

# MISSIONAL ENGAGEMENT INITIATIVE (MEI)



“He has told you, O mortal, what is good;  
and what does the Lord require of you but to do justice,  
and to love kindness, and to walk humbly with your God?”  
– Micah 6:8

## *MID-PROGRAM TRAINING*

**December 3, 2016**  
The School of Theology  
Contextual Education Program  
Missional Engagement Initiative (MEI)  
St. John’s Episcopal Church, Decatur, AL

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We welcome your suggestions for improving this guide further for future trainings. We also welcome you to use it and adapt it for your own trainings, subject to the restrictions below. This workshop guide has been developed over the course of many trainings by Liz Pallatto, Joy Cushman, Jake Waxman, Devon Anderson, Rachel Anderson, Adam Yalowitz, Kate Hilton, Lenore Palladino, New Organizing Institute staff, MoveOn Organizers, Center for Community Change staff, Jose Luis Morantes, Carlos Saavedra, Sean Thomas-Breitfeld, Shuya Ohno, Petra Falcon, Michele Rudy, Hope Wood, Josh Daneshforooz, Kendyll Hillegas, Duncan Hilton, Ella Auchincloss, Emily Jendzejec, Isaac Martinez, Alexia Salvetierra, Stephanie Spellers, the Direct Action & Research Training Center (DART), the *Be the Change Alabama* Mission Enterprise Zone leadership team, and the 22 seminarians who have helped to shape this work through taking the *Transforming Congregations & Communities* course at The School of Theology (MNST 562), and many others.

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## GOALS AND AGENDA

**Goals:** Support for you to move your project along by:

- Expanding the number of people who are committed to a shared purpose through house meetings
- Enhancing your team's functioning to be more effective and faithful
- Grounding your project in God's story of the prophetic way, rooted in love
- Revisiting your timeline & tactics work in moving toward goals

<b>Saturday Dec. 3, 2016</b>	<b>Agenda</b>	<b>Page*</b>
	<i>* Page numbers referenced on this agenda and participant guide are a continuation of the "Foundations of Shared Leadership" Participant Guide dated Sept. 10, 2016</i>	
9:00 AM	Worship & Welcome and Introduction to MEIL (15 min)	43-47
9:15 AM	<b>Missional Tool: Expanding Shared Commitment</b> (10 min) ➤ <b>House Meetings</b>	<i>See slides</i>
9:25 AM	Team Work: House Meeting (45 min)	48
10:10 AM	Peer Coaching (15 min) <i>2 min/ team sharing + 's and challenges - 2 min/ of coaching from other teams</i>	74-78
10:25 AM	Break (10 min)	
10:35 AM	<b>Missional Tool: Enhancing Shared Structure</b> (20 min) • <b>Teams as the Body of Christ</b>	<i>See slides</i>
10:55 AM	Team Work: Body of Christ Exercise (30 min)	54
11:25 AM	Peer Coaching (25 min) <i>3 min/ team sharing + 's and challenges - 3 min/ of coaching from other teams</i>	74-78
11:50 AM	Pick up Lunch & Learn (15 min)	
12:05 PM	<b>Missional Grounding: Rooted in Love</b> (30 min) • <b>The Prophetic Way</b>	<i>See slides + 69-70</i>
12:40 PM	Team Work: Discussion of Team's Missional Grounding (20 min)	55
1:00 PM	Peer Coaching (20 min) <i>2 min/ team sharing + 's and challenges - 2 min/ of coaching from other teams</i>	74-78
1:20 PM	<b>Missional Tool: Revisiting Shared Strategy</b> (10 min) • <b>Tactics &amp; Timelines</b>	<i>See slides</i>
1:40 PM	Team Work: Re-working Timelines & Tactics (25 min) • <i>Individuals on teams take breaks as needed</i>	56
2:00 PM	Peer Coaching (15 min) <i>3 min/ team sharing + 's and challenges - 3 min/ of coaching from other teams</i>	74-78
2:15 PM	Reflecting & Renewing – Worship • Next Steps, Evaluation, Closing Prayer	57-58
2:30 PM	<b>Farewell &amp; Additional Appendix of Resources</b>	59-83

**Opening Worship**     *After a few moments of silence and the lighting of the Advent Wreath, then all say together:*

**Psalm 85**

- 8    I will listen to what the LORD God is saying, \*  
      for he is speaking peace to his faithful people  
      and to those who turn their hearts to him.
- 9    Truly, his salvation is very near to those who fear him, \*  
      that his glory may dwell in our land.
- 10   Mercy and truth have met together; \*  
       righteousness and peace have kissed each other.
- 11   Truth shall spring up from the earth, \*  
       and righteousness shall look down from heaven.
- 12   The LORD will indeed grant prosperity, \*  
       and our land will yield its increase.
- 13   Righteousness shall go before him, \*  
       and peace shall be a pathway for his feet.

**A reading from Isaiah:**

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea.  
The Word of the Lord. *Thanks be to God.*

**Reflection and Conversation on the Passages**

*At your table, take just a moment to reflect on these questions and then Introduce yourself, and if you'd like offer a word or two in response to the psalm or passage- and then invite someone else at your table to follow- and it is always fine to simply say, "I'll pass for now".*

From the Psalm: Listen again to the last verse- what does it look like, or how do we take part in the righteousness and peace that goes before the Lord?

From Isaiah

How does "the knowledge of the Lord" change your life; how might the knowledge of the Lord bring an end to violence and destruction in our communities and in our world?

**Hymn:** Comfort, comfort ye my people

1) Comfort, comfort ye my people,  
speak ye peace, thus saith our God;  
comfort those who sit in darkness,  
mourning 'neath their sorrow's load;  
speak ye to Jerusalem  
of the peace that waits for them;  
tell her that her sins I cover,  
and her warfare now is over.

2) For the herald's voice is crying  
in the desert far and near,  
Calling us to new repentance,  
since the kingdom now is here.  
O that warning cry obey!  
Now prepare for God a way!

Let the valleys rise to meet him,  
and the hills bow down to greet him.

3) Make ye straight what long was crooked,  
make the rougher places plain:  
let your hearts be true and humble,  
as befits his holy reign,  
For the glory of the Lord  
now o'er the earth is shed abroad,  
and all flesh shall see the token  
that his word is never broken.

Words: Johann G. Olearius, 1671; trans.  
Catherine Winkworth, 1863, alt

**Prayers and Thanksgivings:** *After a time for intercession and thanksgiving, this Litany is said.*

### **Covenant of Presence Litany**

Help us to be fully present here and now as we extend and presume welcome among our friends and neighbors. *We beseech you to hear us, O Lord.*

Help us to listen generously to each others stories. *We beseech you to hear us, O Lord.*

Help us to faithfully and fearlessly share our own story. *We beseech you to hear us, O Lord.*

Help us come as equals and never feel pressured to share. *We beseech you to hear us, O Lord.*

Help us to suspend judgment and to be mindful that we are not here to fix others but to witness God's presence in the stories we share. *We beseech you to hear us, O Lord.*

Help us turn to wonder as we hold the stories shared today with care. *We beseech you to hear us, O Lord.*

Help us to be mindful and respectful of each other's time. *We beseech you to hear us, O Lord.*

Help us to create a safe, respectful space as we practice confidentiality. *We beseech you to hear us, O Lord.*

Help us believe that it is possible for us to emerge from our time together refreshed, surprised, and less burdened than when we came. *Grant us your peace.*

*All join in saying the Lord's Prayer.*

The Collect:

Stir up your power, O Lord, and with great might come among us; and, because we are sorely hindered by our sins, let your bountiful grace and mercy speedily help and deliver us; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honor and glory, now and for ever. *Amen.*

Let us bless the Lord. *Thanks be to God.*

## About the Missional Engagement Initiative (MEI)

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*Effectively increasing parishes' capacity  
for transformational lay leadership and mission development*

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### **MEI's Mission**

The Missional Engagement Initiative (MEI) is a collaborative partnership between the School of Theology contextual education program, clergy, lay leaders, and their communities to develop spiritual leaders for God's dream of a just and reconciled creation. MEI strives to enable us all to live more fully into our baptismal covenant. Together, we are building bridges between the seminary and the world in which we serve in order to better facilitate the empowerment of parishes and their communities.

### **Call to Action**

Every generation has **the opportunity and the responsibility to tell the story of Jesus** in their neighborhoods and communities. We have chosen to act together in hope, believing that the story we tell and witness to in our churches today can be a powerful, relevant reflection of Christ. As Brian McLaren says it, we are choosing to grow communities where you do not simply learn or learn about but where you **learn to live in the way of love**.

Every parish that participates with MEI's training program will **decide for themselves on a local Call to Action**; an urgent need in their community that demands their participation. Their unique 'missional campaign' will be an expression of that need and a reflection of Christ to the surrounding community.

### **Teams, Leaders, & Action**

While Calls to Action vary greatly from parish to parish, we find that there is a common root and motivation for many parishes in their desire to work with MEI – a **need to put our faith into action** in our communities of worship.

### **The Challenge**

Whether demonstrated by a scattered group of individuals, the lone leader disengaged from the reality of their community; or by the all too common 'committee' of a half-dozen folks who are responsible for everything at church - leadership deficit is a major challenge. We must form leaders more strategically, and witness to community more powerfully.

### **The Choice**

As such, the MEI is dedicated to forming Christian leaders who are effective agents of social change by **leading together, not alone**. With each of the MEI teams individuals will participate in peer **missional leadership teams**. As team members, they will receive extensive, professional leadership training and coaching in missional engagement and leadership development. Teams will be collectively responsible for designing, organizing and implementing their local missional campaign. Through their work, they will learn how to apply their skills, and begin to teach these skills to others.

