

Growing As a Discipleship Community

The Gift of a Listening Presence
02 Apr 2022



Listening Presence in the Fellowship of the Trinitarian God

- 1 John 1:1-3

That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life—

the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us—

that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.

Content- Building a Gospel Community through Our Listening Presence

1. The Context and Call for Listening Presence
2. **The Heart** of a Listening Presence
3. The **Habits** of a Listening Presence
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 - ii) **Steps Supporting Emphatic Listening**
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4. Sustaining Good Listening Presence

1. The Context and Call for Listening Presence—the Gospel Community And Its Mandate

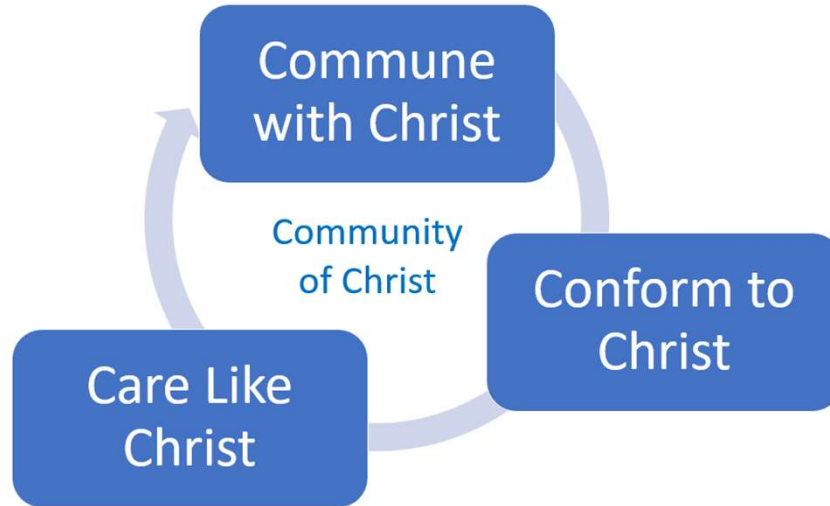
REVIEW: God's Grand Cosmic Vision

- Eph 1:4 even as he chose us in him before the foundation of the world, that **we should be holy and blameless** before him. In love
- Eph 1:10 as a plan for the fullness of time, **to unite all things in him**, things in heaven and things on earth.
- Eph 1:22 And he **put all things under his feet** and gave him as **head over all things** to the church,
- Eph 1:23 which is his body, **the fullness of him who fills all in all**.

Review: How the Great Commission is to be accomplished by Christ's Body—the Church

- Eph 4:10 He who descended is the one who also ascended far above all the heavens, **that he might fill all things.**)
- Eph 4:11 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,
- Eph 4:12 **to equip the saints** for the work of ministry, for building up the body of Christ,
- Eph 4:13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, **to the measure of the stature of the fullness of Christ**,

A Listening Presence Is about the 4C's of Discipleship



Review: What is a Gospel Community

A relational environment is characterized by Gospel Humility through

- authenticity.
- mutual accountability.
- safe relational environment.
- prayerful God dependency
- shepherding one another through Gospel Lenses

James 3-5, 5:16, and Galatians 6:1–2.

Adapted from Jim Putman et al., [97](#).

Building a Gospel
Environment
through Our
Listening Presence

Listening Presence → Reading Our Small Stories in God's Big Story through Gospel Lenses

Review: 8 Existential Questions

1. Where do we find wisdom for life in a broken world?
2. What comes to our mind when we think about God? (Is it Satan's or Christ's view?)
3. Whose are we? (Whose story have we embraced? Who am I?)
4. What is the root of our troubles?
5. How did Christ change our situation?
6. How does our future in Christ empower our present?
7. Where can we find a place to belong and become?
8. Why did God put us here?

Adapted from Bob Kellemen

Ukraine and Russia—What has gone wrong?



Correcting what has gone wrong

We embody our calling “with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace” (Eph 4:2–3). The people of God magnify the triumph of God by being communities of restoration, reconciliation and unity. And leaders are to cultivate and direct communal life to this end.

... According to God’s created design, humanity was supposed to flourish in God’s world by enjoying a variety of rich relationships with others. Humans were to share themselves fully with one another—their thoughts, discoveries, enjoyments of the world, delights in creation. And humans were meant to be intensely interested in others, searching out one another’s feelings, impressions of the world, random thoughts and new experiences. This dynamic of giving and receiving, welcoming and entering, was to characterize human conduct in God’s good world.

