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We hope you find this guide helpful as you play your part in designing a more hopeful future where people who have been marginalized and oppressed can breathe, flourish, and inherit their birthright.

In January of 2020, Matthew Wesley Williams, Dori Baker, and I published the book *Another Way: Living and Leading Change on Purpose*. A few short months later, a deadly, global pandemic brought the world to a screeching halt. Within a few more months, the senseless deaths of George Floyd and Breonna Taylor unveiled centuries of systemic racism in America as Black activists and allies took to the streets across the globe demanding change.

None of us has experienced this level of disruption in our lifetime. It’s a moment that calls us to meaningful and purposeful work in hopes of creating a better world.

We wrote *Another Way: Living and Leading Change on Purpose* for exactly such a time as this.

Leaders, activists, pastors, artists, poets, and educators like you are revolting against the status quo and pursuing alternative ways to make the world new. We want you to have access to practices that can help you lead lasting change, communally and intentionally, on purpose.

This guide reflects the current iteration of our work, which has been collaboratively prototyped and improved upon with many colleagues through the years. Insights from young adults, pastors, and organizational leaders whom we’ve had the privilege of working with and learning from have given shape to this resource. For this, I express deep gratitude.

We hope you find this guide helpful as you play your part in designing a more hopeful future where people who have been marginalized and oppressed can breathe, flourish, and inherit their birthright.

Signed,

Stephen Lewis
President
Forum for Theological Exploration (FTE)
How to Use This Field Guide

The book *Another Way: Living and Leading Change on Purpose* centers on a set of practices set forth in the acronym CARE.

These practices represent four fundamental disciplines:

- **C** Create hospitable space.
- **A** Ask self-awakening questions.
- **R** Reflect theologically together.
- **E** Enact the next most faithful step.

This field guide provides a framework for accompanying individuals and communities in discernment grounded in CARE. We hope you use the four disciplines in this guide to help make your practices more explicit for accompanying others in their discernment to live and lead lives of meaning and purpose.

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We imagine different ways of using this field guide as people and communities discern vocation in these rapidly changing times.

Here are a few examples of where and how you can use this guide:

- **Retreats**
  Host virtual or face-to-face retreats with young adults discerning their purpose, passion, and call.

- **Topical Discussions**
  Help adults and young people explore the intersection of topics such as faith, activism, and their call to lead or act amid changing landscapes.

- **Small Group Meetings**
  Organize virtual small groups, Zoom breakout meetings, and other small group curricula, ministries, or liturgical seasons.

- **Organizational Change**
  Help organizational teams and community leaders think about and lead the change they want to enact in various contexts.

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Creating hospitable space for different kinds of conversations—particularly one’s purpose, passion, or sense of call—requires attention to physical, inner, and relational spaces. This is the kind of space in which human beings…

» **Slow down** and enter a humane rhythm that allows us to see ourselves and one another.

» **Listen with attention** to bodily sensations and gut feelings.

» **Suspend ego-driven patterns** of critique and judgment.

» **Call on deeper ways of knowing** to discern the present and the future.

» **Notice and operate** from an underlying interdependence.¹

Creating hospitable space may be the most important practice of the four disciplines because it enables us to show up and be present in ways that are alternative to how we typically engage one another. The goal of this first practice is to foster alignment between the inward reflection you seek and the outward, physical arrangement of the space where you will gather.

For more on this discipline, see page 30 of Another Way.

¹ Ibid., 30.
DISCIPLINE 2: ASK SELF-AWAKENING QUESTIONS

Self-awakening questions rouse us to the possibilities of a life with purpose. Our stories naturally lead to additional wondering questions, such as…

“I wonder why he did that?”

“I wonder what influenced her decision?”

“I wonder what her friends and family might think or say if they heard the story she shared today?”

As we share our stories, we consider where and how they interact with God’s story and engagement in the world. When we ask the storyteller self-awakening questions, we help them explore new and often unexplored dimensions of their story. Our questions are not designed to push solutions to perceived problems. Instead, self-awakening questions help the storyteller reflect on feelings, images, passions, concerns, hopes, values, and purpose, as well as themes and patterns.

Self-awakening questions rouse us to the possibilities of a life with purpose.

Here are some guidelines to asking questions that help open up the storyteller to discerning the work of the Holy Spirit:

» Create space by revisiting the first of the CARE practices, remembering that we gather with intentionality to invite silence, sit face-to-face, tell stories, and slow down. Reintroduce the Covenants of Presence (found on page 21 of this guide) if time has passed since their introduction.

» Employ a muse, such as a poem or evocative piece of prose, to invite the simultaneously playful and serious expectation that we are connected to deep sources of wisdom, to something larger than ourselves, and to something to which our authentic selves desire to awaken.

» Discern questions that are truly self-awakening. Questions that move us to a place of inner exploration, discovery, and creativity that we cannot access alone.

» Let the questions breathe in a way that holds mystery and defies tidying up lingering uncertainties.

» Catch what surfaces through journaling, holy listening, harvesting, or a dialogue-based process such as World Café or Open Space Technology.¹

For more on this discipline, see pages 68-77 of Another Way.

Notes

¹ See www.theworldcafe.com and openspaceworld.org/wp2.
Reflecting theologically together is a disciplined way to put our lives and experiences in conversation with our religious heritage.

As said in *Another Way*, “We engage and critique inherited ways of reading sacred literature and social life, enabling us to glimpse alternatives to the status quo. We scrutinize and shift ideas about ourselves and the world that undergird the very realities we hope to change.”

Our questions act as a bridge to wonder about how God might be present to our deep ponderings, longings, and reflections about the meaning and purpose of our life, our circumstances, and the role we might play in our communities and the world.

The following assumptions are present when reflecting theologically together:

» Theological reflection is a process that, when repeated over time, fosters deep change in our shared awareness, self-understanding, and collective action. Done well, it facilitates metanoia, a Greek word commonly translated as “repentance” which literally means a “change of mind.”

» Theological reflection is a communal practice. The meanings we make and the purposes we discern in this form of theological reflection seek to locate the “me” in the “we.” They invite a shift in how we see, think, and act collectively.

» Theological reflection is critical reflection. It requires an explicit reckoning with the impact of systems, power, and agency on our understanding of self, community, relationship to the sacred, God-sense, and faithful work in the world.

» Theological reflection is reflection on action for action. It is a rhythm of acting, seeing, thinking, and acting again. This process calls leaders to intermittent pauses in activity that, when put into conversation with context, community, heritage, and tradition, provide critical insight and perspective to refine our thinking and guide our efforts.

» Theological reflection draws from multiple ways of knowing. It is not merely a means for articulating ideas and rational concepts, but also engaging feeling, bodily sensation, and non-rational modes of knowing such as dreams, meditations, visions, and intuition.

