

“There are no ordinary people. You have never met a mere mortal. Nations, cultures, arts, civilizations—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendors...Next to the Blessed Sacrament itself, your neighbor is the holiest object presented to your senses.” ~C.S. Lewis

INTRODUCTION: What is discussion?

By Jason Poarch

There are three kinds of education: telling, asking, and coaching. Mortimer Adler used these terms. I teach (telling) my daughter, Sophia, how to ride a bike. I answer questions and have discussion (asking) on how to ride a bike. I coach her as she rides the bike. Consider the selections in this book as the lectures (telling). You will do them on your own time. Then, think of the discussion as the socratic dialogue (asking). This is where you will come together and discuss what you read. The application (coaching) will come as your guide helps you internalize the thoughts and questions that come out of telling and asking. The person leading the discussions is your coach, your tutor—your guide. How they lead will make all the difference in the world. All three kinds of education are needed.

The sad thing is most colleges and educational institutions forego asking. It is, after all, the hardest form of education. Telling and coaching are much easier and more controllable. Asking is messy and takes much time and attention. Be forewarned though, all three are needed in different doses. Do not have just discussion. As with any society, authority is needed in some form. In our case, lectures and experts are the appropriate remedy to much discussion. A little bit of telling goes a long way with a lot of asking.

The world is asking questions. Go to Google and ask Google “how many questions does Google get a day.” The last time I checked, Google processes over 40,000 inquiries a second, which amounts to over 3.5 billion a day (over 1.2 trillion per year). But seriously, go ask Google right now. The world is asking questions. Asking questions is one of the most human ways to learn, grow, listen, and see.

Jesus was a master at questions. All you need to do is go through the bible and underline every single interrogative sentence (the grammatical term for a question). Specifically in the Gospels, there are about 200 questions that are either posed by Jesus or asked of him. When you study the dialogue, you learn that Jesus was a master at asking questions. This is simply to say that Jesus used the “Socratic” method. In my opinion, Jesus was just as good at asking questions as Socrates.

Socrates, the character in most of Plato’s writings, is the person to whom we attribute the Socratic method. He is that guy who asks repeated questions, numbing his opponents to death, confusion, and frustration, and sometimes seems to arrive at nothing. Is this the goal of Socrates’ discussions? Generally, upon examination, all discussions of this sort (done rightly) render truth. However, the point is simply this, Socrates used a method for teaching that Jesus used as well.

“Love text. Love people.” When we start talking about discussions, this is generally my going mantra. First, you need to love the text. Then, you need to love the people around you.

Love the text? Yes. Love the text. This means that the text is the most important thing for educational discussion. Educational discussion is simply discussion that has an educational aim. People can sit around and discuss ideas or topics (news, weather, sports, etc.) anytime they want. However, you know you are in educational discussion when you have read a text, listened to a lecture, or watched something *prior to* the discussion. The most pure form of educational discussion is when everyone coming together for discussion has *read the same* piece of literature (or law, sacred text, etc.) and only discusses that piece of literature the whole duration of the discussion. This also allows everyone to feel like they belong at the table. Even if they are not experts on the topic, they can reference the text and know what everyone is talking about. This is key for equal participation. Having said these two characteristics (all *read the same prior to* discussion) to educational discussion, loving the text is the first purpose of the discussion. The main point is to understand what the author is saying. Thus, loving the text is an act of listening first to what the author has to say; it is learning how to read well. This is the first and hardest thing to do in a discussion.

There will be many authors in this book with whom you disagree. The first thing you need to do is learn how to love their words more than how to disagree with them. You must learn how to read and understand them well, because only after you do this do you have the ability to speak to or disagree with them. You may find that after you understand what they are saying, you agree with them. All authors in this book are human beings. They have written many things with the express purpose of being understood. The point is not necessarily agree with the authors; the point is to hear what they are saying and see if there is anything to learn from what they are saying.

Once the text is loved well, then the purpose of the discussion moves to loving your neighbor. When people come together for an educational discussion, with a good text, the questions that are generated through loving the text well and loving the others in the group opens up a world unknown to communities. Learning how to listen well to your neighbor (the person next to you or others in the discussion) will put you ahead of most of the people in this world. Again, you will disagree with many people in your group. To develop the habit and skill of listening first and asking questions of the authors and people in your group is to develop as a holistic human being in society. In my opinion, it is one of the most important habits and skills in life. So take my word for it, love the text and love people, in that order. When you do this, a fruitful educational discussion will flourish.

