Silence and Waiting

Exploring the Quaker experience of worship, silent waiting and spoken ministry.



This unit invites you to explore the Quaker experience of worship, silent waiting and spoken ministry. Our shared worship is the foundation of our experience of life as a spiritual community. We may well worship or hold silence alone but we believe that in worshipping together we are opening ourselves to a more powerful experience. We are a mixed gathering, people with disparate backgrounds, and we are at many different places on our inward journey; however, all Friends would experience worship as a core element in their spiritual practice.



Silence and Waiting unit aims

This unit aims to help you:

- become more familiar with the Quaker practice of worship and silent waiting
- find out how other Friends experience worship and ministry
- reflect on your own understanding of and relationship to silence and worship

Overview

The fundamental shared experience of the Quaker way is the silent meeting for worship. We seek a communal gathered stillness, where we can be open to inspiration, to God's presence, and to finding peace of mind and a renewed sense of purpose for living. Quaker worship is spontaneous and flexible in its freedom from credal structure and liturgy. It is unique as an exercise in silent corporate contemplation that draws individual worshippers into a depth of unity, while they remain fully themselves.

People arrive at a meeting as separate individuals with their own particular joys and anxieties, and the group begins to 'gather'. Those present settle quietly and begin 'waiting on God' together, becoming open to one another at a deep level. This may happen quickly, or it may take most of the hour.

The silence is different from that experienced in solitary meditation. The listening and waiting in a Friends meeting is a communal experience of shared seeking of the Divine.

Silence is valued by Quakers because it allows us for a while to be aware of the inner and deeper meaning of our individual and shared lives and creates a space in which we can begin to sense the Divine within us. We are able to begin to accept ourselves as we are and to find some release from fear, anxiety, emotional confusion and selfishness. The silence is more than an absence of sound: one can be aware on one level of external sounds but these sounds are not distractions. They are absorbed, often unconsciously, as people try to be open to that of God within them.

Worship is the response of the human spirit to the presence of the divine and eternal, to the God who first seeks us. The sense of wonder and awe of the finite before the infinite leads naturally to thanksgiving and adoration.

Quaker faith & practice 2.01

For some Friends this quotation fully expresses their understanding of worship while for others its emphasis upon a 'God who first seeks us' may be challenging. For many Friends worship is a strong guiding force in their lives as it enables them to experience a sense of connectedness with the Divine. For others a profound sense of the healing and unifying power of silence is central to their understanding of what we are doing when we meet together to silently wait. For most Quakers, this diversity of experience is to be celebrated.

Early Friends spoke of the leadings of the Divine Light that 'shows us our darkness and brings us to new life' (*Advices & queries* 1 in *Quaker faith & practice* 1.02). This power of the Light to change our lives is enormous, and a vital part of the Quaker experience of silent worship. Both for early Friends and many contemporary

Friends the importance of worship as a time for discerning and understanding how we respond to the choices and dilemmas of life is central:

Wait to feel the light of life where the light begins to lead, do thou there begin to follow.

Isaac Pennington, Works vol 11

Our silent waiting has a liberating quality. It is an active experience in which we become more present. Our silent waiting may open us to leadings of the Spirit.

Out of the silence may arise words, if Friends feel led to offer spoken ministry, but some meetings for worship remain completely silent: spoken words in meeting aim to express aloud what is already present in the silence.

Such words as these have at least as much power as silence to gather into stillness.

Caroline E. Stephen, Quaker faith & practice 2.39

Anyone may feel the call to speak, adult or child, Friend or first time visitor. There is a wide variety of sources of spoken ministry and the acceptance of them is an important part of Quaker worship. Since the Society is part of the Christian tradition, people may speak of the life and teaching of Jesus. They may use words from other sources or refer to events in daily life. Because ministry may arise from personal experience and insights there will be different approaches.

A fundamental part of the Quaker discipline of silent waiting and listening is to try to 'receive the vocal ministry of others in a tender and creative spirit,' reaching for the 'meaning deep within it' (*Advices & queries* 12 in *Quaker faith & practice* 1.02), rather than listening with our normal critical ear. Sometimes these words of ministry may speak directly to our heart, at others they may not seem relevant to us, but those words may be a vital source of comfort, challenge or inspiration to others.

