

WHYZMEN • FACILITATOR GUIDE • SESSION 9

The Ground Beneath Me & Harvest the First Half

Who wired you — and what was prepared

North star: he walks in with a Board with five rows filled and a Charter in pieces. He walks out with six rows, three lines, and the first half harvested.

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Monday, January 18, 2027 (MLK Day) • 9:00–10:30 AM • New Community Church • Wise Men Still Seek, Knowing Their Why's

Session Overview

Purpose

Session 9 does two things the fall has been building toward and then closes the Foundation. First, it fills the one row of the Convergence Board a man cannot fill in by himself: his commission, named by the men who have watched him for nine Mondays. Second, it harvests Part One of the Harvest Charter — not by reviewing eight sections, but by asking each man to read everything he has written since November as one document and say, in three lines, what it adds up to. Between those two sits a fifteen-minute opening of the ground itself: where his faith is actually resting this season.

Session 8 ended with a handoff — “you have named what you are wired to do; next Monday we ask who wired you, and what He assigned.” This morning answers it. Next Monday, Session 10 sends the men into three weeks on their own; this morning only previews it.

Session outcomes

- The sixth row of every man's Board is written — in other men's words, with evidence attached.
- Every man has answered, in one honest sentence, where his faith is actually resting this season, and knows the two or three paragraphs of Charter §1.4 are written in the Wilderness Between.
- Every man has read Part One whole and written §1.0 My Threshold: leaving behind, carrying forward, true in five years.
- **Every man knows this week holds one practice, and that the Wilderness packet comes next Monday at Session 10.**

TIMING SPINE • 90 MINUTES • POST IT BESIDE THE TIMER

Clock	Movement	Min	Slides	Guide page
0:00	Opening — Ephesians 2:10, once	3	1–3	—
0:03	From Your Week — Barnabas Turn check-in, at the tables	3	4	—
0:06	Named by the Body — tables of four, 8 min per man, then row six	35	5–10	Row six • What they named
0:41	The Ground — Rohr and Augustine, the core shift, Be Still, the question, three minutes' writing	14	11–17	Where my faith is resting
0:55	The Harvest — read Part One whole (10), write the Threshold (10), one line around the table (5)	25	18–22	The Threshold
1:20	Close — reading, practice, this week's one-line list, next Monday, benediction	10	23–27	This Week

READ THIS BEFORE YOU PLAN ANYTHING ELSE

The slot is exactly ninety minutes and there is no float. If you are behind at 0:41, skip the Rohr slide and go straight to Augustine; the Faith Foundation writing is already at its floor of three minutes. Never shorten a man's eight minutes in Named by the Body — the fourth man at every table is the one counting on you — and never cut the Threshold. If the room is late starting, the opening absorbs it: Ephesians 2:10 once, no prayer, one fast lap of the practice check-in, straight to Movement One.

THE SINGLE POINT OF FAILURE

Named by the Body runs on the Naming the Gift page from Session 8 and on the Board. A man who arrives without either can still be a witness, and should be — but he cannot be named without a nomination to start from. Send the completion text on Saturday: "Naming the Gift page done, Board in the binder? Reply yes, or 'need a nudge.'" The men who do not reply are the ones to call.

Before Men Arrive

Cards and tools this session: H1 comes back with this week's practice, Three Good Things, aloud (on H1's back; Toolkit §4 At Home). No card comes out.

Item	Why
Tables of four, pre-assigned	Separate men who arrived together, and separate last Monday's threes — a man should be named by men who have not already heard his Board read aloud. A count that will not divide by four: make one table of three and give it ten minutes per man. Never a five.
Boards in every Workbook	Five rows filled. Three spare Workbook Board pages for men who lost theirs; they transcribe from memory.
Naming the Gift pages	Every man's own, plus five blank copies and five spare gift-vocabulary cards.
Part One in every binder	§1.0 to §1.3, whatever state it is in. A man without it reads his Board six times; say so without comment.
Where-my-faith-is-resting cards	In the Participant Guide, but have twenty loose copies; men write more freely on a card.
Timer, visible	Four switches in Movement One at 0:07, 0:15, 0:23, 0:31. You call every one.
TV hookup tested	HDMI from the PC to the screen. Slide 7 (the rule) stays up for the whole of Movement One.
Your own answers, written out	Your nomination and one instance; your one sentence on where your faith rests; your three Threshold lines. You model the first and read the third aloud with the men.
Each man, by name	Pray for each man by name before the first one walks in. Use the seating chart you made for the tables. This morning asks men to be named by one another, and that starts with your naming them first.

