



Maggie Herzig is one of the founding associates of the Public Conversations Project in Watertown, MA.

Dialogue: Understanding and Meeting the Challenge

Maggie Herzig

When your dear friend recounts a faux pas that has left her self-esteem battered, chances are you won't say, "How could you do such an idiotic thing!" A good friend will listen carefully, convey concern, and ask questions to help her explore the situation and her feelings. This sort of dialogue comes naturally for most of us.

Less Natural Dialogue

Now consider two other scenarios. You've been working for the past decade on a political prob-

lem that you believe represents a serious threat to the welfare of humanity. Each Thanksgiving, cousin Frank carries on about his opposing views and leaves you feeling stereotyped as a naïve do-gooder who has been duped by the thinkers you most respect. You can trade jabs and leave him

feeling stereotyped as woefully ignorant, self-centered and misguided. You can keep quiet and count the minutes until you can leave the table. Or if he's willing, together you can have a one-on-one dialogue.

Perhaps your greatest conversational challenge involves a group. You're trying to build a coalition in a community torn apart by political divisions. You can engage the issues with judgment, blame and venting. You can disengage and allow the controversy to undermine the coalition. Or you can invite a challenging but promising dialogue, taking guidance from Rumi who wrote, "Out beyond ideas of wrongdoing and rightdoing is a field. I'll meet you there."

In contexts of fear, especially contexts in which polarizing patterns of discourse have become almost ritualized, to engage in dialogue is anything but "natural." To achieve dialogue, we must resist the conversational equivalent of "fight or flight." We must also resist cultural norms that equate curiosity about the "other" with weakness.

For the past twenty years, the Public Conversations Project (PCP) has been

helping people engage in dialogue in spite of fears, deep divisions, hurtful histories, and old patterns. We see ourselves as co-creators with dialogue participants. Together we create contexts in which participants can use the skills that come so naturally in a context of trust and care, even in contexts that have been devoid of love, trust, understanding and safety.

What and Why of Dialogue

We use "dialogue" to refer to conversations that have as their central purposes a) an avoidance of "stuck," reactive patterns of communication and b) a search for mutual understanding. Such conversations can serve as a promising prelude to problem-solving and action. However, we've found that when divisions are deep and old patterns are powerful, it can be helpful to set aside pragmatic objectives while building a foundation of understanding, trust and genuine interest in the experiences and values of others.

Why bother to build special contexts for "unnatural" conversations with people whose views you find upsetting or even dangerous? Dialogue can promote healing in beloved communities

*Out beyond ideas
of wrongdoing and
rightdoing is a field.
I'll meet you there.*

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that are painfully divided. It can reduce the likelihood of gridlock in Congress. It can allow groups with shared goals but conflicting strategies to avoid energy-draining battles. It can serve as an antidote to simplistic media presentations and reveal the complexities and nuances of political issues.

Antidote to Polarization

Polarization is a self-reinforcing system of perceptions, beliefs

and behaviors. Stuck stories about one's own group and the opponents' group lead to stuck ways of speaking and relating. The stuck stories

are further reinforced as each side struts its certainties, insults opponents, twists data, and claims innocent victimhood at the hands of the evil other.

When participants bring energy and constructive intention to their conversations, they resist this vicious cycle. Their fresh conversations open new possibilities for perceiving and relating. For example:

Environmentalists and timber company representatives engage in dialogue and consensus building. They work together to maintain biodiversity and interact respectfully, setting aside old demonizing patterns. They engage the public constructively, rather than through negative ads.

American Arabs and Jews, whose views have been shaped primarily within their communities, come together to learn about each other's experiences and views.

Back in their own communities, they speak up when they hear distorted and stereotyping depictions of people in the other group.

Polarizing Pasts to Promising Futures

Here are some of the key elements in creating a context for a promising facilitated dialogue. Even in self-facilitated and less formal dialogues, the same principles generally apply.

Alignment of Purposes and Participants:

An invitation to dialogue should communicate a purpose for the dialogue. If potential participants have little motivation and no shared purpose, conditions do not exist for a promising dialogue.

Participant and Facilitator Preparation:

Participants are better prepared if they have thought through and articulated intentions and shared ideas about what might help resist old patterns. Facilitators

a "pass rule," which allows participants to pass without explanation if they don't feel ready or willing to respond.

