



COMMUNION

BOOKLET II : COMMUNICATION

About Us



Office for the New Evangelisation

Roman Catholic Archdiocese of Singapore

catalyses the baptised faithful to live out the mission to evangelise



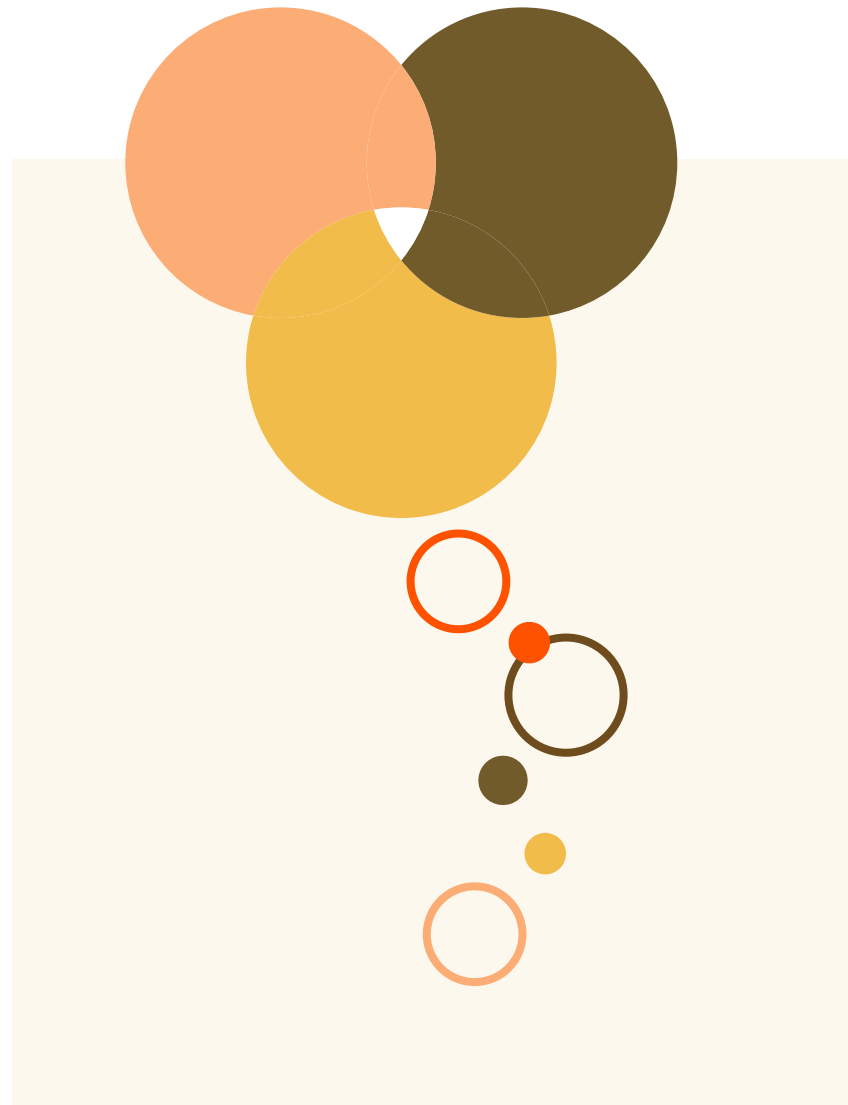
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enquiries.one@catholic.org.sg

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COMMUNION

Introduction

John 17:21-23

May they all be one, just as, Father, you are in me and I am in you, so that they also may be in us, so that the world may believe it was you who sent me. I have given them the glory you gave to me, that they may be one as we are one. With me in them and you in me, may they be so perfected in unity that the world will recognize that it was you who sent me and that you have loved them as you loved me.

We are familiar with this discourse from John's gospel. However, in reality we often struggle with this 'oneness', this 'togetherness' that John's gospel exhorts because of the complexity of human relationships. The term 'communion' is also understood differently. While there may be a sense of belonging to a community, ministry group or an organization, more often than not, our experience of togetherness is just 'being next to each other'.

The call to be in communion is to know one another at an intimate and unitive level that begins from an intimate togetherness with Jesus Christ. This process of growing and living into communion with Jesus Christ and with each other requires, first of all, for the individual to know who and where he or she is. This knowing enables the cultivation of the habits that will produce communion, the 'togetherness' that Jesus desires us to have - 'May they be one, may they be so completely one' (c.f Jn 17:21)

This process of growing into communion cannot be achieved

at the blink of an eye. It takes the entire community, group or organization to interact and eventually grow to be in true communion. Groups or communities normally move through an awareness of being next to each other, co-existing alongside each other first. After which, they begin to communicate with each other. Communication here means getting to know each other, knowing the values the person subscribes to and what makes the person who he or she is. With greater interaction, relationships are deepened. When members of the community become closer and known to each other, cooperation takes place because of the realization that actions of each individual affect the others and the group. Hence, we cooperate so that more, if not all, members get to reap the positive effects of the action. It is then easier for the community or group to move to eventually collaborating with each other. At this point, we will not be able to say to our members that 'it is not my business' but will make sure that every member is included and cared for.

