

Called to the Impossible

Life through Death



Jubilee

Digital painting, by Lauren Wright Pittman, inspired by Leviticus 19:9-10; 25:8-12 (The Year of Jubilee)

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Linked-In Learning • Lent 2025

Study Guide

NASSAU PRESBYTERIAN CHURCH

Ways to Use this Study Guide

Everyone, leader and participants, should begin by reading the introduction by Nate Stucky for its important orientation to the theme for this study.

- * Participants can best prepare for each meeting by reading the assigned text in advance at least once. They can also read the material that will guide the discussion, although this is not necessary to enter into the discussion.
- * If you are unable to attend a small group or the adult education class, you can use this guide each week to prepare to hear the sermon in worship on Sunday or during the week on the Nassau Church website.
- * This guide can also help in your preparation for the adult education presentations by prompting your thinking about the Bible passages and the theme, “Called to the Impossible: Life through Death”.
- * If you didn’t sign up for a small group because the times were not convenient, you can gather three or four friends on Zoom to talk about “Called to the Impossible: Life through Death” using this guide. Or read the text and discuss the questions together as a family or couple.
- * Leaders of small groups can prepare by reading the text in advance as well as looking over the discussion plan to see how it will fit their group and the events of the day. For suggestions and reminders about leading small groups in general and this series in particular, turn to page 20 of this guide.
- * Whether you explore these stories on your own or with others, make notes as you read and ponder the questions. There’s space to do this in this study guide.

However and whenever you enter into this study, bring your own questions as you engage with this material and to what Christ is calling you in this moment. May your faith increase as you struggle with the call to the impossible that God has for you.

Carol A. Wehrheim, February 2025

For those participating remotely Adult education recordings will be available on the website by noon on Mondays (<https://nassauchurch.org/2025/03/ae-lent/>) and worship services are livestreamed on Sundays at 9:15 AM (Eastern), available for replay by 11:00 AM (<https://nassauchurch.org/worship/livestream-worship/>)



Called to the Impossible

Life through Death

The call of the Gospel has always been to the impossible: resurrection. Resurrection presupposes death. It also dares to believe that death does not get the last word. A central question of this series, then, is this: *In our moment, what might need to pass away so that the abundant life of Christ's resurrection might be known?* A central argument is that resurrection hope is for all creation: a new heaven and a new earth. In our era of catastrophic ecological devastation, perhaps God is calling us to reconsider the relationship between resurrection hope and God's beautiful creation. Perhaps our alienation from the broader creation needs to pass away, and in that passing away we may come to know anew ourselves, the broader creation, and the Creator who became a creature for resurrection's sake.

The series also hopes to press the following questions:

- * What kind of faith is needed in the world we inhabit today?
- * What kind of faith does Christ invite now?

In an era of ecological disaster, gross economic disparity, seemingly intractable political dysfunction, global tensions, war, hatred, and injustices of every kind, to what faith are we called?

In this world, is it possible that the only work worth doing is work that strives for the impossible? Even resurrection life?

Perhaps this vision is too inflated, too grandiose.

But I don't think so. The invitation to resurrection life and hope is offered to all. What's more, my work with the land at the Farminary leads me to believe that the impossibilities to which we are called might be humbler than we think: Listening to the land. Listening to neighbors. Being honest about what is broken. Recognizing our interdependence. Refusing despair. Resting regularly. Working with joy.

Being open to the promise of new life even in the face of death. Letting faith move us to greater love for creation (including humans). Daring to believe that God works even now for love's sake.

As we make our way through the texts in this study—many of them quite familiar—I am particularly interested in reflecting on them in an explicitly theological mode.

- * What are these texts (and the Spirit through the texts) telling us about God?
- * How do the texts affirm or challenge our assumptions about God?
- * Are the texts inviting some of our images of God to pass away?
- * Are the texts inviting the passing away of some of our ways of being in the world in light of who God is?

In my experience, this is one of the most challenging deaths of all ... when we realize that God is not quite who we thought God was, and then remaining open to a new or renewed theology.

Perhaps an example helps make things concrete. Consider the parable of the good Samaritan in Luke 10:25–37. The passage begins with an interchange between a lawyer and Jesus. The interchange and the parable have much to tell us about Jesus and the life to which Jesus calls us. To the extent that the passage bears witness to certain characteristics of Jesus and the life to which Jesus calls us, we might assert the passing away of the inverse of the characteristics. Here ...