## Overview

The School of Theology's Missional Engagement Initiative (MEI) program is a six-month learning lab where teams based in churches, schools, or other organizations learn the fundamental practices of collaborative leadership and Christian discipleship. Through organizing a mission-focused project, teams are coached to engage in an action-reflection model where they plan, act, evaluate, and celebrate. In addition to the regular meetings and events, teams participate in a Taste & See discernment event; three Saturday trainings; regular coaching sessions with an experienced guide; and a program conclusion and celebration.

## 2016-2017 Core Leadership Team

- The Rev. April Berends, *Christ Episcopal Church, Chattanooga, Tennessee*
- The Rev. Evan Garner *St. John's Episcopal Church, Decatur, Alabama*
- Ms. Marilyn Lands *Church of the Nativity, Huntsville, Alabama*
- Mr. Rob McAllister *The University of the South, Sewanee, Tennessee*
- The Rev. Lisa McIndoo *The Episcopal Diocese of West Tennessee, Memphis, Tennessee*
- Dr. Andrew Thompson *The School of Theology, Sewanee, Tennessee*
- The Rev. Kammy Young *The School of Theology, Sewanee, Tennessee*

## MEI Program 2016-2017 Timeline

Sat. June 18, 2016, 10:30 a.m.–1:30 p.m.

### **“Taste & See: Discerning a Collective Call to Faith & Action**

Potential teams begin to discern the urgent needs in their community and where they feel called to act by learning and practicing public narrative, the 1:1 meeting, and a house meeting.

Location: The School of Theology, Cravens Hall

Sat. Sept. 10, 2016, 9 a.m.– 5 p.m.

### **“Foundations of Shared Leadership”**

Training in all leadership practices. Teams launch their missional projects.

Location: The School of Theology, Cravens Hall

Dec. 3, 2016, 9 a.m.–3 p.m. (Regional: Otey Parish, Sewanee & St. John's, Decatur Alabama)

Feb. 4, 2017 9 a.m.–4 p.m. (Regional: Holy Cross, Murfreesboro, Nashville Region)

### **Teams meet for a regional mid-program gathering for supplemental training.**

Locations and dates were determined by teams

Sat., Spring 2017, 9 a.m.–4 p.m.

### **Teams meet for a second mid-program gathering to give and receive support for their projects.**

Location and date TBD by teams

Sat. April 22, 2017

### **Teams celebrate their projects! Location and time TBD by teams**



# Becoming a Missional Church Tool

## EXPANDING SHARED COMMITMENT: HOUSE MEETINGS

**TEAMWORK:** Practicing the House Meeting

**TOTAL TIME (60):** 45 minutes individual teamwork/15 minutes team coaching

### Goals

- Re-focus on motivating one another through values and moving us to action.
- Building our team relationships by getting to know one another and have conversations about our own stories and values and our shared values as a team
- To make commitments once again about our place in the solution.
- Practice a way we can reaching out to our neighbors and friends and engage them in a less formal setting to learn more about our projects, share their thoughts, and to decide if they would like to be a part of the missional project.
- A chance to lay out and clarify our overall project and challenge participants to take specific action steps that will help us build the capacity to make change.

**Materials:** House meeting agenda for each person, House meeting script for facilitator, Sign in sheet, Recorder's notes

### Directions

1.	Gather around your table as a team. The house meeting host will welcome everyone, pass around the sign up sheet, and give everyone an agenda	5 min
2.	Have a house meeting, as described on the agenda your host has prepared.	40 min
3.	Receive Peer Coaching around what worked well and about any challenges or what you might want to do differently ( <i>2 minutes/team sharing and 2 minutes of coaching from other teams</i> ) NOTE: See <b>Appendix B</b> on <i>The House Meeting</i> p. 30-33. Also see <b>Appendix A</b> on <i>The One-To-One Relational Meeting</i> , p. 26-29 for conversations that can lead to recruiting people to attend your house meetings)	15 min.



# Becoming a Missional Church

## SUGGESTED HOUSE MEETING SCRIPT

- This is a 90 minute meeting, with 5-10 minutes of gathering time beforehand
- This agenda's timing is based on 10 people in attendance
- *Italics* indicate scripted portion to be read aloud

<b>5-10 minutes</b>	<b>Gather, Sign-in and Fellowship (before meeting officially begins)</b>
<p>If your meeting is going to start at 7:00 p.m., tell people to arrive at 6:50 p.m., which will give them time to get a seat and sign in so that you can start right on time. <b>Have your sign in sheet out and pass it around as people are arriving (this is very important)!</b></p>	
<b>5 minutes</b>	<b>Opening Prayer &amp; Introductions</b>
<p>1) Begin with a prayer– you can offer this or another one yourself or ask someone in the group to share a prayer.</p> <p style="padding-left: 40px;">Almighty God, who in every age has called brave souls for the transformation of the world, by the guidance of your Holy Spirit, grant that we may do justice, love mercy, and walk humbly in your sight; through Jesus Christ, our Judge and Redeemer, who lives and reigns with you and the same Spirit, one God, now and forever. <i>Amen</i></p> <p style="padding-left: 80px;">(from “Holy Women, Holy Men: Celebrating the Saints,” p. 736)</p> <p>2) Introduce yourself and thank everyone for coming. Next have everyone briefly introduce themselves – <b>their name only.</b></p> <p>3) <b>You will need a timekeeper and a recorder.</b> <u>It is best to ask 2 people in advance to fill these roles.</u> Introduce them at this time and let people know what their role is.</p> <p>4) Explain:</p> <p><i>The purpose of this listening session is to:</i></p> <ol style="list-style-type: none"> <li><i>1. Build and deepen relationships and awareness among members of our community,</i></li> <li><i>2. Identify community concerns so that we can consider how we might use our faith to find solutions and take effective action together; and</i></li> <li><i>3. Expand our capacity to be leaders addressing the urgent challenges in our community right now.</i></li> </ol> <p><i>I would like to begin our discussion by centering us in Scripture. One of the passages of scripture that is important to all people of faith comes from Micah 6:8: Can someone please read that scripture on the agenda?</i></p> <p><i>“He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” – Micah 6:8</i></p> <p><b>[NOTE for Facilitator:</b> be sure the scripture is printed on the agenda.]</p>	
<b>15 minutes</b>	<b>Ice Breaker</b>
1 minute to think, 1 minute for each person to share	
<p><b>[NOTE for Facilitator: Tips for asking Ice Breaker Question</b></p> <ol style="list-style-type: none"> <li>1) Give the group about 1 minute to think about their response</li> <li>2) House Meeting Leader goes first. Be sure to share not only <u>what</u> the first thing you remember about your congregation is, but also <u>why</u>. Think of the experience you will share in advance because it will set the tone for what others share.</li> <li>3) Call on each person to give a one-minute answer. You may have to interrupt to keep things moving if someone starts to take more than one minute.</li> </ol>	

**Be prepared to ask people how they are personally affected by this good memory of their community and why specifically that experience is important to them if the answer is general. We want to surface stories.]**

*To get to know each other, take a moment to think about a good memory you have of being connected to this community. Perhaps it is the first time you visited, participated in something, or saw your children get involved for the first time.*

*Each person is going to have about 1 minute to share their answer. I'm going to give you about 1 minute to think and then I am going to share my story first. After my story we will go around the room and each person will have 1 minute. Our timekeeper is going to make sure that we stay to one minute, and our recorder is going to write a few notes. If you go over your minute I may need to cut you off to make sure that we have time for everyone. Okay?*

[pause for 1 minute for people to think of their story]

*I will go ahead and go first. "One of the first things that I remember about our community is..."*

**[NOTE for Facilitator:** You should think of your story in advance. It should be something specific. The kind of story you tell will set the tone for the rest of the stories.]

**Transition statement:**

*We have heard some great stories and we'd like to hear more, but we will need to move on now in order to make sure that we get through the entire agenda.*

<b>25 minutes</b>	<b>Discussion Question #1</b> <i>"What breaks your heart?"</i> <b>Take 1 minute to think/write down; each person has 2 minutes to share</b>
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*We are here because we are committed to living out the biblical commandment to "do justice, love mercy, and walk humbly with God". We're holding house meetings to reach out to our neighbors and friends in a less formal setting to get to know one another's stories and values better and have conversations and discover ways of working together to love our neighbors as ourselves more fully.*

*One of the things that we have learned is that other congregations and communities like ours have done some great things.*

- *In Huntsville, AL, people at Church of the Nativity were worried about inner city children and now the largest housing project in Huntsville is connected in partnership with a neighboring church just two miles away and 35 at-risk students and their families have been enabled to access resources ranging from new friendships and expanded community gardening and food markets, as well as fresh food for the children and flowers they can share with their mothers.*
- *Another church in Huntsville, AL, was concerned that they did lots of outreach, but didn't know their immediate neighbors right around them. They discovered that there was a huge aging population within a 2-mile radius of their church building, and not 60-75 of those come together for "Lunch-n-Serve" each month at St. Thomas for fellowship, a community service project, and to access resources for meeting their own needs.*
- *In Decatur, AL, people at St. John's wanted to be real neighbors with the nearby elementary school. They discovered that what many parents most needed was English as a Second Language classes rather than tutoring for their children. They were able to not only provide the space for those ESL classes, but enjoy fantastic covered dishes and friendships with those 16 or so families.*
- *Another church in Decatur were upset by the divisions along racial lines in their community, and now their King's Memorial Methodist Church are partners in leadership development and ministry with the pre-Kindergarten children and when the shootings this summer in South Carolina happened, the next Sunday they shut down Good Shepherd church and were there to worship with their African American friends.*

- *People in Scottsboro discovered that one of the college professors at St. Luke's Church had a student and her husband who were working two part-time minimum wage jobs just to make ends meet, and that this was the situation of the majority of guests at their food pantry. So when the budget was going to be cut and shut down the food pantry during a rector transition, they were motivated to raise the funds to keep it open and 100 working-class families' need for supplemental were met.*