Carefully Crafted Opening Questions:

Promising questions for opening a dialogue are ones that: a) invite fresh information likely to counteract perceptions guided by stereotypes; b) elicit complex views and gray areas in the participants' thinking, c) invite personal stories that convey underlying values and concerns rooted in personal experiences; d) encourage participants to "unpack" the personal meanings of hot button words; and e) require some thoughtful reflection, not reactive, canned speech.

A Structured Opening:

In the early phase of a dialogue, we generally pose a question, then ask everyone to reflect silently on the question, jotting notes for themselves as they wish. Each person is then given time to respond. In this way, everyone has an opportunity to both make a thoughtful and distinctive contribution and to simply listen with care.

Participants in PCP-style dialogues remark on the transferability of the skills and practices to other arenas of their lives. The more we practice the skills required for having intentional conversations in times of division, fear and threat, the more natural it will feel to speak and live intentionally, to aim to understand others with curiosity and compassion, and to open ourselves to listening for surprise and connection. ~

Dialogue can promote healing in beloved communities that are painfully divided.

tors are better prepared if they learn about the history of the conflict and participants' hopes for the future. An unprepared facilitator can undermine the group's progress and trust in the facilitator.

Communication Agreements:

These help the group resist behaviors such as interrupting, making grand pronouncements, or speaking in disrespectful ways. We often suggest that the group adopt



Young Adult Dialogue: Navigating Church & Civic Discourse

i PJC invited young adults to dialogue about their experience of church and civic discourse. Following is an edited version of the discussion between Jennifer Ibach and Marc Buenvenida, facilitated by Linda Haydock, SNJM.

LH: How is your experience of church different from your parents' generation?

Ji: Before Vatican II, there was a sense of “this is your neighborhood, you’re Catholic, this is your identity.” It was where you did all of your socializing and belonging. That’s not the way my experience has been, because the Northwest is a very un-churched area. A lot of my friends do not have any religious background at all.

MB: I’ve learned to realize that faith is not just a Sunday thing, it’s something you have to live every second of every day of your life. That’s something that was lacking with my parents—we went to mass on Sunday but didn’t quite live out our faith by defending life or helping the poor.

Ji: It also seems like the Holy Spirit plays a bigger role in the faith practices of people in our generation. With Vatican II there was this idea of opening the doors and letting in the Spirit. But the Spirit is alive and active, and when you let it in it’s harder to keep everything as regulated. There seems to be an emphasis now on the Spirit. How is the Spirit calling me to live and being present with me every day?

MB: I was born Catholic but never really practiced my faith.

At a certain point in college I hit “rock bottom.” I remember actually praying for the first time—a real prayer, a cry, a plea to the Holy Spirit. After that my life did a total 180. In my group of friends, we always look to the Holy Spirit. I don’t recall my parents ever verbally asking for the help of the Holy Spirit.

LH: What do you think is drawing or keeping young adults away from the Church?

MB: Young people want their freedom. They think that freedom is a matter of “I can do whatever I want” and might feel that some beliefs of the Church are impinging on their freedom.

Ji: Especially teachings on sexuality, along with some of the perceptions about guilt and rules. I hear that a lot. I have seen many young adults getting involved through service work. They start there and then slowly get integrated into the life of the church. It’s different with teenagers. Life as a teen can be very chaotic. A lot of their parents are divorced and their world is constantly changing. Many teens seem to be seeking grounding in something—they want answers, rules, the presence and depth of adoration. They’re looking for something that is true, lasting and sure.

LH: What are the most important issues the Church should be teaching and preaching on?

MB: I think one of the big things is the sanctity of life from conception to natural death.

Ji: Prayer. I’ve done a lot of justice work, but the more I do it the more I see that it needs to be grounded in prayer. I also think community and common good are really important—the idea that we’re all responsible for one another. The homeless person I pass on the street is connected to me in some way. Also a sense of global solidarity—we are a universal church. And justice and advocacy.

LH: How would you engage young adults in dialogue on controversial topics or areas of tension?

MB: The first thing is to ask questions. That’s always the start if there’s any type of disconnect or misunderstanding or even differing opinions. You need to find a common ground somehow.

Ji: I often see a division into groups that are more “conservative/traditional” or more “liberal/progressive,” whatever terms you want to give it. There isn’t enough intersection of those groups or dialogue. You have a lot of tension around the table. You enter into it with prayer and certain rules about what this dialogue will look like. It’s not about convincing someone and having someone be right, but trying to respectfully listen so that over time, you learn from one another.