The hope is that by the close of the meeting, all will feel united through our experience of silent waiting together, and be aware that we have come close to the Divine, whatever our understanding of it.

Quaker distinctives

Distinctives 1

The nature of Quaker worship

Chapter 2 of *Quaker faith & practice* speaks about Quaker worship. You might like to read the following selection of extracts:

- a giving and receiving: *Qf&p* 2.11
- response to a vision of greatness: *Qf&p* 2.07
- communing with the divine: *Qf&p* 2.08
- inspired by God: *Qf&p* 2.09
- all one life: *Qf&p* 2.36
- corporate waiting and listening: *Qf&p* 2.37

You could also read the guidance of *Advices & queries* about meeting for worship. If you prefer to listen to *Advices & queries*, there are mp3 audio files available in this unit of the online Becoming Friends course. The sections are as follows:

- A&q 1–7: the inner life
- *A&q* 8-13: meeting for worship

Distinctives 2

Why silence?

The following sections of *Quaker faith & practice* reflect on what it is that Quakers value about silence:

- silence active and redemptive: *Qf&p* 2.12
- nourishment and refreshment: *Qf&p* 2.13
- prayerful expectancy: *Qf&p* 2.14
- an intensified pause: *Qf&p* 2.16
- silence sets you free: *Qf&p* 2.17

You might like to take one extract at a time and really allow space and time to reflect deeply on it.

Distinctives 3

Friends' experiences of meeting for worship

Friends might speak of the movement or development of the silence that happens in a meeting for worship; the quality of silence can be felt to change and deepen throughout the worship. Our waiting becomes more active and we become more present as the silence deepens.

You might like to

- read extracts about Quakers' experiences of meeting for worship, which are on pages 211–215
- or listen to the audio clips about experiences of meeting for worship on the Becoming Friends online course

Distinctives 4

The 'gathered' meeting

You could watch the video 'An introduction to Quakers' made by Friends at Watford Quaker Meeting, which includes discussion about Friends' experiences of meeting for worship and the idea of a 'gathered' meeting. You can access the video in a number of different ways:

- online at
 - www.watfordquakers.org.uk/videos.html
 - www.quakerweek.org.uk/intro/quaker-worship
 - > www.youtube.com as 'Introduction to Quakers'
- on the DVD *An introduction to Watford Quakers*, available from the Quaker Centre bookshop (see Further exploration for contact details).

You can also read about the 'gathered' meeting in *Quaker faith & practice* 2.38, 2.39 and 2.47.

You might like to discuss with your Becoming Friends companion the idea of a 'gathered' or 'covered' meeting and their experience of it.

Distinctives 5

Spoken ministry in meeting for worship

Sections 2.55–2.73 in *Quaker faith & practice* reflect on spoken ministry in meeting for worship. Here is a selection of extracts you might read:

- guidance about true ministry being led by the Spirit: *Qf&p* 2.60
- George Fox on spoken ministry: *Qf&p* 2.73
- ministry is what is on one's soul: *Qf&p* 2.66
- the experience of finding oneself moved to minister: *Qf&p* 2.58
- hearing ministry we dislike: *Qf&p* 2.68

You could take one extract at a time and really allow space and time for it to speak to you.

Discovery

Discovery 1

Experiencing different meetings for worship

It can be interesting to experience meeting for worship in meetings of different kinds and sizes, or in different locations. You may find that your experience of both silence and spoken ministry in meeting for worship varies considerably in these contexts.

If your local meeting has a number of meetings for worship throughout the week, try attending one that you have not been to before.

