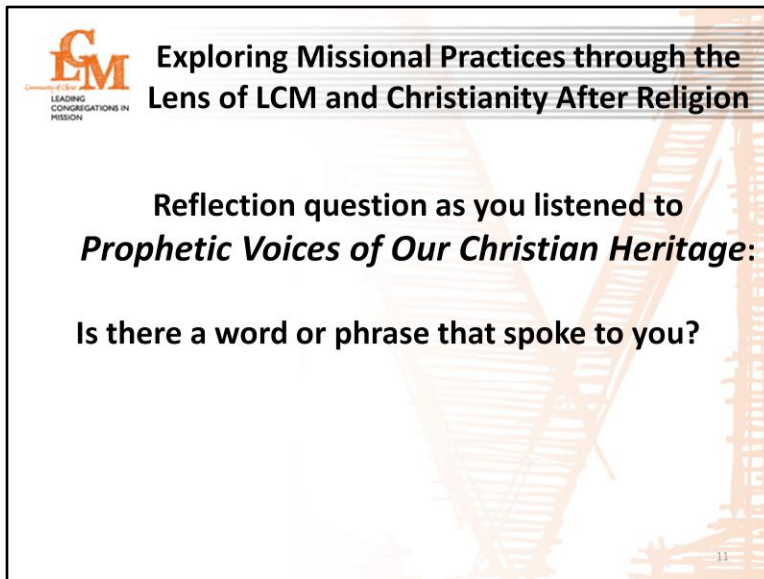
In the book, *Celebration of Discipline*, Richard Foster discusses his first years as a young pastor. Though fresh out of seminary with lots of ideas he felt a sense of spiritual bankruptcy within himself and the congregation. This led him to spend time and energy in “spiritual realities” and he soon noticed that his congregation was changing. His congregation was engaging in practices, experimenting with their faith, and dwelling in God’s presence. The result was a “quiet revolution, inside and out...” We too are called to ground ourselves in God’s presence. Love is the starting place for meaningful encounter and deeper relationship with those around us.




Introduce handout “Prophetic Voices of Our Christian Heritage,” a centering practice, following these steps: (5 Minutes)

- Refer participants to handout “Prophetic Voices of Our Christian Heritage.”
- Announce that on some of the chairs is a single quote placed for reading in a few moments.
- Invite participants to listen to the voices of significant Christian figures who have understood this inherent connection. **Listening to each quote is a way to center ourselves and prepare for a conversation to follow.**
- Invite those who have a single quote, to stand and read a quote as they feel led (i.e. randomly). **Let’s consider, as we listen, what these voices might say to us today. After each quote is read, spend a few moments in silence.**
- Allow a brief time of reflection.





 Exploring Missional Practices through the  
Lens of LCM and Christianity After Religion

Reflection question as you listened to  
*Prophetic Voices of Our Christian Heritage:*

Is there a word or phrase that spoke to you?

11

**Pose this question for table discussion: (5 Minutes)**

As you were listening to the quotes, was there a word or phrase that spoke to you?

**Introduce the following points by use of slides and Refer to handout**  
**"Spiritual Practices Signal the Reign of God."** (5 Minutes)

## Spiritual Practices Signal the Reign of God

***Practices are not merely spiritual activities we do to entertain ourselves. Practices enliven and awaken us to the work of God in the world. We anticipate each day, knowing that God is in the here and now, and anticipate, most assuredly, the human future in the Spirit's reign of peace. No matter which particular road we travel, if we practice our faith in imitation of Jesus, the outcome will be justice. Our actions witness to this hope.***

- Diana Butler Bass, *Christianity After Religion* (P. 159)

12

**Read this and following slides: (1 Minute)**

Practices are not merely spiritual activities we do to entertain ourselves. Practices enliven and awaken us to the work of God in the world. We anticipate each day, knowing that God is in the here and now, and anticipate, most assuredly, the human future in the Spirit's reign of peace. No matter which particular road we travel, if we practice our faith in imitation of Jesus, the outcome will be justice. Our actions witness to this hope. *Christianity After Religion* (P. 159)

## Spiritual Practices Signal the Reign of God

***Practices are the connective tissue  
between what is, what can be,  
and what will be. Spiritual  
practices are living pictures of  
God's intention for a world of love  
and justice.***

- Diana Butler Bass, *Christianity After Religion* (P. 159)



Practices are the connective tissue between what is, what can be, and what will be. Spiritual practices are living pictures of God's intention for a world of love and justice. *Christianity After Religion* (P. 159)

## Spiritual Practices Signal the Reign of God



**What has been difficult or meaningful about consistently doing the practices, individually and as a congregation?**

**Pose this question for table discussion: (7 Minutes)**

What has been difficult or meaningful about consistently doing the practices individually and as a congregation?