» The meaning we make in this process is sacred and social. Therefore, **theological reflection is not limited to the Bible.** Instead, it is an expression of our understanding of our relationship to ourselves, God, human communities, and creation. It welcomes the written and unwritten “texts” of our lives, excavating all aspects of history, culture, and faith that, perhaps invisibly, inform our understandings of who we are and what we are called to do in the world.

» Critical theological reflection is a leadership practice constantly aligning and realigning our actions with God’s hope for the world. It’s not limited to institutional church moments, but can be faithfully and effectively applied to the social, economic, and political dimensions of our lives and our leadership.

For more on this discipline, see pages 112-114 and 122-124 of *Another Way.*

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DISCIPLINE 4: ENACT THE NEXT MOST FAITHFUL STEP

This discipline focuses on transforming deep stirrings and insights into embodied action. It is a process to unearth, test, and reflect on our assumptions and actions in pursuit of a new heaven and new earth. It includes the following steps:

» **Listen.** Get into close proximity with the folks most directly affected by the outcome of this particular discernment process.

» **Ideate.** Imagine alternatives to the status quo that help create a future you wish to inhabit.

» **Try something.** Experiment by bringing your ideas to life and testing them in your context.

» **Reflect.** Think and learn what happened with your experiment, whether it gained any traction, and what needs to happen in its next iteration.

» **Begin again.** Take the next step toward listening again to the people who will be most affected by the solution. Brainstorm ideas with them. Try something to move closer to a viable solution that addresses the problem.

*For more on this discipline, see pages 155-163 of Another Way.*

Notes
Key Considerations and Practices
Hospitable space is not the same as safe space. “The notion of ‘safe space’ is problematic, particularly when bringing together people of vastly different life experiences and perspectives. In our work, we bring together diversities in age, spirituality, gender norms, political persuasion, theological beliefs, ethnicity, sexual orientation, disability status, socioeconomic and educational levels.” The aim of creating hospitable space is to establish space where everyone’s dignity is honored — a space where the gifts of each participant may come to the forefront. To do this well, additional relational scaffolding is necessary.

For more on this consideration, see page 40 of Another Way.

Space says a lot about the environment. It can be inviting or sterile. Space can be aesthetically appealing or not. During the Coronavirus pandemic, we learned to face the limits captured and portrayed by video on our devices. The arrangement of virtual and face-to-face space conveys even unconscious messages about power, authority, access, and engagement. The arrangement of bodies in face-to-face meetings and how we see people’s faces in virtual settings tells us where the focus of power lies, who has authority to act or make decisions, and who has the access to technology or bandwidth to participate. Spatial arrangement in virtual gatherings includes choices about names, music selection, gallery view versus speaker view in Zoom, screen sharing, Wi-Fi versus hard-wired connections to the internet, muting versus unmuting, time to turn our video off, etc.

RELATIONAL SPACE

Spaces where we interact with one another are often reflective of written and unwritten rules of engagement. These types of spaces are characteristic of how we have been shaped and socialized to engage others. What does our interaction with each other teach us about how we have been positively or negatively formed relationally? Depending on the type of engagement, it is necessary to consider how you create conditions for others to engage in particular ways. Hospitable spaces that have been created for people to engage relationally and lean into their yearning for connection and relatedness include the following activities:

» Sitting face-to-face (being visibly seen and looking into one another’s eyes in a virtual context)
» Sharing silence and stillness
» Establishing shared guidelines (See page 21 for the Covenants of Presence)
» Slowing down
» Turning to story
» Inviting a muse in the form of evocative poetry or prose
» Reminding people to welcome uncertainty, mystery, and destabilization
» Prioritizing the voices of those who have been unheard or unwelcome in the space

For more on this consideration, see pages 33–40 of Another Way.

For more on this consideration, see page 40 of Another Way.

Ibid., 40.
Key Practices for Creating Hospitable Space

I SEE YOU

When we begin any gathering, we first focus on the “who”—the participants in our gathering—before we turn our attention to the “what”—the content of our meeting agenda. We do this because in dialogical processes and group settings, participants are not a means to an end; they are the end. The people assembled are simultaneously the content providers and the curators.

Therefore, we begin by acknowledging and honoring their presence. I See You is an exercise that we use toward this end. It draws upon a familiar South African saying, Sawa Bona, and the response, Sikhona. This is a Swahili proverb that means, “Until you see me, I do not exist. When you see me, you bring me into existence.” Together, we see each other into existence. When people greet one another, they say, “Sawa Bona,” which means “I see you.” Their response is “Sikhona,” which means “I am here.”

This exercise is easy for participants to join without the need for much instruction or explanation. An additional benefit of this exercise is the way it shuffles the room. It allows strangers to become neighbors and move beyond the familiar comfort zone of sitting next to those they already know best. In a virtual setting, you can do this exercise either in one virtual room or smaller breakout rooms depending on the size of the group.

Notes

For more on this practice, see page 69 of Another Way.
“SAWA BONA”

I see you.

I am here.

“SIKHONA”
In some instances, it is appropriate to sing a song, one line or a stanza of a song, or the chorus of a song to deepen the relational connection of the group. Singing together versus having a person perform for the group establishes a different quality of connection among participants, particularly if participants come from singing traditions. Song selection and lyrics—inspirational, meditative, reflective, movement building, or meaning-making—should arise from the theme or purpose of the meeting. In a virtual setting, this can be done by sharing a playlist you’ve collectively created and returning to it as you move in and out of breaks and breakout rooms. We also find it helpful to invite participants to turn off their video if that makes them more comfortable joining in on easy-to-learn movement songs or chants.

“When groups gather, shared guidelines—tacit and explicit—determine how people will relate to one another. We use the concept of covenants to establish how we will be present, engage with, and experience one another. We draw from a set of guidelines we call Covenants of Presence.” These are agreements/conversation covenants about how we will be present with each other.

“We own these statements and voice them into the room slowly, changing the space that exists within these four walls and between each breath.”

How to Lead the Covenants of Presence

1. Read the covenants aloud slowly (take your time). Depending on time allowed, you may choose to do this yourself or have people take turns reading them until all have been shared into the room.

2. Ask people to share with a partner which one of the covenants seems particularly familiar, comfortable, welcoming, or difficult for them today.

3. Create a sign of affirmation that symbolizes the group’s agreement to follow these covenants. This might be a spoken affirmation, such as an “Amen” or a thumbs up reaction virtually in an application like Zoom.