Try attending a meeting for worship at a different meeting house, either near you or when you are away from home. You could:

- ask your Becoming Friends companion, or an elder or overseer
- look in the Book of Meetings (available in most meeting houses)
- or search for a meeting online at: www.quaker.org.uk/fam

You might try a meeting for worship outdoors. Early Friends often met outside and were aware of how a deep connection with the earth can enable our inner silence to grow. There are present-day outdoor meetings for worship, for example at Speakers' Corner in London (monthly) and Faslane naval base in Scotland (occasional). Some local meetings hold a meeting for worship outside or in their town centre during Quaker Week.

You could reflect with your Becoming Friends companion on your experience of different meetings for worship.

Discovery 2

Discussion about our experiences of meeting for worship

You might like to ask one or two Friends in your meeting about their experience of meeting for worship and how it is different from keeping silence on your own. You could ask them about ways in which they feel we are connected in the silence. For example, some Friends will uphold each other in love, some might imagine the lines of connection between us, others might see us as 'covered' by the loving presence of God.

You could do this during the coffee time after meeting for worship, or you might like to ask your Becoming Friends companion to help you set up an informal meeting with other Friends.

Alternatively, you could consider these introductory questions:

- What is your experience of meeting for worship?
- How is this experience different from keeping silence on your own?

then go to the Silence and Waiting unit forum and post your own thoughts on the issues raised. You might like to comment on other posts on this forum too.

Discovery 3

Sharing our experiences of silence and waiting

What is your own experience of the quality and depth of silence and attentive waiting changing and developing throughout meeting for worship? You could ask your Becoming Friends companion or other Friends about their experience of silence and waiting in meeting for worship. The following questions provide starting points for discussion:

- Are you aware of any shifts in the quality or depth of silence or waiting during meeting for worship?
- What seems to influence those changes?
- What do you understand by 'waiting' in meeting for worship?
- What might we be waiting for?

You could also join in a discussion about experiences of silence and waiting on a Quaker discussion forum:

- the Britain Yearly Meeting forum at: www.quakerweb.org.uk/forum
- www.friendlink.org.uk (aimed mainly at young Quakers)
- the Silence and Waiting unit forum

Discovery 4

How do Quakers become still in meeting for worship?

The process of settling into a focused silence is called 'centring down' by Quakers. Some Friends enter the silence with an awareness of their breathing, while others mentally focus their intentions, or pray for each of the Friends

gathered with them. Many Friends will be informed by an understanding of meditation from various religious traditions but also hold to the distinctiveness of our corporate waiting worship.

You could:

- discuss with your Becoming Friends companion the ways they 'centre down' or enter the silence
- ask other Friends in your meeting the same question over coffee, or ask your Becoming Friends companion to help you set up an informal opportunity for group discussion

Experiment with different approaches to settling into and maintaining your own inner silence. Notice what works well for you.

One possibility is to centre yourself using a simple breathing practice. You'll find a guide to this practice on page 275.

Discovery 5

Spoken and sung ministry

Each worshipping individual brings their presence to meeting whether spoken or unspoken and it affects the meeting as a whole. Try to notice what you are bringing to the quality of the worship each week.

You could ask your Becoming Friends companion or another experienced Friend about:

- their experience of feeling led to minister in meeting for worship how do they know when it is right to stand up and speak?
- their experience of hearing spoken ministry in meeting for worship have there been occasions when spoken ministry has really spoken to them personally, or been difficult to come to terms with?

As we listen attentively to any ministry that arises in meeting, we can renew our awareness that we listen not only to the words but where the words come from. Ministry can stay with us throughout our week.

You could experiment with writing down what you saw to be the key element of the ministry for you on your spiritual/faith journey.

Deepening

Deepening 1

Reflections on silence in the whole of our lives

Our world is very noisy and it can be hard to make a place for silence in our lives.

- Notice the ways in which you may avoid silence through the use of the radio, television, computer or other distractions.
- How much space for silence is there in your relationships?
- Could you find ways of building moments of silence into your day?
- Do you experience silence differently in the city, in natural or wild places, with people, on your own?