*Work on these concerns started because people had conversations to talk about what broke their hearts or made them angry in their community. These conversations help people decide about an urgent challenge to address together.*

*The starting point for those conversations was what is going on in people's lives. Our work has to be grounded in the realities faced by us and the people we know. So our first question for reflection is, **"What breaks your heart"***

*When you think about this question, please be as specific and direct as possible. Many of us have all kinds of things that break our hearts. Many of us keep those things to ourselves because we worry that other people will judge us. And when we keep silent, those problems go unspoken and fear grows. When we talk about these problems, we usually find something in common. The mission projects that I talked about before happened because people started having these conversations with each other in one-to-one meetings and house meetings.*

- *Your heart might break over how to keep up with bills and credit card payments.*
- *Your heart might break over your aging parents and wondering who is going to care for them.*
- *Your heart might break about your son losing his job.*
- *Your heart might break over drug abuse or poverty in your neighborhood.*

*Before we can make commitments to work together for solutions, we have to understand the problems we all face. Possible solutions to one of the problems some of us have identified will be discussed later in this meeting. A few of us have been involved in a process of forming leadership teams to dream and use the resources God's given us in this community to find some way we can creatively do something together. So let's listen carefully to each other.*

*We have a few groundrules: (have them printed on the agenda or written on a big piece of newsprint for everyone to see)*

- 1. Listen with respect to all of the participants in the meeting.*
- 2. Our purpose is to get community problems and concerns on the table. We are not looking for solutions right now. That will come later in the process.*
- 3. As facilitator, I am going to give everyone two minutes to respond to the discussion question. When your two minutes is up I will call time (or the timekeeper will) and move onto the next person. There will be about five minutes for general discussion after everyone has responded. If I don't keep us on time then we could all be here a long time.*
- 4. Finally, we want to make sure that what we share in this discussion is treated with respect. We will be reporting out the problems that people are facing. We all have to agree not to gossip about what we discuss at this meeting.*

*Can everyone agree to these ground rules?*

*Okay think about the question for one minute... I will go ahead and share first. When I think about my and my community what breaks my heart is...because...*

**[NOTE for Facilitator:** You should think of your story in advance. It should be something specific. The kind of story you tell will set the tone for the rest of the stories.]

25 minutes	<p align="center"><b>Discussion Question #2</b></p> <p align="center"><i>“What about the community problem we have identified concerns you the most, and why?”</i></p> <p align="center"><b>Take 1 minute to think/write down; each person has 2 minutes to share</b></p>
<p>[NOTE for Facilitator: Tips for Question #2</p> <ul style="list-style-type: none"> <li>You can approach this second question just like the last one. <b>Again it is good to ask people how they are personally affected by the problem.</b></li> <li>Be sure to ask for stories. How does this problem affect you, your family or someone you know closely on a personal level?</li> <li>If someone makes a general comment, ask people how the problem affects them or someone they know personally.</li> <li>As you listened to each other, what were you feeling in your gut?...anger, despair, resolve...</li> </ul> <p><i>I appreciate everyone's stories. We've already talked about some serious problems. Some of them seem overwhelming. I want to reiterate that one of the things we have learned from others is that when we join our heads and hearts and hands together, we can actually solve some of these seemingly overwhelming problems. The next thing on our agenda is to talk more specifically about a problem in our community and our vision for what could be different. Our team has a vision to address one of the problems we've identified. Our shared purpose is [insert your team's shared purpose]. We are organizing [insert your team's organizing statement].</i></p> <p><i>“What about the community problem we've identified concerns you the most, and why?”</i></p> <p><i>After everyone has reflected on the question, then there will be 5 minutes for group discussion and as the facilitator I'll be moderating the discussion.</i></p> <p><i>Okay think about the question for one minute... I will go ahead and share first. “When I think about the community problem we've identified what concerns me the most is...because...”</i></p> <p>[Note for Facilitator: Each person thinks about the question for one minute. You go first and model not only the problem you want us to tackle, but why. Facilitator calls on each person around the circle to give a two minute answer. <u>After everyone has reflected on the question there will be 5 minutes for group discussion with the facilitator moderating discussion</u> (see below)]</p>	
5 minutes	<p align="center"><b>Open Discussion:</b></p> <p align="center"><b>More time to discuss concerns raised and respond to people's comments</b></p>
<p><i>Okay, now we have a few more minutes to have an open discussion. You can discuss concerns already raised in more detail, bring up something new, etc. Who would like to start?</i></p> <p>[NOTE for Facilitator: This time, <i>do not</i> go around the circle. Just see if anyone has concerns related to other areas that they want to talk about. You may need to still ask people to limit their comments to 1 minute and cut people off if a lot of people want to talk.</p> <p>Tips for discussion:</p> <ul style="list-style-type: none"> <li>Observe areas of commonality and ask why do you think that?</li> <li>Ask if the groups see any threads. What ties us together?</li> <li>Ask people how the problem affects them or someone they know personally.</li> </ul> <p><b>After 5 minutes:</b></p> <p><i>I'm sorry to have to cut discussion off, but we will need to move on to the rest of the agenda now. If anyone would like to stay after the meeting and discuss some more you are more than welcome to, but I want to be respectful of everyone's time.</i></p>	

5 minutes	<b>Invitation to be part of this work</b>
<p><i>We have talked about some concerns we have in our community. As we've said, many of the concerns seem overwhelming. (name one or two). They are certainly heart-breaking when you think about them alone. They are especially overwhelming when we think about what any of us as individuals can do to solve them.</i></p>	
<p><i>We are not only going to talk about the problems. We invite you to commit to be part of the solution by joining in the work of our team here in this community,</i></p>	
<p><i>The School of Theology in Sewanee's Missional Engagement Initiative (MEI) program is a learning lab where teams based in churches, schools, or other organizations learn fundamental practices of sharing leadership based on values and concerns we have in common. Our teams are coached to organize this mission-focused project that we plan, take concrete action on, evaluate and celebrate. A leadership team is a group of four or more people who agree to two basic things:</i></p>	
<ol style="list-style-type: none"> <li>1. <i>We've agree to attend training with teams from other towns in the surrounding region to give and receive support for our work, and to attend a program conclusion celebration event on April 22, 2016 with the teams from these other communities).</i></li> <li>2. <i>We agree to be faithful to our team's intention to:</i> <ul style="list-style-type: none"> <li>• <i>Lead with others, not alone</i></li> <li>• <i>Model flexibility and commitment</i></li> <li>• <i>Share an interest in combining our faith with action</i></li> <li>• <i>Seek transformation and learning</i></li> </ul> </li> </ol>	
<p><i>The basic commitment is a decision to develop leadership, to accept responsibility for enabling others to achieve God's purposes in the face of uncertainty.</i></p>	
<p><i>This program will be a critical part of how we build the power of God's people necessary to "do justice, love mercy, and humbly with God" and begin to work together to begin solving some community problems, and in particular to start with the project about which we have already talked. We are asking each of you to be a part of this. I have committed to work with a team on the concern we've shared with you in this meeting as a way of doing what I understand the Lord requires. I would like to ask each of you if you would be willing to do the same.</i></p>	
<p><b>[NOTE for Facilitator:</b> At this point go around the room and ask each person <b>individually</b> if they will assist with the team's work. Example: "Bob, would you be willing to be work with us to take action in following up on the problem and project identified in this meeting? Great thank you. Sally would you be willing to...? Great. Joan would you be willing to...? Etc. etc.]</p>	
3 minutes	<b>Evaluation</b>
<p style="text-align: center;"><b><i>Each person give 1 word evaluation of the meeting</i></b></p>	
<p><i>I want to thank everyone who came. I am really excited to be a part of this work and I am glad that you have been part of it too. I'd like to give everyone a chance to quickly evaluate the meeting. If we could just go around the circle and, if you would, just say one word about what you thought about the meeting. I'll start, my one word is _____.</i></p>	
2 minutes	<b>Closing Prayer and Adjourn</b>
<p><i>If anyone wants to stay and talk some more feel free to. Thanks again for coming. Now let's pray to close our meeting. "Our Father, who art in heaven, hallowed be thy name. ..."</i></p>	
<p><b>[NOTE for Facilitator:</b></p> <ol style="list-style-type: none"> <li>1. Be sure the Lord's Prayer is printed on the agenda in case memory fails some or it is unfamiliar to others.</li> <li>2. <b>Be sure to get the notes from the recorder.</b></li> <li>3. <b>Be sure to get everyone's contact information on the sign-in sheet</b></li> </ol>	



# Becoming a Missional Church Tool

## ENHANCING SHARED STRUCTURE: TEAMS AS THE BODY OF CHRIST

### TEAMWORK: Building Spiritual Leadership Teams

<sup>1</sup>I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called,<sup>2</sup>with all humility and gentleness, with patience, bearing with one another in love,<sup>3</sup>making every effort to maintain the unity of the Spirit in the bond of peace.<sup>4</sup>There is one body and one Spirit, just as you were called to the one hope of your calling,<sup>5</sup>one Lord, one faith, one baptism,<sup>6</sup>one God and Father of all, who is above all and through all and in all.<sup>7</sup>But each of us was given grace according to the measure of Christ's gift.<sup>8</sup>Therefore it is said, "When he ascended on high he made captivity itself a captive; he gave gifts to his people."<sup>9</sup>(When it says, "He ascended," what does it mean but that he had also descended into the lower parts of the earth?<sup>10</sup>He who descended is the same one who ascended far above all the heavens, so that he might fill all things.)  
– Ephesians 4:1-10

**TOTAL TIME (60): 30 minutes individual teamwork/30 minutes team coaching**

#### Goals:

- Enhancing your team's functioning to be more effective and faithful
- Celebrate ways in which your team is honoring one another as members of the Body of Christ
- Assess the condition of your local leadership teams and discover ways to address challenges

**Materials:** Flipchart with the outline of a body drawn on it; markers

#### Directions

1.	As a group, use a big picture of a body on a piece of flipchart paper	
2.	Each member of the group writes your initials on two parts of the body that they identify with (e.g. some people will be "ears" and "hearts". Others may be "brains" and "mouths.")	5 minutes
3.	Each member of the group shares why they chose those two body parts. ( <i>about 3 min. each</i> )	15 minutes
4.	Discussion - help each other to imagine how each of the members might use their gifts in the context of a common activity such as engaging a new project participant or getting a meeting with a public decision-maker.	10 minutes
5.	Receive Peer Coaching around what is working well and about any challenges and what you might want to do differently ( <i>3 minutes/team sharing and 3 minutes of coaching from other teams</i> ) NOTE: See <b>Appendix C</b> on <i>Diagnosing the Condition of Your Local Community Team</i> p. 33-36, and <b>Appendix G</b> on <i>Coaching</i> )	30 min.