Typically, we choose a handful of covenants for any given occasion, depending on the type of conversation we want to host and the particular context we are in. Below is a long list of covenants from which we draw:

1. **Be fully present, extend welcome, and presume we are welcomed.** We all work best in spaces where we are fully present and welcomed. Let us set aside the usual distractions of things undone from yesterday and things we must do tomorrow. Let us support each other by giving and receiving the gift of hospitality.

2. **We come as equals.** We don’t have the same gifts and graces, so let us be reminded that no person’s gifts and graces are more or less important than another’s.

3. **Stay curious about each other.** Curiosity helps create good conversation and enables us to share our deep longings and real fears when we feel others are genuinely interested in us. Let us be inquisitive and invested in one another.

4. **Recognize that we need each other’s help to become better listeners.** Let us listen intently to what is shared and the feelings beneath our words. As Quaker Douglas Steere writes, “To listen another’s soul into life, into a condition of disclosure and discovery — may be almost the greatest gift we can offer to another.”

5. **Slow down so we have time to think and reflect.** Conversation creates the conditions for us to rediscover the joy of thinking together. Let us take time to enjoy each other’s company and remember to pause between our thoughts to give each other time to reflect on what has been shared and to hear each other into deeper speech.

6. **Expect our conversations to be messy at times.** Life doesn’t move in straight lines and neither does a good conversation. Let us assume that our ideas, observations, and conversations all come from a desire to create the future we all long to see. Consider that our ideas build upon each other even if we can’t see how they link logically one to another.

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8 The collaborative playlist we curated to accompany Another Way can be found on Spotify at Another Way: The Book.
7. **Embrace constructive conflict.** Welcome diverse perspectives and seek to understand and learn what’s at stake for the other person. Because we are not all alike, it is only through listening with curiosity and without judgment that together, we can construct an alternative perspective that embraces what’s at stake for all.

8. **Know that it is possible for us to emerge from our time together refreshed, surprised, and less burdened than when we came in.** Let us believe that this time can provide renewal, refreshment, and possibilities. That seeds planted here will keep growing and flourish in the days ahead in service to God’s church and renewing work in the world.

9. **Author your story.** We all have a story. Some might say, “I don’t have a story,” or, “I don’t have a story worth telling,” but you do and the world is in need of hearing it. You must claim authorship of your own story and learn to tell it to others so they might understand you, be inspired by you, and discover what calls you to be who you are, to do what you do, or to love what you love.

10. **Hold these conversations with care.** There are many people who will benefit from the conversations and stories they hear during our time together. Imagine hearing one another as you would listen to Scripture: attentively, mindfully, and open to the Holy.

11. **No fixing.** We are not here to set someone else straight, right a wrong, or provide therapy. We are here to witness God’s presence and movement in the sacred stories we share.

12. **Turn judgment to wonder.** Set aside your judgments. By creating a space between judgments and reactions, we can listen to another person and to ourselves more fully. If you find yourself becoming judgmental or cynical, try turning to wonder. Ask, “I wonder why she shared that story or made those choices?” or, “I wonder what my reaction teaches me?” or, “I wonder what he’s feeling right now?”

13. **Practice confidentiality.** We create a safe space by respecting the nature and content of stories shared. If anyone asks that a story shared be kept in confidence, the group will honor that request.

14. **Be mindful and respectful of time.** We all have something important to share and the discipline of time invites us to focus and make particular choices about what to share and how much to share so that we might hear the deep longings of another’s soul.

15. **Love the questions themselves.** Let your questions linger. Release the compulsion to answer them or to have them answered. Trust the questions to guide you toward loving first what you do not altogether understand. As the poet Rainer Maria Rilke says, “Have patience with all that remains unsolved within your heart.”

Identify the four to eight covenants you will use for your gathering. (In virtual gatherings, we suggest using no more than four covenants.) Invite participants to read the covenants into the space as they feel led, reading slowly and pausing for a breath or two between them. Consider reading the first one to model the pace and presence of slowing down. Once all of the covenants you will be using have been read, consider asking if there are any additional covenants that need to be spoken in the room. If not, ask if everyone will accept and abide by the covenants named. If time permits or more time is needed for people to settle into the moment, invite a few people to lift up covenants that spoke to them or that they find challenging.

This exercise makes clear that getting used to this kind of relational space is learned over time, not instantaneously. The covenants help to create a different kind of listening, engendered by habitual (not perfect!) engagement. Throughout your time together, refer participants back to particular covenants that might be especially helpful during certain moments of their experience.
Slowly reading a passage of Scripture or poetry is another element of creating space together. This practice invites us further into a space of deep listening. Scripture and poetry both have the effect of breaking the ice within us; they overcome inner resistance and open our souls to be awakened to the presence of the Holy. Select readings with the aim of awakening the mind and heart. Scripture and poetry evoke testimony (or storytelling) and holy listening, helping us listen to one another as we would to Scripture. Engage different voices by taking the time to invite and prepare readers in advance.

The Scripture reading can stand by itself or be used before and after the reading of a poetic passage. For example, read Jeremiah 1:4-5. Afterward, consider reading a piece of prose crafted or adapted for your context or moment at hand. The following piece of poetry was written by FTE President Stephen Lewis for a young adult discernment event six weeks into the global pandemic.

There is in you something that waits and listens for the sound of the genuine in yourself.

No healer like you...has ever been born. You are the only you that has ever lived in all the existences. You are the medicine that families and communities are searching for.

If you cannot be the healer for your communities around the world, there will always be something in you that grieves and mourns the loss of you never finding what you came into the world to be and do.

While there’s so many emotions going on inside of you, vocational maps being disrupted within you, I wonder if, during this pandemic, you can get still enough, approximate enough, to the Presence within you to hear the sound of the genuine, the you of you...

in the midst of a broken heart, in the midst of agonizing grief, in the midst of delayed plans and dreams deferred.

I don’t know if you can, but this is your soul’s invitation.

This piece was inspired by Dr. Howard Thurman’s *The Sound of the Genuine*, which we frequently use in settings like this. The full text of *The Sound of the Genuine* can be found on page 70 of *Another Way*.

These types of pairings between Scripture and poetry prepare us to tell stories that give witness to the presence of God in our lives.
We tell stories because our lives are inherently storied. Within each person there are many little stories longing to be shared as expressions of our own meaning-making and purpose—our vocation or call—in the world. We narrate our lives between birth and death through stories. We retell our stories as a means of making sense of our lives, understanding our identity and values, discovering our gifts and passions, and interpreting our lives in light of the Christian story of God’s healing work in the world through the life and teachings of Jesus. Stories invite others into our lives to learn about our journeys, ask self-awakening questions, and make connections that resonate with their own stories.

Stories are the best containers for our dreams and our truths. We use stories as the primary lens for exploring meaning, purpose, and what matters.