This is so tragically far from our experience, however. Because of the brokenness of creation and the perversion of the present evil age by the powers, humanity has been set against one another. Now that shame has entered the world because of sin, we no longer welcome others freely into our lives, to know our thoughts and experiences. We are afraid that others will use such knowledge inappropriately—and perhaps they have, so we do not trust them. And because we are selfish, we do not seek out others to discover them, to learn their stories, to understand their experiences, how they have been hurt and blessed and how we can fruitfully participate in their lives. Or we do seek others out, but only for selfish purposes or to gain leverage in a relationship. Or we seek to know more about each other than we ought to know. With the emergence of the Internet as a constant presence in our lives, we are subject to overpowering fascinations with others’ lives but with very little commitment to those people.

- Timothy G. Gombis, *The Drama of Ephesians: Participating in the Triumph of God* (Downers Grove, IL: IVP Academic, 2010), 141–142.

Be Quick to Listen, Slow to Speak, Slow to Anger

- Applying the Gospel of reconciliation, James 1:19 calls not just pastors, counsellors, and church leaders, but every believer to be a good listener.
- Good listening is an antidote to angry responses or unbridled speeches.
- Would you consider yourself a good listener?

But what is good listening?

Good Listening

- It requires us to set aside our agendas, presumptions, judgment
- It's key to resolving conflicts, communication, building relationship
- It's key to ministering to the sick, the grieving, the traumatised, the struggling, the inactive member, the teenager, and married couples.
- It's a gift to the one being listened to
- It's a gift to the listener
- It's the humility of wisdom in Jam 3:13
- It's the habits of the heart
- It can be trained
- It begins with a transformed heart

2. The Heart of Listening Presence

Knowing the Father's Heart

- Mat 3:17 and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."
- Heb 1:3 He is the radiance of the glory of God and the exact imprint of his nature,
- Heb 1:8 But of the Son he says, "Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.
- Heb 1:9 You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions."
- Joh_5:23 that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.

Proceeding From the Heart of the Father

- Eph 3:14 For this reason I bow my knees before the Father,
- Eph 3:15 from whom every family in heaven and on earth is named,
- Eph 3:16 that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being,
- Eph 3:17 so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love,
- Eph 3:18 may have strength to comprehend with all the saints what is the breadth and length and height and depth,
- Eph 3:19 and to know the love of Christ

Abiding in Christ

- Eph 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places,
- Eph 1:4 even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.
- Eph 2:5 even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—
- Eph 2:6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus,
- Eph 2:7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.

Putting On Christ's Mind

- Php 2:3 Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves.
- Php 2:4 Let each of you look not only to his own interests, but also to the interests of others.
- Php 2:5 Have this mind among yourselves, which is yours in Christ Jesus,
- Php 2:6 who, though he was in the form of God, did not count equality with God a thing to be grasped,
- Php 2:7 but emptied himself, by taking the form of a servant, being born in the likeness of men.
- Php 2:8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Commune, Conform, & Care like Christ

- It is something of this quality of attention, an attuned, non-judgmental presence in our waiting with others, that conveys our concern and our compassion. In such depth of engagement, *agape*, the unconditional love of Christ is to be glimpsed.

- Ewan Kelly, [*Personhood and Presence: Self as a Resource for Spiritual and Pastoral Care*](#) (London; New York: T&T Clark, 2012), 25.

Its Manner and Motivation

- These were hard yet holy moments where the manner of attending and waiting was reverential and the motivation for doing so is love.
- In Gethsemane, Jesus's disciples failed to offer him such companionship

- Ewan Kelly, [*Personhood and Presence: Self as a Resource for Spiritual and Pastoral Care*](#) (London; New York: T&T Clark, 2012), 26.

It Requires Waiting In Dependency on God

- The more important your status, the less you have to wait. **Waiting reminds us that we are not in charge**, that we cannot command instantly whatever it is we have to seek, so we have to wait.
 - Ewan Kelly, (London; New York: T&T Clark, 2012), 31.
- What is key here is understanding that it is perfectly normal at times to feel helpless or useless in the face of another's situation or personal predicament, and not to feel overly anxious or guilty about having these feelings . . .
- **my helplessness was a 'touching point' with the helplessness of others**
 - Ewan Kelly, [*Personhood and Presence: Self as a Resource for Spiritual and Pastoral Care*](#) (London; New York: T&T Clark, 2012), 32.

It Is Nurturing Wisdom that Cares

- It requires an awareness of the possibility of the burdens our fellow humans bear.
- It requires us to discern the times when others want to share their inner lives and when they don't,
- It requires us to discern God's promptings and learn from our experience.
- It requires us to know we are not God, we do hear and speak wrongly
- It requires us to be gentle with ourselves and others
- Silence, touch, or tears are sometimes our best responses

- Ewan Kelly, [*Personhood and Presence: Self as a Resource for Spiritual and Pastoral Care*](#) (London; New York: T&T Clark, 2012), 38.

Attentiveness to little moments.