You could explore this further by:

- responding in writing
- drawing or using another creative method
- going online and blogging
- discussing these issues on a Quaker discussion forum:
 - > the Britain Yearly Meeting forum at: www.quakerweb.org.uk/forum
 - www.friendlink.org.uk (aimed mainly at young Quakers)
 - > the Silence and Waiting unit forum
- sharing some of your reflections with your Becoming Friends companion when you next meet

Deepening 2

Speaking in meeting for worship

Have you ever felt led to speak in meeting for worship? You might like to reflect on any times when you have considered the possibility of being led to give spoken ministry. What would enable you to speak? What would hold you back?

There is modern Quaker guidance about speaking in meeting for worship, which you'll find on page 216. Do you find this guidance helpful?

You could share some of your reflections with your Becoming Friends companion when you next meet.

Deepening 3

Silence and worship online

There are many websites which offer experiences of silence, prayer or worship online. You might try the following sites:

- an online Quaker meeting for worship at: quakerworship.org/default.asp
- an online labyrinth 'walk', with different contemplative activities along the way at: www.rejesus.co.uk/site/module/labyrinth
- a prayer site based on short bible readings at: http://sacredspace.ie
- a daily prayer download at: www.pray-as-you-go.org
- a Buddhist pebble meditation at: www.youtube.com search for 'Pebble for your pocket meditation'
- Taize chants and prayers to listen to or download at: www.taize.fr/en_article681.html (to download mp3s, right click on the name of the track, then 'save target as' or similar and choose where to save on your computer/mp3 player)
- guidelines for centering prayer at: www.youtube.com search for 'Thomas Keating Centering Prayer guidelines intro'

You could reflect on this experience of online silence and worship by:

- discussing it on a Quaker discussion forum:
 - > the Britain Yearly Meeting forum at: www.quakerweb.org.uk/forum
 - www.friendlink.org.uk (aimed mainly at young Quakers)
 - > the Silence and Waiting unit forum
- responding through writing or creative activity
- sharing some of your reflections with your Becoming Friends companion when you next meet

Deepening 4

Knowing your worshipping community

If the presence of each of us changes the quality of the silence we experience, it is important to acknowledge each other's presence. Depending on the size of your meeting, you may or may not know everyone by name.

- If possible, notice or name who is present and who is absent at meeting next time you go.
- You might 'send light to' or pray for those who are not with you in worship.
- You could reflect on the other Quaker meetings that are near and imagine them also sitting in expectant waiting. Extend your thoughts even wider and think about the meetings all over Britain, Europe and the world, imagining how we are connected by our silent expectant waiting.

You might like to reflect on this experience with your Becoming Friends companion when you next meet

Deepening 5

Practising the discipline of silent waiting and listening

Quakers have a distinct practice of listening – waiting in silent attentiveness. Experiment with how you listen to others in your life, noticing when you are really listening to someone and when your mind is wandering. All listening can be part of our listening to the Spirit.

You might like to spend some time alone reflecting on your experiences of listening, using the questions in 'Listening in a new way', which you'll find on page 217.

You could share these reflections with your Becoming Friends companion, who might also do the exercise; or you could write, journal or make a creative response.

There is an exercise in listening prayer in Appendix 1 – Spiritual Practices on page 268. You could practise this with your Becoming Friends companion or another Friend, listening to each other with focused, prayerful attention.

Further exploration

If you would like to explore the subject of silence and waiting further here are some other resources

Advices & *queries* 1–7 and 8–13 (in *Quaker faith* & *practice* 1.02).

The amazing fact of Quaker worship, George Gorman, Quaker Books, 1973 (Swarthmore Lecture).

A book of silence, Sara Maitland, Granta Books, 2008.

Coming home: an introduction to the Quakers, Gerald Priestland, Quaker Books, 2003.

Focusing: how to open up your deeper feelings and intuition, Eugene Gendlin, Rider, 2003.

God is silence, Pierre Lacout, Quaker Books, 1970.

Ground and spring: foundations of Quaker discipleship, Beth Allen, Quaker Books, 2007 (Swarthmore Lecture).

An introduction to Watford Quakers (DVD), part 1 'An Introduction to Quakerism', Just Film, 2007. Available at: www.watfordquakers.org.uk/videos.html or www.quakerweek.org.uk/intro (or on www.youtube.com as 'Introduction to Quakers').