- * A vision of Jesus as disinterested in questions passes away.
- * A narrow understanding of love passes away.
- * A narrow understanding of who practices ministry passes away.
- * Visions of ministry that exclude the broader creation (animal, cloth, oil, wine) pass away.
- * A stingy mercy passes away.

Instead (on my read), we find...

- * A Jesus who engages questions and responds in ways that cut to the heart.
- * A capacious vision of love.
- * A celebration of ministry from those traditionally excluded from ministry.
- * Ministry that depends on the broader creation (animal, cloth, oil, wine).
- * Mercy that is broad and abundant.

All of this leads to questions for our time. If we serve the God most fully revealed in Jesus, what kind of faith does this God invite? To what impossibilities might such a God be leading us?

- * Celebration for ministry coming from unexpected places.
- * Reverence for God and God's creation.
- * Openness with our questions.
- * Eagerness to show mercy.
- * And?

Friends, our hope is still a resurrection hope. That means (among other things) that we trust that the living Christ still calls us to the impossible here and now. Though the invitation to resurrection hope inevitably leads through death, death does not get the last word.

I wonder what resurrection life we might discern together in this season!

With gratitude and anticipation,

Nate Stucky, Lent 2025



WEEK ONE

Seven Days of Creation

Genesis 1:1-2:3

If we grant that interpretation [of Scripture] is our bounded duty, then it follows, inescapably, I believe, that imagination is the vehicle for interpretation. This was what Moses was doing at the Jordan in Deuteronomy; this is what Jesus was doing in his rabbinic way, “You have heard it said of old.”

Walter Brueggemann, *Struggling with Scripture*, p. 19.

FEATURING THE BIBLE TEXT

Read Genesis 1:1–2:3 aloud.

This so-familiar story of creation or some version of it is probably embedded in your memory even if you had little experience with the Bible or the church growing up. You may be surprised that it is the starting point for a series titled “Called to the Impossible: Life through Death.”

- * What memories do you have of this creation account?
- * Given the quote above, how do you interpret this account today in our scientific-technological age?
- * What are the more-than-human characters in this text?

Now, let’s try to come at this text from a different angle, using a different lens, a lens that we will use throughout this series. This discussion each week will focus on what may need to pass away in order for a new life and, perhaps, a new image of God to surface for Christians today. Look at the example using the parable of the good Samaritan in Nate’s introduction. In Genesis 1:1–2:3:

- * What dies or passes away?
- * What new life or possibilities emerge following death?
- * What is the movement of life through death in this passage?

Finally, consider how the previous discussion and the continuing use of your interpretative imagination affect your image of God. As you considered the movement of life through death in this creation account:

- * How does this creation account affirm your assumptions about God?
- * How does it challenge your assumptions about God?
- * What from this text and discussion might invite some of your image of God to pass away?
- * What new is added or what from the past is reinforced?

CONSIDERING THE CALL TO THE IMPOSSIBLE FROM THIS TEXT

As Nate Stucky writes in his introduction, “The invitation to resurrection life and hope is offered to all. What’s more, my work with the land at the Farminary leads me to believe that the impossibilities to which we are called might be humbler than we think: Listening to the land.”

- * To what current impossibility might the text be calling us? Calling Nassau Church?
- * How do we “listen to the land”?
- * What needs to pass away so that life can show through?
- * What actions, humble or larger in scale, might be needed?
- * Where do you see these actions already happening?
- * How might you be a part of such groups?

TAKING AN IMPOSSIBILITY WITH YOU

Beginning with the creation account in Genesis 1, the consideration of resurrection, life through death, helped us cast a different light on this text. As you think about this, remember that a call can be a humble one, a simple action that sets one more stone or brick in place to move toward God’s plan for creation. A few years ago a teenager and his mother convinced Nassau Church leadership to replace Styrofoam cups at fellowship time with recyclable ones.

- * What do you want to take from the text and the discussion?
- * What from this conversation is calling you today?



WEEK TWO

Creation, Take 2

Genesis 2:4–9, 15–23

...the narrative about creation that we find in Genesis 2:4b-25 is distinct from the Priestly creation story that is recounted in Genesis 1:1-2:4a. In addition to the difference in the order in which creatures are created, both stories have different modes, theological claims, and environmental worldviews. While God in the Priestly account of creation is portrayed as a transcendent deity who creates by the power of the word, God in the non-Priestly (Yahwist) creation story is an immanent deity who creates by action.

