

DISCUSSION GUIDE

Ten Movements of the Jesus Way

Shifting from Worldly Self-Interest to Radical Discipleship

Graham Joseph Hill

For Small Groups, Book Clubs, and Personal Reflection

How to Use This Guide

This discussion guide is designed to accompany Graham Joseph Hill's Ten Movements of the Jesus Way. It's written for small groups, book clubs, classes, and individuals who want to go deeper with the book's themes. The guide covers all twelve sections of the book: the Introduction, Chapters 1–10, and the Epilogue.

For Group Leaders

Each session follows a consistent format to help you lead with confidence, even if you've never facilitated a group before:

Key Scripture grounds the session in God's Word and provides a shared starting point.

Overview offers a brief summary of the chapter's themes, useful for refreshing the group's memory or orienting newcomers.

Opening Question is a low-barrier icebreaker that helps people ease into conversation. Start [here](#).

Discussion Questions form the heart of the session. You don't need to cover every question. Choose three or four that fit your group's needs, and allow the conversation to breathe.

Practice for the Week gives the group a concrete, doable action to carry the session's theme into daily life.

Closing Prayer Prompt offers language to wrap up the session together in prayer. Adapt it freely.

Tips for a Good Conversation

Create a safe and welcoming space. The best discussions happen when people feel they can speak honestly without judgment. Encourage vulnerability by being vulnerable yourself. Listen well. Resist the urge to correct or fix. Let silence do its work; sometimes the most important things are said after a pause. Keep the focus on following Jesus together; this guide is an invitation, not an exam.

Suggested Pace

A 12-session series works well for groups meeting weekly over a quarter. If your group prefers a shorter series, consider combining the Introduction with Session 1 and the Epilogue with Session 10, creating a 10-week journey. Each session is designed for 45–75 minutes of discussion.

SESSION 1

The Jesus Way: A Life of Radical Discipleship

Read before meeting: Introduction, “Practicing the Ten Movements of the Jesus Way”

Key Scripture

“Meanwhile, Saul was still breathing out murderous threats against the Lord’s disciples. He went to the high priest and asked him for letters to the synagogues in Damascus, so that if he found any there who belonged to the Way, whether men or women, he might take them as prisoners to Jerusalem.” (Acts 9:1–2)

Overview

The early Christians were known as people of “the Way.” Their allegiance to Jesus shaped every decision, every relationship, and every act of grace. Hill introduces the Jesus Way as a life of radical discipleship to Christ, marked by love, grace, humility, justice, and communion with God and others. The introduction lays out a core tension: the world shouts that success is measured by wealth, power, and self-interest, while Jesus offers a radically different path built on humility, compassion, and surrender. Hill writes from four decades of following Jesus and invites readers to practice ten movements that reorient life toward the kingdom of God.

Opening Question

1. When you first encountered Jesus (or the idea of following him), what attracted you? Has that changed over time?

Discussion Questions

2. Hill defines the Jesus Way as “a life of radical discipleship to Christ, marked by love, grace, humility, justice, and communion with God and others.” Which word in that definition resonates with you most right now? Why?
3. The introduction describes a “holy discontent” with Christianity that shouts but doesn’t heal. Have you experienced something similar? What stirred that discontent, and where has it led you?
4. Hill writes that Jesus “kneels when others seek to stand tall, embraces when others seek to exclude, gives away when others grasp.” Where does this description of Jesus challenge the way you currently live?
5. The world says fulfillment comes through accumulation and achievement. Jesus says it comes through surrender. What’s one area of your life where you feel pulled between these two messages?

6. Hill asks: “Would people recognize us as people of the Way today?” How would you answer that question for yourself? For your church?



Practice for the Week

Spend ten minutes each day this week reading one chapter of a Gospel (start with Mark). As you read, notice how Jesus interacted with people. Jot down one thing that surprises, challenges, or encourages you.

Closing Prayer Prompt: Ask God to give your group soft hearts and open minds as you begin this journey together. Pray for the courage to follow the Jesus Way, even when it costs something.

SESSION 2

Moving from Material Success to Spiritual Riches

Read before meeting: Chapter 1

Key Scripture

“Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.” (Matthew 6:19–21)

Overview

Hill grew up in the working suburbs of Sydney, and when he encountered a wealthier world at college, he wanted it greatly. This chapter explores how our culture promises fulfillment through wealth, status, and accumulation, and how that promise consistently leaves people empty. Through stories, Scripture, and honest reflection, Hill invites readers to redefine success according to the teachings of Jesus: true wealth is found in love, generosity, simplicity, and deep relationship with God and others. The shift from material success to spiritual riches is an act of liberation from the compulsive need to acquire.