1. Stories communicate our passions, values, and commitments through the language of our heart and emotions.
2. Stories foster relationships. They engage others and create empathy between the storyteller and the listener.
3. Telling our stories helps us elicit call narratives for ourselves and one another. Sometimes we discover a new truth about our lives only in the moment of telling it to another person.
4. It’s not simply what we know in our heads that inspires us. It’s our feelings, our hopes, our cares, and our obligations that ultimately inspire us to act with courage. Since our stories relate our values through our lived experiences (rather than dogma, debate, or argument), they help us create a more neutral territory where we find common purpose.
5. Stories lead to action. Through stories we become empowered to act on our own sense of agency and enable others to do the same.
6. Storytelling opens our hearts, minds, and wills and fosters communion with God and our neighbors. This is because storytelling is an act of exchange—giving and receiving our deepest selves. It calls us to treat with care many things we may have previously ignored as insignificant.

Holy listening is a way to invite people to slow down and speak the truth of their lives out loud to one another. Testimony is the practice of sharing the stories that give meaning to our lives. These two practices work together as we create our space for vocational discernment.

**Holy Listening**

Holy listening is different from the common, everyday listening we do. In holy listening, the focus is on the speaker. The listener practices a disciplined posture of care, hospitality, relaxed awareness, and attentiveness. This practice creates space for calm abiding with one another.

Douglas V. Steere, a Quaker writing in the aftermath of WWII, writes:

> Have you ever sat with a friend when in the course of an easy and pleasant conversation the talk took a new turn and you both listened avidly to the other and to something that was emerging in your visit? You found yourselves saying things that astonished you and finally you stopped talking and there was an immense naturalness about the long silent pause that followed. In the silent interval you were possessed by what you had discovered together. If that has happened to you, you know that when you come up out of such an experience, there is a memory of rapture and a feeling in the heart of having touched holy ground.

In most of our daily conversations, we listen to what is being said only enough to inject an opinion at the earliest possible moment. We listen with the “outer ear.” With the rest of the mind, we are preparing our own speech.

In holy listening, the focus remains on the speaker as the listener practices a disciplined posture of care, hospitality, relaxed awareness, and attentiveness. In holy listening, the listener hone the capacity to “hear through many wrappings.” She fosters a climate in which “the most unexpected disclosures occur that are in the way of being miracles in one sense, and the most natural and obvious things in the world in another.”

Steere adds one more important mark of holy listening: “To ‘listen’ another’s soul into a condition of disclosure and discovery may be almost the greatest service that any human being ever performs for another.” He reminds us that “over the shoulder” of the human listener there is the presence of the “eternal listener.”
Stories are the best containers for our dreams and our truths.
Holy Listening: How to Lead

FACILITATOR

Have everyone find a partner. In a virtual environment, use breakout rooms for participants to pair up for this exercise. In larger groups, identify facilitators of small groups and invite participants to take turns speaking and listening to each other.

» Each pair or facilitated breakout room will decide who will speak first.

» The facilitator will ask small groups a question and give both the speaker and listener a few minutes to think about or journal their responses. Afterward, the facilitator will invite the first speaker to begin talking and the first listener to begin listening. The listener in the pair will be asked to set a timer. In larger, virtual breakout rooms, a facilitator will be the time keeper.

» Pairs will have two minutes to speak and to listen. At the end of two minutes, the listener will stop the speaker. The breakout room facilitator will stop the speaker in larger group virtual settings.

LISTENERS

» Make eye contact.

» In a virtual setting, mute your mic and focus on the person speaking.

» Give your full attention.

STORYTELLERS

» In a virtual environment, unmute yourself to start. Speak from your heart. Don’t worry about having a beginning, middle, and end. Try to be specific and descriptive.

» Tell a story about a time when someone noticed your gifts for leadership. Alternatively, explore relevant Creating Hospitable Space questions on pages 44-46 in Another Way.

» Begin. Set a timer for two minutes.

DEBRIEF THE INITIAL EXPERIENCE

»Speakers, what did it feel like to speak uninterrupted? Listeners, what did it feel like to listen? Did two minutes feel like an eternity (too long) or a luxury (more, please)? Did you receive a small taste of what it might be like to have someone listen as if they had all the time in the world?

»Invite them to switch roles. Now, give the other person a turn. Speakers will become the listeners as you repeat the entire process.

DEBRIEF THE SECOND EXPERIENCE

»Lead partners into the first “for reflection” question:

• How was this experience of listening different or familiar?

• What did you enjoy or find difficult about each role?

• Can you imagine yourself listening in this way to a peer, your parent, or your teen?

»After a few minutes of partner conversation, debrief with the large group using the second “for reflection” question:

• How did this sharing or listening feel similar or different to conversations usually held at church and/or other places in your faith life?

Testimony

Testimony is another word for storytelling. In using the word testimony, we advocate for revisiting ancient Christian practices with the hope of invigorating them with fresh interpretations by contemporary faithful people; us. In some church settings, testimony means standing up to tell one’s conversion experience or personal salvation story. For our purposes, testimony is simply telling the truths of our lives to one another. As we share our stories, we testify to our life’s truths. This is how we can look together for the ways God is at work in our lives.
Testimony: How to Lead

FACILITATOR

Use the same time-format as you did in the Holy Listening practice.

» Remind participants of how the process works. Invite participants to a second round of holy listening, only they’ll spend this round paying attention to the role of testimony. Ask participants a question and give them a few minutes to think about or journal their answer. Invite the first speaker to talk and the first listener to listen.

» Pairs will have two minutes to speak and to listen. At the end of two minutes the listener will stop the speaker. The breakout room facilitator will stop the speaker in larger group virtual settings.

» The question for participants:
  • Why do you do what you do, love what you love, or care about what you care about? Invite the speaker to tell a brief two-minute story.

» Begin. Set a timer for two minutes.

» Invite pairs to switch roles. The speakers will now be the listeners.

» Invite pairs or virtual breakout small groups to reflect on the following reflection questions:
  • What feelings emerged as you shared your stories?
  • Where did you identify with one another’s stories?
  • Take a few moments to go deeper into the story or to share points of identification that arise in your conversation.

» After a few minutes of small group reflections, invite participants back to the large group or virtual large group room to debrief with the following questions:
  • How did this experience feel?
  • What if anything might this experience suggest for you?
Key Considerations for Asking Self-Awakening Questions

Powerful Questions

“The usefulness of the knowledge we acquire and the effectiveness of the actions we take depend on the quality of the questions we ask. [Self-Awakening] questions open the door to dialogue and discovery. These types of questions can lead to movement and action on key issues; by generating creative insights, they can ignite change.”

WHY DON’T WE ASK BETTER QUESTIONS?