- Weaving such moments of intentional attentiveness to life, external and internal, into our day not only develops our natural abilities but also affords opportunities for grace-filled, life-enhancing moments.
- Attentiveness is also at the heart of prayer and our relationship with God, seeking to discern God's presence or voice around us or within us.
- Ewan Kelly, [*Personhood and Presence: Self as a Resource for Spiritual and Pastoral Care* \(London; New York: T&T Clark, 2012\), 166–167.](#)

Heart and Habits of Listening Presence

An emphatic understanding with

- Willingness to see through another's eyes,
- to suspend self-centeredness,
- to receive respectfully what they have to offer,
- and to desire their well-being—a commitment to understand their suffering and to lighten it

these are habits of mind and heart that underlie and motivate empathic understanding.

It is Covenantal Love in practice

- William R. Miller, [*Listening Well: The Art of Empathic Understanding* \(Eugene, Oregon: Wipf and Stock, 2018\).](#)

3. The Habits of Listening Presence

i) Roadblocks to a Listening Presence

Roadblocks to listen...twelve ways in which people often respond instead of listen well



1. Directing is telling someone what to do, as if giving an order or a command.

You've got to face up to reality!
 Knock it off!
 Go right back there and tell her you're sorry!
 Stop complaining and do something about it!

2. Warning involves pointing out the risks or dangers of what a person is doing. This can also be a threat.

If you do, you'll be sorry.
 Don't you know what's going to happen if you keep this up?
 You're going to destroy this relationship.
 You'd better listen to me.

3. Advising includes making suggestions and providing solutions, usually with the intention of being helpful.

Here's what I would do if I were you . . .
 Have you thought about . . . ?
 One thing you could try is . . .
 How about . . . ?

4. Persuading can be lecturing, arguing, giving reasons, or trying to convince with logic.

If you just think about it you'll realize that . . .
 Yes, but don't you see that . . .
 Now let's think this through. The facts are . . .
 It's the right thing to do, and here's why . . .

5. *Moralizing is telling people what they should do.*

You really should . . .

You need to . . .

I think you ought to . . .

It's your duty to . . .

6. *Judging can take the form of blaming, criticizing, or simply disagreeing.*

Well, it's your own fault!

You're still asleep at ten o'clock in the morning?

No, you're wrong about that.

Well, what did you expect?

7. *Agreeing usually sounds like taking sides with the person, perhaps approving or praising.*

Yes, you're absolutely right.

Good for you!

That's what I would do, too.

You're such a good mother.

8. *Shaming or ridiculing can include attaching a name or stereotype to what the person is saying or doing.*

That's a silly way to think.

How could you do such a thing?

You really ought to be ashamed of yourself.

You're being so selfish!

9. *Analyzing offers a reinterpretation or explanation of what the person is saying or doing.*

You don't really mean that.

Do you know what your real problem is?

You're just trying to make me look bad.

I think what's actually going on here is . . .

10. *Probing asks questions to gather facts or press for more information.*

When did you first realize that?

What makes you feel that way?

Where was the last place you saw it?

Why?

11. *Reassuring can sound like sympathizing or consoling.*

Oh, you poor thing. I'm sorry for you.

There, there— I'm sure this will all work out.

Things aren't really so bad.

You'll probably look back on this in a year and laugh.

12. *Distraction tries to draw people away from what they are experiencing by humoring, changing the subject, or withdrawing.*

Let's talk about something else.

Oh, aren't you the gloomy one! Lighten up.

You think you've got problems. Let me tell you . . .

That reminds me of a joke.

William R. Miller, (Eugene, Oregon: Wipf and Stock, 2018).

Examples of Good and Bad Listening

<i>Examples of poor skills</i>	<i>Examples of better skills</i>
not listening to various cues, signals	listening carefully, taking up issues
butting in, interrupting	allowing space, and some pauses
making assumptions, 'knowing' or assuming answers	seeking the individual's answers; extending the scope of the interview by offering possible links
trying to influence, or providing own solution, manipulative	shaping the interview, but encouraging the person's own solution
asking leading or closed questions, and asking two questions at one time	asking open questions, questions which draw out more information, avoiding questions with yes/no answers
being threatening, heavy-handed, devaluing and defensive; officious, pressurizing, sarcastic and sexist	being friendly, gentle, sincere, encouraging, genuinely interested
showing lack of empathy, unable to acknowledge the true feelings	showing strong empathy and compassion
offering unrealistic promises/choices	offering realistic and rational assessment of genuine choices
speaking too much, too hurriedly, not allowing time for answers	slowing the pace down, especially when there are signs of panic; making space for each person to think
wandering away from painful material; changing the subject	helping painful material to be expressed and picking up difficult issues

