

CONDUCTING OUTSIDER INTERVIEWS

A GUIDE FOR SMALL GROUPS



Want to share *The Outsider Interviews* with your small group?

Looking to start some conversations about it with others in your church? We've got you covered. Whether you're leading a book club, a Sunday school class, or a group of friends in your living room, this guide offers an easy-to-follow format and plenty of ideas to keep the discussion rolling.

We've created both eight-week and four-week options for group study of *The Outsider Interviews*. You'll find more than enough material to keep conversations rolling for eight sessions, but if your calendar can only accommodate a short study, feel free to use the streamlined four-week study instead. Regardless of which format you choose, you'll want to have copies of the book/DVD for each person in your group.

HOW IT WORKS

The book and DVD interviews will naturally stir up thoughts and responses from group participants, so this study guide isn't a traditional one with scores of discussion questions. You'll find a great reading guide in the appendix of *The Outsider Interviews*; this guide supplements those questions with structured session plans that show you how to use the book and DVD together during your group time. Here's how each session works:

Homework: Group members will read the book chapters individually before each session. If you are doing the four-week study, we also recommend that group members watch the first DVD clip before coming to the small group, allowing more time for conversations during your session. The "Homework" section lists the book chapters and DVD clips that should be read/viewed before each session.

Concepts: We've given a list of key concepts for your group to consider during small group time. Don't think of these as "teaching points" that you have to explain to your small group. Rather, consider them "talking points" that can be used to steer the conversations ahead. We hope you find it helpful to have some key ideas in mind as you lead the discussion. And if some group members didn't have time to complete the homework, you can read through these concepts as a quick review of the book's contents.

Conversations: This is what it's all about. We hope your small group time will be very conversational as you interact with each other, with the outsiders you view on the DVD, and with the authors whose conversations are documented in the book. Have a copy of *The Outsider Interviews* on hand for each session; this guide refers to questions from the book's appendix ("A Reading Guide for Groups and Individuals") as a launching point for your discussions.

Quotes: To wrap up each session, we've highlighted a few quotes from the book and the DVD. Invite fellow group members to share their thoughts about each quote and use them as a springboard for concluding discussions about the topic.

PROMOTING YOUR STUDY

For those of you who need to promote your *Outsider Interviews* discussion group, we've added a few helpful resources to the DVD:

- On the "Extra Features" menu, you'll find a three-minute promo video that can be used to generate interest in your *Outsider Interviews* discussion group.
- "The Backstory" introduces the *Outsider Interviews* project and can be found on the main DVD menu. We've included this video as part of the homework for Session 1, but it could also be shown at a church event prior to your first session to spark interest in the study.

THE OUTSIDER INTERVIEWS

A GUIDE FOR SMALL GROUPS

SESSION ONE: KANSAS CITY OUTSIDERS

HOMEWORK

Before this session, participants should:

- **Read chapter 1**, “The Backstory: The Why, Where, Who, and How”
- **Read chapter 2**, “Kansas City Outsiders: Christianity Has an Image Problem”

CONCEPTS

- Christianity has an image problem. In our culture the church is perceived as caring more about insiders than outsiders: Christians often appear to be arrogant and judgmental toward outsiders.
- Outsiders are telling us that they can't trust us as conversation partners because of our swagger. It's not our doctrine but our manner of being that stops the conversation. But a follower of Jesus who hears, listens, and connects opens the conversation back up.
- Christians need to start thinking of listening as a spiritual discipline. There is great power in one person paying attention and being curious about another person's life.

CONVERSATIONS

Watch: “Christianity Has an Image Problem” and “Perceptions or Reality?”

Discuss: Questions 1 and 2, p. 179

Watch: “Christianity Has an Image Problem” and “Perceptions or Reality?”

Discuss: Questions 1 and 2, p. 179

Watch: “Is Love All You Need?”