If asking good questions is so critical, why don’t most of us spend more of our time and energy on discovering and framing them? One reason may be that much of Western culture, and North American society in particular, focuses on having the “right answer” rather than discovering the “right question.” We are rarely asked to discover compelling questions, nor are we taught why we should ask such questions in the first place. Quizzes, examinations, and aptitude tests all reinforce the value of correct answers. Is it any wonder that most of us are uncomfortable with not knowing?

The aversion in our culture to asking creative questions is linked to an emphasis on finding quick fixes and an attachment to black/white, either/or thinking. In addition, the rapid pace of our lives and work doesn’t often provide us with opportunities to participate in reflective conversations in which we can explore catalytic questions and innovative possibilities before reaching key decisions.

Powerful questions are evocative. They awaken us to deeper meaning and insight waiting to be excavated. They are questions that:

» Generate curiosity in the storyteller and listener
» Stimulate reflective conversation
» Provoke deeper thinking
» Surface underlying assumptions
» Invite creativity and new possibilities
» Generate energy and forward movement
» Channel attention and focus inquiry
» Linger with participants after the conversation is over
» Touch a deeper meaning and evoke more questions

For more on these considerations, see pages 65-80 of Another Way.

Notes

16 Ibid., 2.
Powerful questions are evocative. They awaken us to deeper meaning and insight waiting to be excavated.
The Construction of Powerful Questions

The linguistic construction of a question can make a critical difference in either opening our minds or narrowing the possibilities we can consider. Is it a yes/no question? Is it an either/or question? Does it begin with an interrogative, such as who, what, or how?

When asked, most people rank the words in the provided graphic from more powerful to less powerful.

By using the words toward the top of the pyramid, we can make many of our questions more robust.

As you move from the simple yes/no question at the beginning toward the why question at the end, you’ll notice that the queries tend to stimulate more reflective thinking and a deeper level of conversation.

Framing Self-Awakening Questions

Self-awakening questions are powerful questions. They are not always the questions we are in the habit of asking, but they can become more habitual with practice. Self-awakening questions help us hear God’s call or listen more attentively for God’s presence. They are questions that emerge when our heads and hearts are open to the Holy. They might occur in a sermon, in a one-on-one conversation, or in a small group setting. When we practice asking self-awakening questions, we often frame them to invite metaphors or images that help the storyteller explore who she is, what she loves, and what she cares passionately about. They help the speaker walk around in his story long enough to remember risks, challenges, choices, and outcomes.

Self-awakening questions help us hear God’s call or listen more attentively for God’s presence.

Ibid., 4.
HELPFUL GUIDELINES FOR CRAFTING GOOD QUESTIONS

» The best questions are simple, brief, and to the point.

» They are questions that you could not anticipate the answers to and that invite the storyteller into deeper self-reflection on his or her faith, gifts, and sense of call or meaning.

» Instead of questions with right or wrong answers, ask how, what, or why questions because they tend to focus on inquiry, stimulate reflection, touch a deeper meaning, and generate curiosity in the storyteller.

» Explore questions that invite images, colors, dreams, or metaphors that open new realms of imagination, rather than direct questions, which can shut things down.

» Ask questions that help the storyteller to reflect on clarifying feelings, vivid images, passions, concerns, hopes, and values as well as patterns and themes in his or her story.

» Ask questions that help the storyteller to explore his or her inner realities—who they are—as well as the outward facts—what they love, care about, or value.

» Ask questions aimed at helping the storyteller to walk around in his or her story in order to remember the risks, challenges, choices, and outcomes, rather than satisfying your own curiosity.

» Watch the pacing of the questions, allowing some silence between the last answer and the next question. Questions that emerge too quickly and too often may feel a little intrusive, cutting off the kind of deep reflection that can help the storyteller.

» Trust your intuition in asking questions. If you are not sure about a particular question, sit with it for a while and wait for clarity.

» As you listen deeply to the storyteller, allow your questions to emerge from a place where your head and heart are opened to the presence of the Holy.


Key Practices for Asking Self-Awakening Questions

ASKING SELF-AWAKENING QUESTIONS: HOW TO LEAD

FACILITATOR

Use the same time format as previous rounds of the Holy Listening practice.

» Invite participants to move into small groups or virtual breakout rooms of three to four people. Choose a storyteller. Virtual breakout rooms may need a facilitator. You can also provide the breakout groups with instructions prior to moving them to their virtual rooms.

» Remind participants of the process and point to how this round will be slightly different. Invite participants to another round of Holy Listening, this time using the space to focus on what happened, the emotions they felt, the challenges, choices, decisions, insights, meaning, and, if any, potential outcomes of the storyteller’s reflection. Provide storytellers a moment to craft their storied reflections. Provide them with the following prompts:

• Who?
• What happened? (The challenge)
• What did you do? (The choice)
• What new insights emerged?
• What are the results of your decision? (The outcome)

Afterward, invite storytellers to begin and listeners to listen.
Participants will have two minutes to speak and to listen. Ask someone to be the timekeeper and let participants know when time is up.

Suggested questions:

- Why do you love what you love or care about what you care about?
- Why did you make the choice you made about something that really matters to you?
- When was a time you heard the sound of the genuine in yourself but you did not follow its guidance?
- What happened? Tell a story.

Alternatively, explore relevant self-awakening questions on pages 80–82 in *Another Way*.

**FACILITATOR**

Lead groups into the practice of asking self-awakening questions.

**LISTENERS**

Huddle together for a few minutes or discuss in a breakout room, group text, or chat box in a virtual setting. Come up with two to three questions that you believe are “self-awakening” based on the previously mentioned guidelines for asking good self-awakening questions. Ask your questions to the storyteller.

**STORYTELLER**

Try to reflect on and answer the questions that feel particularly self-awakening.

**LISTENERS**

What do the storyteller’s reflections awaken in you?

**STORYTELLER AND LISTENERS**

Reflect on the experience and try to evaluate which questions felt self-awakening.

**STORYTELLER**

Give feedback to listeners on how their questions did or did not:
1. Open new horizons of possible meaning.
2. Awaken a deeper level of reflection.
3. Lead to any “aha” insights.

**LISTENERS**

Share with the storyteller about parts of their story that ring true in your life or evoke new insights and questions you want or need to explore further.

**CLOSING REFLECTIONS**

Ask participants to call to mind people in their life who have asked powerful self-awakening questions that undid and unearthed them and called them into new awareness, explorations, and pursuits.

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**Notes**
Key Practices for Reflecting Theologically Together

The following two processes can help participants reflect theologically on their own lived experience. The first, REFLECT, moves people toward critical reflection on their social location and deeper levels of awareness of the power of systems at work in and around them. In Another Way, Matthew Wesley Williams writes about how this process works to disrupt mental models in ways that can be difficult, but eventually life-giving. This is instructive, but it can also be disruptive.