Light to live by, Rex Ambler, Quaker Books, 2002 (about 'Experiment with Light').

A light that is shining: an introduction to the Quakers, Harvey Gillman, Quaker Books, 2003.

Listening spirituality 1: personal spiritual practices among Friends, Patricia Loring, Openings Press, 1997

New light: 12 Quaker voices, edited by Jennifer Kavanagh, O Books, 2008. Individual themes such as *Twelve Quakers and Worship*, *Twelve Quakers and Simplicity* also available in the *Twelve Quakers and...* series, Quaker Quest 2004–2007.

Quaker faith & practice chapter 2, 'Approaches to God – worship and prayer'.

Quaker identity and the heart of our faith, Quaker Life Study Materials, Quaker Life, 2008. Includes Beth Allen on 'An exploration of the nature of Quaker worship'. Available online at

www.quaker.org.uk/sites/default/files/Faith-and-practice-proceeding.pdf or in hard copy by contacting Quaker Life on 020 7663 1140 or email: ql@quaker.org.uk.

The quaking meeting: transforming our selves, our meetings and the more-than-human world, Helen Gould, Australia Yearly Meeting, 2009 (James Backhouse Lecture).

Radio 3 programme about silence with Rowan Williams (Sunday 22 February 2009). Download or listen at:

www.christianmeditation.org.uk/public_html/web/news_media.php.

Searching the depths: essays on being a Quaker today, edited by Harvey Gillman and Alastair Heron, Quaker Home Service, 1996. 'The meeting for worship' chapter by Elizabeth Barnett.

Many of these titles are available from the Quaker Centre bookshop:

Friends House 173 Euston Road London NW1 2BJ

Tel: 020 7663 1030 Fax: 020 7663 1001

Website: www.quaker.org.uk/bookshop Email: quakercentre@quaker.org.uk



Many of them will also be in your local meeting house library. You could ask your Becoming Friends companion to help you track down titles that interest you.

Closing activity

As you finish your exploration of silence and waiting, you are invited to reflect on what you have gained through this unit, how your understanding of both yourself and Quakerism has changed, and what areas you would like to explore further.

This closing reflection can be a very good opportunity for sharing with your Becoming Friends companion, or you may prefer to write in a journal or book of spiritual discipline (there's guidance for journalling in Appendix 2 – Guidance on page 282), or to reflect using creative methods such as drawing, collage, model-making or working with materials such as textiles or wood.

You might like to use one or more of the following questions as a focus for your reflection:

- What have you gained from your work on this unit, whether as a result of positive or more challenging experiences?
- In what ways has your understanding changed as a result of your work on this unit?
- Are there areas that you would like to explore further either as part of your own spiritual journey or relating to Quakerism?
- Has anything arisen that you would find it helpful to reflect on with your Becoming Friends companion?



Extracts for Distinctives 3 Friends' experiences of meeting for worship

1

Quaker Meeting Someone said our bodies are like reeds; we must let the breath of the divine blow through us become like piccolos and flutes; make a living music.

Today
I feel the sharpness
of morning air,
listen to the sky soughing,
notice how leaves
on the tree tremble.

Denise Bennett, *Quaker Monthly*, October 2008, p272

2

On one never-to-be-forgotten Sunday morning, I found myself one of a small company of silent worshippers who were content to sit down together without words, that each one might feel after and draw near to the Divine Presence, unhindered at least, if not helped, by any human utterance. Utterance I knew was free, should the words be given; and, before the meeting was over, a sentence or two were uttered in great simplicity by an old and apparently untaught man, rising in his place amongst the rest of us. I did not pay much attention to the words he spoke, and I have no recollection of their purport. My whole soul was filled with the unutterable peace of the undisturbed opportunity for communion with God, with the sense that at last I had found a place where I might, without the faintest suspicion of insincerity, join with others in simply seeking His presence. To sit down in silence could at the least pledge me to nothing; it might open to me (as it did that morning) the very gate of heaven. And, since that day, now more than seventeen years ago, Friends' meetings have indeed been to me the greatest of outward helps to a fuller and fuller entrance into the spirit from which they have sprung; the place of the most soul-subduing, faith-restoring, strengthening, and peaceful communion, in feeding upon the bread of life, that I have ever known.