# Becoming a Missional Church Tool

## SHARED STORY: MISSIONAL GROUNDING - ROOTED IN LOVE

TEAMWORK:

The Prophetic Way

TOTAL TIME (40): 20 minutes individual teamwork/20 minutes teams' coaching

### Goals

- Seeing your team's mission and project through Jesus' eyes of compassion
- Recognizing where your team's plans are along the range of love expressed in mercy and justice
- Understanding how your team's missional purpose might more fully envision the world as God intends it to be
- Developing your team's awareness of power for transforming systems, with God's help

### Materials

- Tea light candle for each person, Post-it notes to write the name label and place it on a tea candle, Prophetic Way handouts in this participant guide.

### Directions

1.	Gather and make notes individual during the presentation. You will need a timekeeper, scribe, and note taker for this session.	
2.	Consider your team's <b>vision and shared purpose</b> . How do you see your missional project grounded in God's story? How might your team adjust your vision to see more fully the way Jesus looks at the crowds with compassion?	5 min
3.	Consider your team's <b>organizing statement</b> . How you are responding to what breaks your heart? Where do your team's plans fall along the range of love expressed in mercy and justice? Are you giving a fish, teaching people to fish, fishing together, or removing the wall around the pond?	5 min
4.	Consider your <b>team's missional project</b> . How does it stand in the breach between the world as God intends it to be and the world as it is?	5 min
5.	Consider your team's <b>timeline and tactics</b> . How might your teamwork continue developing the love and power of God's people for transforming systems?	5 min.
6.	Receive Peer Coaching around what is working well and about any challenges and what you might want to do differently ( <i>2 minutes/team sharing and 2 minutes of coaching from other teams</i> ) NOTE: See <b>Appendix C</b> on <i>Diagnosing the Condition of Your Local Community Team</i> p. 33-36, and <b>Appendix G</b> on <i>Coaching</i>	20 min.



# Becoming a Missional Church Tool

## TOOL: SHARED STRATEGIZING

### TEAMWORK:

### Revisiting Your Timeline & Tactics

*The mission of the church is to restore all people to unity with God and each other in Christ. You have been working to clarify what part God is calling you to play, individually and together, in this work of restoration. This module prepares you to take revisit your plans and prepare to more faithfully take action!*

**TOTAL TIME (40): 25 minutes individual teamwork/15 minutes coaching from teams**

#### Goals

- Revisit your project **Timeline** and **Tactics**
- Update your **Vision & Mountaintop Goal, Organizing Sentence, and/or Engagement Goal** in light of the day's work thus far
- Celebrate what is working well with your **Timeline** and **Tactics** and identify changes you want to make and challenges you still face

#### Materials

Sheets of flipchart paper

#### Directions

1.	Gather in your team and review your project <b>Timeline</b> and <b>Tactics</b>	5 min
2.	Discuss how your team might want to update your <b>Vision &amp; Mountaintop Goal, Organizing Sentence, and/or Engagement Goal</b> in light of the day's work thus far	5 min
3.	Can you imagine any new <b>Resources</b> and people to include in your <b>Map of Actors?</b>	5 min
4.	Celebrate what is working well with your <b>Timeline</b> and <b>Tactics</b> and identify changes to your team's <b>Timeline</b> and <b>Tactics</b> you want to make and challenges you still face. Decide on your <b>Next Steps</b> .	10 min
5.	Receive Peer Coaching around what is working well and about any challenges and what you might want to do differently ( <i>3 minutes/team sharing and 3 minutes of coaching from other teams</i> ) NOTE: See <b>Appendix C</b> on <i>Diagnosing the Condition of Your Local Community Team</i> p. 33-36, and <b>Appendix G</b> on <i>Coaching</i> )	15 min

## EVALUATION

*\*Please tear out this page and return to a facilitator. Use additional paper if necessary.*

- 1) Why are you participating in a missional engagement project his year?
  
- 2) What is the top reason you are interested in MEI? (Check one)
  - Learning and using the 6 missional leadership practices
  - Strengthening your effectiveness and the effectiveness of others as leaders
  - Creating change in your community through your team's missional project
  - Building relationships with people on your team
  - Building relationships with people from other churches/organizations
  - Other: \_\_\_\_\_
  
- 3) What is the second reason you are interested in MEI? (Check a different response than #2)
  - Learning and using the 6 missional leadership practices
  - Strengthening your effectiveness and the effectiveness of others as leaders
  - Creating change in your community through your team's missional project
  - Building relationships with people on your team
  - Building relationships with people from other churches/organizations
  - Other: \_\_\_\_\_
  
- 4) What stands out to you about this training?
  
- 5) What puzzles you?
  
- 6) What are your key learnings from this training?
  
- 7) What facilitated your learning? What would you change for next time?
  
- 8) Was there anything that you learned or experienced that you value but didn't expect?
  
- 9) How do you feel about starting your project?
  
- 10) Do you have any other feedback for us?

Tell us more about you, so we can understand the diversity of responses:

- 1) Are you the team coordinator?  Yes  No
  
- 2) Did you attend one of the following events? (Check all that apply)
  - Taste and See* on June 18, 2016: Discerning a Collective Call to Faith & Action
  - Foundations of Shared Leadership* on September 10, 2016 or a make-up session

**Closing Worship** *Closing worship begins with a time of silence the Advent Wreath is lit and this hymn is sung:*

**Hymn-** O come, O come, Emmanuel, and ransom captive Israel,  
that mourns in lonely exile here until the Son of God appear.  
*Refrain:* Rejoice! Rejoice! Emmanuel shall come to thee, O Israel.

O come, thou Wisdom from on high, who orderest all things mightily;  
to us the path of knowledge show, and teach us in her ways to go.  
*Refrain*

O come, thou Dayspring, come and cheer our spirits by thine advent here;  
disperse the gloomy clouds of night, and death's dark shadows put to flight.  
*Refrain*

**Reading**

Revelation 21:22-25

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "See, the home of God is among mortals. He will dwell with them; they will be his peoples, and God himself will be with them; I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there.

Reader: Amen,

People: *Amen, Come, Lord Jesus.*

**The Prayers**

*Please share a word or phrase of intention or commitment to look for the light of God's Kingdom, to stir up in yourself and in others hope and the work hope inspires, to ask God's guidance and strength, to give thanks for what has happened among us here, or to pray for those involved in your project or those whose lives it will touch.*

The leader closes the Prayers: Amen

And all answer: *Amen, Come Lord Jesus.*

*And we share our common commitment to Baptismal Living:*

Leader: Do you reaffirm your renunciation of evil?

People *I do.*

Leader: Do you renew your commitment to Jesus Christ?

People *I do, and with God's grace I will follow him as my Savior and Lord.*

**The Collect**

Almighty God, who in every age has called brave souls for the transformation of the world, by the guidance of your Holy Spirit, grant that we may do justice, love mercy, and walk humbly in your sight; through Jesus Christ, our Judge and Redeemer, who lives and reigns with you and the same Spirit, one God, now and forever. *Amen*

--from "Holy Women, Holy Men: Celebrating the Saints," p. 736

**Blessing**

My Christ, whose second coming in power and great glory we await, make you steadfast in faith, joyful in hope, and constant in love; and the Blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you for ever. *Amen.*



## Appendix G: THE PROPHETIC WAY

### SCRIPTURE REFERENCES:

#### THE JESUS WAY - THE ROAD TO HOPE

##### **Matthew 9:35-36** (*Seeing through Jesus' Eyes of Compassion*)

35 Then Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. 36 When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.

##### **Luke 8:42-48** (*Not invisible anymore*)

As he went, the crowds pressed in on him. 43 Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians,[a] no one could cure her. 44 She came up behind him and touched the fringe of his clothes, and immediately her hemorrhage stopped. 45 Then Jesus asked, "Who touched me?" When all denied it, Peter[b] said, "Master, the crowds surround you and press in on you." 46 But Jesus said, "Someone touched me; for I noticed that power had gone out from me." 47 When the woman saw that she could not remain hidden, she came trembling; and falling down before him, she declared in the presence of all the people why she had touched him, and how she had been immediately healed. 48 He said to her, "Daughter, your faith has made you well; go in peace."

##### **Hebrews 13:2** (*Fully visible and a blessing*)

2 Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it.

##### **Ephesians 3:14-17** (*Beloved bothers and sisters in one family*)

14 For this reason I bow my knees before **the Father, 15 from whom every family in heaven and on earth takes its name.** 16 I pray that, according to the riches of his glory, he may grant that you may be strengthened in your inner being with power through his Spirit, 17 and that Christ may dwell in your hearts through faith, as **you are being rooted and grounded in love.**

##### **1 Corinthians 12:12-26** (*Beloved family of God is one body in Christ, all members are indispensable*)

12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. 13 For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.