In some contexts, critical theological reflection requires preparatory work. The second practice described below, L.I.V.E., introduces people to doing theological reflection on portions of their own life narrative. This opens hearts and minds to alternative ways of seeing the world and can be a first step toward critically examining their own social location, context, privileges, and worldviews.

Theological reflection is a process of making meaning and discerning purpose in our lives. REFLECT is a communal method for reflecting critically and theologically on life experiences and how we might be called by God to act in the world. The meanings we make and the purposes we discern in this form of theological reflection seek to locate the “me” in the “we.” They invite a shift in how we see, think, and act collectively.

Theological reflection is not limited to the Bible. Instead, it is a process for unearthing deeper awareness in and among us concerning our relationship to God, self, others, and the environment. Our understanding is shaped by written and unwritten “texts.” Therefore, REFLECT—critical theological reflection—is a group process for excavating all aspects of history, culture, and faith that have, perhaps invisibly, informed our understandings of who we are and what we are called to do in the world. At its best, theological reflection in general and REFLECT in particular is a hallmark of groups around the globe who have set out to change the world in an effort to shape a more faithful representation of God’s justice and shalom.

In Another Way, you will find examples of this process being used with communal scenarios and cultural stories, including a visit to Robben Island, the prison where Nelson Mandela spent 27 years as a political prisoner, and an excerpt from the book The New Jim Crow by Michelle Alexander.

For more on this practice, see pages 109-128 of Another Way.

The steps to REFLECT include the following:

1. **Read the context.** Read, reckon, and reflect on a particular current event, a cultural artifact, myth, or scenario, or a biblical story or passage that has impacted a group of people. What is the context and pretext for the event, cultural artifact, myth, scenario, or Scripture the group is theologically and critically reflecting on together? How has it shaped a community or group’s lived experiences? Breathe deeply and allow yourself to be fully present to the stories that emerge. Get clear about the who, what, when, where, how, and why behind the theme, event, or circumstance the group is reflecting on together.

2. **Examine circumstances.** Analyze what happened and why. This includes looking at historical and cultural patterns and habits that might inform a current event, a cultural artifact, myth, or scenario, or a biblical story or passage. Explore the breaches in economic, political, and social contracts or agreements between communities and individuals impacted as well as reckoning with the impact of systems, power, privilege, and agency on our understanding of self and community, our relationship to the sacred, and our work in the world. Ask who benefits and who is negatively impacted by the way things are or continue to unfold as a result of the current event, the cultural artifact, myth, or scenario, or the biblical story or passage. Consider the continuity and contradictions in what we experience in our own values, conceptions of the sacred, and understanding of how God’s justice works or doesn’t work in our lives and in the lives of others as a result of what we are reflecting on together.
3. **Focus on feelings.** It’s not enough to simply reflect rationally and conceptually on the current event, the cultural artifact, myth, or scenario, or the biblical story or passage and its impact on our lived experiences. Feelings open us to empathic ways of knowing. Be aware of the range of emotions—from guilt to rage—you might be feeling, as well as the memories and associations that come to mind. Identify the bodily sensations and intuitive modes of knowing that are present within and among us.

4. **Listen deeply.** Listen beneath the words and feelings—what’s not being said or expressed. Pay attention to what the experience is evoking in you. What wisdom or insight among us wants to be expressed? Where is your attention and passion drawn to in the moment?

5. **Explore theological connections.** What connections can we make between our experiences and reflections on the current event, the cultural artifact, myth, or scenario, or the biblical story or passage we’ve been reflecting on and other experiences we find in Christian history, biblical stories, our religious heritages, songs, and exemplars of faith? What do your reflections say or reveal either about yourself, your assumptions, or your beliefs about God? What do they say about how God works in the world and human affairs? In what ways do your reflections challenge or affirm what you have experienced and understood about God? What new insights about self, God, and community do our collective reflections unveil? Where do you see God at work in our shared lived experiences in spite of current events that impact our communities and the people we care and love? Where are the invitations in our theological reflections to co-conspire with God to reckon with our own privileges, complicity, or silence and repair breaches in our social and sacred contracts with each other, the Eternal, and the environment?

6. **Capture insights.** What is awakening within us and emerging among you and the group? What new stirrings have captured our/your attention? What new insights and wisdom are apparent? What are we/you retrieving and remembering that we/you may have lost or forgotten? Are there images of God, new understandings of a biblical story or ritual practices that are emerging in light of our reflections?

7. **Take action.** What are these insights calling, if not compelling, you/us to explore further? What action are we/you considering taking as a result of this experience? What would keep us/you from taking action on insight or wisdom we/you have discovered in this moment?

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**REFLECT: How to Lead**

**FACILITATOR**

1. Consider if this will be a large group, small group, or virtual breakout group exercise, depending on the number of participants. Choose what the group will theologically and critically reflect on together.

2. If you have not used the method before, distribute the seven steps to the **REFLECT** process for theological reflection to participants and group facilitators (if you are using them). Go over the steps. Keep the handout nearby to remind you of the steps as you or others facilitate.

   - Invite a person to present or read a current event, a cultural artifact, myth, or scenario, or a biblical story or passage. They can also share a story from a community or group of people’s lived experiences.

   - Depending on the number of participants, you might invite people to break up into small groups and read together what was presented for reflection. They’ll then take turns sharing brief stories from their own lived experiences about how the event, artifact, myth, scenario, or biblical story or passage has impacted or benefited either them personally or groups of people they care for and love.

   - Invite the group to journal their answers to the questions.

   - Invite group participants to share their reflections and engage in conversation about the different steps.

   - If participants skip steps, gently guide the conversation back to the step that was missed. Also guide the conversation along to the next step. Sometimes this naturally occurs, and you can point that out by saying, “We have moved to the next step now.”

   - Close your conversation by thanking everyone for taking part.
L.I.V.E. is an acronym that stands for “Listen, Immerse, View it Wider, and Explore/Enact.” This process introduces people to doing theological reflection around their own life stories. It is well suited for individuals and communities who may be new to the work of critically examining their deeply held assumptions. When preparing to use L.I.V.E., invite group members to write a story from their own life with an invitation such as this:

Please write a **one-page story** about an event in your life that you would not mind sharing. The story can be about (Insert here a few examples, such as: a time when you lived through a challenge, a time when you found your understanding of God was too small, or a time when you stood up to an injustice you experienced).

Often, the first story that pops into your head is the one you need to tell. We will use these stories in a small group process that will help us engage in theological reflection together, examining systems of power and privilege that intersect with your story as well as the images of God implicit in your story.