Thus, a discussion (most purely) will begin with a question and proceed with the two values of loving the text and loving people (listening), while discovering and seeking answers and questions to the initial opening question. The discussion we are after here is a journey together that reveals life's deepest and biggest questions, answers, ideas, loves, and longings. These discussions should cultivate our understanding of God, ourselves, creation, and others. They should enliven the soul, and nourish the body, waking them up to the wonder of the universe. If the discussion is not doing this, it is not the kind of discussion we want.

What a discussion is not. A discussion is not a lecture, nor a playground. A discussion is not a debate, though there may be some debate in a good discussion. A discussion is not playing the devil's advocate. A discussion is not a Q&A session, where some member of the group is answering all questions. A discussion's guide does not

have an end point in mind, apart from searching for the truth. This is very important. A discussion does not have to reach some nugget of truth. If you want a nugget of truth, go back to reading your book or listening to a lecture. The discussion exists to cultivate questions and learn from each other. Learning does not equal getting answers. Learning equals getting wisdom. Perhaps it is important to keep in mind that gold-diggers do not always find gold at the end of their day. Likewise, forcing some conclusion or maxim out of a discussion when it is not there works against the very nature of a discussion. In the end, a discussion is a learned activity. One must enter into the discussion, and every discussion will be completely unique. St. John's College (Annapolis), where I attended and learned the most about discussions, argued that even stepping out of the room for five minutes meant that you may have possibly missed the single most integral part of the discussion. The parts are not repeatable. If so, they become a lecture, not a discussion. *A discussion, then, is an organic activity of inquiring souls seeking to understand what an author is saying of/to some or all of reality, including us.*

Virtue of listening. The Chinese word (Mandarin radical) for “listen” is composed of five different concepts. The first step in listening is to listen with *both* of your ears. Then, you must listen with your *eyes*. Next, you must listen with your *heart*.

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|-------|--------|--------|
| | Listen | |
| Ears- | 聽 | -Eyes |
| | | -One |
| King- | | -Heart |

With all three of these, one must listen *holistically* as one. The final task of the listener is to listen to that person as if he is a *king*. I do not know Chinese, but when my friend (who was Chinese and spoke Mandarin) expounded on this word, it made perfect sense. In a discussion, my main purpose is to listen charitably to both the author and the people around me. I must listen to them holistically if I am to truly understand them and learn about/from them. Then, and only then, do I have the permission to agree or disagree, evaluate and decide. Taking on this posture allows me to discover truth and apply it to my life.

Art of asking questions. A good question is like beauty: it is hard to describe or define, but when you see it, you know it. When someone asks a good question, the question draws attention to some aspect of what is right in front of you. The good questions are the ones that pull the whole fabric of discussion in one way or another, revealing a core nature to the topic—a thread that unravels the entire scarf.

Good questions reveal the central idea. What is the central idea or argument of the chapter? When you think you know, ask questions that aim in that direction. Even if you do not know, ask questions that will help you know or discover the main idea. Oftentimes, however, you must know that what lies beneath author's words are whole worlds of complexity. If you are trying to understand where steam is coming from or where water is going on a city street, you might notice a drain or a manhole. A good question, then, for these two questions is, "Where does that drain lead?" Its a good question, because it automatically draws attention to an answer (the drain) to the initial question (Where does the water go?), but simultaneously it holds the possibility of opening up a whole new world (the underground sewer infrastructure, etc., of the city). The question revealed the central idea, but the central idea (underground sewer infrastructure) is a world of complexity, with which you might ask a million more questions. The same goes for many of these chapters. Great authors are masterful at guiding you toward what is beneath or above or behind. Even if they are not a "great author," whole worlds always exist behind words and ideas, and words always have consequences. Thus, it is up to the discussion to discover and pursue the simple and complex worlds. The primary tool is questions.