Sufat Maryouk, *Working Preacher* website, September 10, 2023

CONSIDERING THE BIBLE TEXT

Read Genesis 2:4–9, 15–23 aloud.

Often when people are asked to tell the creation story from Genesis, chapters 1 and 2 are conflated into one story. (The same thing happens with the accounts of the resurrection in the Gospels.)

- * What early memory do you have of reading or hearing the Genesis 2 creation account?
- * Based on the paragraph above and your own reading of these texts, what are the differences in the two creation accounts?
- * What do you find distinctive and important in the Genesis 2 creation account?
- * What are the more-than-human characters in this text?

With the two creation accounts separated in your mind, let's consider the Genesis 2 account from that different angle or lens as we did with the Genesis 1 account in the previous session.

- * What dies or passes away in Genesis 2?
- * What new life or possibilities emerge following death?
- * What is the movement of life through death in this passage?

Conclude this section with considering how the previous discussion, especially the comparison of the understanding of God, might affect your image of God, the image that you carry with you day to day.

- * How does the Genesis 2 creation account affirm your assumptions about God?
- * How does it challenge your assumptions about God?
- * What from this text and discussion invite some part of your understanding of God to pass away?
- * What new is added, or what from the past is reinforced?

CONSIDERING THE CALL TO THE IMPOSSIBLE FROM THIS TEXT

One of the humble impossibilities listed by Nate in his introduction is “listening to neighbors”. Taking the definition of “neighbor” broadly rather than those to whom you can speak face-to-face may keep the impossibilities at a safe distance. For the moment, think about neighbors to whom you can speak in person, including family.

- * To what current impossibility might the text be calling you? Calling Nassau Church?
- * How many ways are there for “listening to neighbors”?
- * What needs to pass away so that life may show through?
- * What actions, humble or larger in scale, might be needed?
- * Where do you see these actions already happening?
- * How might you connect with these efforts?

TAKING AN IMPOSSIBILITY WITH YOU

While listening to neighbors may sound like the most humble of any action, listening may have great significance for one’s neighbors, family or friends. In this age of social media, a teenager now in his 50s found the educator who was instrumental in the youth ministry of his home church and posted this message: “You have no idea of the important role you played in our lives by having your office door open after school every day.”

- * What do you want to take from this text and the discussion?
- * What from this conversation is calling you today?



WEEK THREE

The Garden Story Continues

Genesis 3 and 4

As a myth of creation, in the case of humanity's origins, this narrative is a poignant description of our journey from birth to death. This journey is marked by self-discovery and moral discernment as indicators of our emotional and moral growth.

Julián Andrés González Holgivín, *Working Preacher* website, June 9, 2024

CONSIDERING THE BIBLE TEXT

Read Genesis 3 and 4:1–16, 25–26 aloud.

No longer in the garden, Adam and the newly named Eve, along with their adult sons Cain and Abel, must figure out how to survive in an environment new to the parents.

- * From what we know based on Genesis 3 and 4, what issues face this family?
- * Soil has had a significant place in the two creation accounts in Genesis 1 and 2. What is the significance of soil and other more-than-human characters in the text?
- * This is the last we hear of Cain and Abel. In Genesis 5, the birth of Seth, Adam and Eve's third son, is repeated, followed by a chronology leading to Noah. Using your imagination, consider what might have taken place in the lives of Adam and Eve, Cain and Seth.
- * What concepts or images from Genesis 3 and 4 stand out for you now?

As in previous sessions, let's think about this text using that special lens for this series.

- * What dies or passes away in this narration?
- * What new life or possibilities emerge following death?
- * What is the movement of life through death in this narration?

Conclude this section by pondering how the discussion of Genesis 3 and 4 might alter your image of God, the one that you have held for a long time.

- * How does the story of Adam, Eve, Cain, Abel and Seth fit with the assumptions about God that you have gathered up throughout your life?
- * How does the God presented in this narrative challenge your idea of God?
- * What new is added, or what from the past is reinforced?

CONSIDERING THE CALL TO THE IMPOSSIBLE FROM THIS TEXT

A humble impossibility suggested by Nate in his introduction is “being honest about what is broken”. Much appears to be broken in the humanity described in Genesis 3 and 4. In the paragraph at the beginning of this session, the author equates our lives to the journey to self-discovery and moral discernment that plays out in this out-of-the-garden story.