Discuss: Question 4, p. 179

Watch: “An Outsider’s Difficult Choice”

Discuss: Questions 5 and 6, p. 180

Watch: “I Need Someone to Listen”

Discuss: Question 7, p. 180

QUOTES

Don’t preach so much. Just step back and listen every once in a while . . . and instead of focusing on the bad things that are going on, maybe focus on the good things in people.

Klarisa in “Christianity Has an Image Problem”

Klarisa understood that ultimately her Christian friend did not approve of her choice even though she offered emotional support. . . . It must have been those kinds of situations that got Jesus in hot water with the religionists of his day.

Craig, p. 41

I’d love for people reading this book to start thinking of listening as a spiritual discipline.

Craig, p. 47

SESSION TWO: THINGS CHANGE

HOMEWORK

Before this session, participants should:

- **Read chapter 3**, “Things Change: Billy Graham’s Socks and the Threat of Postmodernity”

CONCEPTS

- There is no such thing as effective evangelism that is not reflective of its cultural context, and our cultural context has changed significantly in recent years.
- Answers and decisions as the first instincts of seekers have given way to relationship and acceptance. Today’s outsiders are looking first for what’s real, not what’s right.
- Today’s seekers often talk their way into faith: That places Christians in the role of hearing, listening, and connecting.
- There is no risk-free way to do evangelism. We need to get comfortable with being uncomfortable. We need to become experts at being in conversations we don’t control.

CONVERSATIONS

Read: The introductory comments on p. 181

Discuss: The Reading Guide questions for chapter 3 on p. 181–82

QUOTES

The power of good people never ceases to amaze me. We’re all suckers for love, kindness, and goodness.

Jim, p. 34

I don’t mean to sound simple, but I think all we need is to offer outsiders a good apology. . . . Spiritual transformation for the sake of others is a new apologetic.

Todd, p. 44

The church can no longer proclaim from a distance and do well with young outsiders.

Todd, p. 59 5.

SESSION THREE: PHOENIX OUTSIDERS

HOMEWORK

Before this session, participants should:

- **Read chapter 4, “Phoenix Outsiders: Beliefs and Blinders”**

CONCEPTS

- Christians have many blinders on them when it comes to their view of outsiders, making real dialogue with them difficult.
- Christianity and beliefs have become inseparably connected in our minds. Consequently, outsiders have come to understand our religion as being more concerned with right beliefs than right actions.
- When relating to outsiders, Christians need to learn how to look for the good rather than assuming the bad.

CONVERSATIONS

Watch: “Beliefs and Blinders”

Discuss: Question 2 and 3, p. 183

Watch: “Backstage with the Outsiders”

Discuss: Question 1, p. 183

Watch: “In or Out? Erin Wants to Know”

Discuss: Question 4, p. 183

Watch: “Can Outsiders Have Morals?”

Discuss: Question 5, p. 184 (see pages 71–73 of the book for the discussion this question refers to)

QUOTES

The way you deal with people is what will change people.

Abdo, in “Beliefs and Blinders”

Having grown up in the church, it’s kind of been subtly ingrained in me that if you’re on the outside, you’re selfish and you’re ambitious and that you don’t care about other people and that you’re just out to make a ton of money and that you’re out to live life to the fullest that you can live it, but not in a way that’s morally right.

Chandra, in “Can Outsiders Have Morals?”

I think that as Christians, we need to celebrate *right practice* and not just focus on *right belief*.

Craig, p. 75

All I’m saying is that we’ve demanded too much from beliefs and too little from love. We need to get beliefs off the deck of the ship and back in the engine room where they belong.

Jim, p. 79

SESSION FOUR: THE BIG QUESTION

HOMework

Before this session, participants should:

- Read chapter 5, “The Big Question: How Did You Get Outsiders to Agree to Do This?”