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Use of this booklet

This is the **second** of four in this series of growing in communion. Each booklet is designed with the aim of Ministries or communities learning and discovering more about the communion continuum so as to be able to grow more intimately with Jesus Christ and with one another. The sessions will not address the individual's growth in relationship with Jesus Christ, as it is assumed that this is done elsewhere.

There are three sessions in each booklet and a fictional story of a community before the sessions. Users will follow the growth of this fictional community as they work through the four booklets. It is hoped that through following the life of this fictional community, it may serve as a mirror for users to reflect on their own experience in their community or ministry as they discover and learn more about the stages of communion. So take time to go through the story.

Appoint a person who knows how to facilitate to be the facilitator for the sessions. You may want to rotate amongst those who know how to facilitate so that members have a chance to facilitate the group discussion.

At the end of each session, there is an activity for the group to do. It is essential to give time to all members to complete the activity before moving on to the next session. Members will share their experience at the next session. Begin and end each session with an opening and a closing prayer.

Since growing in communion is a process or a journey for us to grow into, we will find ourselves doing better at some point and at other times not so well. It is not the intention to move ministries or communities to communion overnight just by using these booklets. Rather, it is about raising an awareness that all ministries or communities are called to grow into communion with God and with one another. The important thing to note is that we need to be convinced that it is God our Father's great plan to draw all humankind together to dwell in His immense love. Thus, we do not give up since Jesus Christ came to show us the way. As disciples, we are called to follow so as to contribute and serve the Kingdom of God.

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Story

Hospitality Ministry in St George Parish - pt 2

The last time we met the Hospitality Ministry from St George Parish, they were discovering that they have been merely existing alongside each other. So they made some effort to help the members to get to know each other better. They are meeting again, let us have a listen to what is going on.

Sally: You know Lucy and Mark from the Legion of Mary? They told me that they need us to help to block out the carpark for their celebration. Did you get the email?

Rose: No, I am not aware. Why are they talking to you? They should come straight to me. I am the president here you know.

Sally: Okay, will get them to talk to you directly, why get so worked up?

(The rest of the members walk in to the room)

Rose: Oh hello. Welcome everyone. Hello uncle Robin. Ah Kelvin, how have you been? Hey Sam, how is your mum? Where is Kaitlyn?

Kelvin: Good evening Rose, I am good. Sorry I have

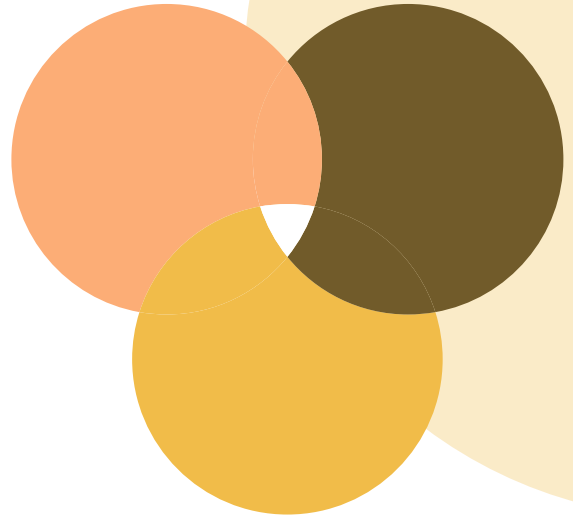
not been able to come for the last two meetings, I was in China and Korea.

Sam: Hi Rose, hello Kelvin. Don't worry Kelvin, I will update you later. Rose, my mum wants me to pass this Chilli paste to you, she made it herself.

Rose: Oh, thank you.

Kaitlyn: Hello everyone, sorry I am late.

Sally: Hi Kate, don't worry, we have not started.



Rose: Okay, everyone, let's settle down so we can begin our meeting.

Robin: Is Father Jack coming?

Rose: Er, maybe later. We begin first.

Robin: Rose, did you inform him of the meeting? I didn't see his name in your email when you sent the agenda.

Rose: Uncle Robin, are you trying to say I don't do my job as president of the hospitality ministry?

Robin: No, I am just pointing out that maybe you missed out his name when you were sending the email so he is not aware that we are meeting tonight.

Sally: Aiyoh, uncle Robin, stop being so picky, maybe Rose sent a separate email to Father Jack, why are you so particular?

Robin: I am just clarifying. Why are you always defending Rose?