## Spiritual Practices Signal the Reign of God

***Missional practices are central to the challenging work of discerning and living Christ's mission. In the beginning they may feel strange or awkward; overtime they become natural extensions of who we are. We may have a tendency to gloss over or quickly exercise them.*** - LCM Field Guide

Missional practices are central to the challenging work of discerning and living Christ's mission. In the beginning they may feel strange or awkward; overtime they become natural extensions of who we are. We may have a tendency to gloss over or quickly exercise them. LCM Field Guide



## Spiritual Practices Signal the Reign of God

***It takes time for missional practices to become the new norms for discerning and creating a shared commitment for living Christ's mission in sacred community. Any repetitive action that leads us and our congregations to embody and live Christ's mission is a missional practice.*** - LCM Field Guide



16

It takes time for missional practices to become the new norms for discerning and creating a shared commitment for living Christ's mission in sacred community. Any repetitive action that leads us and our congregations to embody and live Christ's mission is a missional practice. - LCM Field Guide

### **Share these points (Two slides): (1 Minute)**

At the last retreat we talked about prophetic imagination. The first step of prophetic imagination is to “give time and space to be awake to God’s presence and invitation.”

## Spiritual Practices Signal the Reign of God



*Prophetic practice consists in the courage, freedom, and daring to see the world differently... a capacity to “imagine” the world differently, such practice—requires courage, freedom, and daring, nothing less than the work of voicing and enacting the world anew...according to the holiness of God.* – Walter Brueggemann

17

- According to Brueggemann:

***“Prophetic practice consists in the courage, freedom, and daring to see the world differently... a capacity to “imagine” the world differently, such practice—requires courage, freedom, and daring, nothing less than the work of voicing and enacting the world anew...according to the holiness of God.”***

## Spiritual Practices Signal the Reign of God

***The vision we share is God's vision of reconciliation, salvation, wholeness, justice, and peace expressed in the scriptural definition of shalom. Shalom means a fullness or completeness of peace. God yearns to establish a lasting covenant of peace with humankind and with all of creation."*** – Sharing in the Community of Christ



Share this excerpt from *Sharing In Community of Christ*:

“The vision we share is God’s vision of reconciliation, salvation, wholeness, justice, and peace expressed in the scriptural definition of shalom. Shalom means a fullness or completeness of peace. God yearns to establish a lasting covenant of peace with humankind and with all of creation.”

## Spiritual Practices Signal the Reign of God

### ***Practices:***

**... have both an inward and outward dimension.**  
**... they can help us live into and anticipate God's vision for our communities and world.**  
**... *create pathways into God's intended future.***



19

**Share these points (this and next slide): (3 Minutes)**

- Practices have both an inward and outward dimension. As Bass describes, they can help us live into and anticipate God's vision for our communities and world.
- She writes, "Practices done in imitation of Jesus naturally extend to the kingdom that Jesus preached."
- Practices create a pathway into the future that God intends. When we make these practices central to our individual and communal lives, engaging them consistently, we begin to awaken and live into the world as it could be.



## Spiritual Practices Signal the Reign of God

Practices *are not* just about our inward lives  
**And** mission *is not* just about our outward  
actions.

Practices and mission are inextricably linked.



Life in God's spirit and enacting God's vision  
through repetitive practice awaken us to  
respond to what God is up to around us.

- **This is important!** In LCM we have tried to demonstrate that **practices** are not just about our inward lives and mission is not just about our outward actions. They are inextricably linked. It is life in God's spirit and enacting God's vision through repetitive practice that awakens us to respond in authentic ways to what God is up to around us.



## *Exploring the Practices*

**Exploring the practices ask:**

*How does consistent and repetitive engagement in missional practices signal God's reign and awaken us to live mission?*



21

**Facilitate in the large group an activity called “Exploring the Practices.”**  
(25 Minutes)

**Note to facilitator:** There is no handout for this activity. **“Exploring the Practices”** creates a space for people to walk around and see various missional practices and how they are formational in our inward lives and outward actions.