CONCEPTS

- Outsiders are looking for someone who will notice, be curious, and not manipulate them. Christians need to be deliberate about connecting with outsiders in normal, everyday ways.
- Connection will likely replace traditional evangelistic tactics—speaking, apologetics, debate—as the most effective way to share Christ with outsiders.
- God likes people. If Christians want to share Christ with outsiders, we need to like them too.

CONVERSATIONS

Read: Introductory comments on p. 185

Discuss: Reading Guide questions for chapter 5 on pp. 185–86

QUOTES

Connectors might replace evangelists in the coming decades. Here’s why. Evangelists have *speaking* skills; connectors have *listening* skills. Evangelists *win* people to Christ; connectors *woo* people to Christ. Evangelists understand *apologetics*; connectors understand *apologies*. Evangelists engage in *debates*; connectors in *dialogue*. Finally, evangelists count *conversions*; connectors count conversations.

Jim, pp. 88–89

When people like each other, the rules change.

Jim, p. 93

It turns out that Jesus can take our no-frills lives and make them effective. . . . He just needs us to do *something on purpose*.

Jim, p. 95

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SESSION FIVE: DENVER OUTSIDERS

HOMework

Before this session, participants should:

- Read chapter 6, “Denver Outsiders: Diversity and Difference”

CONCEPTS

- Fair or unfair, one of the strongest perceptions of Christianity by outsiders is that we are anti-homosexual.
- When it comes to political issues, Christians have often focused on winning debates. If we want to woo outsiders, we face a tougher task: maintaining our beliefs while staying in relationship with those who disagree with us.
- There are a growing number of *insider-outsiders* within the church—people who identify with the core values of Christianity but also find themselves holding views that are deemed ungodly by fellow Christians.
- Many young insiders have shifted from *bounded set* thinking (which asks “Who’s in and who’s out?”) toward *centered-set thinking* (which asks “Who’s moving toward the center/Jesus, and who’s moving away?”).
- Morality is coming under greater scrutiny. Many outsiders are starting to challenge the church’s narrow definitions on the topic.

CONVERSATIONS

Watch: “Remaining Open”

Discuss: Question 4, p. 188

Read: “Pages 114–15

Discuss: Question 6, p. 188

Watch: “Diversity and Difference”

Discuss: Question 1, p. 187

Watch: “Insiders and Gay People”

Discuss: Question 2, p. 187, and question 5, p. 188

Watch: “Gay Guilt and God”

Discuss: Question 7, p. 188

Watch: “Damaged by Labels” and “Non-Christian Christian”

Discuss: Question 3, p. 188

QUOTES

It seems to me that many Christians worry that expressing acceptance will be interpreted as endorsing what they view as immoral. But it’s hard for the gay community to feel loved when they certainly aren’t accepted.

Craig, p. 101

Defending your position and winning debates is easy. . . . Maintaining your beliefs while finding commonality in the midst of difference is very, very hard.

Craig, p. 102

Viewing morality as being black and white doesn’t resonate with my experience . . . but I’m also not comfortable with ignoring morality altogether.

Craig, p. 111

For Jesus, morality was never an abstraction. It was a concrete reality that had to do with alignment to the ultimate intention of God.

Todd, p. 111

No matter how many biblical smart bombs you drop down someone’s soul chimney, ultimately it all comes down to whether or not they *like* you. If they like you, they will be more open to your ideas, and if they don’t, they won’t.

Jim, p. 107

SESSION SIX: GETTING PAST GAY

HOMEWORK

Before this session, participants should:

- **Read chapter 7**, Climbing the Mountain of Difference with Dad”

CONCEPTS

- As young insiders have started reshaping their childhood faith, many Christian families have experienced a communication dilemma as parents and their adult children struggle to understand and dialogue about their different views of faith.
- Like outsiders, young insiders long for Christians to *listen* rather than make quick judgments or jump into counterarguments.
- Like outsiders, young insiders value relationship. They long for dialogue rather than debate. They see communication as a way to *connect* with people, not to *convert* them to a particular way of thinking.
- When done well, dialogue despite differences can be an opportunity for both parties to refine and sharpen their beliefs.