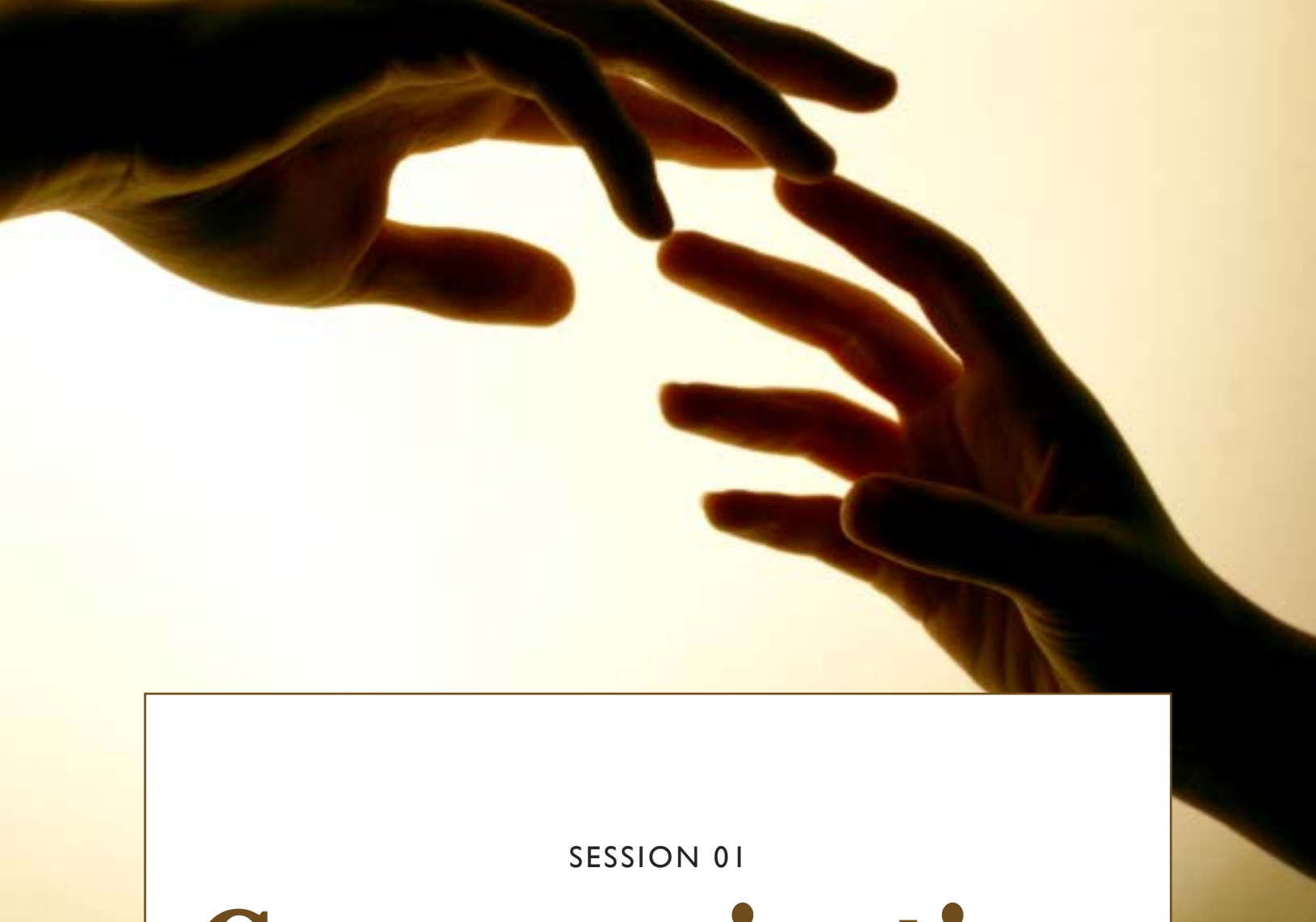
Kelvin: Sam, maybe you can update me now while those three sort themselves out?

Sam: Sigh! Yeah, might as well right?

Kaitlyn: Hello, are we having meeting or not?

Have you encountered frustrations in the group because of bad communications? How important is having good communication in your group? Before we begin our learning, it is good to ask for the members' expectation in communication. (You may want to read through this story before each of the following sessions to help members to keep this story in mind)

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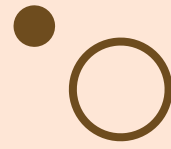


SESSION 01

Communication

Communication of the Triune God

session one



Understanding

Communication is an important aspect of any human society. It has been in existence longer than recorded history. It is an essential component of any human relationships – the ability to communicate, not just to ask for help or to pass information but to share meaning and purpose. Our human ability to communicate is much more sophisticated than other animals. For example, we human are able to communicate the concept of time and space concretely and we do not see this ability in the animal kingdom. We also seemed to yearn for greater communication of meaning and purpose in life. Have you wondered why?

We understand that this has to do with how God our Father communicates with us. Made in God's image and likeness, we have the desire of God planted in us, so we go in search of meaning to satisfy this desire. This desire will only be fulfilled by God our Father who communicates to us by sending His son, Jesus Christ with a message of love. This love begins in an eternal communion of self-giving between the three persons - the Father, the Son and the Holy Spirit. However, God our Father wants to also give life to the whole of creation so that all of creation can enjoy this love eternally. Jesus Christ sent by the Father communicated the ultimate message of love by his redemptive act on the cross, his resurrection and ascension. In this perfectly communicated message that was revealed to humankind, we grow to understand what it means to be loved unconditionally thus finding fulfillment and purpose in the

person of Jesus Christ.

Reviewing

Ephesians 1: 4-10

Thus he chose us in Christ before the world was made to be holy and faultless before him in love, marking us out for himself beforehand, to be adopted sons, through Jesus Christ. Such was his purpose and good pleasure, to the praise of the glory of his grace, his free gift to us in the Beloved, in whom, through his blood, we gain our freedom, the forgiveness of our sins. Such is the richness of the grace which he has showered on us in all wisdom and insight. He has let us know the mystery of his purpose, according to his good pleasure which he determined beforehand in Christ, for him to act upon when the times had run their course: that he would bring everything together under Christ, as head, everything in the heavens and everything on earth.

Talk about this scripture text, what struck you?