MB: When we had the Presidential election, even people in my community were torn. I consider myself pretty conservative in my beliefs, and when it comes to sanctity of life that’s my non-negotiable thing. To have some of my friends

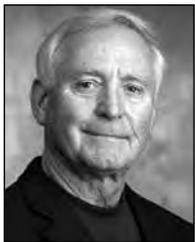
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Marc Buenvenida is a Boeing engineer and volunteer minister with Singles for Family and Life and St. Elizabeth Parish in Bothell, WA.



Jennifer Ibach has been involved in Youth, Young Adult, and Social Outreach ministries at Holy Family Kirkland, St. James Cathedral, and St. Mary’s Seattle. She is studying for her Masters in Pastoral Studies at Seattle University.



John Heagle is a Catholic priest, psychotherapist, teacher and author.

Cast Out Into the Deep

John Heagle

When asked why he had convened the Second Vatican Council, John XXIII responded: “To make the human sojourn on earth a little less sad.” This is a remarkable pastoral statement. The pope does not say that he is calling the council to enforce orthodoxy, condemn heretics, or excommunicate dissenters. Rather, his words reflect an inclusive understanding of the gospel and a profound compassion for our wounded world. They also capture the respect for diversity, dialogue, and mutuality that is integral to the council documents.

It is difficult to know whether Vatican II has made the human journey “a little less sad.” What is clear, however, is that during the intervening years the nations of the world and our religious traditions have become more divided and polarized. Increasingly, or-

ganized religion is perceived as a flashpoint of division and violence instead of being a source of compassion and unity. In issues ranging from immigration to the building of mosques, from health care to gay marriage, religious belief has become synonymous with controversy.

Recently, I took time to reread Paul VI’s 1964 encyclical, *Ecclesiam Suam* (“Paths of the Church”). It speaks eloquently of the need for dialogue, as well as the qualities of mind and heart that make respectful discourse possible. It calls on church leaders to listen to the concerns of fellow Catholics,

to the needs of other Christian denominations, to the voices of other religious traditions, and even to the criticism of nonbelievers. It says, in effect, that dialogue is another name for love (#64).

Attitude of the Heart

Before it is a way of communicating with others, dialogue is first an attitude of the heart.

We see this core stance of respect in the message and ministry of Jesus as it is described in the various gospel traditions. The central image of Jesus’ teaching is the *basilea tou theou*—the emerging

reign of God in the world. The metaphor that Jesus employs to describe this mystery is not related to cultic worship or the legal prescriptions of the law. Instead he evokes the image of a banquet that the creator has prepared for all God’s daughters and sons. Jesus’ mobilizing image for the reign of

God is the *festive table* to which all people are invited and welcomed. As one contemporary theologian puts it, “The Eucharist of Jesus is a meal without borders. The Church is born in

that meal and shares in the borderless character of Christ’s love.”¹

The early “followers of the Way” understood the implications of Jesus’ teaching. They imitated the crucified and risen One by committing themselves to a life of inclusion, respect, and mutuality. The early Pauline communities

in Corinth, Galatia, and Philippi are described as a “discipleship of equals” in which women and men live out their baptism by service to the wider community.

Given the complexities of human social interaction, it is not surprising that the vision and practice of Jesus eventually became more institutionalized, regulated,



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and codified. The word ‘institution’ is derived from the Latin, *instare*—to make stand, or to give permanent, ongoing shape to the values we cherish. This is, of course, a necessary and laudable human endeavor. We need institutions to hand on the tradition of our faith. The difficulty, however,

is in the details; or more correctly, in the way in which the details begin to reshape the core vision. Gradually, the church moved from a discipleship of equals to a more hierarchically gov-

erned institution. In short, as the Church adopted the civil structures of the Greco-Roman world, it also lost some of its gospel roots of inclusion and dialogue.

Listening and Mediating Community

But even as the governance of

IPJC Hosts John Heagle!

December 11th—Seattle
December 12th—Portland
See page 10 for details.

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the Church became more centralized, it still relied on the believing community for grassroots wisdom. This “sense of the faithful” (*sensus fidelium*) reflects an intuitive grasp of the gospel that is possessed by the Church as a whole—a consensus of community grounded in the presence of the Spirit.