14 Indeed, the body does not consist of one member but of many. 15 If the foot would say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. 16 And if the ear would say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. 17 If the whole body were an eye, where would the hearing be? If the whole body were hearing, where would the sense of smell be? 18 But as it is, God arranged the members in the body, each one of them, as he chose. 19 If all were a single member, where would the body be? 20 As it is, there are many members, yet one body. 21 The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." 22 On the contrary, the members of the body that seem to be weaker are indispensable, 23 and those members of the body that we think less honorable we clothe with

greater honor, and our less respectable members are treated with greater respect; 24 whereas our more respectable members do not need this. But God has so arranged the body, giving the greater honor to the inferior member, 25 that there may be no dissension within the body, but the members may have the same care for one another. 26 If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.

**Luke 19:11-27** – <sup>11</sup> As they were listening to this, he went on to tell a parable, because he was near Jerusalem, and because they supposed that the kingdom of God was to appear immediately. <sup>12</sup> So he said, “A nobleman went to a distant country to get royal power for himself and then return. <sup>13</sup> He summoned ten of his slaves, and gave them ten pounds, and said to them, ‘Do business with these until I come back.’ <sup>14</sup> But the citizens of his country hated him and sent a delegation after him, saying, ‘We do not want this man to rule over us.’ <sup>15</sup> When he returned, having received royal power, he ordered these slaves, to whom he had given the money, to be summoned so that he might find out what they had gained by trading. <sup>16</sup> The first came forward and said, ‘Lord, your pound has made ten more pounds.’ <sup>17</sup> He said to him, ‘Well done, good slave! Because you have been trustworthy in a very small thing, take charge of ten cities.’ <sup>18</sup> Then the second came, saying, ‘Lord, your pound has made five pounds.’ <sup>19</sup> He said to him, ‘And you, rule over five cities.’ <sup>20</sup> Then the other came, saying, ‘Lord, here is your pound. I wrapped it up in a piece of cloth, <sup>21</sup> for I was afraid of you, because you are a harsh man; you take what you did not deposit, and reap what you did not sow.’ <sup>22</sup> He said to him, ‘I will judge you by your own words, you wicked slave! You knew, did you, that I was a harsh man, taking what I did not deposit and reaping what I did not sow? <sup>23</sup> Why then did you not put my money into the bank? Then when I returned, I could have collected it with interest.’ <sup>24</sup> He said to the bystanders, ‘Take the pound from him and give it to the one who has ten pounds.’ <sup>25</sup> (And they said to him, ‘Lord, he has ten pounds!’) <sup>26</sup> ‘I tell you, to all those who have, more will be given; but from those who have nothing, even what they have will be taken away. <sup>27</sup> But as for these enemies of mine who did not want me to be king over them—bring them here and slaughter them in my presence.’”

**Luke 16:19-31** –<sup>19</sup>“There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. <sup>20</sup> And at his gate lay a poor man named Lazarus, covered with sores, <sup>21</sup> who longed to satisfy his hunger with what fell from the rich man’s table; even the dogs would come and lick his sores. <sup>22</sup> The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. <sup>23</sup> In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. <sup>24</sup> He called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.’ <sup>25</sup> But Abraham said, ‘Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. <sup>26</sup> Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.’ <sup>27</sup> He said, ‘Then, father, I beg you to send him to my father’s house— <sup>28</sup> for I have five brothers—that he may warn them, so that they will not also come into this place of torment.’ <sup>29</sup> Abraham replied, ‘They have Moses and the prophets; they should listen to them.’ <sup>30</sup> He said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’ <sup>31</sup> He said to him, ‘If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.’”

## WORKSHEET: ATTAINING JESUS'S VISION

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Jesus sees people who are invisible to the rest of us. **Read the story** of the beggar Lazarus in Luke 16:19-31 and then follow your facilitator's lead in answering and reflecting on the questions that follow:

	Reflection	Activity
1.	Who is often "invisible" in your community? In our world? Who do you have trouble seeing?	Think of the name of a person who you have met or heard about who is easily overlooked and not valued by our society. Write the name on a label and place it on a tea candle.
2.	Jesus also sees people fully. If we only see someone as a victim, we are not seeing all that they are. Read Hebrews 13:2. The Old Testament prophets always talked about "widows, orphans and strangers" as the people on the margins who must be intentionally remembered. The Greek word for angel does not only refer to celestial beings but to any divine messenger sent to bring a blessing. The people who we tend to overlook may be "angels", God's messengers sent to bring us a blessing.	How is the person whose name on the candle bringing a message and blessing to you?
3.	Jesus sees people as his brothers and sisters. We all come from one heavenly father; we don't have the option to stop being a family. We can either be a dysfunctional family or we can be responsible to and for one another.	What would it mean to fully recognize this person as your brother or your sister? What responsibility would this confer on you?
4.	Jesus sees the "crowd". We see problems and solutions differently if we only see individuals or if we also see the "crowd." If we see one child struggling in school, we tutor her. If we see 300 children struggling in the same school, we begin to ask why the school isn't doing its job. We begin to examine the roots of the problems in our communities and institutions.	What "crowd" is this person part of? What is happening to that crowd that is affecting his/her life?

## **WORKSHEET:**

### **RESPONDING TO A WORLD THAT BREAKS YOUR HEART**

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**Jer. 29:7** – <sup>7</sup>But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

**Reflect on the following questions:**

What do you think it means in your context to seek the welfare of the city?

What experiences have you had of direct service? Community development?

As you think of the direct service project that you have experienced, how could you imagine engaging recipients of direct service as volunteer leaders in expanding the project to include community development? .

## **BREAKOUT:**

### **DREAMS FOR YOUR COMMUNITY**

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Turn your problem language about that which breaks your heart into “dream” language. What are your dreams for your community?

#### **Directions:**

1.	Remember your reflection on your heartbreak. Imagine what it would look like if the problem that broke your heart was solved magnificently – and to turn your problem language into dream language. <b>Write your dream down on a post-it note.</b>
2.	Now, reflect on a divine dream or vision, something that shows that your dream is also God’s dream (e.g. a scripture that supports your dream), and <b>write that down on a post-it note.</b>
3.	<b>Share what is on your post-it notes</b> with each other. These notes can then be collected and used to create a Dream Wall.

## **WORKSHEET:**

### **FRAMING OUR ISSUE TO REVEAL THE DEEPER BARRIERS**

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#### **Read John 8:44 below:**

<sup>44</sup>You are from your father the devil, and you choose to do your father's desires. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies.

#### **Reflect on the following questions:**

What are the lies that support the injustice in your context? The lies that most people believe that prevent your dream from coming true?

What are the biblical truths that can vanquish and destroy these lies?

## SCRIPTURE REFERENCES<sup>1</sup>:

### FAITH-ROOTED ORGANIZING STRATEGIES

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#### Psalm 72

- 1 Give the king your justice, O God,  
and your righteousness to a king's son.
- 2 May he judge your people with righteousness,  
and your poor with justice.
- 3 May the mountains yield prosperity for the people,  
and the hills, in righteousness.
- 4 May he defend the cause of the poor of the people,  
give deliverance to the needy,  
and crush the oppressor.
- 12 For he delivers the needy when they call,  
the poor and those who have no helper.
- 13 He has pity on the weak and the needy,  
and saves the lives of the needy.
- 14 From oppression and violence he redeems their life;  
and precious is their blood in his sight.

**Luke 4:16-20** – <sup>16</sup>When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, <sup>17</sup>and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: <sup>18</sup>“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, <sup>19</sup>to proclaim the year of the Lord's favor.” <sup>20</sup>And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him.

**Gen. 1:27** – <sup>27</sup>So God created humankind in his image, in the image of God he created them; male and female he created them.

**Rom. 13:1-7** – <sup>1</sup> Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. <sup>2</sup>Therefore whoever resists authority resists what God has appointed, and those who resist will incur judgment. <sup>3</sup>For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval; <sup>4</sup>for it is God's servant for your good. But if you do what is wrong, you should be afraid, for the authority<sup>[a]</sup> does not bear the sword in vain! It is the servant of God to execute wrath on the wrongdoer. <sup>5</sup>Therefore one must be subject, not only because of wrath but also because of conscience. <sup>6</sup>For the same reason you also pay taxes, for the authorities are God's servants, busy with this very thing. <sup>7</sup>Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due.

**Matt. 10:16** – <sup>16</sup>“See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves.

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<sup>1</sup> Scripture Passages are from the NRSV Bible

**2 Sam. 12: 1-13** – The LORD sent Nathan to David. When he came to him, he said, “There were two men in a certain town, one rich and the other poor.<sup>2</sup> The rich man had a very large number of sheep and cattle,<sup>3</sup> but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him.<sup>4</sup> “Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him.”<sup>5</sup> David burned with anger against the man and said to Nathan, “As surely as the LORD lives, the man who did this must die!<sup>6</sup> He must pay for that lamb four times over, because he did such a thing and had no pity.”<sup>7</sup> Then Nathan said to David, “You are the man! This is what the LORD, the God of Israel, says: ‘I anointed you king over Israel, and I delivered you from the hand of Saul.<sup>8</sup> I gave your master’s house to you, and your master’s wives into your arms. I gave you all Israel and Judah. And if all this had been too little, I would have given you even more.<sup>9</sup> Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. You killed him with the sword of the Ammonites.<sup>10</sup> Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.’<sup>11</sup> “This is what the LORD says: ‘Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight.<sup>12</sup> You did it in secret, but I will do this thing in broad daylight before all Israel.’<sup>13</sup> Then David said to Nathan, “I have sinned against the LORD.” Nathan replied, “The LORD has taken away your sin. You are not going to die.