Opening Question

1. Growing up, what messages did you receive about money, success, and what a “good life” looks like? Where did those messages come from?

Discussion Questions

2. Hill tells the stories of “John” (who chased promotions) and “Jenny” (who curated the perfect online image). Do you see yourself in either story? In what ways?
3. Jesus says, “Where your treasure is, there your heart will be also.” If someone looked at how you spend your time and money, what would they say you treasure?
4. Hill writes about the media’s constant message that happiness equals wealth. How do you resist that message in your daily life? Where do you find it hardest to resist?
5. What does “spiritual richness” look like in practical, everyday terms? Can you name a time you experienced it?
6. The chapter speaks of “freedom in simplicity.” What would one step toward greater simplicity look like for you this season?



Practice for the Week

Choose one act of generosity this week that stretches you. Give something away: money, time, a possession, or a meal. Pay attention to what you feel as you do it.

Closing Prayer Prompt: *Pray together for freedom from the grip of material desire. Ask God to reveal where your hearts have been captured by accumulation, and to fill you with the richness of his presence.*

SESSION 3

Moving from Competition to Compassion

Read before meeting: Chapter 2

Key Scripture

“Which of these three do you think was a neighbor to the man who fell into the hands of robbers?” The expert in the law replied, “The one who had mercy on him.” Jesus told him, “Go and do likewise.” (Luke 10:36–37)

Overview

From childhood, societal structures teach us to compete. Hill describes how a win-at-all-costs mentality replaces peace with anxiety, collaboration with comparison, and community with individualism. He shares how his own desire for status led to rivalry with peers and colleagues. Using the parable of the Good Samaritan, Hill contrasts the self-serving instincts of the priest and Levite with the compassion of the Samaritan, who stopped, cared, and gave. Jesus invites us to shift from ambition to contentment, from rivalry to empathy, and from competition to compassion.

Opening Question

1. Think of a time you felt intense pressure to compete or win. What was driving that pressure?

Discussion Questions

2. Hill distinguishes between healthy competition (growth-oriented, respectful, collaborative) and unhealthy competition (isolating, antagonistic, win-at-all-costs). Where do you see each of these in your own life?
3. In the parable of the Good Samaritan, the priest and Levite passed by the wounded man. What are the “wounded people on the side of the road” that you’re tempted to walk past?
4. Hill admits his own desire for status has led to striving against colleagues and peers. Where does comparison most often steal your peace?
5. What does it look like to celebrate someone else’s success when you feel envious? How can your group practice this together?
6. Jesus asks, “Who was a neighbor to the man?” In your context, who is the person you’re being called to be a neighbor to?



Practice for the Week

Identify someone you've viewed as a rival or competitor. Pray for them by name each day this week. If the opportunity arises, do something that serves or supports them.

Closing Prayer Prompt: Ask God to replace your competitive instincts with compassion. Pray for eyes to see the people around you the way the Samaritan saw the wounded man: as neighbors to love.

SESSION 4

Moving from Power to Servanthood

Read before meeting: Chapter 3

Key Scripture

“Jesus called them together and said, ‘You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant.’” (Matthew 20:25–26)

Overview

Hill argues that the desire for power and control permeates our world, from boardrooms to sanctuaries. He writes bluntly that abuse of power, not secularism, is the primary source of damage to the church today. In stark contrast, Jesus subverts worldly power dynamics. He washed his disciples’ feet and served those he led. The chapter calls readers to repent of the passion for power, surrender control, return to dependence on God, and find ways to honor the weak, the overlooked, and the powerless. True strength looks like surrender.

Opening Question

1. Describe someone you’ve encountered whose leadership felt like genuine service. What set them apart?

Discussion Questions

2. Hill writes that “abuse of power, not secularism, is the primary source of damage to the church today.” Do you agree? What examples come to mind?
3. In what areas of your life do you find it hardest to let go of control? What are you afraid will happen if you do?
4. Jesus washed his disciples’ feet on the night before his death. What made that act so radical? What would an equivalent act look like in your community?
5. Hill invites us to “find ways to honor the weak, the overlooked, and the powerless.” Who are those people in your neighborhood, church, or workplace? How could you honor them?
6. The world measures success by how many serve us. Jesus measured it by how many we serve. How does that shift change the way you think about your daily life?