This vital role of the believing community has been reclaimed in the documents of Vatican II: “The holy people of God shares also in Christ’s prophetic office... the whole body of the faithful who have received an anointing which comes from the holy one (see 1 Jn 2:20, 27) cannot be mistaken in belief.”² In other words, the laity are to be recognized as part of the “teaching Church” and not limited merely to passive membership in the “learning Church.”

In the decades immediately following Vatican II, the spirit of dialogue that Paul VI articulated

was taken seriously. In 1976, the U.S. bishops conducted thousands of “listening sessions” in preparation for the Call to Action Confer-

Perhaps never before has the role of the Church as a listening and mediating community been so urgent.

ence in Detroit. The bishops also conducted similar consultations for their pastoral letters on racism (1979), war and peace (1983), and economic justice (1986). A similar process of dialogue was followed in preparing a pastoral letter on women’s concerns in Church and society. Ironically, this issue became so contentious that, in the end, the bishops abandoned the project. Over the past twenty years, the institutional church’s commitment to dialogue has gone

in reverse while society at large has become increasingly polarized.

Perhaps never before has the role of the Church as a listening and mediating community been so urgent. The only question is whether we are willing to embrace the task at hand. In his presentation at the opening of Vatican II,

John XXIII gave us a metaphor that invites us to take that risk. He said that the boat of Peter is not intended to move from one safe anchorage to another. It must always cast out into the deep—into the uncharted seas, to accompany the human community on a voyage of discovery. ~

¹ Jeffrey Vanderwilt, *A Church Without Borders*, 179

² Lumen Gentium, #12

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not necessarily vote in that way was pretty disturbing. But yet you have to learn how to deal with it somehow because these are the people I end up serving with in church and in community. You tend to stay away from these certain topics. Some of the apprehension is from people not wanting to have their beliefs questioned.

JJ: I think there are a lot of assumptions too, that people don’t get to know or listen to the other person. If you build a relationship and you have respect, you can ask each other questions and can dialogue about it.

LH: What is your invitation

to young adults regarding the Church?

JJ: To push themselves and open up to something new, whether that is participating in the church, being open to what other people believe, or to ask questions about what it is the Church teaches and why.

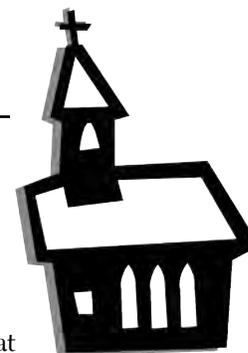
MB: Just to realize that everybody is God’s creation, and so to come into dialogue understanding that you’re in dialogue with someone that is equal in the eyes of God.

LH: What’s a sign of hope for our future church?

JJ: Lay ecclesial ministry, the

movement of people choosing this as their vocation and career, the support of the Archdiocese to educate lay ministers and the roles that have opened up in the last 50 years. Also, just seeing teenagers choosing to be active in programs like Life Teen and participating in their faith. It’s also inspiring to see people volunteering hours and hours.

MB: In the lay ministry I’m part of we do this all out of our own spare time. That in itself is a sign for me. The people I serve with are not perfect and I’m not perfect, but we serve and try to live out our faith as best as we can. ~



Bob Bowers serves as Consultant for Outreach and Reconciliation at the Paulist Center in Boston and on the futuring team of the Catholic Common Ground Initiative.

Feelings: Obstacle and Opportunity

Bob Bowers

Healthy dialogue is the pathway to a learning conversation. However, in order to reach healthy dialogue, participants must be able to 1) clarify the facts, 2) understand the issues around role and identity and 3) understand the feelings and emotions present.

Unfortunately, feelings are almost always the most difficult and challenging aspect of dialogue. The greatest obstacle is not so much *what* is being felt, but rather a fear of feelings being present *at all*. We often deal with emotions and feelings by suppressing or ignoring them, creating even further obstacles to dialogue.

Alternately, understanding and embracing feelings and emotions can also provide an essential framework for moving into true dialogue. One needs to be aware of the feelings she or he brings to the table, as well as acknowledge the feelings and emotions of the other.

Steps to Healthy Dialogue

The first step is to self-assess the feelings you are experiencing. This preparation process takes some honest self-engagement. It is helpful to remove any value judgment from feelings and emotions.

Value judgments and a lack of honesty will cause our internal voice to become loud and controlling. There are no “good” or “bad” feelings. Feelings are neutral; they simply exist. Emotions affect us involuntarily and unconsciously and, if unattended, stress us both psychologically and physiologically. Psychological reactions in turn affect our ability to make decisions.