MORNING LANGUAGE

This cohort meets at nine in the morning. Say “this morning,” never “tonight.” The deck and this guide are written that way; earlier sessions’ materials may not be.

Opening (3 min, slides 1–3)

Welcome, one sentence. Read Ephesians 2:10 once, slowly. Do not re-teach poiema — that was last Monday's closing, and the men have it. One line of transition, then move.

WHAT YOU SAY

“Last Monday you named what you are wired to do. This morning we ask who wired you — and what He assigned. And then, before the fall closes, you are going to read everything you have written since November as one document and say

what it adds up to.”

- Open in prayer if that is your practice — brief.

From Your Week (3 min, slide 4)

Tables of four, already seated for Movement One. “Tell us one moment with last week’s practice: the Barnabas Turn.” About forty seconds a man, no commentary. Then the Session 8 items, one line each, hands only: “Open to §1.3 Strengths & Gifts — done, or not yet?” “Naming the Gift — nomination written?” “Board and Gift page on the table.” Not yet is information, not failure; note who says it. Nothing is read now; Movement One starts from the Gift page and the Board. Transition in one sentence and go: the Barnabas Turn is encouragement in private; Movement One is the same move in public, with evidence.

1 Named by the Body

0:06 – 0:41 • 35 minutes • Slides 5–10

This is the session’s center of gravity. The Board has five rows a man filled from readings of himself; the sixth is the one row that comes not from an assessment but from what God assigned and what this body has seen. There is no inventory, and the reason is worth two sentences and no more.

The frame (2 min, slides 5–6)

WHAT YOU SAY

“Gifts are given for the common good — so the common good gets a vote. We do not send you to a website for this row. A self-report inventory rewards the gifts a man wishes he had, and every published list has already taken a side on the sign gifts before you answer question one. The men at your table have watched you for nine Mondays. What has been visible here is what we can name.”

IF A MAN ASKS WHY TONGUES OR HEALING ARE NOT ON THE CARD

The honest answer is printed on the card: it draws from Romans 12 and 1 Peter 4, it is a vocabulary rather than a catalogue, and the fuller discussion is in the Reader’s Companion. Do not litigate it in the room. Hand him to Gary if he wants to go further.

The rule (2 min, slide 7 — leave it up)

This is Round Two’s discipline from last Monday, and the men will recognise it. Coach the form before you release them, and say the sentence twice.

WHAT YOU SAY

“Each of you will name one gift you have seen in the man whose turn it is — and you will attach an instance. The sentence is: I saw you ____ when _____. Not ‘you are a natural teacher’ — that is a verdict, and verdicts get argued with. ‘I watched you make the McAdams thing make sense to Bob in about ninety seconds’ — that is evidence, and evidence gets written down. One gift each. One instance each. Where and Who, never Why. No advice.”

Running the tables (32 min, slide 8)

- **His ninety seconds.** He reads his nomination from the Naming the Gift page — “I suspect I have been given ____ because ____” — and one instance. He does not defend it.
- **Their five minutes.** One witness at a time, one gift each, one instance each. Encourage the gift he did not nominate — that is where the value is. If a witness has nothing, he says “pass” and the next man speaks; three passes at one table is a table you sit down at.
- **His ninety seconds.** He writes their words on the Workbook page — their words, not his translation. Then the next man.
- **Call every switch out loud — 0:07, 0:15, 0:23, 0:31 — without exception.** The single most likely failure of this movement is one table spending twelve minutes on its first man.
- **Circulate.** You are listening for admiration (“you’re such a servant”) and for advice. Both get the light touch: “One gift, one instance.” You may have to say it three times. Say it three times.

SAY THIS BEFORE YOU RELEASE THEM, AND AGAIN WHEN YOU CALL THEM BACK (slide 9)

“If three men at your table name something you did not put down, the homework did not fail. That is the exercise working. Write their words, not your translation of them.”

Row six (3 min, slide 10)

Back in plenary, silent. He writes the sixth row: two or three gifts, in the witnesses’ words, with an instance beside each. Then: “Write row six into the gifts line of §1.3 this week.” Then one instruction: “Now look at all six rows the way you looked at five last Monday. Where does the sixth row echo something already on the page? Circle it.” Most men will find that what the body named sits on top of a value or a kept verb. Name that once — “that is not a coincidence, that is a description” — and move. Do not debrief in plenary; the Board is his.