Deciding

Our ability to communicate comes from the communicating Triune God who made us in God's image and likeness. We are therefore created for relationships, given the capacity to love and communicate by the Triune God. The greatest fulfillment and joy for us then is to be drawn into the perfect relationship of the Trinity dwelling eternally in a loving communication. However, our first parents distorted this gift of loving communication. The disobedience of Adam and Eve in refusing to listen to the word of God gave

us the example of not listening and in turn this made us lose our ability to communicate deep personal meaning to each other. God our Father did not give up on humankind. The communication continues through history and done in full in the person of Jesus Christ.

‘In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature. Through this revelation, therefore, the invisible God out of the abundance of His love speaks to men as friends and lives among them, so that He may invite and take them into fellowship with Himself.’ ([Dei Verbum](#) #2)

Jesus Christ became man to communicate the plan of God the Father through his passion, death, resurrection and ascension. Through this paschal mystery, love is communicated to us perfectly. Having experienced this love, we discover who we are and what we are meant to do – to communicate the love of God. Hence, we witness to others around us, helping them to recognize Jesus Christ who is love personified. We can only do this as a whole body in communion because it is in our interactions with each other, our words and deeds that we are able to communicate love, thereby revealing Jesus Christ to others.

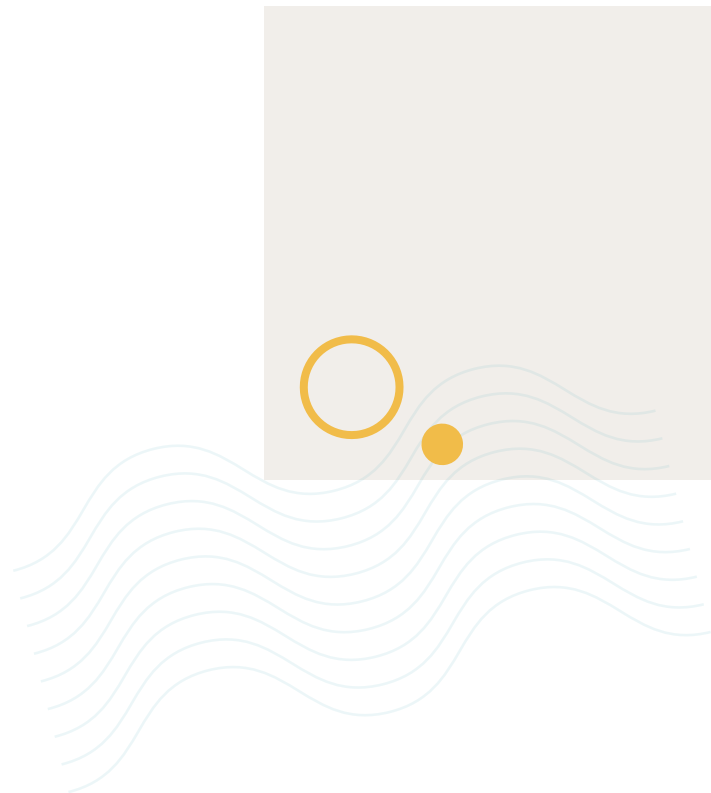
Growing

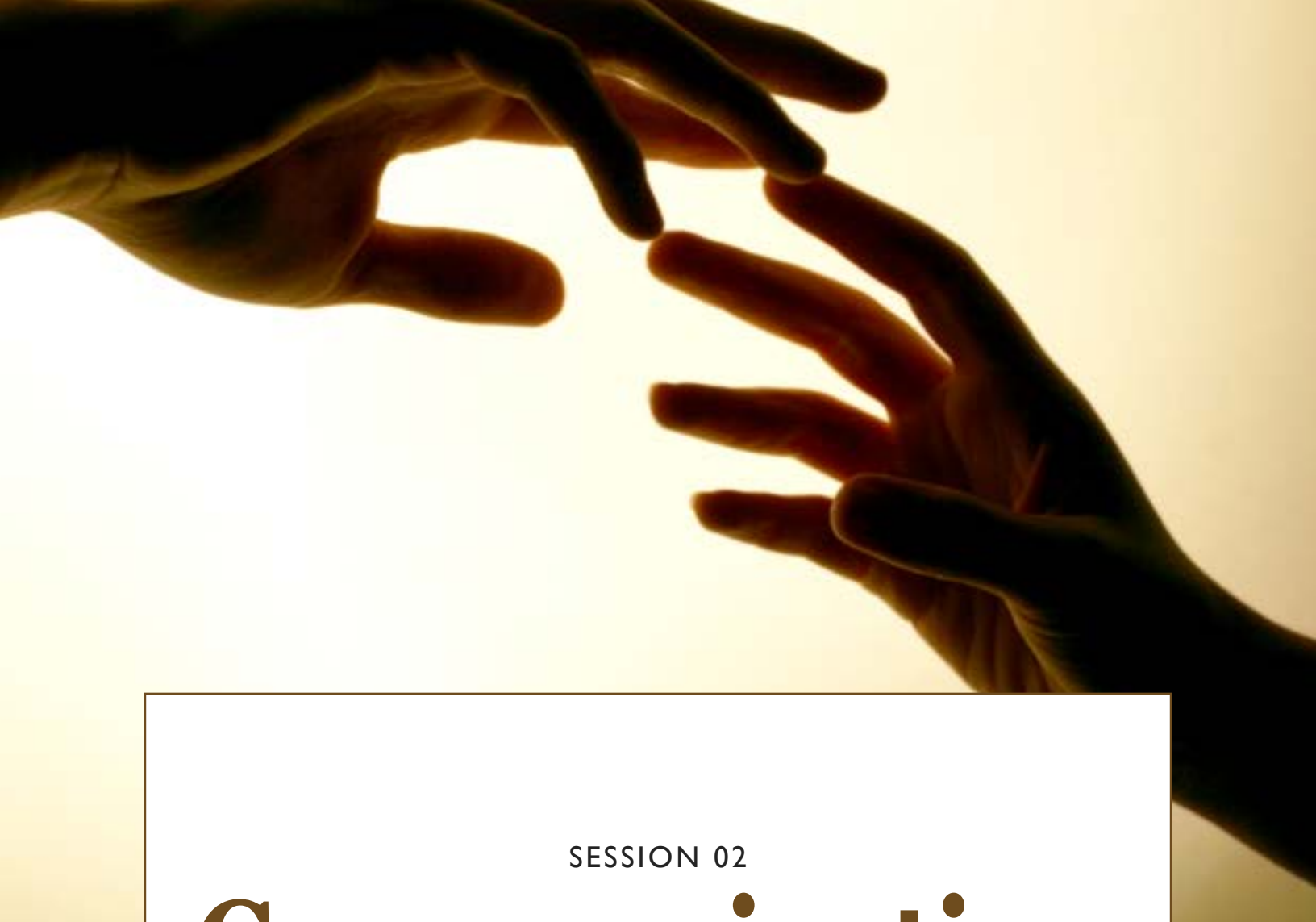
In small groups of two or three, take turn to share about each person's expectation of communication. After everyone is done, talk about why good communication is important for the group.