The story should **not** be one you have told repeatedly in a small group or therapeutic setting. Nor should it be a story that is too painful or too fresh for you to feel comfortable sharing. Try not to tell us who God is for you in the story; just tell the story with as much detail of sight, scene, smell, etc. 

As you prepare for the storytelling session, choose a story from the written stories mentioned above that you will use. Make sure the storyteller knows in advance that they will be asked to share their story. Before the story is shared, tell the group they will be going through the following steps:

1. **Listen** carefully to the story as the storyteller reads. Breathe deeply and allow yourself to be fully present to the story. Allow it to wash over you with the expectation that God is somewhere present in your own life. Listen to the nuances, images, colors, smells, and sights in the story.

2. **Immerse** yourself in the feelings and associations of the story, as well as the feelings that the story evokes. A good way to uncover feelings is to pay attention to your body. Did you identify with anyone (or more than a single person) in the story? What stories from your own life does it recall? Be aware of the feelings, memories, and associations that come to mind. Identify the range of emotions, bodily sensations, and intuitive modes of knowing that are present within and among us.

3. **View** the story in a wider perspective. Open your vision to see where this story connects with larger stories. How does this story remind you of what you know about God? How does it challenge what you know? Is there any association from the Bible, a snippet of a sermon, or a line from a hymn, song, or poetry that the story calls to mind? Does it connect with a holy memory from childhood or another time from your life when you felt at home in God’s universe? What does God look like as you ponder this story through a wider lens?

4. **Explore/Enact** “aha moments.” Is there something from reflecting on this story that you want to take forward with you into the day or into your life? Is there some action, large or small, that you would like to take today in response to this story or to God’s call in your life?

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Multiple examples of this method, as well as with tips for leading it, can be found in the book *The Barefoot Way: A Faith Guide for Youth, Young Adults and the People who Walk with Them* by Dori Baker.

Here are some settings for discernment in which we have found this process to be helpful:

- In circles of people called together to help pastoral interns process their experiences, invite interns and church members to write a story, using this prompt: Tell a story about a time when your gifts were used in God’s work. Use the steps of L.I.V.E. to awaken the connections between your callings and biblical calling.

- At the end of the day on a service-learning trip, ask someone to tell a story about a moment when their understanding of God, community service, or mission was present or problematic. Practice the steps of L.I.V.E. after the story has been told.

- In a youth group, Sunday School class, or intergenerational gathering, invite and collect stories from everyone at the beginning of a season. Set aside 30 minutes at the beginning or end of each session to practice the steps of L.I.V.E. with a different story from week to week. This can help a congregation update its theology about relevant issues going on in their community and the world.

- Watch a film, play, or live performance and then use L.I.V.E. to name the connections between the experience, the stories of our lives, and the threads of God’s story as revealed through Scripture, tradition, and our everyday experience.

You may find that with repeated practice, a community can build stronger muscles for using the stories of their lives to reflect critically on their inherited beliefs. The practice of L.I.V.E. can, in this way, till the soil for more analytical and critical processes, such as the one described in *REFLECT* above.

**L.I.V.E.: How to Lead**

**FACILITATOR**

1. Consider if this will be a large group, small group, or virtual breakout group exercise, depending on the number of participants. Choose a story to share, or invite one person to share a story that addresses the topic or themes the group is exploring. Depending on the number of participants, you might decide to have one person share with the whole group. Identify one storyteller per small group.

2. If you have not used this practice before, distribute the four steps of the L.I.V.E. process to participants and group facilitators (if you are using them). Go over the steps. Keep the handout nearby to remind you of the steps as you or others facilitate.

- Explain that the storyteller will tell the story. Say, “When the storyteller is finished, we will move through seven steps to reflect.”

- Invite the storyteller to share and thank them afterward.

- Invite the group to journal their answers to the questions.

- Invite group participants to share their reflections and engage in conversation about the different steps.

- If participants skip steps, gently guide the conversation back to the step that was missed. Also guide the conversation along to the next step. Sometimes this naturally occurs, and you can point that out by saying “We have moved to the next step now.”

- Close your conversation by thanking everyone for taking part.
Key Practices for Enacting the Next Most Faithful Step

A Journey into the Future: What It Is

Throughout the Christian story, we find ordinary people who have done extraordinary things because of their encounter with the Holy. This guided, embodied meditation is intended to slow us down enough for such an encounter. It is about envisioning a future within us waiting to emerge. The practice embodies a truth from the Gospel of Luke: “the Kin-dom of God is within you” (Luke 17:21).

We cannot enact what we have not seen within us. When we meditate, we become more aware of the presence of God and more conscious of the deeper longings within us. These longings are closely associated with vocation and call, which connect with some aspect of a compelling future of shalom waiting to be born. In this way, our deepest longings of vocation and God’s dream for the world are intimately connected and deeply intertwined.

We have a responsibility to pay attention to what God seeks to do through us to bring about the future and the role we can play. This future is planted in the stories we have heard and shared. They represent opportunities for ministry—invitations to play a role in God’s healing work in the world. Thus, the first step to enacting the future requires that we practice cultivating a capacity to see within us a compelling future worth enacting.

For more on this practice, see pages 159-160 of Another Way.
Throughout the Christian story, we find ordinary people who have done extraordinary things because of their encounter with the Holy.
A Field Guide to Another Way

A Journey into the Future: How to Lead

First, identify one to two participants that you will meet with after this exercise.

PROMPT

Find a comfortable place and position. Please stand if you are able and give yourself a little space to move around. (If you are facilitating this exercise virtually, invite participants to turn off their cameras and turn up the volume on their speakers.)

Soften your gaze or close your eyes if you are comfortable. Take a few deep, cleansing breaths. Free your mind of worry, concern, excitement, or enthusiasm. Breathe in a moment of relaxation. Release. Open your mind, heart, and will. Now, journey down from your head into your heart and try to become in tune with your feelings and surroundings.

Imagine that it is one to two years later. You are before a doorway of a possible future for yourself and community as result of your discernment. (Consider inviting participants to explore themes of the gathering and envision where they might be or what they might be doing 12 to 24 months out as a result of their participation and discernment during the gathering.)

FIRST FIVE MINUTES:

» Place your hand on the doorknob, turn it, and open the door to that future. Take one move forward. What do you see, feel, or experience on the other side of that doorway into the future?

» Move through the threshold of the doorway into the future.

» Turn around 360 degrees and notice your surroundings. Who is here with you? What seems new or different? What seems ancient or familiar? What are people doing? What are you doing? How does this make you feel?

NEXT FIVE MINUTES:

» From that future place, peer back through the doorway to the past and find yourself.