WATCH-POINTS

The man who nominated nothing. He arrived with a blank page, usually from modesty, sometimes from not doing the homework. He is still named — the witnesses do not need his nomination to begin. Say quietly: “Start with what they say.”

The man whose table names something tender. Mercy and shepherding land hard on a man who has been the fixer for forty years. Watch for the one who goes quiet. Find him at the break or call him this week; do not name him in the room.

The man who argues with the evidence. “That wasn’t a gift, that was my job.” Reframe once: “Write it down anyway. You can argue with it in three weeks.” Then move.

2 The Ground

0:41 – 0:55 • 14 minutes • Slides 11–17

Slow your pace here and lower your volume. Movement One was structured and clocked; this one is opened, not taught. About six and a half minutes of teaching in four slides (Rohr, Augustine, the core shift, Psalm 131), a two-minute Be Still callback, two sentences, then one question and three minutes of silence. That is the whole movement, and it fills the fourteen minutes. The two or three paragraphs of §1.4 are written in the Wilderness Between, not this morning.

Rohr — two halves, two faiths (2 min, slide 12)

The men met Rohr’s two halves in Sessions 2 and 3; this is a callback, not an introduction. One quote and one distinction.

WHAT YOU SAY

“Rohr says the first half of life builds the container and the second half finds out what it was for. Your faith has a first half too. The faith most of us carried through the building years was a faith of doing — praying for outcomes, believing God for provision, thanking Him for results. It worked, because it fit the season. It is not wrong. It is seasonal.”

Augustine — what the container was for (1 min, slide 13)

Read the quote once, slowly: “You have made us for yourself, O Lord, and our heart is restless until it rests in you.” Then the two lines on the slide and the words below. Lean on the word “rests.” The men will hear it again on slide 17, in the question, and that echo is the point. Do not explain it.

WHAT YOU SAY

“Rohr asks what the container was for. Augustine answered sixteen hundred years

ago: rest. The philosophers can tell a man to examine his life, to find his why, to invest in the next generation — and they are right; we have used every one of them this fall. What none of them can do is give the heart a place to rest. That is what the second half asks of faith.”

The core shift (3 min, slide 14)

Three rows, not six — the full table is in the Participant Guide. Read the left column as the good thing it was, then the right column as the load it is now being asked to bear. The line to land: “First-half faith asks God to bless what I am building. Second-half faith asks what God is building — and offers itself as material.”

Psalm 131 (90 sec, slide 15)

WHAT YOU SAY

“A nursing child comes to its mother to get something. A weaned child comes simply to be held. The presence is the point. That is not passivity. It is a trust that has learned it does not need to extract anything from the relationship to find it enough.”

Be Still, and Know — Particularity callback (2 min, slide 16)

A callback to Session 2, placed after Psalm 131:2 and before the written question. Keep it quiet; it is the doorway into the silence, not a fourth teaching point.

WHAT YOU SAY

“In Session 2 we said meaning lives in the particular: this sunset, this conversation. Faith is particular too. It isn’t somewhere out there after more study or more prayer. It is ‘Be still and know’ — present, here, requiring only stillness.”

- The three cards, lightly: this stillness (not faith in general), this room and this silence (not God somewhere else), this season (not someday).
- Psalm 46:10 — *rāphāh*: let go, release, sink down. It pairs with the weaned child of Psalm 131: not coming to get something, coming to be held.
- Then let the silence lead into the two sentences below and the question on slide 17.

Before the question (30 sec, slide 16 still up)

Two sentences, out of the silence, before you read the question. Some men will hear “first-half faith was seasonal” as “my faith was wrong,” or “my faith is fading.” This heads that off. The

second sentence also sets up the benediction's "the poem still being written." Say it once. Do not re-teach poeima.

WHAT YOU SAY

"If the last few minutes made your faith sound smaller than it used to be, hear this: what you are noticing is not a crisis of faith. Very often it is the evidence of one maturing. Your faith foundation is not where you started. It is where you are being written."

One question (3 min, slide 17)

Read it aloud twice, slowly: "Where is my faith actually resting this season — not where it should be, where it is?" Then be quiet and stay quiet. Men will fidget; do not rescue them. One honest sentence is enough, and "I don't know" is an honest sentence.

- The headline answer. Some men will write "In Jesus" or "In Christ" and put the pen down. That is true at the headline and untested underneath. Lean in beside him and say quietly, once: "When you say 'in Christ,' what part of that holds your weight now that didn't at 40?" Then leave him to it.
- Before you move: "The two or three paragraphs of Section 1.4 — your faith journey, and what God is asking now, three hundred to four hundred words together — are written in the Wilderness Between (January 26 – February 14), with My Next Chapter. Session 10 hands out the packet. This morning you wrote the first sentence, and that was the hard one."
- Three minutes is already the floor. If you are behind at 0:41, take the time from the Rohr slide (go straight to Augustine), never from the writing.