When I first entered educational discussions, the language was questions, just as if you spoke English and the table you sat down to spoke French. It was a whole new language to be learned. For example, I used to tell my "A-game" students to not disengage from the discussion if they knew most of the material to be discussed. *If* they truly did know everything about the topic already, that left them with two very big options: 1) ask deeper questions about the limits of their knowledge, or 2) engage others in the group who did not have quite the *mastery* of the topic. Either option would easily reveal they did not know everything about the topic. I would submit that for human beings these two options always exist, no matter if you have two doctorates on the subject. If they think they know the answer to the question, they are to identify mentally that they knew *an* answer, slide that answer aside as an assumption to the question, and proceed to ask a question verbally of the area they did not know. Everyone has areas of little to no knowledge and understanding. In a discussion, it is important to stop yourself from stating your perceived answer, ask yourself "What is it that I do not know about this question?" and proceed to ask the question based on

what you do not know. *In the end, the fuel for the discussion is questions. Interrogative statements. Sentences that end in question marks. Not rhetorical questions. Real questions to which you do not know answers.* These are the best kinds of discussions, because you become a learner. The moment you become a learner is the moment the whole universe opens her gates.

Adult learning, specifically, is one of the most beautiful things to see and participate in. It is a waking of the soul to a universe previously unknown. It is a posture of humility. It is heightened awareness; everything draws attention. It is a unforeseen world in which you walk around wondering what is under this rock, what is behind that tree, what is on top on that mountain, what is inside that cave. With an experienced guide, the journey is aided by one who has already been to all of the places. The guide helps you toward what is wonderful to see, taste, touch, feel, listen, think. Going on a journey in a discussion with a good guide is like going to Italy and having your guide show you all the great places. You do not speak Italian, but you have read Rick Steves, and you are willing to learn. Your guide, who is one of 140 people in the world who have access to the Vatican Archives and has her Ph.D. in Roman history and culture, proceeds to take you around to all the sights: the Colosseum, Michelangelo's *Moses*, Palatine Hill, and the Pantheon. You walk along, asking questions, and she seeks to answer them or show you where to look if she does not know. She knows where your interests will take you. She is interested in helping you out. To the tourist, some questions are frivolous or nonsensical; to the experienced guide, "frivolous" questions may very well be the gateway to much history, or the best little hole-in-the-wall restaurant. In the same way, when adults come together, they become (as Mortimer Adler states), both teacher and learner, both journeyman and guide. When adults approach each other with this humility and wonder toward the world and each other, great things are to be unleashed. Souls will be healed, filled, blossomed, encouraged, enlightened, guided, aided, lifted, disciplined, and nourished.

Plato was known to say that teaching is the art of midwifery. The guide's role is certainly to teach, but not necessarily to hand out the answers for free. Learning comes through struggle and understanding. Thus, Plato thought that teaching is an activity where you help the other person or persons discover truth for themselves. Not *any* truth, mind you, but *the* Truth. Though it is a somewhat rude analogy, Plato (and Kierkegaard, and Allan

Bloom, for that matter) considered teaching as taking on the role of a midwife. The midwife is there to help you accomplish what you need to accomplish—give birth to that beautiful baby. He (they) considered the “baby” to be the Truth. They could not make the baby come out or even create the baby, they had to help you, coach you, in the right ways to get the baby to come. They have to know you, ask the right questions, and be patient. They know all about babies. They can even feel and know the position of the baby in the womb. They can know much more about the baby than you do, but it is not their baby or birth. It is your work and your choice to have this baby. They will coach you toward the discovery. Many times they do not know what the baby is like, but they know how to have the baby. This is the important part. To help you discover things you long to know or should know is one of the most important things a teacher could ever do. This is what the role of a guide is and how they seek to accomplish it through a discussion.

In the end, asking good questions is allowing yourself the freedom to ask the questions that surface in your mind. It’s similar to asking yourself, “Where is my mind going with this discussion?” This reveals the personal, passive art of asking good questions. It is similar to movies about artificial intelligence that talk about robot minds built off of the cumulative Google query searches of the world. Another example is when construction workers do not lay cement for sidewalks until they see where most people are naturally walking first. After they discover natural paths, they decide where to place the sidewalks. When you step back and look at where your mind went naturally (beyond just factual questions or distractions), you can perceive a question that could be helpful to the discussion. It is important to verbalize that question or instinctual interest. Again, the goal here is to see where your mind meets up with the other minds in the room and the text’s mind. If you allow the guide to *guide* you, you will be in good order. Let the guide decide whether it is a good question or not. Your responsibility is to ask questions that pertain to other people, the text, and Truth. Your mind is naturally built to ask questions and be interested in what is going on around it. Take advantage of this.