- * To what current impossibility might the text be calling you? Calling Nassau Church?
- * In what arenas might we need to be brave enough to be honest about what is broken?
- * What needs to pass away so love and mercy can shine through?
- * What actions, words are needed for this to happen?
- * Where do you see these actions already happening?
- * How can you join these groups?

TAKING AN IMPOSSIBILITY WITH YOU

“Being honest about what is broken” sounds a lot heavier than “listening to neighbors”, you may be thinking. In a time of deep conflict simply speaking honestly isn’t very comfortable.

- * What do you want to take from this text and the discussion?
- * What from this conversation is calling you today?

REFLECTIONS

PRAYERS



WEEK FOUR

Israelites in the Wilderness

Exodus 16

In Exodus, the cries of a community touch God's heart. God can no longer be a silent bystander listening to the cries bewailing the cruelty of their situation. God's intervention and Moses' leadership create a path for Israel to escape the bonds of enslavement. This is the moment when Israel became a nation, a community whose common experiences forever bound them to each other, to Moses, and to God.

Alphonetta Wines, *Working Preacher* website, October 10, 2021

CONSIDERING THE BIBLE TEXT

Read Exodus 16 aloud.

This week we jump from the beginning chapters of Genesis to close to the middle of the book of Exodus, where the Israelites are beginning their long journey from slavery in Egypt to a future in the land promised to them by God. Glance over Exodus 15 to find the context for chapter 16.

- * Where on the timeline of the Israelites' escape from Egypt are the events in chapter 16?
- * How might the events in chapter 16 be the beginning of the development of the nation of Israel as suggested in the paragraph above?
- * What are the more-than-human characters in this text?

Once more, it is time to explore this story from the exodus in light of the theme for this series, "Called to the Impossible: Life through Death".

- * During this moment in the exodus, what dies or passes away?
- * What new life or possibilities emerge from this moment?
- * How would you describe the movement of life through death for the Israelites during this time?

To conclude this portion, use your interpretative imagination and the discussion about Exodus 16 to consider how this might affect your image of God.

- * How do you imagine the Israelites experienced a different image of God through the events in chapter 16?
- * How do these events challenge your image of God?
- * What from these events reinforce or support your existing image of God?

CONSIDERING THE CALL TO THE IMPOSSIBLE FROM THIS TEXT

In his introduction, Nate offers several possibilities for humble impossibilities. One that seems to resonate with the story from the exodus is “refusing despair”. Think for a moment about the expressions of despair you hear in the text.

- * What do you notice about the despair in the text?
- * What is needed to refuse despair?
- * What needs to pass away or die so you are able to refuse despair?
- * What actions, humble or larger in scale, might be needed to refuse despair?
- * Where do you see these actions already happening?
- * How can you participate in these actions?

TAKING AN IMPOSSIBILITY WITH YOU

Living with despair has become much too familiar for many today. That despair may be due to political events, natural disasters, health concerns, family trauma, or general malaise. A spiritual practice that can help one see beyond despair is ending each day by recalling the positive moments and times when you felt God’s presence and giving thanks for those times.

- * What do you want to take from the text and the discussion?
- * What from this conversation is calling you today?



WEEK FIVE

Jesus Sends the Twelve

Luke 9:1–9

As Jesus commissioned them to do, the Twelve go without the trappings of security, “just in case.” Had they gone with money and extra provisions, their witness would have been undercut by such an evident lack of faith in God and trust in the hospitality of the people.

Fred Craddock, *Luke, Interpretation Series*, page 123.

CONSIDERING THE BIBLE TEXT

Read Luke 9:1–9 aloud.

This week we turn from the Old Testament to the Gospels. The Twelve, and others, have been traveling with Jesus, learning from him, watching him heal people with all kinds of illnesses, and teaching crowds about God’s love and ways.

- * Look at the headings in Luke 5–8. What have the Twelve heard and seen as they traveled with Jesus?
- * What does it mean for them to travel with nothing?
- * How are they prepared to go out on their own?
- * What are the more-than-human characters in this text?

Notice that the Twelve are sent out individually, not in pairs as happens later in Luke. This makes them even more vulnerable and dependent upon others.

- * After having traveled with Jesus and the larger group, how would being sent on their own be different for them?