**Follow these steps for “Exploring the Practices:”**

- Prepare the room in advance by placing on the wall, at 7 separate locations, a sheet of flip chart paper (see following steps).
- Above the top of each flip chart sheet place one of the 7 11x17 sheets (use 4, your choice, of the 7 that have the name of a missional practice and the description and use 3 that are blank for participants to suggest different missional practices of their choice).
- Ask for suggestions for naming a missional practice (1-3 and write on blank 11x17 sheets).
- Distribute post-it notes for participants to use.
- Show on PowerPoint slide the following question:

## ***Exploring the Practices***



**While walking around and visiting each missional practices, ask yourself:**

***How does consistent and repetitive engagement in this practice signal God's reign and awaken me to live mission?***

**Share your "post-it note" responses.**

22

### **How does consistent and repetitive engagement in this practice signal God's reign and awaken me to live mission?**

- Ask participants to visit each of the "missional practices" and write their responses on the post-it notes and then place them on the flip chart paper. Encourage participants to share as many response as they feel comfortable doing.
- Regroup and ask in large group for reflections about the missional practices by using one of the practices to walk through a few of the comments and discuss how they relate to the question. (5 of the 25 minutes)



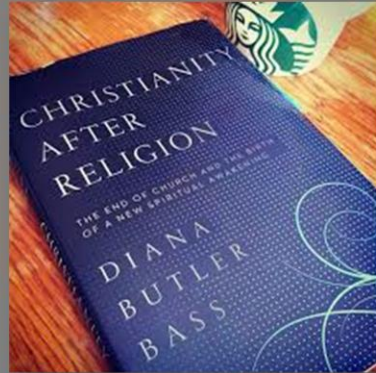







## Exploring Practices Through the Lens of LCM and Christianity After Religion


**MISSION BEGINS WITH  
ENCOUNTER**



**Invite participants to sit at a table of their choosing.**

 **Mission Begins with Encounter**  
LEADING CONGREGATIONS IN MISSION

The Essential Question we want to explore is:  
**How do I more fully encounter God as the source from which all mission flows?**



25

**The Essential Question we want to explore is:**

**How do I more fully encounter God as the source from which all mission flows?**

**Share the following points (3 Minutes):**

- We have reflected on how our spiritual capacity impacts our missional attentiveness and response. We are learning that living mission is not always easy or comfortable. **Neither is the spiritual life from which all mission flows.**
- Sometimes a practice may feel empty or awkward at first. But practice reveals the fruit of discipline over time. As we seek to follow the Spirit into the places we are called to serve, we realize the importance of cultivating attentiveness to what is going on around us.
- We now want to intentionally share together space and time for encounter with God. Every person approaches the holy in different ways.
- For some of us, this time may be uncomfortable and too long. For others, it may be what we've been craving and not long enough. Whatever your feelings about this time to explore the state of your spiritual life and relationship with God, we invite you to consider this time and space as a rare gift and an opportunity for deeper connection.



**Refer participants to handout “Who Am I in God and Who is God in Me.” And facilitate this activity by sharing these steps (45 Minutes):**

- Encourage participants to take the handout “Who Am I in God and Who is God in Me” with them as they find a place that they feel drawn to sit, inside or outside. Let them know, “If this only takes you 10 minutes, that’s fine. Go for a walk. Just be. It is ok to spend this time in whatever way they feel led. Those who finish early, remain silent for those who are still reflecting in silence.”
- **Before participants leave - Refer participants to handout “The Summons” CCS 586 and have them sing it as a prayer for hope, going forward and dwelling in God’s presence.**
- Inform participants that in 40 minutes a chime or call will call them to return to the larger group.

**Note to facilitator: It is important that participants re-gather by 12:15 am for debriefing.**

**Debriefing Statement:** Later today we will have opportunity to reflect together on the gift of time and space we just shared. We now prepare to share in a meal together. As we do so, we also pause to remember our sisters and brothers around the globe through a prayer for peace.