Examples of poor skills	Examples of better skills
being critical and shocked	being positive even if feeling surprised
being patronizing, talking down	not pretending to know when in fact doesn't know
being eager to get the information or outcome which the interviewer wants	clarifying issues, and alternative actions but ensuring choice is with the other
putting words into the other's mouth	using person's own words to reflect back, repeat, recap, and sum up
making the person out to be peculiar	showing how others might feel the same way
incongruous sharing of experience ('I get fed up too ...')	using own experience without revealing it, to reach other's experience
inviting disloyalty to other people; running down (or defending too quickly) a third party	allowing different feelings to be expressed even if not agreeing; assuring confidentiality and discretion (where appropriate)
looking up information—not being well prepared	preparing information on person's background, where this may be helpful and known
not offering time to consider problems	offering further time for follow up, as well as time for reflection in the interview
getting angry when doesn't get own way	offering ongoing support, whatever the decision; defusing a crisis, and leaving door open

Review: What is Emphatic Listening/Understand?

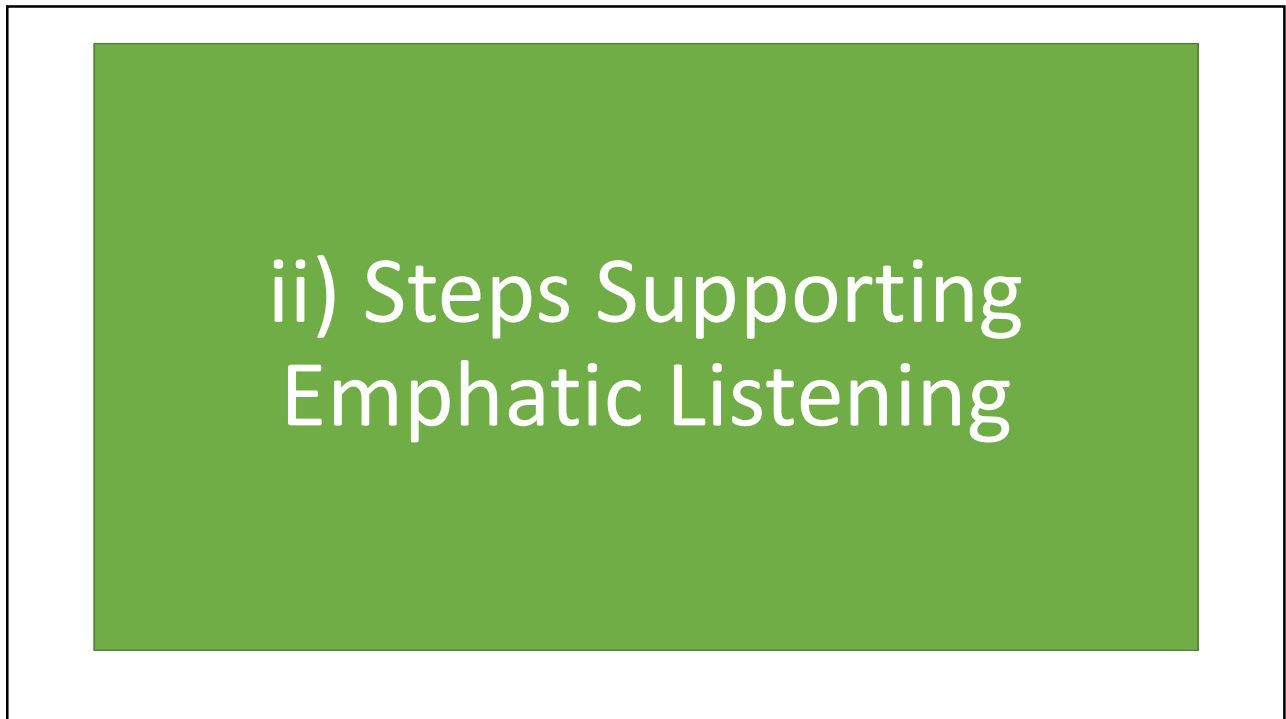
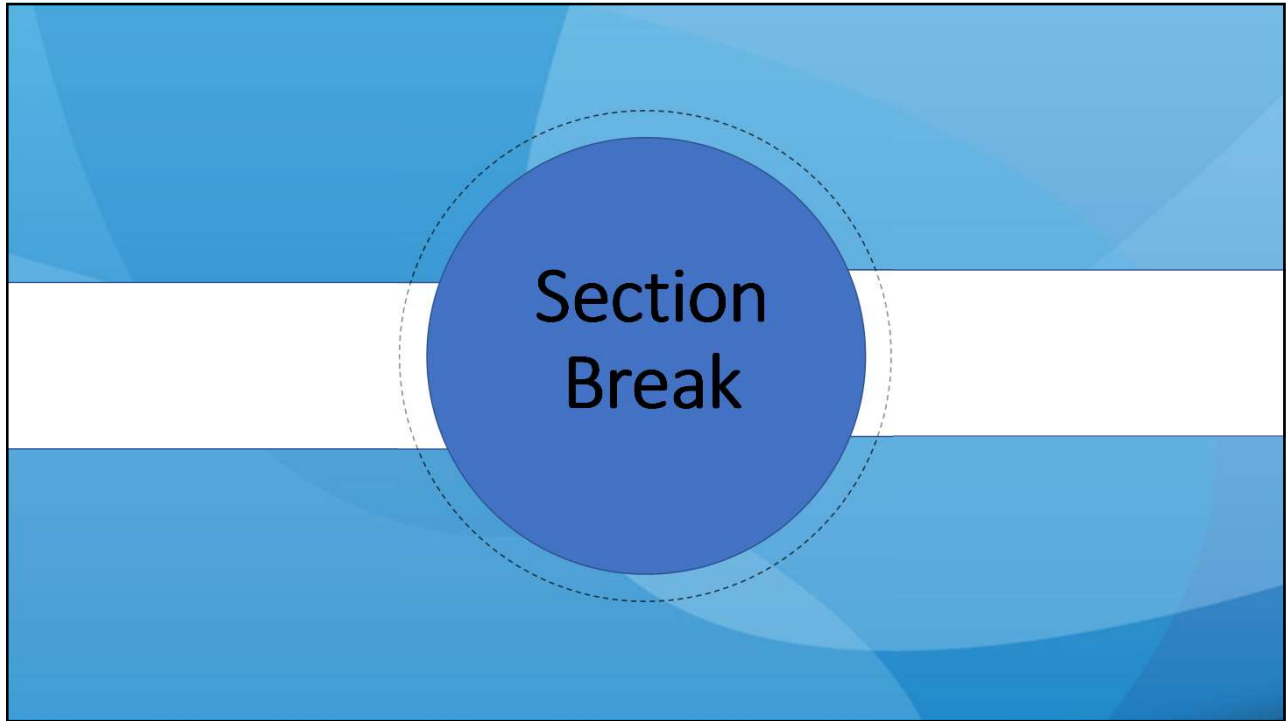
It is the practice of Covenantal Love:

the willing sacrificial love for the good of another regardless of how undeserving he/she is,

by offering our attentive listening presence,

seeking to understand who the other person is and

what he/she is thinking, feeling, experiencing, saying and not saying.



Steps Supporting Emphatic Listening

- A. Productive Questions
- B. Perception Check
 - Paraphrase
 - Reflective Statements
- C. Expressing Emotions
- D. Navigating Tight Corners
 - Requesting Change
 - Responding to Criticism
 - I. Fogging
 - II. Negative Enquiry
 - Listening while Disagreeing

Adapted from John Savage, [Listening & Caring Skills: A Guide for Groups and Leaders](#) (Nashville: Abingdon Press, 2010).

A. The Use of Productive Questions

Questions are good for:

- Finding free information and allowing the speaker to set the agenda and share with you what they wish
- Finding out missing information speaker has deleted or assumed that you know (for clarification)
- Correcting overstatement and distortions (Always? Never? Everyone?, No one?)

Limitation of Questions

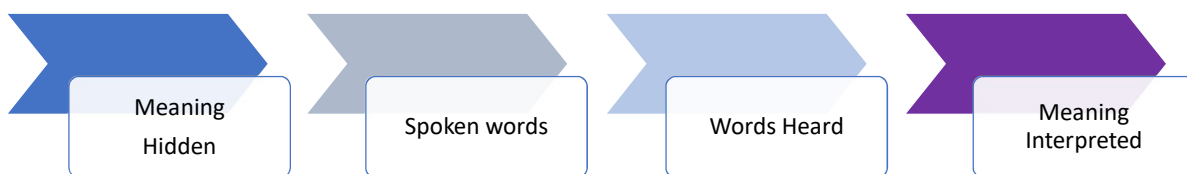
- Beware: Questions can be roadblocks
- Rule: Don't ask 3 questions in a row
- Difference between closed questions vs open questions
- Negative use of questions:
 - Changing of subject at wrong moments
 - Personal and Invasive questions before strong rapport is built
 - Accusation disguised as questions

B. Perception Check

- Paraphrasing
- Reflective Statements

The Need for Reflective Listening

- Bob's failure to listen



Paraphrase

- Capture and repeat back the main ideas
- Prompt the person to say more
- Show you have been listening
- Check if you have heard correctly
- Serve as playback for the person to listen to themselves
 - Help them pause, think, and see their words from another angle.