**Nehemiah 5: 1-13** – **1** Now there was a great outcry of the people and of their wives against their Jewish kin. **2** For there were those who said, "With our sons and our daughters, we are many; we must get grain, so that we may eat and stay alive." **3** There were also those who said, "We are having to pledge our fields, our vineyards, and our houses in order to get grain during the famine." **4** And there were those who said, "We are having to borrow money on our fields and vineyards to pay the king's tax. **5** Now our flesh is the same as that of our kindred; our children are the same as their children; and yet we are forcing our sons and daughters to be slaves, and some of our daughters have been ravished; we are powerless, and our fields and vineyards now belong to others." **6** I was very angry when I heard their outcry and these complaints. **7** After thinking it over, I brought charges against the nobles and the officials; I said to them, "You are all taking interest from your own people." And I called a great assembly to deal with them, **8** and said to them, "As far as we were able, we have bought back our Jewish kindred who had been sold to other nations; but now you are selling your own kin, who must then be bought back by us!" They were silent, and could not find a word to say. **9** So I said, "The thing that you are doing is not good. Should you not walk in the fear of our God, to prevent the taunts of the nations our enemies?" **10** Moreover I and my brothers and my servants are lending them money and grain. Let us stop this taking of interest. **11** Restore to them, this very day, their fields, their vineyards, their olive orchards, and their houses, and the interest on money, grain, wine, and oil that you have been exacting from them." **12** Then they said, "We will restore everything and demand nothing more from them. We will do as you say." And I called the priests, and made them take an oath to do as they had promised. **13** I also shook out the fold of my garment and said, "So may God shake out everyone from house and from property who does not perform this promise. Thus may they be shaken out and emptied." And all the assembly said, "Amen," and praised the LORD. And the people did as they had promised.

### **Deuteronomy 6: 1-5**

<sup>1</sup>Now this is the commandment—the statutes and the ordinances—that the Lord your God charged me to teach you to observe in the land that you are about to cross into and occupy, <sup>2</sup>so that you and your children and your children's children may fear the Lord your God all the days of your life, and keep all his decrees and his commandments that I am commanding you, so that your days may be long. <sup>3</sup>Hear therefore, O Israel, and observe them diligently, so that it may go well with you, and so that you may multiply greatly in a land flowing with milk and honey, as the Lord, the God of your ancestors, has promised you. **<sup>4</sup>Hear, O Israel: The Lord is our God, the Lord alone. <sup>5</sup>You shall love the Lord your God with all your heart, and with all your soul, and with all your might.**

### **Deuteronomy 10: 12 & 13**

<sup>12</sup>So now, O Israel, what does the Lord your God require of you? Only to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all you soul, <sup>13</sup>and to keep the commandments of the Lord your God and his decrees that I am commanding you today, for your own well-being.

### **Deuteronomy 16: 18-20**

<sup>18</sup>You shall appoint judges and officials throughout your tribes, in all your towns that the Lord your God is giving you, and they shall render just decisions for the people. <sup>19</sup>You must not distort justice; you must not show partiality; and you must not accept bribes, for a bribe blinds the eyes of the wise and subverts the cause of those who are in the right. <sup>20</sup>Justice, and only justice, you shall pursue, so that you may live and occupy the land that the Lord your God is giving you.

### **Deuteronomy 6: 10-12**

<sup>10</sup>When the Lord your God has brought you into the land that he swore to your ancestors, to Abraham, to Isaac, and to Jacob, to give you—a land with fine, large cities that you did not build, <sup>11</sup>houses filled with all sorts of goods that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and when you have eaten your fill, <sup>12</sup>take care that you do not forget the Lord, who brought you out of the land of Egypt, out of the house of slavery.

### **Deuteronomy 15: 1-5**

<sup>1</sup>Every seventh year you shall grant a remission of debts. <sup>2</sup>And this is the manner of the remission: every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because the Lord's remission has been proclaimed. <sup>3</sup>Of a foreigner you may exact it, but you must remit your claim on whatever any member of your community owes you. <sup>4</sup>There will, however, be no one in need among you, because the Lord is sure to bless you in the land that the Lord your God is giving you as a possession to occupy, <sup>5</sup>if only you will obey the Lord your God by diligently observing this entire commandment that I command you today.

### **Deuteronomy 18: 15-19**

<sup>15</sup>The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. <sup>16</sup>This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: "If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die." <sup>17</sup>Then the Lord replied to me: "They are right in what they have said. <sup>18</sup>I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who

shall speak to them everything that I command. <sup>19</sup>Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable.

### **Deuteronomy 7: 7-11**

<sup>7</sup>It was not because you were more numerous than any other people that the Lord set his heart on you and chose you—for you were the fewest of all peoples. <sup>8</sup>It was because the Lord loved you and kept the oath that he swore to your ancestors, that the Lord has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. <sup>9</sup>Know therefore that the Lord your God is God, the faithful God who maintains covenant loyalty with those who love him and keep his commandments, to a thousand generations, <sup>10</sup>and who repays in their own person those who reject him. He does not delay but repays in their own person those who reject him. <sup>11</sup>Therefore, observe diligently the commandment—the statutes and the ordinances—that I am commanding you today.

### **Ezekiel 22: 23-31**

<sup>23</sup>The word of the Lord came to me: <sup>24</sup>Mortal, say to it: You are a land that is not cleansed, not rained upon in the day of indignation. <sup>25</sup>Its princes within it are like a roaring lion tearing the prey; they have devoured human lives; they have taken treasure and precious things; they have made many widows within it. <sup>26</sup>Its priests have done violence to my teaching and have profaned my holy things; they have made no distinction between the holy and the common, neither have they taught the difference between the unclean and the clean, and they have disregarded my sabbaths, so that I am profaned among them. <sup>27</sup>Its officials within it are like wolves tearing the prey, shedding blood, destroying lives to get dishonest gain. <sup>28</sup>Its prophets have smeared whitewash on their behalf, seeing false visions and divining lies for them, saying, "Thus says the Lord God," when the Lord has not spoken. <sup>29</sup>The people of the land have practiced extortion and committed robbery; they have oppressed the poor and needy, and have extorted from the alien without redress. <sup>30</sup>And I sought for anyone among them who would repair the wall and stand in the breach before me on behalf of the land, so that I would not destroy it; but I found no one. <sup>31</sup>Therefore I have poured out my indignation upon them; I have consumed them with the fire of my wrath; I have returned their conduct upon their heads, says the Lord God.

## **WORKSHEET:**

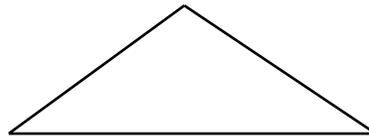
### **TWO BASIC UNDERSTANDINGS IN THE PROPHETIC WAY**<sup>2</sup>

1. Deuteronomy 6:4-5
2. A Description of the Systems

Religious/Values-Shaping System -

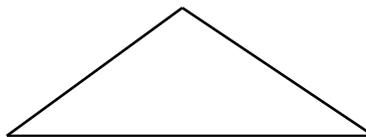
Political System -

Economic System -



### **WHAT GOD INTENDED FOR THE CITY**

3. Religious/Values-Shaping System - Deuteronomy 10: 12 and 13 (Also, see Deu. 10:14 -11:28 and Mark 12: 28-34)
4. Political System - Deuteronomy 16: 18-20 (Also, see Deu. 17: 14-20 and James 2: 1-13)
5. Economic System - Deuteronomy 6: 10-12 and 15: 1-5 (Also, see Deu. 15:7-17 and Matthew 5:42)
6. Prophets - Deuteronomy 18:15-19 (Also, see I Cor. 14:26-33)
7. People - Deuteronomy 7:7-11 (Also, see Acts 5:27-29)



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<sup>2</sup> “The Prophetic Call” presentation and this corresponding handout is largely based on Chapter 2 of Dr. Robert Linthicum’s book *City of God, City of Satan* (Grand Rapids, Michigan: Zondervan Publishing House, 1991).

### **WHAT WENT WRONG?**

8. Political System - Ezekiel 22:23-25 [See I Kings 10:10-25 (gold), I Kings 10: 26-29 (horses/silver), and I Kings 11:1-8 (wives) which directly parallel what God warned the people about in Deuteronomy 17: 14-20. Also, see Acts 16:35-39]
9. Religious/Values-Shaping System - Ezekiel 22:26 and Matthew 23:13 (Also, see Matthew 23:23 and 24)
10. Economic System - Ezekiel 22:27 (Also, see James 5:1-6)

### **THE ROLE OF THE PROPHETS AND PEOPLE**

11. The Prophets - Ezekiel 22:28 (Also, see Matthew 24: 11 and 12)
12. The People - Ezekiel 22:29 (Also, see James 2: 5-9)

## **BREAKOUT:**

### **DIVINE PURPOSE OF GOVERNMENT AND SERPENT POWER**

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**How does Psalm 72 help us to get a picture of God's calling for our public decision-makers?**

**Go deeper with “Serpent Power” by answering the following questions in your small group about the case study.**

1. What is the self-interest of the policymaker?
2. Who is their constituency? Who has connections? What is the case that would move them?
3. How will you use direct communication?
4. How will you use indirect communication?
5. What are a couple of steps of escalation you could take?

## **BREAKOUT:**

### **EN-COURAGEMENT AND DOVE POWER**

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#### **Directions:**

1.	Pick a partner and share an experience of being frightened to carry out an action that you believed that you should do and then having someone successfully encourage you to take that action. Your partner will notice during the sharing elements in that person's attitude, words or actions made the encouragement effective and share back with you. Then switch roles.
2.	Share and combine the insights resulting from the stories of the group members. What have you learned about what you would need to do to en-courage public decision-makers?

**Go deeper with “Dove Power” by answering the following questions in your small group about the case study. How will you...**

1. Re-member the poor?
2. Cast dreams and visions?
3. Expose and combat lies?
4. Reach both sides of the brain?
5. Make rainbows?