The second step is to understand how your own feelings and emotions operate and identify your own “feeling capacity.” For example, what feelings do I find easiest or difficult to express? Which are hard and challenging to receive from another?

Once during a training session, a participant raised her hand to comment that she was uncomfortable in dialogue situations because when she got emotional, her face would turn beet red and she was afraid she would cry. She had judged crying as a weakness or sign of vulnerability. I suggested to her that in a dialogue situation, she needed to share her concerns with those with whom she was engaged. It would be important for her to be able to say, “I need to be clear at the beginning that I get emotional at times. I worry that I will cry, and often my face will turn red when I get upset.”

Time and again I have seen that refreshing moment of honesty as an opportunity for everyone to relax and begin to appreciate and acknowledge the feelings of others. Acknowledging and understanding one’s own feeling capacity also calms and directs a person, easing anxiety about how we will react.

Pathways to Understanding

The facts on feelings are clear, even simple. Everyone has feelings and emotions. They can get

overwhelming with remarkable speed. They can limit or inhibit a person’s abilities. And most importantly, they can create pathways to understanding and healthy dialogue.

A healthier way to deal with feelings and emotions is to ad-



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dress some of the underlying causes of emotional reaction and response. The Harvard Negotiation and Mediation Clinical Program cites five core concerns as essential:

- ⌘ **Appreciation** - the feeling of being heard, understood and valued;
- ⌘ **Affiliation** - the sense of connectedness or closeness with another person or group;
- ⌘ **Autonomy** - the freedom to make decisions;
- ⌘ **Status** - one’s sense of standing, specialness, or importance in comparison to others;
- ⌘ **Role** - the sense that the individual’s role is meaningful and fulfilling.

By becoming aware of each of these core concerns, we increase our capacity to listen. For so many it boils down to a simple truth: people want to be listened to, to be heard and to
continued after NWCRI Report

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have their personal narrative honored. Healthy dialogue requires listening not only to the words we speak, but to the emotions and feelings present within and without.

Dialogue can be transformative when people are trained to understand and acknowledge feelings and emotions as a gift to knowing the other, as the bridge to gaining empathy and compas-

sion. Indeed, the emotions of our counterparts in dialogue can as powerfully affect the conversa-

and willing to acknowledge and share emotions frees us to search out the person over the issue, the

Healthy dialogue requires listening not only to the words we speak, but to the emotions and feelings present within and without.

human element over the instinct to prove I am right or to win. Indeed, emotions and feelings are most often, in my experience, the very substance of dialogue and the key to relating

tions as our own feelings.

Learning to be attuned to emotions, gaining insight into feelings, and being open, honest

to one another in any ongoing relationship of dialogue and discourse. ~

Dialogue & Discourse Resources

Websites

Family Dinner Project

A grassroots movement of food, fun and conversation about things that matter. Conversation starters, resources and community blog. www.thefamilydinnerproject.org

Justice Cafés for Young Adults

A program of IPJC, Justice Cafés gather young adults for meaningful conversations on issues of global concern. www.ipjjusticecafe.ning.com

National Coalition for Dialogue & Deliberation

Clearinghouse of resources and tools, including an online beginner's guide. www.thataway.org

Presencing Institute

Downloadable materials, tools and resources exploring Theory U and Presencing. www.presencing.com/tools

Print Materials

Herzig, Maggie. "Reaching Out Across the Red Blue Divide, One Person at a Time." Public Conversations Project, 2006. A step-by-step guide to having a conversation with someone with a different perspective than your own. <http://tiny.cc/redblue>

Holman, Peggy. *Engaging Emergence: Turning Upheaval into Opportunity*. Berrett-Koehler, 2010. Principles, practices, and real-world stories to help you work with compassion, creativity, and wisdom through the entire arc of change from disruption to coherence.

Paddock, Susan Star. *Appreciative Inquiry in the Catholic Church*. Thin Book Publishing, 2003. Resource for using appreciative inquiry in religious communities, schools and parishes.

Pioneers of Change. "Mapping Dialogue: A resource project profiling dialogue tools and processes for social change." Commissioned by the Nelson Mandela Foundation, this report explores more than 25 different dialogue methods from around the world. <http://tiny.cc/mappingdialogue>

Scharmer, C. Otto. *Theory U: Leading from the Future as it Emerges*. Berrett-Koehler Publishers, 2009. Introduction to Theory U and Presencing—tools for dialogue, communication and transformational leadership.