Pitfalls in Paraphrasing

Example:

- Speaker: I had a pretty rough day today.
- Listener: You had a rough day.
- S: Nothing seemed to go right.
- L: Sounds rough.
- S: Yeah.
- L: Things just didn't go well for you.
- S: Right.

William R. Miller, [Listening Well: The Art of Empathic Understanding](#) (Eugene, Oregon: Wipf and Stock, 2018).

An Alternative—Reflective Statements

ROLE PLAY ON Reflective Listening

- Good reflection guess what the Speaker means
- Serve as perception check
- moves the story forward, offering what the next line might be
- Conveys respect
- Closes the communication loop

Forming Reflective Listening Statements

- Refrain from listening roadblocks
- Give your undivided attention
- Phrase reflection not as a question but a statement
- Inflect your voice down rather than up at the end of the sentence

Try it now:

- Say: You've finished well? And You've finished well.
 - Say: You are upset? And You are upset.
- i. Start with a question in mind. "Did you finish well?" Or "Do you mean you've finished well?"
 - ii. Turn the question into a statement starting with you. "You've finished well."

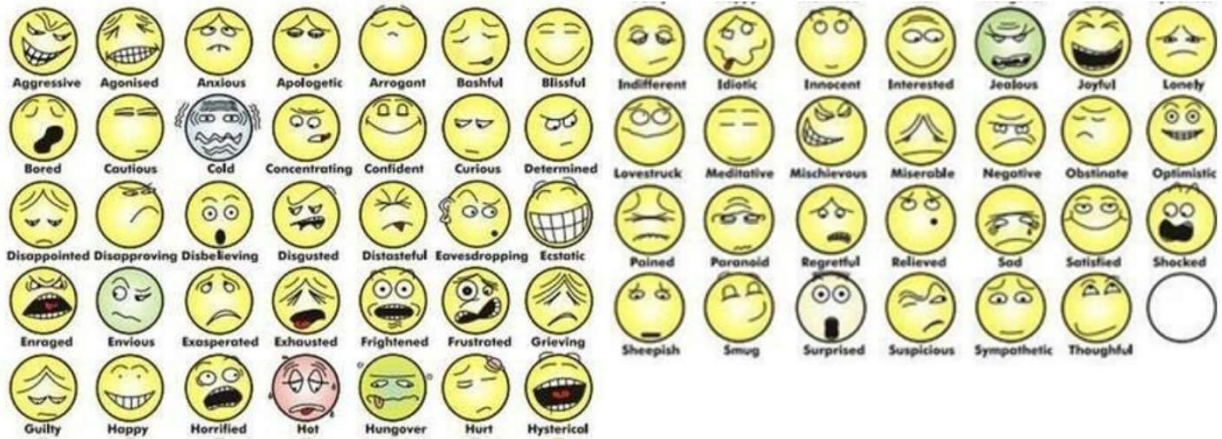
Linguistic Effects of Questions Versus Statements

Compare:

- You don't see anything wrong with what you did?
- You don't see anything wrong with what you did.

C. Expressing Emotions

How do you feel today?



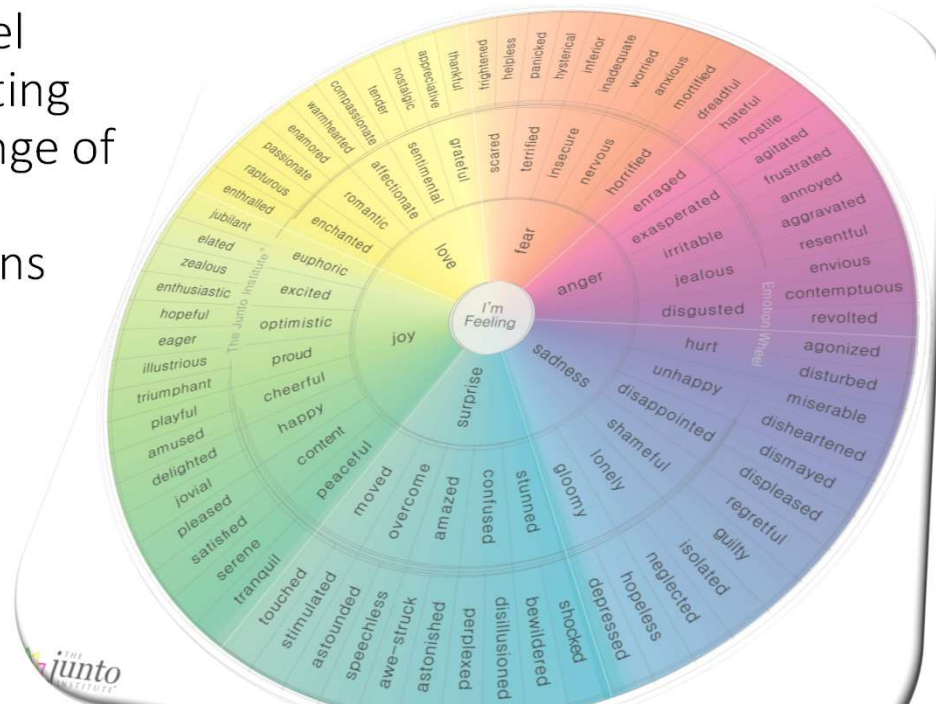
Another Perception Check- Reading back Emotions