Caroline E. Stephen, 1890: Quaker faith & practice 2.02

Quaker Meeting At half past ten the talking stops: slowly we settle down. Hard seats, few are cushioned, an hour is a long time. Only our breathing and the ticking of the friendly clock disturb the silence. Sitting in a circle, the others close, I am aware of their presence as they are of mine. Reaching inward to their utmost being, seeking the Spirit, seeking the Inner Light. Or wondering what to get for dinner. I look at the polished table, the scent of old wood. Someone has brought a cyclamen in a pot. In its bright reflections A flame burns, but still I'm no closer to the thing I seek.

Yet all these everyday objects, hard seat, the clock, the breathing, wood scent, flower, pot.

Even the uncertain passage of time and thoughts about dinner.

None of these nor even the words themselves reach out, or make demands, corral or take possession; they do not ape our driven grasping human condition.

No, they simply are themselves, unseeking unsought. Perhaps I, like them, forgoing all urgency must wait in silence as the inner light seeks me out. Its invasion illuminating my free capitulation.

Amyon Corbould-Taylor and David Stuart, Quaker Monthly, August 2008, page 209

I usually try to start by sitting comfortably so I will not be distracted by bodily fidgeting. I try to relax and breathe deeply.

After a few minutes I check who is there and briefly pray for each of them. Then consider regulars who are not there, and pray for each of them.

Then I try to clear my mind and wait for what surfaces – sometimes insights come to me that I had not realised by 'worldly worrying'. Sometimes new ideas surface, that had been crowded out by daily concerns. Sometimes other people minister, sometimes their ministry addresses my meditations, sometimes it is completely different. Sometimes I fall asleep. There is the excitement of the unexpected, the unstructured nature of worship, knowing we can all equally approach God, or whatever we call our approach to the 'divine intent', that we have many varied beliefs, but respect each other, and can share our insights and help and guide each other on life's journey.

a Quaker, 2008

5

Some Friends are able to recall with clarity the first occasion on which they attended a Quaker meeting. While I cannot remember when or where I did so, I do have a vivid recollection of the meeting which I began to attend regularly.

It was held in a rather hideous building: the meeting room was dingy. We sat on rickety chairs that creaked at the slightest movement. The whole place gave little hope that those who worshipped there might catch a glimpse of the vision of God. It was in stark contrast to the splendour of the Anglican churches to which I had been accustomed, where through dignified ritual the beauty of holiness was vividly portrayed.

However, it was in this unlikely setting that I came to know what I can only describe as the amazing fact of Quaker worship. It was in that uncomfortable room that I discovered the way to the interior side of my life, at the deep centre of which I knew that I was not alone, but was held by a love that passes all understanding. This love was mediated to me, in the first place, by those with whom I worshipped. For my journey was not solitary, but one undertaken with my friends as we moved towards each other and together travelled inwards. Yet I knew that the love that held me could not be limited to the mutual love and care we had for each other. It was a signal of transcendence that pointed beyond itself to the source of all life and love.

George Gorman, 1973: Quaker faith & practice 2.03

At meeting for worship relax and let your baby be with you; my small daughter called it 'the best cuddle of the week' when I couldn't rush off and do something busy. It's not easy for the parents to believe that their child's gurglings actually help the meeting rather than interrupt it. Nonetheless, that is true, and you shouldn't give way to the temptation to take a happily babbling child out of the meeting (though howling is something different!).

Anne Hosking, 1986: Quaker faith & practice 2.50

7

When I sit down in meeting I recall whatever may have struck me freshly during the past week. This is in part, initially at least, a voluntary and outward act. It means that the will is given up to service; and it is quite possible to stop everything by taking an opposite attitude. So thoughts suggest themselves – a text that has smitten one during the week – new light on a phrase – a verse of poetry – some incident, private or public. These pass before the door whence shines the heavenly light. Are they transfigured? Sometimes, yes; sometimes, no. If nothing flames, silence is my portion.