The last few tips for asking good questions may be these. Try to ask open-ended questions. Begin your questions with “What...?” or “How...?” Shorter questions are generally better questions. Make sure to focus the questions on the readings or people

at hand, seldom focusing on external resources, author's bio, or historical context others may know nothing of. This information is important, but the goal here is to learn good questions that can be cultivated by all present. If you are the only person aware of those sources, you can have that conversation with yourself elsewhere. It will be of very little use for all present. If the author is good, you can have great discussion on any topic. If all else fails, ask, "What is the relationship between what the author is saying here and what he is saying there?"

Analogies for discussions. When you have discussion, you need to match the tone with the music on the page. In singing, you always are making sure your voice is matching up the notes on the page or those around you. So in discussion. You must make sure what you are saying is matching up with the author. Then you want to make sure that the others in the discussion are on the same page. You never want to be passing like ships in the night, neither party knowing what the other is saying. The whole purpose is to be in dialogue.

Another way to describe discussions is DNA/RNA transcription. When your cells need instructions to go out of the nucleus to make other portions of your cell or body, it makes photocopies of the DNA. Exact photocopies. DNA never leaves the nucleus—only the photocopy, RNA. Likewise, in discussion, you must be certain to repeat or clarify what people are saying or what the author is saying before you accept a random assertion. Making sure the conversation and train of thought fits like a glove to the Truth is essential.

For those not musical or scientific, a track-hoe bucket may be appropriate. A discussion is an endeavor to dig, dig, dig. A lecture is to pour the cement and landscape. A discussion is to discover with the use of questions. Questions dig deep. Consider questions as the bucket that has one purpose—to dig and unearth. You do not plumb, or lay concrete or finish with a track-hoe bucket. You dig and discover. All of that was for the construction folks.

If you are a computer nerd, here is one for you. In a discussion, the goal is to build a supercomputer with every mind in the room. As the discussion progresses, you input your questions to the middle of the room, and with time and twelve minds, the

collective mind will process and kick out answers and solutions. It may simply keep absorbing the minds' questions, but push it hard enough and there will be solutions. Those solutions, in general, will be much greater than any single mind could have produced. Two minds are better than one; ten better two.

But perhaps you are a rock climber and the way is steep and foggy. You will need to follow a rope with your carabiner. The goal of a discussion is to follow the one rope that will get you to the top, through all the snow and ice. Unclip and clip to the wrong rope and you might get lost. Stay focused. Follow the voices. Track the rope. This is your one task in a discussion. Know which rope to follow and stick to it. One train of thought.

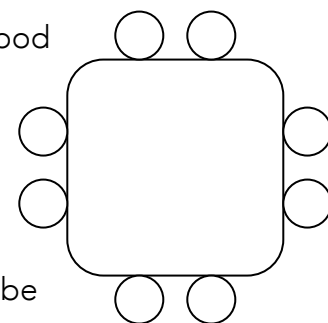
If at any time you believe the direction of the conversation should go in a certain direction, note that direction and then ask a question that will steer the discussion that way. This is especially helpful in a case where you sense an answer is down a certain path, but you do not know the answer or correct question just yet. Ask the question to move the conversation in that direction, and continue to watch for those things that gave you the sense in the beginning. There is nothing wrong with this. Also note that the art of asking questions is just that—an art. It takes skill and development over time. Through the course of this book and discussions, you will practice how to ask questions and you will learn how to ask good questions with time. Rarely do people immediately know what good questions are. Experienced guides will be aware of them, and they themselves will have developed a sense for knowing how to ask and what are good questions. However, it always takes time and there seems to be no complete mastery over the art of asking good questions.

Finally, if you are a runner, pass the baton. Do not drop the baton. Do not pick up a different baton. Pass the baton from the previous person talking to the next person after you. It's the most important thing you could. Sometimes, I encourage all participants to close their eyes in the discussion for a period of ten minutes. This focuses the voices, eliminates the distractions, and allows you to follow the train of thought clearly. Try it. It is awkward at first, but extremely helpful.

I hope you understand by now that discussions are delicate but accessible. They are difficult to cultivate at first, but extremely fruitful in the end.

How to read. There are so many books written on how to read, I would be a fool to begin my own on this topic. That said, I generally mark up what I read. I make it my own. Then, I write out an overall question or a specific question that I want to learn more about concerning the text. It is generally not a factual question, one that I can go ask wiki. It is a conceptual question or one that I would ask the authors if I were sitting down to coffee with them. Seriously, all authors were at on point alive and human. Real people. They had their own quirks, flaws, and strengths. If they are a great or classic author, they were probably really weird but interesting. Take the time to come up with a question that you would like to ask them based on what you just read of their thought. Trust me, they want you to understand them. If you do not have a question, this means you are either very new to asking questions of this sort or you need to look again. In both cases, you should look again and write out at least one question. This way you arrive at discussion with at least one question in mind that you can share and you begin the habit of reading with questions in mind. Any question goes. If it is factual or external, look it up on your own before discussion. If it is conception and you do not know the answer to it, bring it to the table.