Videos

Dialogue Videos on YouTube

Browse a play list of more than 100 short video clips that illustrate dialogue and deliberation. <http://tiny.cc/ddvideos>



Ways of Proceeding: Dialogue & Discourse

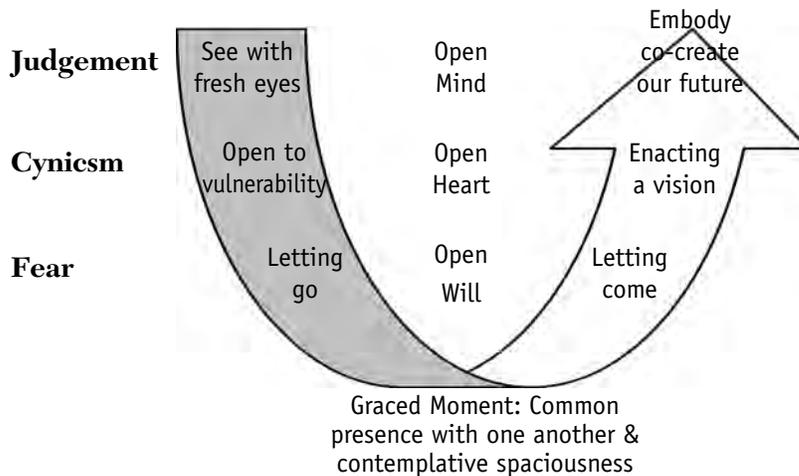


Presencing: Presence + Sensing (Theory U)

A blending of the two words “presence” and “sensing,” presencing invites us to deepen the levels at which we listen, enabling us to sense and bring into the present our highest *future* potential.

Presencing involves four levels of listening, from shallow to deep.

1. **Downloading:** Reconfirm what you already know. Dominates mainstream culture.
2. **Factual Listening:** Pay attention to what is new and different. Requires an open mind.
3. **Empathic Listening:** Begin to see the world through someone else’s eyes. Requires an open heart.
4. **Generative Listening:** Connect to a deeper level, a “graced moment.” Requires an open will.



To get to the deeper levels, we must overcome three “enemies:” **judgement** blocks an open mind, **cynicism** blocks an open heart, and **fear** blocks an open will.

When we reach the bottom of the “U” (the “graced moment”) we are able to move beyond what we already know and connect to the emerging future. At the end of the conversation, you are no longer the same person you were when you started.

(Adapted from: *Theory U* by C. Otto Scharmer www.presencing.com)



Quaker Dialogue

Promotes equal participation and attentive listening

Ground Rules: Each person speaks in turn, but is free to pass. Speakers use as much time as necessary within time constraints. No comments or questions until all have shared.

Process: A question is posed to the group. The dialogue moves around the room. Each person shares without interruptions or questions. Return to anyone who passed. After all have had a chance to speak, participants may ask clarifying questions.

Variation: In extreme situations, it may be helpful to have two rounds of dialogue: the first for venting feelings, the second for clarity and correction.

(Sources: www.fgcquaker.org, www.ylat.org)

Human conversation is the most ancient and easiest way to cultivate conditions for change—personal change, community and organizational change, planetary change.

~Margaret Wheatley

Mutual Invitation

Facilitates inclusion of all voices

Mutual Invitation is a simple process. The conversation begins with one designated speaker. After speaking, that person invites another to share. That person then invites another person to share. Speakers are free to pass, but are still asked to invite another to speak. The process continues until everyone has been invited.

(Adapted from *The Wolf Shall Dwell with the Lamb* by Eric H. F. Law)



Deep Democracy: Group Dialogue

Emerging from the South African experience, Deep Democracy (DD) can be helpful in situations with a diversity of viewpoints, where things are left unsaid, or when power differences negatively impact dialogue. The goal is to identify and raise up the wisdom inherent in minority viewpoints. There are four basic steps, with an optional fifth step.

1. Search for diversity

Search for minority views. Do not let the loudest voices mask the softest.

2. Encourage minority

Create a safe space and encourage those with a minority view to speak.

3. Spread viewpoints

Ask participants if they agree with the minority views, even in part.

4. Access wisdom

Do not treat silence as agreement. Encourage all participants to add their wisdom and engage in the dialogue. In some cases, the group may have reached consensus or the desired level of open dialogue. If not, continue to the fifth step.