Practice for the Week

Perform one hidden act of service each day this week: something no one will notice or thank you for. At the end of the week, reflect on what you learned about yourself.

Closing Prayer Prompt: *Pray for the courage to lead through service. Ask God to reveal the places where you're grasping for control, and to give you the freedom to release it.*

SESSION 5

Moving from Retribution to Forgiveness

Read before meeting: Chapter 4

Key Scripture

“Then Peter came to Jesus and asked, ‘Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?’ Jesus answered, ‘I tell you, not seven times, but seventy-seven times.’” (Matthew 18:21–22)

Overview

Our hearts are quick to anger, our memories of wrongs are long, and we’re easily moved toward retribution. Hill names this honestly, admitting that when he thinks of people who’ve hurt him, he’s easily angered and imagines revenge. Yet Jesus proposed a radically different path: forgiveness over vengeance, peace over conflict, compassion over condemnation, and love over hatred. Jesus dismantles the cycles of retribution and presents forgiveness as a divine act that heals and restores brokenness. Forgiveness renews communities. When we forgive, we release our offenders and ourselves from the bonds of past grievances.

Opening Question

1. Without naming specific people, when has unforgiveness weighed heaviest on you? What did that weight feel like?

Discussion Questions

2. Why do you think our instinct for retribution feels so powerful? What is it trying to protect?
3. Jesus tells Peter to forgive “seventy-seven times,” which in Jewish tradition means without limit. What makes unlimited forgiveness so difficult? What makes it possible?
4. Hill writes that “forgiveness renews communities.” Can you think of a time when forgiveness transformed a relationship or group you were part of?
5. Forgiveness and justice are sometimes seen as opposites. How does Jesus hold them together? Can you forgive someone and still seek accountability?
6. Hill describes forgiveness as a practice of cultivating mercy, reconciliation, and peace. Where in your life is God inviting you toward one of these practices right now?



Practice for the Week

Bring to mind someone you need to forgive (or keep forgiving). Each day, pray for them specifically. Ask God for the grace to release the hurt, even if the process is slow.

Closing Prayer Prompt: *Thank God for the forgiveness you've received through Christ. Ask the Holy Spirit to soften the places in your heart that are hardened by hurt, and to lead you toward the freedom of forgiving others.*

SESSION 6

Moving from Indifference to Justice

Read before meeting: Chapter 5

Key Scripture

“Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill and cumin. But you have neglected the more important matters of the law—justice, mercy and faithfulness.” (Matthew 23:23)

Overview

Hill opens this chapter with a confession: he walked past a homeless man sleeping outside a Sydney train station day after day, stepping around him as though he were part of the pavement. Indifference protects our comfort while quietly crushing others. Hill argues that the Jesus Way refuses indifference. Jesus sought out the marginalized and made justice central to his ministry. The chapter draws on figures like Dorothy Day, Desmond Tutu, and John Perkins to show how faith intertwined with justice leads to transformation. When we shift from indifference to justice, we begin to mirror the heart of Jesus, whose compassion led him to broken places and forgotten people.

Opening Question

1. When was the last time you noticed suffering around you and chose not to act? What held you back?

Discussion Questions

2. Hill describes indifference as “not outright hatred, but a refusal to notice.” Why is indifference so dangerous? In what ways is it easier than hatred?
3. Jesus places justice, mercy, and faithfulness at the center of faithful living (Matthew 23:23). How central are these in your own spiritual life? What tends to push them to the margins?
4. The chapter mentions Dorothy Day, Desmond Tutu, and John Perkins as examples of faith intertwined with justice. Who are the people in your life or community who embody this connection?
5. What injustice in your local area or broader world grieves you most? What would one step of engagement look like?

6. Hill writes that “when we shift from indifference to justice, something profound happens: we’re transformed, and the world notices our love.” Have you experienced that kind of transformation? What sparked it?



Practice for the Week

Pay attention this week. Notice who is overlooked, ignored, or struggling in your daily environment. Choose one person to acknowledge, serve, or advocate for, even in a small way.