- Reflective Statements on Emotions are helpful Perception checks
- Identification of speaker's emotions increase feeling of being heard
- Identification of your emotion grows your empathy and increases your control over your responses.
- Emotions are expressed by
 - Acting out
 - Acting in
 - Indirect Expression
 - Direct Expression
- Expressing your emotion facilitates two-way communications
- Note: I feel that . . . Is a thought, not a feeling.

When Reflecting Emotions

- Be accurate, yet tentative
 - Phrase your response so the speaker can disagree if it is wrong.
1. Observe non-verbal clues.
 2. Draw upon the person's tone of voice or choice of words.
 3. Offer an invitation to answer a question
 4. Describe your reaction
 5. Use minimal response, with your words, hand, or facial expression

A Wheel Illustrating the Range of Our Emotions



D. Navigating in Tight Corners

And the Lord's servant must **not be quarrelsome** but **kind** to everyone, able to teach, **patiently enduring evil**, correcting his opponents **with gentleness**. **God may perhaps grant** them repentance **leading to a knowledge of the truth**, . . .

- 2 Tim 2:24-25

Requesting Change—With ‘I’ Statements

There are three parts to such an ‘I’ statement:

- (1) your feeling,
- (2) the reason or context for the feeling, and
- (3) a specific request.

For example:

- I feel lonely (1) when it seems like you aren’t listening to me (2). Will you please make sure that you understand what I’m feeling before you respond (3)?
- I feel worried (1) when you leave your toys on the steps like this because someone might trip on them and be hurt (2). I want you to pick them up, please, and never leave toys on the stairs (3). OK?
- I feel frustrated (1) when I just want be heard and you start suggesting solutions (2). Sometimes all I want is for you to listen and understand (3).

- William R. Miller, [Listening Well: The Art of Empathic Understanding \(Eugene, Oregon: Wipf and Stock, 2018\)](#).

Responding to Criticism

I. Fogging*

- Accept partial responsibility for what you can agree with
- Keep calm, absorb the negative energy, seek a resolution

II. Negative Inquiry

- Let the other person be your teacher
- Ask for specific issue you could work on

*A term created by Manual J. Smith in *When I Say No, I Feel Guilty* (New York: Bantam Books, 1975).

I. Fogging

1. You can agree with what is true for you.
2. You can agree with what may contain some truth.
3. You can agree with what is a generalization, as long as it has some possibility of being true for you.

- Start with: You're probably right, I guess you're right, you could be right, you're right.
- John Savage, [Listening & Caring Skills: A Guide for Groups and Leaders](#) (Nashville: Abingdon Press, 2010).

Criticism: You are always late for meetings

Fog: You could be right, I am not always here on time. (It is often helpful to add a comment after the fog, to **put the fog into a context.**)

Criticism: You think you are a pretty good chairperson of our committee, but Jean did a better job than you're doing.

Fog: You're probably right. Jean did do an excellent job. (**Agreeing with only the part of the statement that is true.**)

Criticism: I'm surprised that you want to stay chairperson, if you are doing such a lousy job.

Fog: I'm sure you are surprised at my staying chairperson. (**Agreeing with what is obvious** in the critic's statement. **Notice what was omitted.**)

Criticism: Let me add one other thing. You have loaded this committee with your friends, so they will vote on everything you want.

Fog: It is true that the group has voted on many things I have suggested. (**Agreeing with only what is true.**)

John Savage, *Listening & Caring Skills: A Guide for Groups and Leaders* (Nashville: Abingdon Press, 2010).

Putting It Together

HUSBAND: What is this stuff that we have to go see your mother every Sunday afternoon?

It's a pain. Not only that, but your mother treats you like you don't have a brain in your head.

WIFE: You're right. I have been seeing my mother a lot lately, and there are times when she does put me down. (**FOGGING**)

I'm a little frustrated with all of it myself (DIRECT EXPRESSION OF FEELINGS),

and I get the impression that you're really annoyed by it—right? (PERCEPTION CHECK)

HUSBAND: So what are you, a pantywaist? Start making your own decisions, rather than always doing what your mother tells you.