5. Amplify voices

The facilitator may speak for the minority voice, amplifying their message in a more direct fashion. The group may consciously decide to move from dialogue to DD conflict.

In a DD conflict, all participants agree to express themselves fully and own their viewpoint. They are encouraged not to act defensively but to get everything “off their chest.” Eventually, the group may enter a space of quiet or contemplation. At this point, ask each participant to share one personal learning from the conflict. These grains of truth are then brought back to the dialogue.

(Adapted from *Mapping Dialogue*, www.pioneersofchange.net)



Where there is honest effort, it will be realized that what appeared to be different truths are like the countless and apparently different leaves of the same tree.

—Gandhi

F.R.A.N.C.I.S. Commitment to Civility in Discourse

Take a quiet moment to make this commitment. Each verb of commitment begins with a letter that spells out the name FRANCIS:

Facilitate a forum for difficult discourse and acknowledge that all dialogue can lead to new insight and mutual understanding.

Respect the dignity of all people especially the dignity of those who hold an opposing view.

Audit myself and utilize terms or a vocabulary of faith to unite or reconcile rather than divide conflicting positions.

Neutralize inflamed conversations by presuming that those with whom we differ are acting in good faith.

Collaborate with others and recognize that all human engagement is an opportunity to promote peace.

Identify common ground such as similar values or concerns and utilize this as a foundation to build upon.

Support efforts to clean up the provocative language by calling policy makers to their sense of personal integrity.

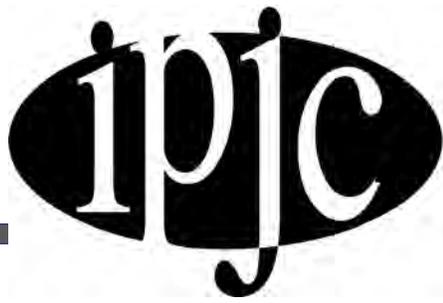
Invite candidates for elected office to observe these same principles in the upcoming election season.

www.franciscanaction.org/franciscocommitment

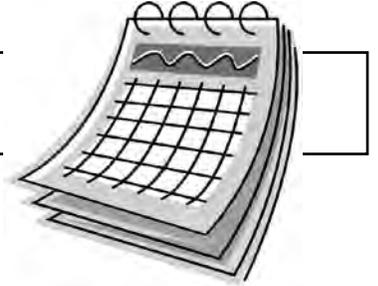
—Franciscan Action Network

Deep listening, compassionate listening is not listening with the purpose of analyzing or even uncovering what has happened in the past. You listen first of all in order to give the other person relief, a chance to speak out, to feel that someone finally understands him or her. Deep listening is the kind of listening that helps us to keep compassion alive while the other speaks.
~Thich Nhat Hanh





Calendar of Events



Join Us!

- ☒ Justice Cafés
3rd week of the month
- ☒ IPJC Movie Night
Nov. 3rd
- ☒ IPJC Movie Night
Dec. 1st
- ☒ John Heagle:
Justice Rising
Dec. 11th & 12th
- ☒ IPJC Movie Night
Feb. 2nd
- ☒ Latina Convocation
Mar. 5th
- ☒ Interfaith Women's
Conference
Mar. 13th
- ☒ Catholic Advocacy
Day 2011
Mar. 24th
- ☒ JustVideo Contest
Deadline
Mar. 30th

Justice Rising: The Advent Call to Solidarity

Presented by John Heagle



Seattle:
Saturday, December 11th
9 am-12:30 pm

Portland:
Sunday, December 12th
1 pm-4:30 pm

Join us to:

- ☞ Break open the Scripture in new ways
- ☞ Reflect on what it means for justice to pour into our hearts, soak into the ground of our being, and evoke a personal and communal response
- ☞ Prayer, ritual and presentation

John Heagle is a Catholic priest, counselor, teacher and author. His latest book is, *Justice Rising: The Emerging Biblical Vision*, November 2010

Movie Nights @ IPJC

Join us for a social justice film,
discussion & refreshments

Time: 7-9 pm

Place: Intercommunity Peace & Justice Center
1216 NE 65th Street, Seattle, WA

Dates

November 3rd—”The End of Poverty? Think Again,” narrated by Martin Sheen

December 1st—Film on AIDS commemorating World AIDS Day

February 2nd—”The Dark Side of Chocolate”



peace & justice center

Women's Justice Circles

Fall Justice Circles are forming—would your community benefit from:

- Grassroots organizing to address poverty
- Skill building to act for change
- Leadership training for low-income women



Designate IPJC with United Way

This year please consider writing IPJC on your United Way pledge. This is one more important way for us to receive support for doing the work of peace and justice which is so needed in our world.