Closing Prayer Prompt: *Pray for eyes to see what you’ve been trained to ignore. Ask God to break the hold of comfort and to kindle a holy restlessness for justice in your hearts.*

SESSION 7

Moving from Conflict to Peacemaking

Read before meeting: Chapter 6

Key Scripture

“Blessed are the peacemakers, because they will be called children of God.” (Matthew 5:9)

Overview

Hill begins with the story of Emmanuel Katongole and churches in Rwanda that adopted peacemaking as their mission after the genocide, holding space for painful but healing conversations. He also shares the story of the Nassar family in the West Bank, whose farm bears the inscription “We refuse to be enemies.” The chapter explores the cultural instinct to escalate conflict and win at all costs, and contrasts it with Jesus’s radical call to foster peace. To move from conflict to peacemaking is to inhabit the sacred: reflecting divine love, which seeks restoration, and the beauty of shalom.

Opening Question

1. When you’re in a conflict, what’s your default response? Do you tend to fight, flee, or freeze?

Discussion Questions

2. The Nassar family’s motto is “We refuse to be enemies.” What does that phrase stir in you? Where in your life would it be hardest to live out?
3. Hill writes that “escalation feeds our egos, while reconciliation demands we risk vulnerability and surrender the need to win.” Why is it so hard to surrender the need to be right?
4. Think of a conflict in your life (personal, relational, or communal). What would it look like to take one step toward peace in that situation?
5. Jesus says peacemakers will be called children of God. What does that title suggest about the nature of peacemaking?
6. Hill says peacemaking is contagious: it inspires others to pursue reconciliation. Have you seen this ripple effect? What made it possible?



Practice for the Week

Identify one strained relationship or ongoing tension in your life. Take one concrete step toward reconciliation this week, whether that’s a conversation, a letter, a prayer, or the simple decision to stop fueling the conflict.

Closing Prayer Prompt: *Pray for the courage to be peacemakers in a world addicted to conflict. Ask God to show you where you've contributed to division, and to fill you with his shalom.*

SESSION 8

Moving from Legalism to Grace

Read before meeting: Chapter 7

Key Scripture

“When they kept on questioning him, he straightened up and said to them, ‘Let any one of you who is without sin be the first to throw a stone at her.’” (John 8:7)

Overview

Hill recalls the legalism of his teenage church, which reduced faith to rigid adherence to rules about attendance, music, finances, and appearance. He describes how this weight left him hollow and distant from God’s heart. Jesus confronted legalism head-on, declaring that “the Sabbath was made for humankind, not humankind for the Sabbath” (Mark 2:27). The chapter reveals that grace fulfills morality by inviting us to embody the Torah’s deeper purpose: love. The Sabbath, Jesus teaches, is a gift designed for rest, renewal, and communion with God. We’re defined by our belovedness, not by our performance.

Opening Question

1. Have you ever experienced a faith community (or a season of faith) that felt more like a checklist than a relationship? What was that like?

Discussion Questions

2. Hill defines legalism as “a rigid adherence to rules that often elevates law over love.” Where do you see this tendency in churches today? In yourself?
3. Jesus says the Sabbath was made for people, not people for the Sabbath. What does this tell us about the heart of God’s laws?
4. When Jesus said “Let anyone without sin throw the first stone,” the crowd dispersed. What would change in your community if people responded to each other with that kind of humility?
5. Hill writes that legalism “promises security, truth, and certainty, but its promises are deceptive.” Why is legalism so appealing? What does it actually deliver?
6. What does grace look like in your everyday relationships: at home, at work, and in your church? Where do you need to receive more grace? Where do you need to offer it?



Practice for the Week

Notice the moments this week when you're tempted to judge others (or yourself) by rigid standards. Each time, pause and ask: "What would grace look like here?" Let that question reshape your response.

Closing Prayer Prompt: *Thank God that your identity is rooted in being beloved, not in performance. Ask for the freedom to extend to others the same generous grace God extends to you.*

SESSION 9

Moving from Exclusion to Embrace

Read before meeting: Chapter 8

Key Scripture

“Come to me, all you who are weary and burdened, and I will give you rest.” (Matthew 11:28)

Overview

Hill shares a personal story from his high school years in western Sydney, when Korean exchange students joined his class and most of his peers excluded and ignored them. He reflects on how exclusion creeps into religious spaces, turning differences in belief, background, or identity into reasons to separate. Fear fuels exclusion, but it always comes at a cost: the loss of love, the death of compassion, and the silencing of transformative voices. Jesus’s love is scandalous: it welcomes sinners without condition, honors the disgraced, values the invisible, touches the untouchable, and rewrites what it means to belong. Where the world builds walls, Jesus tears them down.