CONVERSATIONS

Read: The introductory comments on p. 189

Discuss: Question 1, p. 189

Watch: “Insider Women on Abortion” and “Rio’s Story”

Discuss: Questions 2–4 on pp. 189–90

Watch: “Democrat Christian Oxymoron?”

Discuss: Questions 5 and 6, p. 190

QUOTES

The closer the topic is to my heart, the more it hurts when the conversation turns into a fight.

Craig, p. 119

I like hearing his viewpoints. They challenge my thinking. That's really what's behind this whole attempt to connect with him.

Craig, p. 132

I need to feel like he's not dismissing my views simply because they are different from his. . . . I just want him to listen to my perspectives and maybe even show some curiosity about my viewpoints before jumping to his counterarguments.

Craig, p. 133

SESSION SEVEN: SEATTLE OUTSIDERS

HOMEWORK

Before this session, participants should:

- Read chapter 8, “Seattle Outsiders: The Great Agreement”

CONCEPTS

- Both outsiders and young insiders feel that Christianity has aligned itself too closely with political power.
- Instead of defining issues in black-and-white terms, both outsiders and young insiders are comfortable with a degree of uncertainty in many of their beliefs.
- Young insiders and outsiders share a commonality in wanting to make the world a better place.

CONVERSATIONS

Watch: “The Great Agreement,” “Republican Christian Oxymoron,” and “Christians Being Played”

Discuss: Questions 1 and 2, p. 191

Watch: “The Problem of Paulianity” and “An Outsider’s Survey of the Bible”

Discuss: Question 3, p. 191

Watch: “Bottom Line Beliefs” and “An Active Faith”

Discuss: The young insiders interviewed here appear comfortable with a degree of uncertainty about many of their beliefs. While holding to some bottom line beliefs, they accept a broad diversity of opinions among Christians on many issues. Does their perspective resonate with you or concern you? How do you feel about their willingness to wrestle with issues rather than come to black-and-white decisions about them?

Watch: “The Urge to Serve” and “Spiritual Concierge”

Discuss: Questions 4 and 5, pp. 191–92

QUOTES

Christianity is a *brand* that has become associated with one particular political party.

Charlie, in "The Great Agreement"

The religious right has carried the banner for what I now call the *gospel of difference*. Christians have become known as the people against (fill in the blank).

Jim, p. 150

It's one thing to say *I don't know for certain* about this or that. But it is another thing altogether to say *it is impossible to know anything for certain*. . . . Honest seeking, which temporarily increases a sense of uncertainty, is not only a good and normal thing, it's the basis for beautiful conversations about faith.

Craig, p. 133

Do more . . . not just in terms of throwing your money at something you believe in. Actually do it. Don't invite me to church—invite me to volunteer with you. Show me.

Audrey, in "The Great Agreement"

SESSION EIGHT: SIX LESSONS LEARNED

HOMEWORK

Before this session, participants should:

- Read chapter 9, “The Things That Moved Us Most”

CONCEPTS

- Despite our differences with outsiders, dialogue is possible—and worth the effort.
- The boldness to listen, to participate in a conversation about faith—this is evangelism for our times.
- We need the old *and* the new: when intergenerational activists and optimists collaborate, innovative practices and unpredictable acts of love emerge.
- When it comes to dealing with outsiders, we need less *us* and *them* thinking and a little more *we*. Instead of *reaching out* to them, we can work *with* them, joining them on the common ground of serving others.

CONVERSATIONS

Watch: The introductory comments on p. 193.

Discuss: Questions on p. 193–95

Watch: “Charlie Describes Christlike”

Discuss: Charlie suggests that “Christian” and “Christlike” no longer mean the same thing: How do his attitudes about “Christians” seem to differ dramatically from his feelings about those he considers “Christlike”? What do his thoughts about being “Christlike” teach us about reaching the outsiders in our lives?