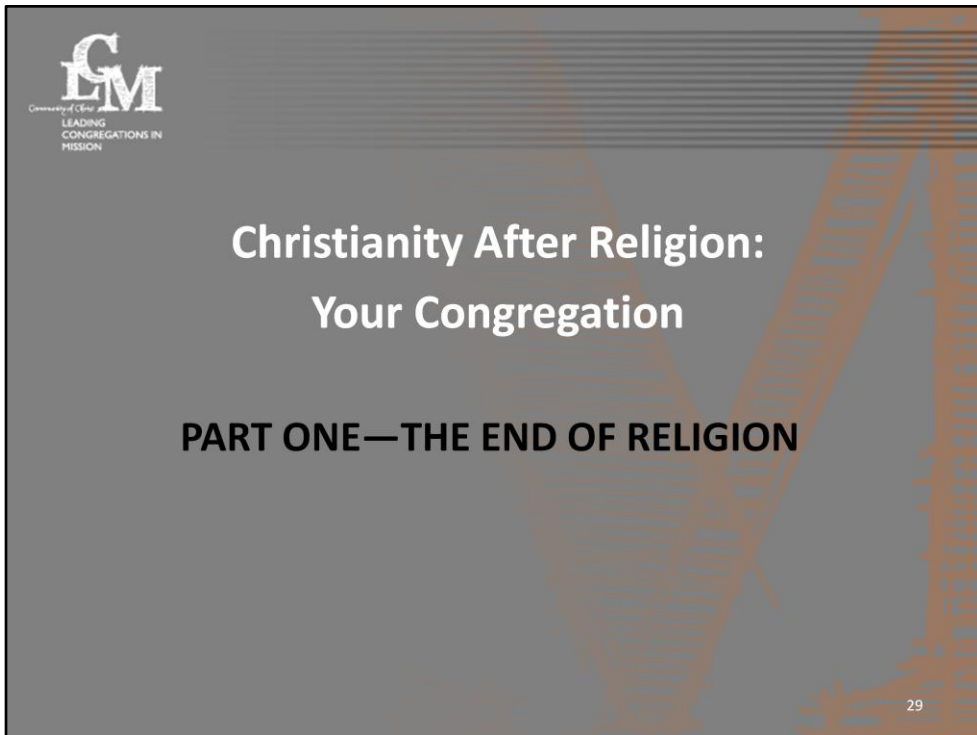


**Lunch afterwards starts at 12:30 to 1:30 PM**

**Personal Renewal Time at 1:30 to 2:30 PM**



***Lunch Time 12:30 to 1:30 PM***



**Invite participants to sit where they want.**

## Christianity After Religion: Your Congregation

The Essential Question:

**Why is interest in spirituality increasing and church attendance decreasing?**


30

**The Essential Question we want to explore is:**

**Why is interest in spirituality increasing and church attendance decreasing?**

**Share the following points to introduce this session: (2 minutes)**

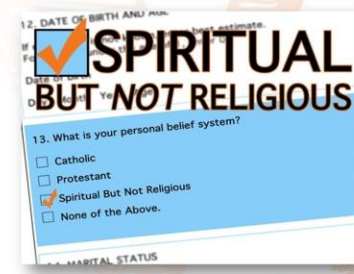
- Today we hear with increasingly regularity, “I am spiritual but not religious”
- What does this really mean in an age of decreasing church attendance and increasing interest in spirituality?



## Christianity After Religion: Your Congregation

### Word Association Activity

- ***Spirituality***
- ***Religion***



**Lead the whole group in a word association activity:** (20 minutes)  
described in *Christianity After Religion*. Follow these steps:

- On a large sheet of paper, make two columns.
- At the top of one, write “Spirituality”.
- At the top of the other, write “Religion”.
- Ask the group, “What do you think of when you hear the word ‘spirituality’?”
- Fill the “Spirituality” column with their one-word answers.
- Do the same for the “Religion” column.
- Discuss the results.

**During or after discussion:** draw out or share these key points:

- The terms “religion” and “spirituality” tend to overlap.
- People seem to have a hard time getting excited about “religion.”
- For many “Religion” has come to mean organized or institutional religion and “spirituality” has come to mean the quest for a vibrant faith.



## Christianity After Religion: Your Congregation



*The word “spiritual”  
is both a critique of  
institutional  
religion and a  
longing for  
meaningful  
connection.*

- Christianity After Religion (p. 68)

32

### Share this quote:

*The word “spiritual” is both a critique of institutional religion and a longing for meaningful connection.” (p. 68)*

**Note to facilitator:** After sharing the above quote state that you will lead the participants to say the Mission Prayer together for reflection on “spiritual” as a critique of institutional religion and a longing for meaningful connection.”