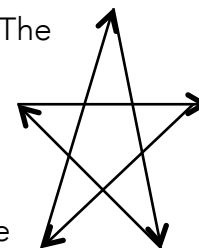
How to set up the room. Generally, when you engage in good discussion, you want to facing the people you are talking to. For example, a lecture is set up a certain way. There is a single lecturn (or podium) facing directly toward the audience. The audience is angled directly toward the lecturer or speaker. Since a discussion is not a lecture and also not a playground, the discussion should be set up so that all participants can see and speak to each other equally



well. Often, arranging the chairs or table(s) in a square or a circle is best. *Having a single, large table to sit around is the best form.* There will be little distraction of seeing people's feet or bodies, allowing the discussion to focus on what it should. The lighting should be focused, with ample amount for reading, and noisiness should be kept to a minimum. The room size should be appropriate to the size of the group (no need for a group of five to meet in a stadium). There should be a chalkboard or a whiteboard for description or drawing. Chairs should be comfortable enough to carry sitting for two straight hours. There should be space for writing notes, though copious notes is

unbecoming to a discussion. The art of memory should be exercised for discussion, the mind having done most of the work of understanding prior to discussion.

The form of a discussion. The guide in a discussion is not the hub. The guide exists to facilitate the discussion, but the discussion should not rest completely on the guide. Think of drawing a five-point star. You start with the upper left arm (the guide asks a question), then it moves to the person opposite the guide, then to the person next and below the guide, then the person at the head of the star, then the person at the bottom right of star, and perhaps ends back at the guide. The star is drawn, and it does not rest completely on the guide.



Other forms of discussion might be thought of as a question and answer time with a lecturer. When someone from the audience asks a question, the lecturer answers the question. Then, someone else asks her a questions, and she answers. The same continues in similar fashion. The pattern, if sketched on paper, shows a back-and-forth relationship between participants and lecturer. This should not be the case with a discussion. The guide should not be the hub that the discussion must return to each time something is said. The guide is a participating learner, not the expert teacher.

What are distractions? Squirrels. Cell phones. People not in the discussion. Books not read prior to discussion. Moving objects. Traffic noises. Music. TVs. Computers. People, who are part of the group discussion, not participating. Side conversations. Questions that reveal the person was not listening or had not read the material.

The importance of discussion in democracy. A discussion is extremely democratic. All are welcome to the table, because all are humans and everything to be discussed needs to be discussed by humans. If you are aristocratic, it would serve you well to spend time with the people. If you are in poverty, it would do you well to spend time with people talking about the important questions of life. If you are a king, you might just learn something from someone “below” you.

There are some side-effects of the democratic nature of discussions. The first and primary one is that the success of the discussion rides on everyone pulling their own

weight. This is not a lecture where one person is doing all the work and delivering it to the audience. This is a discussion where all need to do the reading so that all can bring observations and questions to the table. As a result, reading is absolutely essential to discussion and serves as your ticket to speak. *You may not speak if you have not read.* It is that important. If you did not read, no worries, the discussion will simply become a lecture for which you to listen and take notes. Thus, the democratic freedom of a discussion still has responsibilities with it.

The next side-effect is assuming you know more than the guide. You might, but you must still respect the guide. He is there for your own good. Though the guide has two Ph.D.'s, in the material you have just read, he will still sit down at the table with the group and ask the opening question. He might not come across as an expert. You might discover something he does not know. Either way, all are seemingly equal at the table. With this equality sometimes comes loss of respect. Do not give in to this. Respect, respect, respect. All are human beings. The guide is there to serve you, to wash your feet. He is not there to show you all his riches and expert knowledge. When he does that, he has ceased to be the guide and has become the lecturer. These are the two most noticeable side-effects to the democratic nature of discussion.

In the end, discussion shows herself as highly important to democracy. It allows everyone a seat at the table of knowledge and humanity, virtue and goodness, beauty and imagination. Discussion highlights the very nature of democracy done rightly. Democracy embraces discussion as the very tool needed to accomplish her plans and structure society. Democracy seems to flourish with the use of discussions.