After the small group sharing, gather back in the big group and list down the plus points of communication. Then

consider point by point how Jesus Christ is revealed or communicated. Decide on one good practice or way of communication that reveals Jesus Christ and ask everyone in the group to practice doing this in the coming weeks till the next meeting. (e.g. Giving a warm greeting in a manner as if the recipient is the most important person in that place. This helps to reveal the love and care of Jesus Christ has for each person.)

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SESSION 02

Communication

creating an environment that
authenticate the message of Jesus
Christ in our community

session two

Showing Concern

Invite each person to share how each has revealed Jesus Christ in the communications of the past weeks. How was it different? How did the recipient receive the message? Was it easy?

(Note: it is essential for leader or facilitator to ensure each person does the activity in the 'Growing' part of the previous session, otherwise, participants will not be able to do this check in and may feel left out.)

Understanding

While communication is essential in our human relationships, to have communication that connects persons and stir the core of each person's being is relatively rare. This is also exacerbated by the advancement of technology such that our communications nowadays are mostly mediated. Face-to-face and low-tech communications are becoming less frequent. We come to expect instant answers or communication and do not have patience for 'slow communication' where the intention is for building up relationships rather than seeking information. To help us to understand communication better, the 5 levels of communication by Richard Francisco may be helpful. Richard is a psychologist, consultant and author. The first level of communication according to him is ritual communication, this takes place when people meet for the first time and they exchange cursory greetings or simple interaction. The second level is termed extended ritual. Here is where people are meeting daily and they exchange small talks and have an iterative relationship. The next level of communication is where information is exchanged; it

is termed as surface communication. We can imagine the communications we do at work is at this level, information and data pertaining to projects, tasks or other forms of work are given or received. Following this level, we arrive at a level where we talk about the feelings we have about the information or data exchanged at the previous level. If we do not have trust and safety, we are not likely to divulge our feelings regarding the work or tasks that we are doing. Finally the fifth level pertains to feelings we have about each other. Again, at this level, there is safety and trust among the people before such exchanges can take place. There is the risk of embarrassment or being misunderstood that we need to consider, hence trust and safety must be firmly established.

If we understand that at the heart of communication is the love of the Triune God then we should be communicating at level 5. In reality, however, we know it can be challenging and not possible for every relationship. Nevertheless, as disciples of Jesus Christ we are communicating the love of God the Father to others, even if we are not able to move our communications to level 5 all the time, our communication with others can and will show a deeper purpose that can attract the other party.

Reviewing

[Ephesians 4:29-32](#)

No foul word should ever cross your lips; let your words be for the improvement of others, as occasion offers, and do good to your listeners; do not grieve the Holy Spirit of

God who has marked you with his seal, ready for the day when we shall be set free. Any bitterness or bad temper or anger or shouting or abuse must be far removed from you – as must every kind of malice. Be generous to one another, sympathetic, forgiving each other as readily as God forgave you in Christ.