God, where will your Spirit lead today?  
Help me be fully awake and ready to respond.  
Grant me courage to risk something new  
and become a blessing of your love and peace.  
Amen.

## Christianity After Religion: Your Congregation

*Table Discussion Reflecting on the Mission  
Prayer:*



- *How does being fully awake and ready to respond allow you to experience (hear, see, sense) a longing for meaningful connection that you might not have experienced before?*
- *How has your experience in practicing the Mission prayer been a critique of institutional religion?*

33

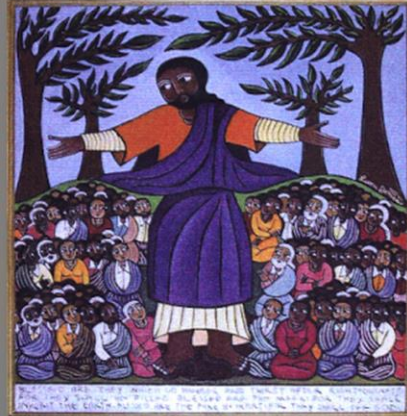
**Lead Table Discussion on these question: (15 minutes)**

Reflecting on our use of the Mission Prayer:

- How does *being fully awake and ready to respond* allow you to experience (hear, see, sense) a longing for meaningful connection that you might not have experienced before?
- How has your experience in practicing the Mission prayer been a *critique of institutional religion*?

## Christianity After Religion: Your Congregation

### PART TWO—A NEW VISION



**Invite participants to sit where they want.**



## Christianity After Religion: Your Congregation

***Wilfred Cantwell Smith notes that Christianity became intellectualized and impersonalized, as 'decade after decade the notion was driven home that a religion is something that one believes or does not believe, something whose propositions are true or not true.' He further states, 'A legacy of it is the tendency still today to ask, in explanation of 'the religion' of a people, What do they believe? - as though this were a basic, even the basic, question. – Diana Butler***

***Bass, Christianity After Religion, p. 202***

35

**Share the following quote: (1 Minute)**

*Wilfred Cantwell Smith notes that Christianity became intellectualized and impersonalized, as 'decade after decade the notion was driven home that a religion is something that one believes or does not believe, something whose propositions are true or not true.' He further states, 'A legacy of it is the tendency still today to ask, in explanation of 'the religion' of a people, What do they believe? - as though this were a basic, even the basic, question. – Diana Butler Bass, Christianity After Religion, p. 202*



## Christianity After Religion: Your Congregation

***Show Video: “The Great Reversal”***



36

**Show Video: The Great Reversal** (5 Minutes)



## Christianity After Religion: Your Congregation

### Table Discussion:

- How has the path to membership (believing, behaving, and belonging) become a barrier for many searching for meaning and connection?
- If “what do you believe” is not the basic question, what do you think the basic question should be?



**Provide table discussion on the following questions (25 minutes)**

- How has the path to membership (i.e. believing, behaving, and belonging) become a barrier for many searching for meaning and connection?
- **If “what do you believe” is not the basic question, what do you think the basic question should be?**

**Note to Facilitator:** Both questions above are good examples of *Essential Questions*. The shaded question in bold above is a critical question. This is challenging the PLT’s to consider what the essential question is in response to “The Great Reversal”. Remember, essential questions get at the heart of mission and cause us to go deeper. They are often unsettling questions and lead us into God’s future. Spend some time with the group helping them struggle with the essential question here. For example, the question might be, “What are you experiencing and how is it making a difference in your life and the world around you?” or “How do we embody and live Christ’s mission so persons meet Jesus in their encounter with us?”

Have the large group come back together and share their reflections on this question for a few moments.