Opening Question

1. Think of a time you felt excluded or on the outside of a group. What did that experience teach you?

Discussion Questions

2. Hill writes that “exclusion is a posture of the heart, a narrowing of vision that defines worth by barriers.” What barriers do you tend to use (consciously or unconsciously) to decide who belongs?
3. Jesus says, “Come to me, all you who are weary.” Who are the “weary and burdened” people your church or group might be unintentionally turning away?
4. Hill describes Jesus’s love as “scandalous” because it crosses every human barrier. What would scandalous love look like in your community?
5. The chapter says, “The world says, ‘Prove you belong.’ Jesus says, ‘Come as you are.’” How do these two messages show up in your own faith community?
6. True spiritual growth occurs in learning to see and love others as Christ does. Who is God asking you to see differently?



Practice for the Week

Reach out to someone on the margins of your community this week: a newcomer, someone who seems isolated, or someone from a different background. Share a meal, a conversation, or a simple word of welcome.

Closing Prayer Prompt: *Pray for open hearts and open doors. Ask God to show you where fear has narrowed your welcome, and to fill you with the scandalous, boundary-crossing love of Jesus.*

SESSION 10

Moving from Expressive Individualism to Community

Read before meeting: Chapter 9

Key Scripture

“That all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.” (John 17:21)

Overview

We live in an age where self-definition reigns supreme. Hill explores how expressive individualism, the conviction that identity is crafted in isolation and fulfillment comes through self-expression, has shaped how people see themselves. He contrasts this with the Jesus Way, where identity is discovered in relationships and faith is lived shoulder to shoulder. Hill shares the story of a small church in Kenya where members pool money each month into a common fund, stepping in when anyone falls ill or loses their job. The Christian life unfolds in community, not isolation. Moving from individualism to communal faith is discovering something richer and deeper.

Opening Question

1. When do you most enjoy being alone? When do you most need the presence of others?

Discussion Questions

2. Hill defines expressive individualism as the conviction that “personal identity and fulfillment come from expressing one’s inner self, often in contrast to communal expectations.” Where do you see this shaping the church today?
3. The Kenyan church that pools resources and carries each other’s burdens offers a striking picture. What would a similar level of mutual dependence look like in your context?
4. Jesus prayed that his followers would be one, “so that the world may believe.” How does the unity (or disunity) of your community affect your witness?
5. Hill writes that individualism is “one of the significant challenges of the Western church.” In what ways has individualism shaped your own faith? What has been gained? What has been lost?
6. Community requires vulnerability, accountability, and sacrifice. Which of these is hardest for you? What makes it worth the cost?



Practice for the Week

Do something this week that you'd normally do alone, but do it with someone else. Cook a meal together, pray with a friend, take a walk with a neighbor. Let the experience shape you.

Closing Prayer Prompt: *Pray for your group and your church to become a community marked by mutual love, shared burdens, and genuine belonging. Ask God to free you from the illusion of self-sufficiency.*

SESSION 11

Moving from Frenetic Activity to Slow Discipleship

Read before meeting: Chapter 10

Key Scripture

“Come to me, all who are weary and burdened, and I will give you rest.” (Matthew 11:28)

Overview

We live in a world that glorifies hurry. Productivity is praised, busyness is worn as a badge of honor, and exhaustion is mistaken for virtue. Hill, quoting Eugene Peterson, asks: “How can I lead people into the quiet place beside the still waters if I am in perpetual motion?” Jesus offers a radical invitation to rest, abide, and be fully present. The world demands ceaseless motion, but Jesus calls us to stillness. Transformation happens in the sacred space of stillness, where God’s presence is most deeply known. Rest is a sacred discipline: a way of confessing that we are held by God’s grace even when we stop striving.