[Talk about this scripture text, what struck you?](#)

Deciding

By becoming man, Jesus Christ communicated the great love of God our Father. As his disciples, we are tasked to grow in communities that communicate this love and then bring this message of love to others. It has to begin with how each person communicates in order to have an environment that both imbibes and transmits the love of God our Father. In the pastoral instruction on the means of social communication '[Communio et Progressio](#)', it states:

'Communication is more than the expression of ideas and indication of emotion. At its most profound level it is the giving of self in love. Christ's communication was, in fact, spirit and life. In the institution of the Holy Eucharist, Christ gave us the most perfect and most intimate form of communion between God and man possible in this life, and, out of this, the deepest possible unity between men. Further, Christ communicated to us His life-giving Spirit, who brings all men together in unity. The Church is Christ's Mystical Body, the hidden completion of Christ Glorified who "fills the whole creation". As a result we move, within the Church and with the help of the word and the sacraments, towards the hope of that last unity where "God will be all in all" (#11)

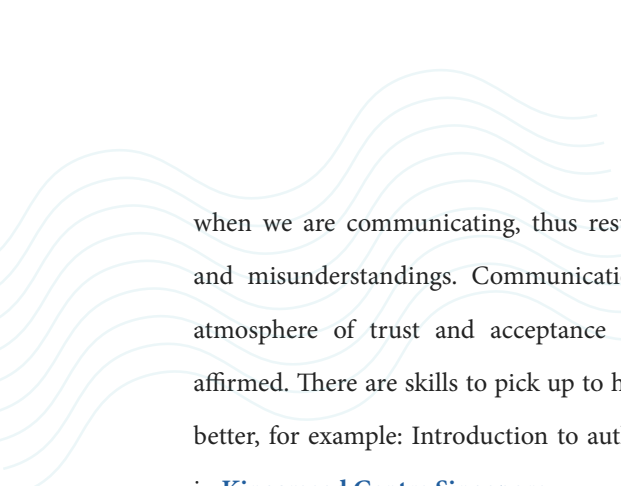
In our experience of communication, we have often come across incidences where we do not say what we truly

mean because we are afraid of the perception of others or we cannot trust that the message will be received well. Sometimes, to avoid conflicts and confrontations, we either keep quiet or say something that we do not mean. In the end, we are not helping to grow an environment of love nor are we communicating true love of God to others. This matter is made worse by the mediated communications that we do nowadays through the social media. We do not see the persons face-to-face when communicating so we missed out the non-verbal communication that provides us with indications how the other person is receiving our messages. As a result, our words may cause unintended hurt or misunderstanding and we are not aware. Communication breaks down when the other party chooses to keep quiet and avoid further communications. As disciples of Jesus Christ, we can be sure this is not how our Lord would want us to communicate. How can we communicate in manner that reflects Jesus as the way, the truth and the life? At the core of this communication is the realization of Jesus Christ's commandment to us: 'love one another as I have loved you.'

[Talk about your experience in communicating with others. Are you aware of the presence of Jesus Christ in your communication? What has worked?](#)

Growing

Healthy communication requires us to be able to speak truth and love even when situations are difficult. There are skills that we can pick up to help us to communicate through differences and conflicts without 'killing' anyone with our words. One of the ways is to begin making a distinction between feelings and thinking. We have grown accustomed to mixing our thoughts with feelings



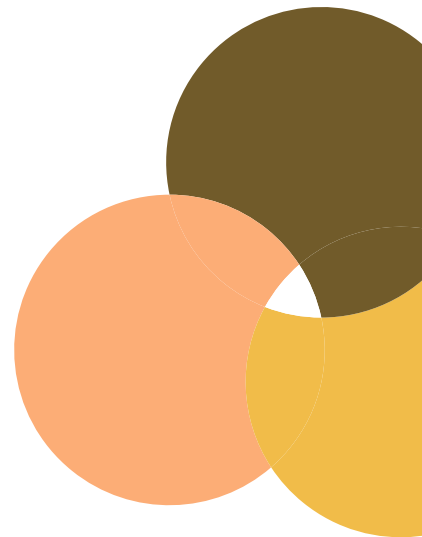
when we are communicating, thus resulting in confusions and misunderstandings. Communication flourishes in an atmosphere of trust and acceptance with persons being affirmed. There are skills to pick up to help us communicate better, for example: Introduction to authentic conversations in [Kingsmead Centre Singapore](#).

What can be done to help us to communicate better?

In the coming weeks, help members to learn to communicate feelings using the feeling words in [Resource 1](#). Invite your group members to meet weekly if you are not doing it yet. At each meeting, have members practice doing 'check-in' using the feeling words to express each person's emotion. When we can separate feelings from thoughts, we learn to see that it is not the things or persons outside of us that make us feel a certain way. Instead it is our thoughts that influence our feelings. For example, it is because I thought that Billy is talking about me behind my back that I am feeling angry and anxious whenever he talks to me. When we can practice using feeling words to describe our emotions, we can identify the root of some of our communication problems. Let everyone learn this skill of expressing emotions with feeling words. Do not move to the next session until everyone is getting into the habit of expressing emotions with feeling words. A good indicator is when we hear more feeling words in our conversations.

Do take time to read the article to [understand Jesus' way to resolve conflicts](#) before you move into session three. Take time to help members to understand how we grow a 'Christ-filled' environment by the way we communicate.

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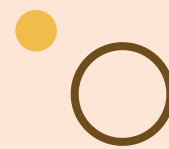


SESSION 03

Communication

We communicate His love together
with others

session three



Showing Concern

At the start of this meeting, invite members to do a 'check-in' sharing where they are in their relationship with Jesus Christ and how they are feeling about it. The rest of the members in the group can give affirmation.