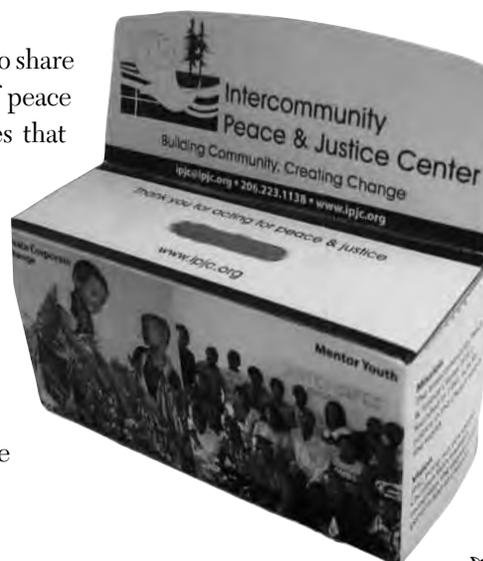
Just Change!

Many of you have asked how you can invite others to share in supporting and sustaining the IPJC ministry of peace and justice. We have new JUST CHANGE boxes that can be used:

- With families during **Advent**
- In grade or high school classrooms
- At local shops or businesses
- For alternative gift giving
- In telling the story of IPJC
- As a reminder to support the work of justice as well as charity

We will send you a Just Change! Box

Contact us at 206.223.1138 or ipjc@ipjc.org.



Young Adult

Justice Cafés

Do you have one in your city yet?

- Thika, Kenya
- Jos, Nigeria
- Masaru, Lesotho
- St. Augustine, FL
- Jacksonville, FL
- Westfield, NJ
- Elizabethtown, PA
- St. Louis, MO
- Billings, MT
- Great Falls, MT
- Oakland, CA
- Portland, OR
- Tacoma, WA
- Renton, WA
- Seattle, WA



Any young adult group or parish can form a Justice Café! IPJC will:

- ☞ Provide all the materials
- ☞ Promote your Justice Café
- ☞ Link you to other Cafés globally
- ☞ Provide resources

Held the third week of the month. Topics include:

- ☞ Oct.—Climate Change
- ☞ Nov.—HIV/AIDS
- ☞ Jan.—Forced Labor/ Human Trafficking
- ☞ Feb.—Migration of Peoples
- ☞ Mar.—Globalization

206.223.1138
 f: 206.223.1139
 ipjc@ipjc.org
 www.ipjc.org

Reflection Process: Seeking Understanding

- ∞ Spend a few moments reflecting on recent conversations you have had with friends, family, community members or co-workers.
- ∞ Choose one conversation for further reflection—it might be a conversation that ended in deeper understanding or one that led to further misunderstanding.
- ∞ Read the descriptions below of two stances we bring to dialogue—seeking understanding or conventional discussion. What stance did you bring to the dialogue?
- ∞ What changes might you make in the future to promote understanding in your personal conversations?

	Understanding Process	Conventional Discussion
Premise	Assumes multiple valid perspectives	Leading toward one right answer
Goal	Understanding another person or group from their point of view	Discussion or debate to convince, win, be right or find the right answer
Attitude & Focus	Openness and curiosity and a focus on what's new, what I can learn	Critical and evaluative; a focus on agreement/disagreement, right or wrong
Communication & Behaviors	<ul style="list-style-type: none"> ▪ Listening to understand ▪ Discerning what is said ▪ Acknowledging feelings without allowing them to undermine; staying present to the conversation ▪ Questions for deeper understanding ▪ Advocating by speaking your truth in an open way ▪ Support critical thinking by investigating ideas from different viewpoints and exploring assumptions 	<ul style="list-style-type: none"> ▪ Waiting to talk ▪ Judging what is said ▪ Adding additional energy to your response; experiencing tension in body; anger might fuel thoughts ▪ Questions that are interrogating ▪ Advocating by putting down or attacking other ▪ Critical thinking moves into criticism and judgment

A Matter of Spirit is a publication of the Intercommunity Peace & Justice Center

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