## Appendix H: Be the Church – Called to Reconciliation

*Q. What is the mission of the Church?*

*A. The mission of the Church is to restore all people to unity with God and each other in Christ.*

*Book of Common Prayer – Page 854*

<p><b>Reconciliation with Self and God</b> <i>In what ways does this community support me in knowing God's love for me?</i></p>	<p><b>Reconciliation with Self and God</b> <i>How could this community better support me in returning to God's love for me?</i></p>
<p><b>Reconciliation with Community</b> <i>In what ways are we seeking and serving Christ within one another?</i></p>	<p><b>Reconciliation with Community</b> <i>What is broken within my worshipping community? How could we seek and serve Christ within one another more fully?</i></p>
<p><b>Reconciliation with Society</b> <i>How are we striving for justice within our neighborhood?</i></p>	<p><b>Reconciliation with Society</b> <i>In what ways are we confronted by brokenness in our neighborhood? How could we address it?</i></p>



# Appendix I: Coaching for Transformation

*Where there is no guidance, a nation falls, but in an abundance of counselors there is safety.*

- Proverbs 11:14

## COACHING: AN ESSENTIAL PRACTICE FOR BUILDING UP THE BODY OF CHRIST

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### Why is coaching an important practice for baptismal living and Christian discipleship?

- The journey of baptismal living and Christian discipleship is rich with challenges and learning opportunities, but sometimes we are fish in our own water and we cannot see the challenges we are swimming in. Coaching helps to alleviate this problem.
- Coaching helps individuals to overcome motivational, strategic, and informational challenges that might otherwise hinder the progress of the individual, the team, or the church, as they seek the reign of God on earth as it is in heaven and participate more fully in God's unfolding plan to mend the entire universe.

### How is coaching as an essential practice for building up the body of Christ?

- Coaching is a leadership practice that involves a direct intervention in an individual or group's work process to help them improve their effectiveness for the sake of God's mission and with God's help.
- Coaching is reclaiming an essential practice of Christian discipleship: *Guidance*
- Coaching is putting baptismal faith into action. Through coaching we are:
  - continuing in the apostles' teaching and fellowship
  - acting on our baptismal commitment and responsibility to see that others are helped to grow into the full stature of Christ
  - joining with others committing themselves to the way of Christ renewed in our covenant
  - living into the prayer for the Spirit to give us all an inquiring and discerning heart, and the courage to will and to persevere.
- Coaching is a leadership practice that is useful in a variety of contexts. Some examples of when coaching skills are necessary:
  - Preparing people to get over the performance anxiety that most of us feel when we present in front of a room of people
  - Facilitating the learning of two participants struggling with the steps of a 1:1 during a Building Relationships breakout session at a training
  - Helping a trainer hone the skills of debriefing answers from the audience
  - Helping a brother or sister in Christ overcome motivational challenges with his or her team
  - Assisting a leadership team in creating strategy for the change they want to see, with God's help

- Coaching is useful whenever we are working to enable others to build their own capacity to act, and though the contexts vary, the process is very similar throughout and always with the underlying goal of building up the body of Christ and individual members of it.

Effective Coaching Is	Effective Coaching Is Not
-Showing up and being present to another person's experience and listening, with both your head and heart	- Being so prepared that you figure out all the answers for the coachee before you even hear or observe their challenges
- Helping the coachee explore and make sense of their challenges and successes and what they learned from it all	- False praising of the coachee or only focusing on their strengths because you do not want not to hurt their feelings
- Helping the coachee to find solutions to challenges	- Solely criticizing the coachee for their weaknesses
- Asking questions that both support and challenge the person you are coaching.	- Telling the coachee what to do

### How do I practice coaching in organizing?

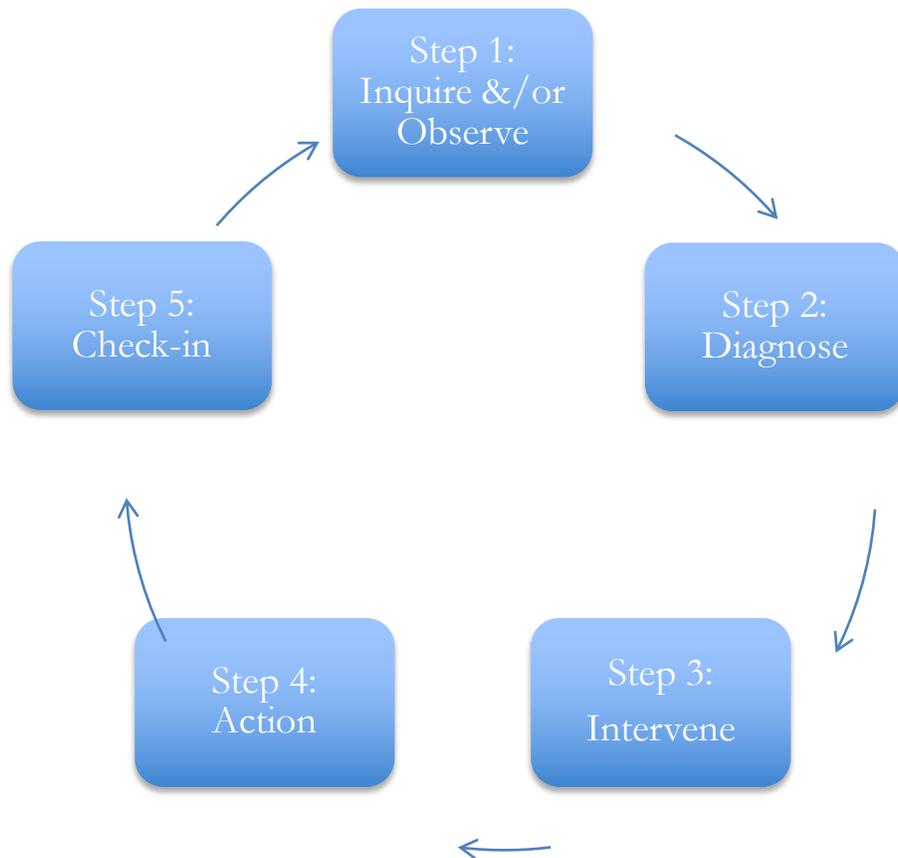
- Good coaching requires learning how to identify a person's or team's strengths and weaknesses in order to find ways to help them mobilize their strengths to overcome their weaknesses.
- People often know what they "should" do, but a fresh set of eyes is helpful in diagnosing the specific challenges they're facing and initiating a brainstorm of solutions to maneuver through them.
- Below are three basic practices of coaching

### Basic Practices of Coaching:

- **Motivational (heart) coaching** is aimed at enhancing *effort*.
- **Strategic (head) coaching** is aimed at helping the team or individual plan, evaluate, or think about its *strategic or structural approach*.
- **Skills-based (hands) coaching** is aimed at helping the team or individual *execute with skill* (and learn from execution).

The first part of effective coaching is diagnosing which coaching practice is most needed in any given moment. For example, if a person is struggling with strategy but you try using motivational coaching, it is likely to frustrate them further. As is true for the other practices of leadership, coaching is a practice that only gets honed by DOING, and then reflecting on what works and what doesn't. Following this simple, 5 step coaching process can help you dive in and begin your coaching practice:

# 5 Step Coaching Process



## 1.

### 1. Inquire &/or Observe - What do I see and hear?

When you are observing a person's actions in the field or someone comes to you for help, your first inclination may be to draw conclusions from the initial observations you make. As a coach, you need to take time to dig deeper. Are you seeing all the angles here? What information is missing? Think about the "who, what, why, how, where, when" questions.

- **Motivational (heart):** Is the individual struggling because s/he is not putting forth enough effort? Is she not trying hard enough because she's embarrassed? Is he quitting too soon because of frustration or fear?
- **Strategic (head):** Is the individual struggling because the goals are not achievable? Or because they're not thinking creatively enough about how to use the resources they have to meet goals? Or because the overall strategy doesn't make sense and needs to be clarified or adapted to their situation?
- **Skills-based (hands):** Is the individual struggling because of not being able to muster the behavioral skill to execute effectively? Does he not have the skill in his repertoire? Is she getting interference from other habits and behaviors (like someone well-versed in marketing speak or preaching may think that skill set is a substitute for authentic story-telling skills)? Is there something you could model, or that this person that just needs more help practicing and debriefing?

2. Diagnose & 3. Intervene: Which form of coaching does this require? How will I intervene?

		
<p>If your diagnosis is that the <b>individual needs to put in more intense effort</b>, choose a <b>motivational intervention</b>, – for example:</p>	<p>If your diagnosis is that <b>the individual is not understanding the focal practice adequately, or thinking about it appropriately</b>, choose a <b>strategic intervention</b> – for example:</p>	<p>If your diagnosis is that the individual lacks <b>execution skill</b>, choose an <b>educational intervention</b> – for example:</p>
<ul style="list-style-type: none"> <li>○ Encouragement and enthusiasm—you can do it!</li> <li>○ Helping the individual understand and confront fear, embarrassment, or other emotions that get in the way of the willingness to try harder or persist in the face of setback</li> <li>○ Incentivizing, rewarding and praising courage</li> <li>○ Modeling courage and emotional maturity in your own behavior, confessing fear and explaining how you move toward it rather than away</li> <li>○ Kick in the pants (offered with love)</li> <li>○ What else?</li> </ul>	<ul style="list-style-type: none"> <li>○ Asking good questions about how the individual is thinking about the key leadership practice             <ul style="list-style-type: none"> <li>– “Why did you choose to do this and not that?”</li> <li>– Based on where you are now what resources could you draw on to take this story/team/strategy to the next level?</li> </ul> </li> <li>○ Offering your assertions about what you are observing and how you think the individual might fruitfully think about the practice differently             <ul style="list-style-type: none"> <li>– “When you stop at that angry point in the story, I think you may be forgetting that your listeners need a reason to hope in order to be called to action.”</li> </ul> </li> <li>○ Offering the opportunity for silent reflection and self-diagnosis             <ul style="list-style-type: none"> <li>• “Why don’t you take a moment to think through what you believe is working and not working and let’s talk about that?”</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>○ Model the behavior and invite the coachee to imitate you or work side by side with you to get the “feel” of the activity</li> <li>○ Break it down into smaller parts and invite the individual to try one at a time</li> <li>○ Practice, feedback, repeat</li> <li>○ Offer three or four different practice exercises and observe which ones “take” for that person</li> <li>○ Repetition, repetition, repetition</li> <li>○ What else?</li> </ul>

**4. Action: How can I allow the coachee to develop their leadership skills? What action will they take that would allow them to move forward?**

- Avoid the urge to do it for them.
- Allow the coachee to try the intervention.
- Observe them in action and note observations for your debrief.