WHY THE CARING SHIFT IS NOT HERE

The original Ground Beneath Me paired Faith Foundation with the Caring Shift. The Caring Shift moved to Session 8 in v5.0 and now sits as Movement Four of the Strengths Portrait, where it supplies the Direction row of the Board. Do not re-run it. If a man mentions his "at 40 / now" lines this morning, that is the callback working — receive it and move.

3

The Harvest

0:55 – 1:20 • 25 minutes • Slides 18–22

This is the harvest, and it is done in the room on purpose: a man reading his own Part One as one document, with the finished Board beside it, and saying in three lines what it adds up to. The Jubilee framing is one sentence and it is the send-off's hinge: harvest the first half before

the wilderness, then pack for the climb. True North joins the values in the top pocket at Session 11, and the whole pack is weighed at Session 13. The harvest is now.

Walk the three steps on slide 19 in thirty seconds, then start step one: “Ten minutes: read it whole. Ten minutes: write three lines. Five minutes: one line each around the table.” Every man needs Part One open — 1.0 through 1.3, whatever state it is in — and the Board beside it.

Read it whole (10 min, slide 20)

WHAT YOU SAY

“Do not edit. Do not fix a sentence. Read Part One from the top — 1.0 to 1.3 — with your Board beside it, the way you would read a long letter from a man you know well. Notice what keeps coming up. If something surprises you, put a small mark in the margin. That is all.”

- Ten minutes, silent. Say the instruction once and sit down. Circulate once, quietly, and do not read over shoulders.
- A man without Part One in the binder reads the Board six times, slowly. Tell him so without comment. It is enough.

Write the Threshold (10 min, slide 21)

Three lines, one sentence each, into Charter §1.0. Deliver the constraints as constraints:

- **Line one — leaving behind.** Specific. “The corner office” is fine; “my old life” is not.
- **Line two — carrying forward.** Present tense, and it must come from the page he just read — a value, a verb, a gift the body named an hour ago. This is the harvest line.
- **Line three — true in five years.** One sentence a man could check. “I will be closer to God” cannot be checked. “My grandson will have forty letters from me” can.

Men wrote four lines of §1.0 in Session 2 and touched it again in Session 3. Tell them to look at those first, then write these three fresh. What changed between November and January is the point.

WATCH FOR

The man who writes line three as a wish list — push: “One sentence. The one that matters most.” The man whose line one is a marriage, a company, or a son — that line is not read aloud, and you contact him within 48 hours.

One line around the table (5 min, slide 22)

WHAT YOU SAY

“Read your ‘carrying forward’ line. Only that line. You will hear three sentences at your table. You are not going to respond to any of them. Let them be in the room.”

Why line two and not one or three: line one can be tender, and line three is his alone. Line two is the harvest, and it is safe to say aloud. When the tables finish, take one beat of silence in plenary before the send-off. Proverbs 20:5 is the frame if you want to name it — deep waters, and one who has insight draws them out.

4

The Close

1:20 – 1:30 • 10 minutes • Slides 23–27

Reading (1 min, slide 23)

Point, don’t teach. Nothing required — the Harvest was the work. Mention Going Deeper once, lightly: optional, never assigned, not counted. Slide 23 now has two cards. Books: Rohr’s Falling Upward Part Two (library), Guinness, Willard, Buford, and Augustine’s Confessions Book 1. Shorter Readings (WhyzMen, in the folder): Why the Second Half Needs Its Own Faith, Poiema, the Life Lessons worksheet (Charter Appendix A), and the one-page Jubilee Backgrounder (rest, release, return, gift). If one man asks where to start, point him to the faith essay; it is the companion to §1.4, which he writes in the Wilderness Between.

Practice of the Week — Three Good Things, aloud (1–2 min, slide 24)

WHAT YOU SAY

“Tell her (or someone) one good thing from today and how it came about. One minute now: try it once on the man beside you.”

- Read the practice: Three Good Things, aloud. Name its skill and section: “It is section 4, At Home, in your Toolkit — the card is the menu, the Toolkit is the kitchen.” Then one minute, in pairs, right now: Tell the man beside you one good thing from this morning and how it came about. Then swap. Out of time? Each man names the one person he will try it with this week. The tracker is weekly, not daily: “Tried it this week ☐” and one moment line on the card. Rooted in Martin Seligman’s Three Good Things exercise, said aloud to someone.
- Session 10 opens: “Tell us one moment with this week’s practice: Three Good Things, aloud.”