Using the lens of the theme for this series, “Called to the Impossible: Life through Death”:

- * What dies or passes away in this text?
- * What new possibilities or opportunities for life emerge following death?
- * What might be the movement of life through death in this passage that we can consider for today?

Now attend to your understanding or image of God. Consider the discussion you just had about this text.

- * How does the story of Jesus sending the Twelve challenge what you know or understand about God?
- * How does it affirm your growing image of God?
- * What new is added from the discussion today? What is reinforced?

CONSIDERING THE CALL TO THE IMPOSSIBLE FROM THIS TEXT

One of the humble impossibilities in Nate's list is "recognizing our interdependence". However, recognizing and accepting our interdependence might not be so easy for a nation that claims to be built on rugged individualism, where asking for help is seen as a sign of weakness or inferiority. Dependence, independence, and interdependence: how do these ideas work together, or can they? Who and what is included? Let's give it a try and think how we might recognize and move toward interdependence in our existence on this planet.

- * To what current impossibility might the text be calling you? Calling Nassau Church?
- * In what arenas might you especially need to recognize and accept interdependence as a way of life?
- * What needs to pass away for this to happen?
- * What actions or words are needed for this to happen?
- * Where do you see these actions already happening?
- * How can you join in?

TAKING AN IMPOSSIBILITY WITH YOU

Harkening back to the first and second weeks of this series when we recognized that God created everything, you might want to consider how to think and live interdependently with all creation.

- * What do you want to take from this text and the discussion?
- * What from this conversation is calling you today?



WEEK SIX

The Last Supper

Luke 22:1–23

Seed, scattered and sown; wheat, gathered and grown;
bread, broken and shared as one, the living bread of God.
Vine, fruit of the land; wine, work of our hands;
one cup that is shared by all, the living cup, the living bread of God.
Dan Felton, “Seed, Scattered and Sown”

CONSIDERING THE BIBLE TEXT

Read Luke 22:1–23 aloud.

Such a familiar story! We hear a version of it each time we celebrate the Lord’s Supper. This meal together is recorded in all three synoptic Gospels, with some variations among them.

- * What details, not in Luke’s account, do you recall from the other Gospels? (Ask one person to look up Matthew 26:14–30 and another, Mark 14:10–26, to check the source of the details as they are named.)
- * What are the more-than-human characters in this text?
- * The song stanza above speaks of the source of the food eaten and drunk by the Twelve in the story and by us in the Lord’s Supper. What does this food symbolize for you? How has your understanding of this sacrament and the elements for it changed over time?
- * How is this a fitting story to conclude this series, “Called to the Impossible: Life through Death”?

Again, and for the final time, we look at this text through the lens of what must pass away before something new can be borne.

- * What in this story dies or passes away?
- * What new life or possibilities emerges from this death?
- * What is the movement of life through death in this passage?

And, once more, recall the discussion thus far, continue to exercise your interpretative imagination as you explore your image of God. As you consider all the ways that life moves through death, a resurrection:

- * How does the story of Jesus' last supper with his disciples challenge your current image of God?
- * Think back over the whole of this series, how has your image or understanding of God been shaped, enlarged, challenged?

CONSIDERING THE CALL TO THE IMPOSSIBLE FROM THIS TEXT

The last impossibility Nate lists, though they aren't necessarily in a ranked order, is "daring to believe that God works even now for love's sake". "Even now," not just in the time of Jesus and the disciples, but today, all these centuries later, we can count on these words.

- * How do we express that larger impossibility in our lives?
- * What kind of faith is needed to be able to say or believe that "God works even now for love's sake"?
- * What actions are needed for you to grasp that impossibility?
- * Where do you see those actions already happening?
- * How can you join the action?

TAKING AN IMPOSSIBILITY WITH YOU

Throughout these weeks, you have been asked to consider what impossibility you might focus on, or take with you. You have had an opportunity to try on several of them, or at least to ponder how one or two might work in your life and circumstances. As the series concludes and as the Season of Lent moves into Holy Week and culminates in the joy of Easter morning and resurrection, perhaps now is the time to wonder what your life and faith will look like after Easter Sunday.

- * To what specific impossibility do you seem to be headed?
- * Where might you find support?
- * What other resources might you need?

May God be with you as you accept your call to the impossible and travel through death to life—resurrection!



NOTES FOR SMALL GROUP LEADERS

Leading a small group is not quite the same as leading a Bible study. While the goal of a Bible study or a study of prayer would be to increase biblical knowledge or understanding of prayer, the primary goal for a small group is to deepen relationships among the participants as each one grows in relationship with God and Jesus and as Christ's disciple.