**5. Check-in and Debrief: What do I ask the coachee to help them reflect on their experience?**

- What went well?
- What are you challenged by?
- What are some possible solutions?
- What are your goals/next steps?
- Schedule periodic check-ins to support your coachee in integrating this new or revised solution into their regular practice.
  - Find out from the coachee how the situation has changed.
  - Assess whether the diagnosis and intervention was successful. Celebrate success!

**Notes:**

**Guidelines for facilitators**

**GENERAL TIPS FOR EFFECTIVE FACILITATION**

<b>A GOOD FACILITATOR KNOWS</b>	<b>A GOOD FACILITATOR PRACTICES</b>
The pedagogy of the workshop	Articulates clearly
It's not a linear process and clarity comes at the end	Suspends doubts till the end and dives in it with some faith
What's going on? The pattern: lecture, teamwork, debrief	Describes clearly the team work step by step without being interrupted
The learning objective of every session	Focus the participants to the exercise and its objective at outset
The coach's role is towards his/her participants and fellow facilitators	Asks for help
That modeling is more powerful than preaching	Chooses good models for debriefing
This workshop gives rise to sensitive topics	Listens actively and holds people accountable
This workshop creates anxieties	Reports difficult cases + allows humor
Understands that peer coaching is enabling leadership	Facilitates discussions / does not have the answers
Appreciates that a successful Organizing for Mission training addresses head, heart and hands	Comfortable with the emotions
	Respects time
If the coaching challenge is lack of motivation, conceptual, or difficulty translating to practice (Heart, head, hands)	Focuses on hope to deal with motivation, facilitates concept understanding through coaching and gives/provides <i>specific</i> feedback to address weak practice

**COMMON FACILITATOR BELIEF BARRIERS:**

- "I am younger than the participants"
- "Some members on my team are superior to me"
- "I have not done this before"
- "I have a history of relationship with some participants"
- "I am not sure I buy it myself"
- "Telling stories is against our culture" or "Chants are against our culture"
- "I know all this already"

**COMMON CHALLENGES:**

- Number One: Time
- Number Two: Intensity
- Number Three: Emotions
- Number Four: One difficult participant
- Number Five: No ally among the participants
- Number Six: Balancing support & challenge

## COACHING PRESENTERS – ENABLING EFFECTIVE TEACHING

### Purpose

**Out of the interest to deepen our commitment to being a learning organization and to build out the snowflake the hope is that this document will . . .**

- communicate steps for coach and presenter to prepare and debrief a presentation
- provide a rubric by which the coach can evaluate and support the presenter
- provide tips for the presenter

**. . . so that coaches and presenters are supported to grow in their leadership.**

### **I. Process for preparation**

1. Make slides available to presenter
2. Presenter reviews slides
3. Coach and presenter meet (60 minutes; at least ten days in advance of the presentation)
  - a. who will be at training – teams
  - b. clarify teaching points
  - c. practice public narrative
  - d. brainstorm teaching examples
  - e. review logistics of presentation (mic? timing during the training? directions for breakout? who will have the slides? wireless needed? timekeeper? how to debrief presentation)
  - f. review the presenter's learning goals. What are your strengths and growth edges as a presenter. How do you want to focus on working your edges during this presentation?
4. Presenter finalizes slides, notes and public narrative.
5. Coach and presenter meet to practice public narrative and presentation (60 minutes; 1-5 days before presentation)
6. On the day of the training, during the presentation the coach takes notes on the presentation using the rubric
7. The coach and presenter meet to debrief the presentation (15 minutes; within 24 hours - can be done by phone if can't find time in-person at training)

### **PRINCIPLES OF EFFECTIVE SKILLS TRAININGS**

Leading upfront trainings comes with the responsibility of delivering high quality, clear and thought-out trainings that set participants up for success in the field. This section provides some of the principles, methods, and tips for making your teachings the best that they can be.

1. **Create Bridges to Experience.** Placed in the context of participant's own experiences, ideas and concepts presented in your trainings will become more meaningful and easier to process. Using stories and anecdotes from your own experience and asking participants if they have similar experiences can accomplish this. You can use these stories and anecdotes to create learning moments by getting them to connect the dots between their own experience and the material being presented.
2. **Facilitate Reflection to Crystallize Lessons Learned.** Close every training with a debrief and an evaluation. First, a debrief should get participants to address the questions of what they

learned, how they will apply it to their work, and what it means for the work they do. Answering these questions will challenge participants to articulate the key lessons from their perspective and will reinforce their understanding of the material, while also creating space for them to learn from each other. Second, an evaluation should address the question of “how did the training go?” " What can we do better next time?" Integrate any helpful feedback into the next time you train on this topic.

## **FACILITATING GROUP DISCUSSIONS**

As an Upfront Trainer you will often find yourself facilitating group discussions about the topic on which you are training. Remember, as a facilitator it is not your role to give all the answers, but to gradually move the conversation in the right direction and get the participants to critically engage with the material and key learning points. Some tools for facilitating group discussions include:

- **Open-ended Questions:** Used to draw out participants' general opinions or ideas or to get lots of details. Use evocative open-ended questions to kick off discussions or get a quiet group active.
- **Clarifying Questions:** Used to ensure common understanding of information or concepts among the whole group.
- **Probing Questions:** get a participant to more clearly articulate an unclear idea, or challenge them to make a deeper connection.
- **Reflect Questions to the Group:** If asked a question you don't know the answer to, or to draw in more participation from the audience, ask if anyone in the group can think of an answer.

During group discussions make sure to manage the room by keeping track of who has raised their hands, upholding norms, and drawing out responses from many different participants.

## **TIPS AND BEST PRACTICES FOR BEING AN UPFRONT TRAINER**

- **Practice twice:** ALWAYS practice your training twice in front of an audience capable of giving you constructive feedback on your training and how it can be improved. You will flop the first time, improve the second, and be ready to go by the third.
- **7-second pause:** After you ask a question, allow 7 seconds of silence before you rephrase or ask anything else. Give the group time to think and reflect.
- **Active listening:** Repeat questions loudly enough so everyone can hear. Ask for clarification if you need it. Make sure you understand what is being asked.
- **Clearly set up activities:** Make sure the instructions are clear and people know what you want them to do before anyone starts moving. Ask for questions. Point them to the proper page in the participant guide, or flip chart instructions.
- **Create and maintain a safe space:** Each of your participants come from a unique personal background with unique life experiences. Instead of calling on individuals, always ask for volunteers for role-plays, or when asking for something to be read to the group.
- **Ask the training coordinator:** or the facilitators if there are any issues that they need to be aware of going on in the team

## 12 FUNDAMENTALS OF EFFECTIVE PUBLIC SPEAKING

1. **Everyone fears public speaking:** Master your nerves and turn them to your advantage!
2. **Speaking is an athletic event:** Stretch and prepare your body for the impact.
3. **Every speech is a conversation:** Give your audience a roadmap and listen to them.
4. **Your speech begins when you enter the room:** Choreography counts and do not apologize!
5. **Master the basics of good delivery:** Modulation, tempo, breathing, projection, body language, gestures and eye contact.
6. **Do your homework:** Ask about your audience and context beforehand and prepare.
7. **Invite questions:** Listen to the question, repeat and recast, then weave in your key themes.
8. **Practice in front of a mirror, in front of friends and neighbors, in front of people who will be critical.**
9. **Tailor your message to your audience.**
  - a. Be aware of the different dynamics of speaking to a small group v. large group.
  - b. Speak in language your audience will understand.
10. **Before going to an event, know the format, order and expectations.**
  - a. Check the key logistical issues
    - i. Who will introduce you?
    - ii. Where will you speak from?
    - iii. Is there a clock/water/podium?
    - iv. Who can you contact if you are running late?
    - v. Do you have to stay for the entire program?
  - b. After you arrive, always check to see if there have been any changes.
11. **Prepare standard answers to the most common issues questions that are relevant to your presentation**
12. **Stay on message.** Everything you say should relate back to the purpose of your presentation

## METHODS FOR EFFECTIVE DEBRIEFS

- Small group discussions: have participants break into to groups and discuss the most important parts of the training and how they will use it, then report out and discuss with the whole group.
- A whip: Have each person in the training go around in a circle and report out. Challenges everyone to participate.
- Large Group Discussion: Run the group through previously prepared questions that challenge participants to apply lessons learned, demonstrate understanding, and plan next steps.
- Popcorn Key Learnings: Like the whip, but leaves room for some to remain silent and does not single anyone out, instead of forcing everyone to contribute.
- Gallery Walk: Have groups peruse the training space looking at the work of the other teams.

### Rubric for Evaluating Presentations

Area of Focus	Plus	Delta
Content: vivid details, imagery, clarity of message in public narrative		
Presentation: eye contact, comfortable in front of crowd; easy to understand;		
Timing: Did you spend time on the important things?		
Did I speak from my heart?		
Did the group understand the teaching points? How do we know?		
Did I use questions to deepen the learning of the group?		
Was I attentive to where the group was at emotionally, intellectually, and energetically?		
Was I attentive to various learning styles?		
Did I use vocabulary, language, images and ideas that were clear and beneficial to my purpose or message?		
Did the debrief crystallize lessons learned?		
Did I keep the space safe? Was participation spread out among different participants?		