## Christianity After Religion: Your Congregation

Table Discussion – See Handout  
*Knitting: A Metaphor for Belonging*



38

**Refer participants to handout “Knitting: A Metaphor for Belonging” and follow these steps: (20 minutes)**

Ask each one to silently read “Knitting: a Metaphor for Belonging.” (3 of 25 minutes)

Provide table discussion for sharing responses to the “Questions for Reflection” in the handout. (17 of 25 minutes)

**Ask for any comments and end with the following affirmations: (5 minutes)**

- As we continue to envision how we are to live and convey Christ’s mission with those who seek **more spirituality** and **less organized religion**, we must ask why we do what we do?
- Let’s remember and never forget how relational Jesus invited people from all walks of life into both personal conversation and into sacred community.
- Let’s continue to ask questions that call us into the unsettled space of discernment, discovery, and experimentation with new forms of being the church in our neighborhoods.
- When we journey together we have the promise of the Holy Spirit to bring new understandings and courage for the future.







## Christianity After Religion: Your Congregation

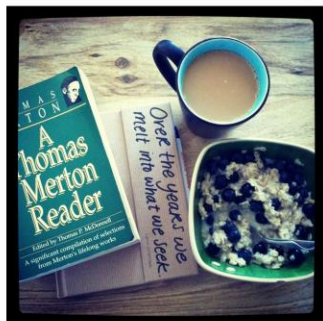
### PROCESSING AND REFLECTING



**Invite participants to sit with their PLT.**

**Note:** An LCM staff will facilitate this portion. This is an opportunity to respond to the particular needs of the group. If the LCM staff is sensing that a different direction of processing is needed, still aligned with the conversation of practices, be free to follow this as a guide yet engage in conversation that will be most helpful.

## Christianity After Religion: Your Congregation



See Handout

*Pastor Leadership  
Team Journal  
—A Spiritual  
Venture—  
Retreat #4.*

**Refer and introduce handout “Pastor Leadership Team Journal—A Spiritual Venture—Retreat #4.”**

**Ask each PLT designate one of their team to make notes of any reflections discussed for further reflection and action back home and make the following points: (2 Minutes of 30)**

- There are sections in the ‘journal’ for you to enter your reflections.
- This is time for each PLT to reflect together on their experience and make notes for further reflection and action.
- **Note to facilitator: Although dinner starts at 5, encourage the PLT to meet together for as long as they would like as part of this session.**



## Christianity After Religion: Your Congregation

Reflect as a PLT on your *personal* spiritual lives and any insight or feelings as you took time this morning for dwelling in God's presence.



42

### Facilitate the following steps:

- Offer a prayer for the PLTs as they meet.
- Invite the PLT to reflect together over the next 28 minutes the following (this a next slide):  
Their **personal spiritual lives** and any insight or feeling as they took this time this morning for dwelling in God's presence. (12 Of 28 Minutes)



## Christianity After Religion: Your Congregation

Reflect as a PLT on your *congregation's* spiritual life and any insight or feeling that arose during this morning as you dwelt in God's presence.



- Their **congregation's spiritual life** and any insight or feeling that arose during this morning as we dwelt in God's presence. (12 Minutes of 28)
- After drawing conversation to a close, share in prayer to seek and grow in God as we journey together. (4 Minutes of 28)



*Supper Time – 5:15 to 6:45 PM*

**Please be back at 7:00 PM**

**Please set up for evening worship activities**

**See Preparations need below**

# Mission is Like the Repeated Cycle of Growth



45

**Invite participants to sit where they want.**



## Preparations needed:

- Prominently place station descriptions, provided, at each of the six stations for accessible reading.
- Stations can be set up in a large room or outside. Make sure there is enough distance between them that people have space to reflect and walk around.
- Candles and candle holders for each participant

## The Essential Question we want to explore is:


**Where is your congregation and where are you as a Pastor Leadership Team on your missional journey?**

## Order of Service:


### Welcome participants to worship:

- Share your personal greeting for drawing attention to God's presence with us... (1 minute)
- Share this reading: (2 minutes)  
*A farmer is helpless to grow grain; all he can do is provide the right conditions for the growing of grain. He cultivates the ground, he plants the seed, he waters the plants, and then the natural forces of the earth take over and up comes the grain. This is the way it is with the spiritual disciplines- they are a way of sowing to the Spirit. The disciplines are God's way of getting us into the ground; they put us where [God] can work within us and transform us. Celebration of Discipline, Richard Foster, P.7*



 **Community of Christ**  
LEADING  
CONGREGATIONS IN  
MISSION

**Show Video:  
“The Cycle”**



47

**Show video: The Cycle** (8 minutes)

**NOTE:**

**Follow order of service on page 21 in the facilitator’s Guide.**

**When participants go the stations turn off the projector and computer to provide a tech free environment and allow for darkness later in the service.**