QUOTES

I used to worry about how people would react to my faith, but now I feel like there's nothing to worry about. I used to try to sell a product called Christianity, but now I just share a little bit of who I am.

Craig, p. 158

Yes—it is bold to speak up, but it is even bolder to shut up and listen, to make yourself vulnerable to the assertions and questions of young outsiders.

Todd, p. 161

There is no way to do life without hypotheses or working assumptions. Just don't marry them. Get hitched to your conversation partner, checking your presumptions as you go.

Todd, p. 169

It's time for the silent majority to wake up . . . to start making our voice heard. . . . We need to be about love.

Chandra, in "The Great Agreement"

Follow the lead of outsiders, because when it comes to being streetwise, they're smarter than you are. Copy them, emulate them, build relationships with them.

Jim, p. 174

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Before this session, participants should:

- **Read chapter 1**, “The Backstory: The Why, Where, Who, and How”
- **Read chapter 2**, “Kansas City Outsiders: Christianity Has an Image Problem”
- **Read chapter 3**, “Things Change: Billy Graham’s Socks and the Threat of Postmodernity”
- **Watch** “Christianity Has an Image Problem”

CONCEPTS

- Christianity has an image problem. In our culture the church is perceived as caring more about insiders than outsiders: Christians often appear to be arrogant and judgmental toward outsiders.
- Outsiders are telling us that they can’t trust us as conversation partners because of our swagger. It’s not our doctrine but our manner of being that stops the conversation. But a follower of Jesus who hears, listens, and connects opens the conversation back up.
- Outsiders are telling us that they can’t trust us as conversation partners because of our swagger. It’s not our doctrine but our manner of being that stops the conversation. But a follower of Jesus who hears, listens, and connects opens the conversation back up.
- Answers and decisions as the first instincts of seekers have given way to relationship and acceptance: That places Christians in the role of hearing, listening, and connecting.
- There is no risk-free way to do evangelism. We need to get comfortable with being uncomfortable. We need to become experts at being in conversations we don’t control.

CONVERSATIONS

Watch: “Perceptions or Reality?”

Discuss: Questions 1 and 2, p. 179

Watch: “The Christian Label”

Discuss: Question 3, p. 179

Watch: “Is Love All You Need?”

Discuss: Question 4, p. 179

Watch: “An Outsider’s Difficult Choice”

Discuss: Questions 5 and 6, p. 180

Watch: “I Need Someone to Listen”

Discuss: Question 7, p. 180

Read: The introductory comments on p. 181

Discuss: Reading Guide questions for chapter 3 on pp. 181–82

QUOTES

Don’t preach so much. Just step back and listen every once in a while . . . and instead of focusing on the bad things that are going on, maybe focus on the good things in people.

Klarisa in “Christianity Has an Image Problem”

Klarisa understood that ultimately her Christian friend did not approve of her choice even though she offered emotional support. . . . It must have been those kinds of situations that got Jesus in hot water with the religionists of his day.

Craig, p. 41

I don’t mean to sound simple, but I think all we need is to offer outsiders a good apology. . . . Spiritual transformation for the sake of others is a new apologetic.

Todd, p. 44

The church can no longer proclaim from a distance and do well with young outsiders.

Todd, p. 59

SESSION TWO: PHOENIX OUTSIDERS

HOMEWORK

Before this session, participants should:

- **Read chapter 4**, “Phoenix Outsiders: Beliefs and Blinders”
- **Read chapter 5**, “The Big Question: How Did You Get Outsiders to Agree to Do This?”
- **Watch** “Beliefs and Blinders”

CONCEPTS

- Christians have many blinders on them when it comes to their view of outsiders, making real dialogue with them difficult.
- Christianity and beliefs have become inseparably connected in our minds. Consequently, outsiders have come to understand our religion as being more concerned with right beliefs than right actions.
- When relating to outsiders, Christians need to learn how to look for the good rather than assuming the bad.
- Outsiders are looking for someone who will notice, be curious, and not manipulate them. Christians need to be deliberate about connecting with outsiders in normal, everyday ways.
- God likes people. If Christians want to share Christ with outsiders, we need to like them too.