Opening Question

1. On a scale of one to ten, how “hurried” is your life right now? What does that pace cost you?

Discussion Questions

2. Hill writes that “busyness is a status symbol, an identity marker, and a way of avoiding deeper questions about life, spirituality, and meaning.” Does that ring true for you? What are the deeper questions you’ve been avoiding?
3. Jesus regularly withdrew from crowds to pray in solitude. What would it look like for you to build withdrawal and solitude into your regular rhythm?
4. Hill describes rest as “an act of trust, a yielding to the sustaining grace that holds us even when we stop striving.” Why does rest feel so hard? What are you afraid of losing if you slow down?
5. The chapter asks: “What if our refusal to rest is disbelief in God’s sufficiency?” How does that question land with you?
6. What is one concrete rhythm of rest or slow discipleship you could begin this week? What would you need to say “no” to in order to say “yes” to it?



Practice for the Week

Set aside one hour this week with nothing planned: no phone, no tasks, no agenda. Sit, walk, pray, or simply be. Afterward, journal about what that experience was like.

Closing Prayer Prompt: *Pray for the grace to slow down. Ask God to free you from the tyranny of busyness and to teach you the sacred discipline of rest, abiding, and presence.*

SESSION 12

Following Jesus: The Cost, the Call, and the Joy

Read before meeting: Epilogue

Key Scripture

“Therefore, since such a great cloud of witnesses surrounds us, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith.” (Hebrews 12:1–2)

Overview

Hill closes the book with his own story: when he chose to follow Jesus, many friends rejected and ridiculed him. He walked away from a successful career, gave up comforts, and began loving people considered enemies. He became a fool, a radical, and a bewilderment. The epilogue reaffirms that the Jesus Way is costly, but the gain is immeasurable. Hill compares the ten movements to swimming strokes: progress in one movement naturally strengthens the others. Discipleship is holistic. He ends with a blessing and an encouragement that even the smallest acts of faithfulness can ripple into eternity. The narrow road walked with Jesus leads to life.

Opening Question

1. As you look back over this book and these sessions together, which of the ten movements has shaped you most? Why?

Discussion Questions

2. Hill writes that when he followed Jesus, he became “a fool, a radical, a bewilderment, and a threat to the status quo.” Have you experienced any of this? What did it cost you?
3. The epilogue says the Jesus Way creates “a new kind of person” who moves toward others with compassion, forgives freely, and welcomes broadly. In what ways have you seen yourself becoming this kind of person? Where do you still struggle?
4. Hill compares the ten movements to swimming strokes: progress in one strengthens the others. Which movements feel connected in your experience? Which one do you want to develop further?
5. Hill asks: “Are we willing to become a church that amazes the world, not with power but love?” What would that look like for your church or group?

6. The book ends with a blessing: “May you walk in the Jesus Way, unhurried and unshaken, filled with love, joy, and the power of the Spirit. You’re not alone.” What encouragement do you want to carry with you from this journey?



Practice for the Week (and Beyond)

Write down the one movement you most want to continue practicing. Share it with someone in your group and agree to check in with each other in one month. The Jesus Way is a shared journey.

Closing Prayer Prompt: *Pray a prayer of commitment and thanksgiving together. Thank God for what he’s done in your group through this journey. Ask the Holy Spirit to continue forming you into people of the Way, long after the last page is closed.*

Leader's Notes

Preparing for Each Session

Read the chapter yourself before you lead the session. Pray for your group members by name. Choose three or four discussion questions that seem most relevant to your group. You don't need to cover everything; depth matters more than breadth.

Creating a Safe Space

Start each session by reminding the group that this is a space for honesty and grace. What's shared in the group stays in the group. Encourage people to speak from their own experience using "I" statements. If someone shares something vulnerable, thank them before moving on. Avoid the temptation to "fix" people; the Holy Spirit does the transforming work.

Handling Difficult Conversations

Some topics in this book (power, exclusion, justice, forgiveness) will stir strong feelings. That's good. If the conversation becomes tense, slow down. Acknowledge the tension rather than avoiding it. Ask clarifying questions. Remind the group that you're all learners on this journey, and that the goal is to follow Jesus more faithfully together.

Encouraging Participation

Some people talk easily; others need space and time. Gently invite quieter members into the conversation: "We'd love to hear your perspective if you're comfortable sharing." For dominant voices, redirect kindly: "That's a great point. Let's hear from someone who hasn't spoken yet." The opening questions are designed to be accessible, so start there to build confidence.

Closing Well

Don't rush the ending. The closing prayer and practice for the week are essential. They move the conversation from ideas to action, which is the heartbeat of this book. Encourage group members to follow through on the weekly practices and to share what they're learning.