» What advice can you give to your past self to move toward the future you envision?

» Move back through the doorway and return again to the present. Write what you saw, felt, and heard. Be as specific as you can about the images, feelings, and activities that took place in your vision.

NEXT 10 MINUTES:

» Invite participants to join their partners or move into small groups or virtual breakout groups to reflect on their experience.

» Take turns describing your conversation to your partners or groups. Share what you saw and experienced in your guided meditation. Describe as concretely as possible what you saw and all the elements that occurred.

» Give each speaker three minutes.

» Capture the themes that arise from what participants share.
Why a Design Session?

Critical to the success of enacting the next most faithful step is a core question that begins to move you toward a plan: a design question.

How might we take the next faith step toward what we have discerned out of this process? How might we turn attention to our intention? These are two examples of a design question. Your design question becomes the anchor for brainstorming and solidifying ideas that give life and substance to your localized version of God’s dream for the world.

A design session builds on what emerged for you in the Journey into the Future exercise. It provides you space to create a plan for how you will move forward and act on what you have discerned.

While it is suggested that you ideally work over the course of a one to two-day design session, these sessions can be abbreviated into 30-to-60 minute sprints, half-day sprints, or longer depending on the time allowed for this exercise.

FACILITATOR

Walk participants through the design session using the following steps:

1. Listen. Recall what the Journey into the Future exercise may have opened for you. If you are working in a group, what new insight emerged for the whole group? If you are an individual discerner and designer, what new insight became clearer to you that you want or need to further explore?

2. Ideate. Think of three to five ideas and answer the following questions:
   - If you’re working in a group, how might you take the next most faithful step toward what you have discerned out of this process together?
   - If you’re an individual discerner and designer, how might you take the next most faithful step toward what you have discerned out of this process?

3. Explore compelling ideas. These are ideas that contain the most attractive options for a design group or individual discerner. These are ideas that you and/or your group are either passionate about, fearful of, or both. Take some time to visit other participants’ design concepts and ideas. This further facilitates a generative design process and shared leadership of your vision and goals.

4. Settle on one main idea. Choose one idea or design statement that most faithfully embodies what you and/or your team feel called to act on. This involves carefully listening to yourself in community or to one another to discern what the next most faithful step might be.

5. Try something. What can you do in the next 30 to 60 days to bring your one main idea to life? Carefully review the steps and questions below in the Creating a Blueprint for Action practice. This part of your process will probably take at least two hours or the remaining design session time to develop a prototype of your next most faithful step.

6. Test, reflect, and learn. Determine the feasibility and viability of your prototype by offering a hearing. If you are a single team, find others in your ministry, organizational, or group context to serve as critical listeners. If there are multiple design teams or individuals designing their own next steps, present your ideas to one another. This exercise will strengthen your ability to clearly and effectively share your ideas with other people in your context—mentors, accountability partners, supervisors, donors, and other stakeholders—who have yet to hear the results of your discernment process. Ask listeners what they see or hear in your prototype that strikes them as prophetic, purposeful, faithful, feasible, and viable.

7. Embody, implement, or begin again. Once you have determined that your prototype shows promise, determine what to do to embody and live into your decision as an expression of your next most faithful step. If you are working with a group, make plans to implement and scale what you have discerned in your ministry context. If you have not gotten any traction with your prototype, take steps to listen again. Listen to the depths of your own life, and listen to the people who will be most directly affected by your prototype. If you are working with a group on a solution, ideate with them and try something to move closer to a viable next most faithful step.
Creating a Blueprint for Action

As you create your blueprint, use the questions below to think through all the necessary components of your idea and plan to make it happen.

» Who is your target audience? How have you included them in your solution? Who do you want to engage or impact? Who do you want to participate? Who will be resistant? Who do you need to help accomplish your goals?

» What is your goal?

» What do you want your prototype to look like? Think of tactics in chronological order (first, next, then, etc.)

» When will you begin and end? What time or season of the year will you implement?

» Where are the opportunities? What location will you use?

» How will you make it happen? What support and resources do you need? Whose endorsement would help you take your next most faithful step?

Consider the following questions as you design a prototype for your strategy. 20

1. Is it relevant? (Is it important for today’s reality, amid current circumstances?)
2. Is it right? (Does it address the root causes of the things you have to let go of to achieve your vision?)
3. Is it revolutionary? (Could it empower you and/or others, including young people and adults, to live more fully into what is genuine in you and them?)
4. Is it rapid? (Can you develop experiments right away?)
5. Is it rough? (Can you do it on a small scale in your respective contexts?)
6. Is it relationally effective? (Does it maximize the strengths, interests, competencies, and possibilities of your networks and ministry contexts?)
7. Is it replicable or adaptable? (Can you do it or grow it in different contexts over time?)

The next steps are to consider what you need to do in the next month, over the next three to six months, and over the next year.

Works Cited


The following declarations remind us of what we know for sure. They guide the spirit and soul of our work to lead profound change in ourselves, our organizations, and our world.

Another Way Manifesto

» **There is a future that mourns** if you and I do not step into our purpose.

» **Vocational discernment is a dangerous dance** that requires risk and courage. It may lead you where you did not plan to go and instigate profound change in self, others, and the environment.

» **Cultivate your own interior life** and its communal sources. Leaders who lack awareness of their inner sources tend to reproduce what already exists.

» **Leadership is a communal practice** that builds the capacity of a team, a community, or an organization to envision and enact a future informed by the past and the diverse people around us.

» **Leadership is more about public listening** than public speaking.

» **Dialogue is an essential leadership practice** and a core process for change.

» Create settings on purpose to engage the wisdom of the room versus a “sage on stage.”

» **Better choices emerge** when the parts of a living organism are connected to the whole.

» Strengthen your capacity to embrace mystery by thinking about, playing with, and adapting to uncertainty because it, like death, is inevitable.

» In the face of uncertainty and destabilization, give yourself permission to prioritize **experimentation and prototyping**. Pay attention to history, power, justice, and equity, or you will merely make change without making a difference.

» **Embrace multiple ways of knowing.** Theory, practice, sensing, and intuiting are latent but powerful sources for creating change on purpose.

» Sing, dance, move, take a meditative walk, and engage other embodied practices. Integrating these ways of knowing move you past the places where we get stuck.

» **Cultivate new possibilities that emerge by resisting the tyranny of either/or.** Hold the paradoxes that shape our communal life with patience and curiosity.

» **Learn from multiplicity.** Most of us are more than any one thing simultaneously. Appreciate the complexity of other stories and perspectives.

» The wisdom of our ancestors and descendants is always present and available to us. So remember to welcome them as we face the most difficult tasks of our lives.