CONVERSATIONS

Watch: “Backstage with the Outsiders”

Discuss: Questions 1–3, p. 183

Watch: “In or Out? Erin Wants to Know”

Discuss: Question 4, p. 183

Watch: “Can Outsiders Have Morals?”

Discuss: Question 5, p. 184 (see pages 71–73 of the book for the discussion this question refers to)

Watch: “Navigating Difference”

Discuss: Question 6, p. 184

Read: The introductory comments on p. 185

Discuss: Reading Guide questions for chapter 5 on pp. 185–86

QUOTES

The way you deal with people is what will change people.

Abdo, in “Beliefs and Blinders”

Having grown up in the church, it’s kind of been subtly ingrained in me that if you’re on the outside, you’re selfish and you’re ambitious and that you don’t care about other people and that you’re just out to make a ton of money and that you’re out to live life to the fullest that you can live it, but not in a way that’s morally right.

Chandra, in “Can Outsiders Have Morals?”

All I’m saying is that we’ve demanded too much from beliefs and too little from love. We need to get beliefs off the deck of the ship and back in the engine room where they belong.

Todd, p. 169

Connectors might replace evangelists in the coming decades. Here’s why. Evangelists have *speaking* skills; connectors have *listening* skills. Evangelists *win* people to Christ; connectors *woo* people to Christ. Evangelists understand *apologetics*; connectors understand apologies. Evangelists engage in *debates*; connectors in *dialogue*. Finally, evangelists count *conversions*; connectors count conversations.

Chandra, in “The Great Agreement”

SESSION THREE: DENVER OUTSIDERS

HOMEWORK

Before this session, participants should:

- **Read chapter 6**, “Denver Outsiders: Diversity and Difference”
- **Read chapter 7**, “Getting Past Gay: Climbing the Mountain of Difference with Dad
- **Watch** “Diversity and Difference ”

CONCEPTS

- Fair or unfair, one of the strongest perceptions of Christianity by outsiders is that we are anti-homosexual.
- When it comes to political issues, Christians have often focused on winning debates. If we want to woo outsiders, we face a tougher task: maintaining our beliefs while staying in relationship with those who disagree with us.
- Many young insiders have shifted from *bounded set* thinking (which asks “Who’s in and who’s out?”) toward *centered-set thinking* (which asks “Who’s moving toward the center/Jesus, and who’s moving away?”).
- Morality is coming under greater scrutiny. Many outsiders are starting to challenge the church’s narrow definitions on the topic.
- There are a growing number of *insider-outsiders* within the church—people who identify with the core values of Christianity but also find themselves holding views that are deemed ungodly by fellow Christians.
- Like outsiders, young insiders value relationship: They long for dialogue rather than debate. They see communication as a way to *connect* with people, not to *convert* them to a particular way of thinking.

CONVERSATIONS

Discuss: Question 1, p. 187

Watch: “Insiders and Gay People”

Discuss: Question 2, p. 187, and question 5, p. 188

Watch: “Gay Guilt and God”

Discuss: Question 7, p. 188

Watch: “Damaged by Labels” and “Non-Christian Christian”

Discuss: Question 3, p. 188

Watch: “Remaining Open”

Discuss: Question 4, p. 188

Read: Pages 114–15

Discuss: Question 6, p. 188

Read: The introductory comments on p. 189

Discuss: Question 1, p. 189

Watch: “Insider Women on Abortion” and “Rio’s Story”

Discuss: Questions 2–4, p. 190

Watch: “Democrat Christian Oxymoron?”