A SPECIAL WORD ABOUT THIS LINKED-IN STUDY

While each session begins with an exploration of the Bible text as we have done in the past, some new turns and twists are included. Encourage your group to take time to think about the questions in the remainder of the session. Be patient with silence. Encourage quieter participants to speak so that those people who speak more quickly (and perhaps more often) don't use all the air time. It may be especially important to spend time discussing the presentation by Nate Stucky regarding the text for the previous session before you begin exploring the text for that session.

A SIMPLE PROCESS FOR EACH WEEK COULD BE

- * Ask the opening question (see below).
- * Prayer
- * At the first gathering, take time to review the group covenant on the back page of this booklet. It is important that each member of a small group is clear about the guidelines that make for a successful time together. Invite the group to add to the covenant.
- * After the first week, ask for comments on the sermon or adult education presentation.
- * Read or invite a group member to read the Bible passage, or follow the suggestion for a shorter selection in the plan.
- * Read and discuss the questions in “Considering the Bible Text.”
- * Read and discuss the questions in “Considering the Call to the Impossible from this Text.”
- * About ten minutes before the end of the agreed upon time to close, invite the group to meditate on the questions at the end of the plan. This can be discussed, but that is not necessary.
- * Call for prayer requests. Many small groups have found that knowing how they can pray for others between meetings helps to build a stronger community. You can go into a time of prayer before the requests are made so that the request is a prayer.
- * Close the prayer time or your prayer with the suggestion for each week (see below), or create one of your own.

OPENING QUESTIONS

To help the participants become better acquainted, and especially if anyone in your group doesn't know the other participants, invite everyone to answer a question at the beginning of each gathering. This time also helps the group make the transition from what has been occupying their minds to the small group discussion space. A choice of questions is below, but feel free to come up with your own or invite the group to suggest questions.

Week One

- * If you could be a different creature on this planet, what would you be?
- * As we enter the Season of Lent, what is one thing you want to do?

Week Two

- * Who was your first playmate, or the first one that you remember?
- * How did your family or church celebrate Lent when you were growing up?

Week Three

- * What argument or fight from your childhood or youth is stuck in your memory?
- * What is your favorite current television program (regular broadcast or cable)?

Week Four

- * What was your parenting response to a child who begged or whined for something, or how did your parents respond to such activity?
- * What is a favorite song or piece of music from your teenage years?

Week Five

- * Recall a time when you left behind all that was familiar. How did you feel? What were your fears? Exaltations?
- * In what town did you go to high school?

Week Six

- * What do you remember about the first time you took communion?
- * What was a chore you had as a child?

Give the group a moment to think about their response. You can model the amount of time for each person by answering the question first. You may need to remind them to keep their answers short; there is much more to discuss. Anyone may choose not to answer.

PRAYER SUGGESTIONS

Week One: In the week ahead, remind us of this time together and to listen carefully to the land. Amen.

Week Two: In the week ahead, remind us of this time together and to listen to our neighbors with an open heart. Amen.

Week Three: In the week ahead, remind us of this time together and give us the courage to be honest about what is broken. Amen.

Week Four: In the week ahead, remind us of this time together and help us to refuse despair. Amen.

Week Five: In the week ahead, remind us of this time together and to live out the interdependence that you desire. Amen.

Week Six: In the week ahead, remind us of this time together and to live each day with the strong assurance that you God work even now for love's sake. Amen.

May leading your small group be a joy and a recognition that where two or three are gathered, Christ is among them, bringing reconciliation, restoration, and resurrection to all God's creation. Thank you.

Group Covenant

- * What happens in the group stays in the group. To build and maintain an atmosphere of trust, confidentiality is essential.
- * Speak and make space for others to speak. Each voice is important. If you are usually quiet, make an effort to offer your thoughts. If you speak out easily, hold back for others to speak or invite someone who hasn't spoken to speak.
- * Physically, be present at each gathering rather than treat attendance as just another option.
- * Mentally, listen to others and participate.
- * Focus on ideas, not the person. If you disagree, disagree with the idea, but don't belittle the person.
- * Speak from your own awareness. When offering an opinion, claim it as your opinion rather than make generalizations.
- * Everyone in the group is a learner. In a small group, there are no experts. Learning is a lifelong process.