WIFE: You're saying that I should start making my own decisions and not do what my mother wants all the time. (PARAPHRASE)

And you're probably right; I could be stronger than I am and not be so influenced by my mother's decisions. (**FOGGING**)

I do feel in a bind at times between doing what Mother asks and what you want. (DIRECT EXPRESSION OF FEELINGS)

• John Savage, *Listening & Caring Skills: A Guide for Groups and Leaders* (Nashville: Abingdon Press, 2010).

II. Negative Inquiry

- Asking your critic to point out your specific behaviour that upset him/her
- Use questions to discover missing information.
- Let your critic be your teacher
- Instead of defending, denying, excusing yourself, or running away, you can respond rightly and direct the conversation in fruitful ways.
- Allow your critic to be heard, defuse his/her anger, and you can learn what has gone wrong.

JOHN: Bill, I received your letter notifying me that you had canceled the two weeks of training I had scheduled with you. Do you have some time now to talk with me about what caused the cancellation?

BILL: Sure, I have time to talk.

JOHN: When I left you and the committee, it seemed that everything was OK and the training was a go. Can you tell me what happened that allowed the event to be canceled?

BILL: You charge too much for your training.

JOHN: It is true that I charge for my services. (FOGGING) What made the amount too much?

BILL: When I went to get the task force together to talk about the funding, the different groups said they couldn't come up with the funds.

JOHN: So you are saying that one of the reasons was the groups' lack of financial support. (PARAPHRASE) Was there anything else that may have contributed to the cancellation? (NEGATIVE INQUIRY)

BILL: I did not get the support from the committee that I had hoped. Each group was to help advertise the program, and several of them backed out, so we didn't have enough support to get the people to come.

JOHN: So, if I have it right, there was the money issue and the lack of advertising support that caused the cancellation. (PARAPHRASE) I'm wondering if there is anything else. Maybe something that I did or my staff did that made it difficult for you to go on with the training. (NEGATIVE INQUIRY)

BILL: Well, now that you mention it, there was something you did that caused my people to be pretty upset.

JOHN: What was it I did, Bill? It's important for me to know if my behavior caused the cancellation. (NEGATIVE INQUIRY)

BILL: You said, in one of the lectures, that if you take the Bible literally, then you will miss much of the truth, because the truth is hidden in the stories Jesus tells. My people are biblical literalists, and they don't believe that you believe in the Bible.

JOHN: I did say that, Bill. (FOGGING) Are you saying that because I made that statement, the people assume I don't believe in the Bible, and that is why they don't want me to come? (NEGATIVE INQUIRY)

BILL: Yeah, that's the real reason.

JOHN: Bill, I'm sorry if I offended any of your people. That was not my intention. Is there anything I can do to discuss my intention with them? (ATTEMPT AT RECONCILIATION)

BILL: No, John. It is clear that they do not want you here. I'm sorry.

JOHN: Bill, I want to thank you for talking with me and giving me this feedback. I have four other contracts with your denomination, and I will change my language so that I am more clear and not offensive. You have helped me a great deal. Maybe some time in the future, we will be able to work with each other again. Thanks for your time.

John Savage, *Listening & Caring Skills: A Guide for Groups and Leaders* (Nashville: Abingdon Press, 2010).

Listening Without Agreeing

- Acknowledge what the other person is saying
- Calmly repeat the limit or rule.
 - William R. Miller, [*Listening Well: The Art of Empathic Understanding* \(Eugene, Oregon: Wipf and Stock, 2018\)](#).

iii. Sitting Layouts to Facilitate Listening

Sitting Arrangements

(i)



'twelve o'clock'

(ii)



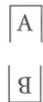
'two o'clock'

(iii)



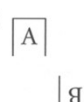
'four o'clock'

(iv)



'six o'clock'

(v)



Michael Jacobs, Swift to Hear: Facilitating Skills in Listening and Responding, ed. Wesley Carr, New Library of Pastoral Care (London: SPCK, 2000), 45.

4. Sustaining Good Listening Presence

Looking to Christ



Offering the Gift of Who We Are In Christ

- The Beloved Self, finding our highest joy in God
- The Relational Self
- The Vulnerable and Limited Self
- The Meaning-Filled Self
- The Developing Self
- Listening for God's story in our stories, to grasp the height, breath, and depth of God's love through the saints (Eph 3:18-19)

Our Calling to Shepherd Others

- **1Pe 5:1** So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, **as well as a partaker in the glory that is going to be revealed:**
- 1Pe 5:2 **shepherd the flock of God** that is among you, exercising oversight, not under compulsion, but **willingly**, as God would have you; **not for shameful gain**, but eagerly;
- 1Pe 5:3 **not domineering** over those in your charge, but being examples to the flock.
- 1Pe 5:4 And when the chief Shepherd appears, you will receive the unfading crown of glory.

Our Final Rewards

- Mat_25:23 His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'