Discuss: Questions 5 and 6, p. 190

QUOTES

It seems to me that many Christians worry that expressing acceptance will be interpreted as endorsing what they view as immoral. But it’s hard for the gay community to feel loved when they certainly aren’t accepted.

Craig, p. 101

Defending your position and winning debates is easy. . . . Maintaining your beliefs while finding commonality in the midst of difference is very, very hard.

Craig, p. 102

Viewing morality as being black and white doesn’t resonate with my experience . . . but I’m also not comfortable with ignoring morality altogether.

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No matter how many biblical smart bombs you drop down someone’s soul chimney, ultimately it all comes down to whether or not they *like* you. If they like you, they will be more open to your ideas, and if they don’t, they won’t.

Jim, p. 107

The closer the topic is to my heart, the more it hurts when the conversation turns into a fight.

Craig, p. 119

I like hearing [my dad’s] viewpoints. They challenge my thinking. That’s really what’s behind this whole attempt to connect with him.

Craig, p. 132

SESSION FOUR: SEATTLE OUTSIDERS

HOMework

Before this session, participants should:

- **Read chapter 8**, “Seattle Outsiders: The Great Agreement”
- **Read chapter 9**, “Six Lessons Learned: The Things That Moved Us Most”
- **Watch** “The Great Agreement”

CONCEPTS

- Both outsiders and young insiders feel that Christianity has aligned itself too closely with political power.
- Instead of defining issues in black-and-white terms, both outsiders and young insiders are comfortable with a degree of uncertainty in many of their beliefs.
- Young insiders and outsiders share a commonality in wanting to make the world a better place.
- Despite our differences with outsiders, dialogue is possible—and worth the effort.
- The boldness to listen, to participate in a conversation about faith—this is evangelism for our times.
- When it comes to dealing with outsiders, we need less *us* and *them* thinking, and a little more *we*. Instead of *reaching out* to them, we can work *with* them, joining them on the common ground of serving others.

CONVERSATIONS

Watch: “Republican Christian Oxymoron” and “Christians Being Played”

Discuss: Questions 1 and 2, p. 191

Watch: “The Problem of Paulianity” and “An Outsider’s Survey of the Bible”

Discuss: Question 3, p. 191

Watch: “Bottom Line Beliefs” and “An Active Faith”

Discuss: The young insiders interviewed here appear comfortable with a degree of uncertainty about many of their beliefs. While holding to some bottom line beliefs, they accept a broad diversity of opinions among Christians on many issues. Does their perspective resonate with you or concern you? How do you feel about their willingness to wrestle with issues rather than come to black-and-white decisions about them?

Watch: “The Urge to Serve” (0:57) and “Spiritual Concierge” (1:19)

Discuss: Questions 4 and 5, pp. 191–92

Read: The introductory comments on p. 193.

Discuss: Questions on pp. 193–95

Watch: “Charlie Describes Christlike”

Discuss: Charlie suggests that “Christian” and “Christlike” no longer mean the same thing. How do his attitudes about “Christians” seem to differ dramatically from his feelings about those he considers “Christlike”? What do his thoughts about being “Christlike” teach us about reaching the outsiders in our lives?

QUOTES

Christianity is a brand that has become associated with one particular political party.

Charlie, in “The Great Agreement”

It’s one thing to say *I don’t know for certain* about this or that. But it is another thing altogether to say *it is impossible to know anything for certain*. . . . Honest seeking, which temporarily increases a sense of uncertainty, is not only a good and normal thing, it’s the basis for beautiful conversations about faith.

Todd, p. 161

There is no way to do life without hypotheses or working assumptions. Just don’t marry them. Get hitched to your conversation partner, checking your presumptions as you go.

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Do more . . . not just in terms of throwing your money at something you believe in. Actually do it. Don’t invite me to church—invite me to volunteer with you. Show me.

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I used to worry about how people would react to my faith, but now I feel like there’s nothing to worry about. I used to try to sell a product called Christianity, but now I just share a little bit of who I am.

Todd, p. 161