# Next Steps and Next Retreat

## THE JOURNEY AHEAD



48

**Invite participants to sit with their PLT.**

## Next Steps – Pastor Leadership Team

The Essential Question we  
want to explore is:

**How is God calling us to  
risk new insights and  
ways of being the church  
in our neighborhoods?**



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church in our neighborhoods?**



## Next Steps – Pastor Leadership Team

Three of our eight foundational principles in LCM:

- **Mission begins with encounter.**
- **Mission is relational.**
- **Mission is disruptive.**



**Share the following introductory points (Slides 50 – 53): (7 minutes)**

- This weekend has been an opportunity to go deeper in our exploration of several foundational principles in LCM:
  - Mission begins with encounter.
  - Mission is relational.
  - Mission is disruptive.



## Next Steps – Pastor Leadership Team

Whether or not we personally agree with all of Bass's conclusions, we can all agree "we're not in Kansas anymore."

We live in a time of profound transition between the ways things were and how they are becoming.



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## Next Steps – Pastor Leadership Team

No one knows for sure what it all means and it is a bit unsettling.

Our anchor of stability and our pathway into the future are our relationships with God, one another, and especially our neighbors!



52

- No one knows for sure what it all means and it is a bit unsettling. Our anchor of stability and our pathway into the future are our relationships with God, one another, and especially our neighbors!
- As we have explored this weekend, missional practices connect us with the source (God). Missional practices begin to awaken us to what and how God is calling us into God's future. Even when we are not sure why we are praying the mission prayer, the act of repeatedly praying the prayer begins to change us over time.
- In LCM we are intentionally disrupting the soil, going beneath the surface of doing church, and cultivating the rich soil of encounter, relationships, prophetic imagination, and experimentation.

## Next Steps – Pastor Leadership Team

Everything in LCM is  
leading us  
toward developing  
the *capacity* and  
*willingness*  
to risk new  
*relationships* and  
*ways of being*  
the church in our  
communities.



53

- Everything in LCM is leading us toward developing the *capacity and willingness* to risk new relationships and ways of being the church in our communities.
- Let's step back for a moment and enter into conversation about the essence of Leading Congregations in Mission as Ron Harmon, Team Lead for LCM shares reflections about the journey.



**Show video “Why LCM?” and follow these steps:**

- Play Segment One and provide 7 minutes for conversation at the tables for this question:

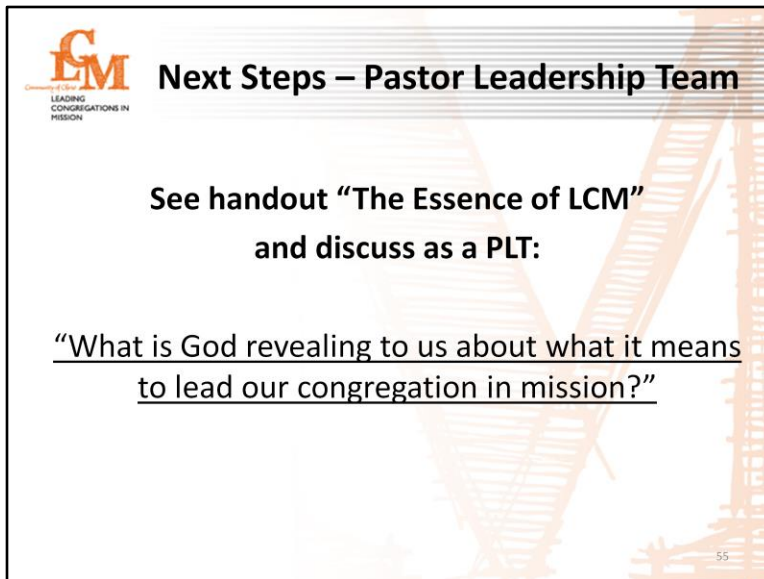
“To what extent have we allowed our best thinking, logic, and plans to obscure or totally hide what the Spirit is seeking to reveal right in front of us?”

- Play Segment Two and provide 7 minutes for conversation at the tables for this question:

“How does the church look different as a spiritual venture versus an institution?”

- Play Segment Three and provide 7 minutes for conversation at the tables for this question:

“How do we specifically, for our generation, embody and live the concerns and passion of Christ in our relationships with one another and our neighbours?”