(Note: Members need to already understand and practice truthful communication, expressing emotions clearly. Otherwise, please have members learn the way to communicate authentically.)

Understanding

God communicates through all human senses. (c.f. 1 John 1:1-3) This communication is not a mere passing of information or 'data downloading'. It is a dialogic process that has concrete effects on the life and relationship between human beings and with the Triune God. As baptized Christians, we communicate more than just our thoughts and feelings, we communicate our relationship with the Triune God whenever we communicate to others. Those at the receiving end of our communication ought to be able to experience God our Father's love by the way we communicate. The closer we are to God, the stronger this sensing will be. We will hear comments like: 'There is something about the way you talk that is different.' Or 'I like to listen to you, you seem to say something that resonates in me.' Or 'I sense hope whenever you are talking.'

The nearness to God cannot be achieved through knowledge (c.f. John 5:39-40) instead it is through trust, openness and vulnerable communication in our community that we experience an intimacy that touches our core being connecting us to the sacred and to each other. Such an experience is manifested in the way we treat each other, in the unspoken body language with each other such that an

outsider would be able to identify the loving relationships within the community.

The church's community is the living space where the Triune God continues to communicate to culture and time. It is by the way the community loves and serves that gives witness to the Trinitarian love of God the Father who reveals, Jesus Christ who became man and the Holy Spirit who guides and gives life. While this is the ideal that we want to move towards, our communication is often incomplete. The message of love, redemption and salvation of Jesus Christ may not be communicated well. Despite this, God is still at work in the Christian Community – the Church. As a body, we make visible the sign of loving God and neighbor by our interactions with one another. As a body, we are also given gifts so as to be used as instruments to convey the message of love and salvation.

Reviewing

1 Corinthians 1:25-30

God's folly is wiser than human wisdom, and God's weakness is stronger than human strength. Consider, brothers, how you were called; not many of you are wise by human standards, not many influential, not many from noble families. No, God chose those who by human standards are fools to shame the wise; he chose those who by human standards are weak to shame the strong, those who by human standards are common and contemptible – indeed those who count for nothing – to reduce to nothing all those that do count for something, so that no human being might feel boastful before God. It is by him that you exist in Christ Jesus, who for us was made wisdom from God, and saving justice and holiness and redemption.

Talk about the scripture. What struck you?

Deciding

God the Father's desire is to bring a people together and communicate His love so that through them, others may also come to experience His love. This is not an individual enterprise but requires the collective, the community of believers communicating love through words and deeds. Hence it is a convocation that God our Father has called and entrusted this work of communicating His love to the whole community. Even when our human efforts fail, God our Father will still work through our human weakness to bring forth the message. This is the faith we hold on to in the community. We are thus clear that the message of salvation and love comes indeed from God our Father through Jesus Christ. It is through sinners who can then carry out this work to other sinners so that God's glorious plan is manifested.

"That messianic people has Christ for its head, "who was delivered up for our sins, and rose again for our justification", and now, having won a name which is above all names, reigns in glory in heaven. The state of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in His temple. Its law is the new commandment to love as Christ loved us. Its end is the kingdom of God, which has been begun by God Himself on earth, and which is to be further extended until it is brought to perfection by Him at the end of time, when Christ, our life, shall appear, and "creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God". So it is that that messianic people, although it does not actually include all men, and at times may look like a small flock, is nonetheless a lasting and sure seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by Him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth. ([Lumen Gentium](#) #9)

By choosing to remain in communion within the community, we become the sign and instrument of God's salvific love for

the whole humankind. So even in our weakness, God works through the community – the Church, as a most sure way to send the message of love to all. 'Let us be concerned for each other, to stir a response in love and good works. Do not absent yourself from your own assemblies, as some do, but encourage each other; the more so as you see the Day drawing near.' (Hebrews 10:24-25)

Talk about what struck you so far. Talk about the greater purpose of coming together as a community and how this realization is changing you.

Growing

In order to continue to grow in our communication so that we reflect God more and more, the members can consider picking up the skill of listening. In the familiar story of the road to Emmaus, we heard that the two disciples were low-spirited and downcast. Jesus Christ came along and listened to them. In that interaction with Jesus Christ, they were 'listened back to life' such that their hearts were burning. (c.f. Luke 24:13 ff) Deep listening is also needed for work such as dialogues and for building communion.

This is the type of listening we want to practice in order to communicate well. It is a deep listening that grows trust and fosters closer relationships. Refer to [Resource 2](#) for a session on listening that you can do as a group. After learning about this way of listening, meet up in smaller groups of 3 or 4 to share about what has happened in your life. Put into practice this way of listening that you have learned at the session. In the days ahead, members are to also practice this way of listening wherever and whenever possible: in the home, at work, in school, etc. until the group next meet.

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Feeling Words

“Right now I feel...”