John William Graham, 1920: Quaker faith & practice 2.52

8

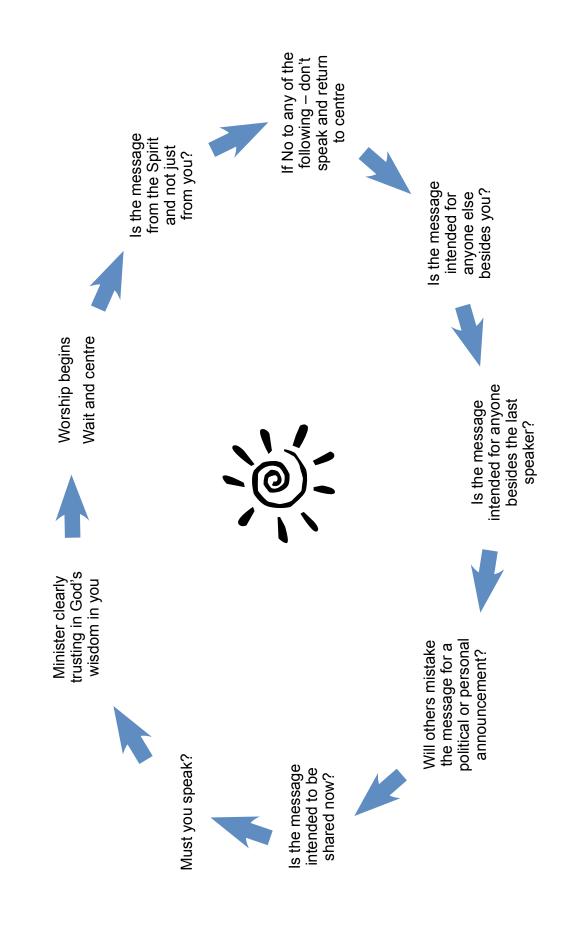
As I silence myself I become more sensitive to the sounds around me, and I do not block them out. The songs of the birds, the rustle of the wind, children in the playground, the roar of an airplane overhead are all taken into my worship. I regulate my breathing as taught me by my Zen friends, and through this exercise I feel the flow of life within me from my toes right through my whole body. I think of myself like the tree planted by the 'rivers of water' in Psalm 1, sucking up God's gift of life and being restored. Sometimes I come to meeting for worship tired and weary, and I hear the words of Jesus, 'Come unto me, all that labour and are weary, and I will give you rest'. And having laid down my burden, I feel refreshed both physically and spiritually. This leads me on to whole-hearted adoration and thanksgiving for all God's blessings. My own name, Tayeko, means 'child of many blessings' and God has surely poured them upon me. My heart overflows with a desire to give him something in return. I have nothing to give but my own being, and I offer him my thoughts, words and actions of each day, and whisper 'Please take me as I am'.

Tayeko Yamanouchi, 1979: Quaker faith & practice 2.54

consolation
God talk
depths and shallow splashing
moments of flame
presence
difficulty and preaching
boredom
the pause, letting go, before action
our longing for Oneness,
even God,
at the core

a Quaker, 2008

Deepening 2: Speaking in meeting for worship



Extract for Deepening 5: Practising the discipline of silent waiting and listening

Listening in a new way

- Who is the last person you really listened to?
- Who was the last person who really listened to you?
- List the people who never listen to you
- List the people you never listen to
- What was the content of the last news report you heard?
- What did you discuss with your partner/friend yesterday?
- What did you discuss at work/school yesterday?
- What was the last piece of music you heard that stays with you?
- How often do you think you have missed information?
- How often do you interrupt?
- How often do you assume you know what is coming up in conversation?
- How often do you need to hear simple instructions before understanding them?
- When did you last hear words that changed you?
- When did you last hear a voice that affected you?
- Who listened to you when you were younger?