- Play Segment Four and refer to handout “The Essence of LCM.”
- Ask each PLT to review the statement at their tables.
- Ask each PLT to take 7 minutes to develop their own essence statement (no more than a few sentences) in response to the following question:

“What is God revealing to us about what it means to lead our congregation in mission?”

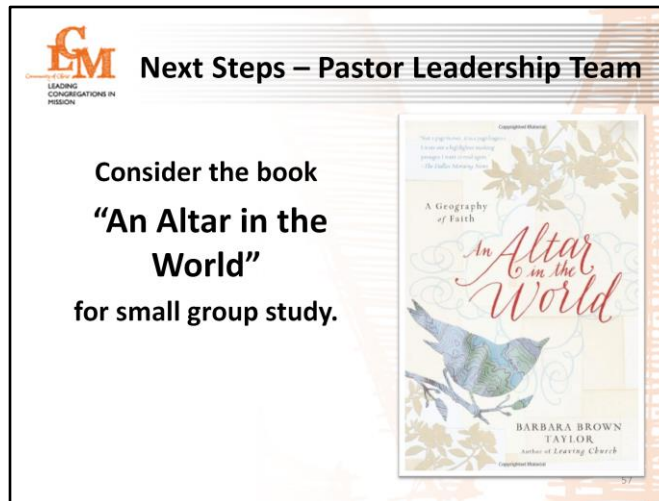
**In large group ask for a few PLTs to share their statements. Provide 7 minutes for this sharing.**





**Review Next Steps and Respond to Questions by sharing the following points:** (10 Minutes)

- What are the next steps on your journey as a congregation?
- We have provided a variety of resources and practices so you can choose and utilize what will be most helpful for your congregation. We continue to encourage you to ***make this your journey.***
- **This is not about LCM! This is about our call as leaders to be intentional and trust in one another and in the spirit. Remember to lead is to follow. To follow is to develop the capacity to be awakened to the Spirit’s promptings and leading us into relationships with others.**
- If you are still struggling to wrap your hearts and minds around what we are inviting you to do as leaders that is normal. We are talking about a different paradigm of leadership and the church. The way we have been doing church is deeply embedded in our collective understandings. Here are a few things to keep in mind:
  - Slow down. Spending time in the practices and relationship building is not a means to an end. **It is the essence of what this journey is all about.** What you do when you are together as a pastor leadership team is critical.
  - Consider how the practices can become the focus of what we do when we gather together. If we are serious about connecting with those who hunger for spirituality but not institutional religion then we need to seriously reconsider what we are doing when we gather.
  - Consider how the practices can also become the focus of our daily life experience. For example: How can we support one another in risking “Sharing in the Round” with our neighbors?



- **Distribute** and consider the book, **“An Altar in the World”** as a wonderful text for small group study.
- Begin to identify the essential questions for your congregation that will lead you into deeper exploration of Christ’s mission. What are the important questions your congregation needs to struggle with over time? If you need help, contact your CSM, mission center president, or the LCM Support Staff (Ron Harmon, Rob Borkowski, Tom Mountenay). Remember to review the resource “Framing Essential Questions” for help.

**Pause and ask if there are any questions or comments.**

**Refer participants to the handout “Retreat 4 Next Steps” and share the following:**

- In this handout you will find basic next steps from the first four retreats and key resources provided from all three retreats.
- Spend some time as a PLT identifying a few next steps based on the handout. These next steps will become part of your agenda for your next PLT meeting.

**Ask PLTs to discuss handout and identify next steps. (15 Minutes)**

**In large group ask a few PLTs to share their next steps. (7 minutes)**

**Ask if there are any questions or comments. (10 minutes)**

## Next Steps – Pastor Leadership Team

**In Retreat 5 we will explore  
the mission initiative  
“Invite People to Christ.”**

**We are to cultivate a  
willingness  
to risk sharing the  
invitation and hospitality of  
Christ with our neighbors.**



58

### **Close with the following:**

- In Retreat 5 we will explore the mission initiative “Invite People to Christ” and how we as leaders cultivate a willingness to risk sharing the invitation and hospitality of Christ with our neighbors.



**Please see facilitator guide for worship instructions.**

**The video: The Long Journey will be shown (Keep AV equipment up).**