This Week (2 min, slide 25)

Slide 25 is the one closing list for the week to Session 10, and it is short on purpose: the Practice of the Week (Three Good Things, aloud • Toolkit 4 • At Home), about five minutes. Nothing to read, nothing to write. Do not run the Wilderness Between here — Session 10 hands out the

packet and runs the send-off. The minutes this frees are the spine's only float; if you are on time, give them back to The Ground's writing.

WHAT YOU SAY

“One practice this week: Three Good Things, aloud. And one line: copy row six, the gifts this body named, into §1.3. That’s it — the Harvest was the work. Next Monday you get the Wilderness packet. Nothing in it starts this week. Your test action from Session 8 is strongly suggested in Wilderness Week 3, before Session 11.”

Next Monday (60 sec, slide 26)

The handoff, and stop: “You have harvested the first half alone. Next Monday we find the men who will carry it with you.” Do not preview Finding Your Circle beyond that line.

Benediction (2 min, slide 27)

Read it slowly and stop: may you go this week aware of the ground beneath you; may you trust the poem still being written; may what you carry forward shape what you become. Close in prayer — gratitude for what the body named this morning, petition for the week ahead, blessing on the men who will meet each other next Monday.

The Facilitator's Kitchen

Frameworks below the waterline — not for the room.

Why the body and not an inventory

Self-report gift inventories reward admiration over evidence — men score high on the gifts they wish they had — and every published list has already taken a position on the sign gifts before a man answers question one. An observation exercise self-limits to what is actually visible in a Monday-morning men's group, which means the format takes the position for you and the cessationist question never arrives at the door. 1 Corinthians 12:7 is the warrant: the gift is given for the common good, so the common good is the competent witness. Romans 12:4–8 and 1 Peter 4:9–11 supply the vocabulary; administration comes from 1 Corinthians 12:28 and shepherding from 1 Peter 5:2.

Why gifts are not in Session 8

CliftonStrengths and VIA describe natural wiring. Spiritual gifts describe divine commission to a body. Debrief all three in one block and you quietly teach men they are three flavors of the same thing — the most common error in Christian vocational work. The week between Sessions 8 and 9 is doing theology, not just managing the clock. Ephesians 2:10 holds both: the wiring was prepared, and so was the work; neither was self-assigned.

Rohr, and how much of him to use

The two-halves frame is load-bearing for the program and the men have it from Sessions 2 and 3. Use the container quote and the first-half / second-half distinction; do not preach the essay. The reference essay “Why the Second Half Needs Its Own Faith” (in the Reader's Companion) carries Psalm 131, Paul's arc from Damascus to Philippians 4:11, *rāphāh* in Psalm 46:10, and the three threads — contemplation, identity, generativity — for the man who wants to go further. The program's position on Rohr is settled and printed elsewhere; if a man raises it, the essay's use of Rohr is the developmental frame only.

Augustine, and where Wisdom Across Traditions went

Slide 13 replaces the slide-bank slide “Wisdom Across Traditions” (Aristotle, Frankl, Buford, Erikson, the Stoics, Socrates, Jesus). Its point is right — second-half faith is a matter of the heart, where philosophy runs out — but seven boxes in a movement that is opened, not taught, made the men read philosophy at the moment they should feel the turn, and its Frankl box (“Logos = Jesus”) goes further than Frankl did and invites a debate. Augustine makes the same point in one sentence and plants the word “rests” that slide 17 picks up. The seven-box slide stays in the slide bank and belongs in the Reader's Companion essay “Why the Second Half Needs Its Own Faith,” where a reader can walk the “But...” ladder at his own pace. Augustine is below the waterline only in the sense that you never lecture on him: the quote is on the screen, and that is enough.

Particularity, and the Be Still callback

Slide 16 carries the Session 2 particularity thread into faith: meaning lives in the particular (notice the moment — Burnett & Evans). Its program partner is Heath & Heath, *The Power of Moments* (2017): mark the moment. This morning is a noticing move, not a marking one — stillness, not a peak — so do not reach for the Heaths here. Both names stay below the waterline. Rāphāh in Psalm 46:10 is also in the reference essay.