What is the role of questions in a believer's life? You must know I am a Christian. I have been since I was four years old. But questions have not always had a deep and rich place in my life.

I mentioned earlier that asking questions is one of the most human ways to learn, listen, grow and to see. God has created us to ask questions of the world around us, to study and learn about God, His word, and His creation. In a believer's life, asking questions is should be as simple as asking your dad what something means. We should be doing this with our Heavenly Father every single day. Our God is magnificently able and

willing to interact with questions. The Bible is full of questions. God and his image bearers ask questions all the time. Even Satan asks questions. Satan asks in Genesis, “Did God actually say, ‘You shall not eat of any tree in the Garden?’” (Gen. 3:1) Then God comes looking for Adam later saying, “Where are you?” (3:9). “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” (3:11) We know the rest of the story. Job asked questions, Moses asked questions, Abraham, David, Jesus, Paul and Peter. Anyone with an actual relationship with God will ask questions. They all asked questions of their God, the world, themselves, and others. For some reason, human beings today are reserved in asking the great and good questions of life.

The art of asking questions is essential to a believer’s life. Not only is it permissible to ask questions, believers must ask good questions. There is much to be learned, and one must be respectful and charitable in doing so. Nonetheless, it is the very way God has made us in his image. Asking questions makes us more human (*imago Dei*), more like the way God meant us to be. God meant us to be in relationship with Him, asking, exploring, exercising stewardship over His world, proclaiming and spreading His Kingdom. Somehow, over the years and centuries, we have stopped asking questions. Somehow, we must regain a sense of asking good questions and listening well to our neighbors.

The next step in worldview thinking. We’ve read the books. We’ve heard the lectures. We’ve taken our picture with the top apologists out there. Now, let’s sit down and read some of the original sources that informed their messages and talk with our neighbor about it all. Let’s learn to ask questions that give rise to the answers that have guided Christianity for over 2,000 years. We become so engrossed in the answers that sometimes we forget the questions.

What do I mean by *the next step* in worldview thinking? It seems worldview thinking has us knowing a lot of arguments. In short, worldview thinking seems to be really good at lecturing, just as colleges are good at lecture-style classes. We learn worldview primarily through books, preaching, and lecturing. Perhaps we should learn it by sitting down, thinking about *all* of life (even math), and discussing it with our neighbor. Perhaps we should now learn the *virtue of listening* and the *art of asking questions* and not how to

demolish our neighbor or every other worldview out there. This (Christianity) is, after all, an endeavor to live well in this world, exercising full citizenship in the kingdom of the King of kings and the Lord of lords. The previous steps in apologetics, evangelism, and “world-view” to “worldview” have been necessary. But we still need to live with those people we just crushed with our arguments. They did not die. We did not move away. In fact, we all just go closer through social media. All those questions we hoped they wouldn’t ask are still on our minds. The questions aren’t bad; we just need to talk about them and hear them. We need to understand their role in our lives. Perhaps it is time to take worldview from lecture to discussion, from answers to questions, from arguments to listening, from defensiveness to human flourishing.

Summary. In the end, a discussion (most purely) will begin with a question and proceed with the two values of loving the text (the author) and loving your neighbor (listening), while discovering and seeking answers and questions to the initial opening question. The discussion we are after here is a journey *together* that reveals life’s deepest and biggest questions, answers, ideas, loves, and longings. These discussions should cultivate our understanding of God, ourselves, creation, and others. They should enliven the soul, and nourish the body, waking them up to the wonder of the universe. If the discussion is not doing this, it is not the kind of discussion we want. If everyone in the group is not able to go to the same places, it is not the kind of discussion we want. The discussion is a team effort. Everyone pays attention to everyone’s ideas and questions. Thus, a discussion is an organic activity of inquiring souls seeking together to understand what an author is saying of/to some or all of reality, including ourselves. This is accomplished through the virtue of listening well to the author and each other and exercising the art of asking good questions. Remember, the fuel for discussions is questions. The moment you begin to ask genuine questions is the moment the entire universe opens her gates. The moment you begin to ask questions as a team is the moment the whole group ascends to the heavens.

Further Resources. *Matthew. Mark. Luke. John. Plato’s Meno. Mortimer Adler’s How to Think about The Great Ideas. Stringfellow Barr’s Notes on Dialogue. Matt Copeland’s Socratic Circles.*