Joyful	Tenderness	Helpless	Defeated	Rageful	Cheerful	Sympathy
Powerless	Bored	Outraged	Content	Adoration	Dreading	Rejected
Hostile	Proud	Fondness	Distrusting	Disillusioned	Bitter	Satisfied
Receptive	Suspicious	Inferior	Hateful	Excited	Interested	Cautious
Confused	Scornful	Amused	Delighted	Disturbed	Grief-stricken	Spiteful
Elated	Shocked	Overwhelmed	Helpless	Vengeful	Enthusiastic	Exhilarated
Isolated	Disliked	Optimistic	Dismayed	Guilty	Numb	Uncomfortable
Resentful	Elated	Amazed	Hurt	Regretful	Trusting	Delighted
Confused	Lonely	Ambivalent	Alienated	Calm	Stunned	Melancholy
Exhausted	Bitter	Relaxed	Interested	Depressed	Insecure	Insulted
Relieved	Intrigued	Hopeless	Disgusted	Indifferent	Hopeful	Absorbed
Sad	Pity	Pleased	Curious	Guilty	Revulsion	Confident
Anticipating	Hurt	Contempt	Brave	Eager	Lonely	Weary
Comfortable	Hesitant	Regretful	Bored	Safe	Fearful	Depressed
Preoccupied	Happy	Anxious	Hopeless	Angry	Love	Worried
Sorrow	Jealous	Lust	Scared	Uncertain	Envious	Aroused
Insecure	Anguished	Annoyed	Tender	Rejected	Disappointed	Humiliated
Horrificed	Self conscious	Irritated	Caring	Alarmed	Shamed	Compassionate
Aggravated	Infatuated	Shocked	Embarrassed	Restless	Concern	Panicked
Humiliated	Grumpy	Trust	Afraid	Disgraced	Awkward	Liking
Nervous	Exasperated	Attraction	Disoriented	Neglected	Frustrated	

Taken from <https://wire.wisc.edu/quizzesnmore/emotionwords.aspx> 'At the heart: understanding and managing emotions.

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Learning to Listen

To listen to each other, to discover the Word that each of us can be for another, we listen to the silence as well as the sounds. As the passage from scripture is read, observe the action taking place; notice the mood of the disciples; see how Jesus approaches and speaks to them.

LISTEN TO THE WORDS... TO THE SILENCE... TO THE LISTENING

(Read the scripture text Luke 24:13-35.)

The origin of the word 'listen' carries the meaning to 'pay attention to'. It involves the body mind and spirit expressing in the form of posture, facial expression, eye-contact etc. Such body language reveals our listening or non-listening presence. Listening is also said to belong to the heart as compared to hearing which is a natural sense that belongs to the ear. Thus, in the Chinese language, the original character for 'listen' includes ten 'eyes' and one 'heart'. This can be translated as giving full attention (referring to the eyes) and being focus and intentional (referring to the heart). The skills of judging, sorting out, interpreting, preparing to respond are mental processes used in listening. A listening spirit is the gift of presence.

Have you ever been listened back to life? Have you ever given this gift to another? Have you observed 'life-giving' listening within a group? Have you experienced the 'art of listening' create and maintain a climate of trust? When listening is active it is a 'performing art' of skill and quality.

Let us consider some essential principles of listening:

- Do not listen so that you can speak
- Listen with the intention of giving and not what you can get
- How can I get to know you and not how can I tell you about me
- Do not give advice
- Let people finish their thought, not just the sentence
- What can I ask and not what I can answer
- What can I learn and not what I can teach
- Quiet your thoughts
- Be interested in people's stories

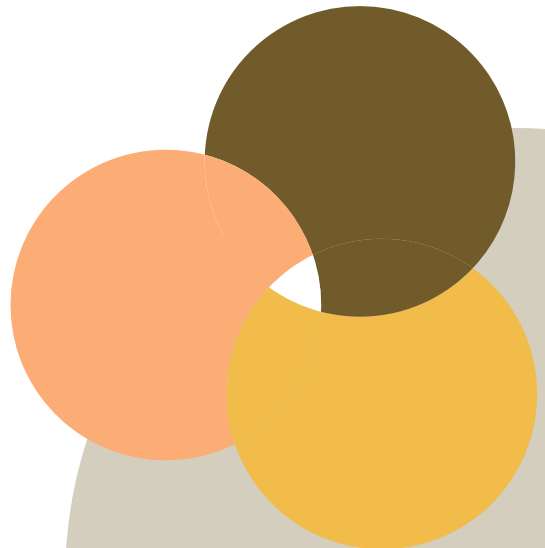
Listening then is really about focusing on the other. In order to listen well, we need to be aware of the obstacles to listening. There are three main obstacles.

- 1) Past events or encounters that block the reception of what someone is saying.
Based on previous experiences with the speaker, we presume to know what the person is going to say, so we do not listen to what is said in the present. We are also assuming that people cannot change and thereby denying ourselves the joy of encountering new people.
- 2) A person's own needs that drive a behavior.
For example, if a person has a great need to be esteemed, it will be hard to listen well to what others have to say.
- 3) A listener's fear is another obstacle to good listening
For example, the fear of being ridicule will obstruct the way someone listens because everything that is said will be filtered through the 'is that trying to make me look bad' filter.

Practice:

Try this practice. Have members sit in a circle. Use an item as a 'talking piece', it can be anything that can be easily tossed from person to person such as a ball. The person holding the 'talking piece' will tell a story about himself or herself for 5 minutes. At the end of 5 minutes, toss the 'talking piece' to another person in the group and that person begins telling story for the next 5 minutes. All the other members are to listen to the stories. At the end of the exercise, have members write down their experience of having been listened to by other and to listen to others.

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