Why the Threshold is the harvest

“Harvest the First Half” was written into v5.2 as a Part One consolidation workshop. By Session 9 the gathering has already happened progressively — §1.1 was read aloud in Session 6, the Skills Harvest pulled the verbs out in Session 8, and the Board is the first half on one page. What remains is the act of reading it whole and saying what it adds up to, and Charter §1.0 was built for exactly that: leaving behind, carrying forward, true in five years. Doing it in the room, with the Board finished an hour earlier, is what makes it a harvest rather than a review — and it is why the interval can be three weeks instead of five.

Sourcing notes

- Peterson & Seligman and Gallup are last Monday’s; this morning’s teaching cites only Scripture, Rohr, *Falling Upward* (2011), and Augustine, *Confessions* I.1 (c. AD 397–400). The Practice of the Week slide names Martin Seligman (Three Good Things).
- The benediction, the maturing-not-crisis line, “where you are being written,” the headline-answer prompt, “What just surfaced?”, and praying for each man by name are carried from the April Ground Beneath Me guide; “poiema” is Ephesians 2:10, taught at Session 8.
- Guinness, *The Call*; Willard, *Renovation of the Heart*; Buford, *Halftime* ch. 1–3 — *Going Deeper* resources, *Reader’s Companion*.

The Watch-Points

When	Who	What it means
Named by the Body	The man who goes quiet when the table names mercy or shepherding	A fixer for forty years hearing that people remember him for something else. Do not name him. Find him at the break or call this week.
Named by the Body	The man who argues with the evidence — “that was just my job”	Reframe once, write it down anyway, move. He can argue in three weeks.
The Ground	The man who writes “I don’t know”	An honest first sentence. Say so to the room without looking at him.
The Ground	The man who writes the headline answer, “In Jesus”	True, and not yet his. Ask once, quietly: “What part of that holds your weight now

When	Who	What it means
		that didn't at 40?" Do not press a second time.
Anywhere	The man who goes quiet, or tears up, without warning	Do not rush in. If he wants space, nod and let him step out. If he wants to talk, ask one question only, "What just surfaced?", and listen. Nothing heavy gets worked through in the room. Follow up this week.
The Threshold	The man whose line one is a marriage, a company, or a son	Not read aloud. Contact within 48 hours.
The Harvest	The man with no Part One in the binder	Usually busyness, sometimes grief about the story. He reads the Board six times. Follow up on the writing after the interval, not this week.

Post-Session — Same Day

- Text the cohort once from your own number before evening. One sentence.
- Note the watch-point men. Contact within 48 hours anyone whose Threshold line one was heavy.
- Confirm the tables of four for next Monday — Finding Your Circle needs men who have not been at the same table this morning.
- **Do not send the interval packet today. Session 10 hands it out next Monday, with the send-off.**
- Collect the Naming the Gift pages from anyone who wants his kept in the binder.

Appendix A — Scripture

Reference	How it is used
Ephesians 2:10	Opening. Poiema — the wiring was prepared, and so was the work. Read once; taught at S8.
1 Corinthians 12:7	The warrant for Named by the Body: gifts for the common good, so the common good gets a vote.
Romans 12:4-8 • 1 Peter 4:9-11	The gift vocabulary card's language (administration from 1 Cor. 12:28; shepherding from 1 Pet. 5:2).
Psalms 131:2	The weaned child — the image of second-half faith.

Reference	How it is used
Psalms 46:10	Be still, and know — rāphāh: let go, release. The Particularity callback (slide 16), paired with the weaned child.
Proverbs 20:5	Deep waters; one who has insight draws them out. The frame for the read-around.

Appendix B — If You Are Running Late

Cut in this order. Never reverse it.

Cut	Saves	What it costs
Be Still callback, 2 → 1 min	1 min	Little. The slide carries the three cards.
Rohr slide — skip to Augustine	2 min	A callback the men already have.
Read-around — send it to the triad	5 min	A real loss: the harvest said aloud. Only if 10+ minutes behind at 1:05.

Never cut a man's eight minutes in Named by the Body, and never cut the Threshold.

If a table runs short, the fourth man gets nothing — and he is usually the man who most needed it. Take the time from the Ground, not from the tables.

Appendix C — Recovery Prompts

If a table stalls in Named by the Body

- “What did he do at this table that none of the rest of us did?”
- “When did you last see him do something without being asked?”
- “Which of the eleven words would his wife use?”

If a man cannot write the Threshold

- “Start with what you've stopped defending. Sometimes the shift is easier to see from what fell away.”
- “Take one row of the Board. Which of the six would you fight hardest to keep? That is line two.”

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