

## **Establishing an Internal Process**

**Mental Conversations:** Listening to your own commentary on the situation you are in, your thoughts to yourself about this situation/person, being aware of your own commentary, not concentrating on what you say next to the point that you miss this. Noting your own observations and reactions by

**In Action Reflection:** Using these 'mental conversations' as something to be reflecting on (think about) whilst you are still in action in the particular situation.

Suggested areas to be reflecting on: -

### **What assumptions are being made?**

For instance assuming the person understands what you are saying. Does the other person assume things such as that you may do for them more than you have agreed to? Worldly values meet biblical values in the area of assumptions; yours and theirs will be very different even without adding culture etc into the mix. Don't take it for granted that people will be coming from the same standpoint as you on an issue.

### **What is behaviour like?**

Is there anything unusual or odd in this situation? A person's behaviour pattern or strategy employed in their interaction with you. As mentioned before, are there any 'hooks' being used to try to manipulate you? How do I behave, am I defensive or in control of the situation, opening myself up to something more or able to contain things?

### **What am I sensing'?**

Any 'gut' feelings or reactions coming up in you as you interact, those senses of things that can come in as I interact seeming to come from nowhere, either you could have unwittingly picked something up from evidence of something in the situation or it could be God is prompting you by His Spirit.

### **How is the problem being presented?**

Medical/spiritual/physical/emotional/circumstantial/social? Every problem is not an isolated one in itself and the presenting problem is very often not the actual depth of the problem and often not the real problem at all. Sometimes a wide context needs to be looked at in order to resolve the problem. People are integrated whole beings a single problem affects the whole being and many different areas of life, physical problems can often affect the spiritual and vice versa. (Lady with thyroid problem)

## **Process of debriefing self**

Under this heading mention the importance of debriefing with others as well as the inner self-debrief

After an encounter... debrief for yourself.. Don't judge yourself i.e. 'you're no good at this' or 'I don't know why you do this you're hopeless at it.' Those sorts of thoughts come from the enemy or are your own commentary on yourself and just give openings for the enemy to come in with discouragement if listened to long enough will overwhelm you into a place of despair and help in the overload process. Don't judge yourself rather observe.

Assess your interactions by asking yourself questions such as....

**What did I hear the person say/see do?**

**What do I think /feel about what I heard/saw?**

**What else could I have said/done at the time?**

**What made me say/do what I did?**

**What effect did what I said/did have on the person at the time?**

**How effective do I think my input was?**

**Do I feel God has shown me anything into this situation?**

If you practise doing this it will start to come more naturally so that you can almost answer these types of questions instinctively.

After the self debrief...

**Sifting reactions into actions**

**What do I want to do next?**

**Do I involve someone else, wider team maybe?**

**Do I need further advice or input?**

**What do I need to put down that I have picked up along the way? Unhelpful emotions, guilt, etc.**

Whilst we are interacting with someone it is good to show that you understand in a way whereby you communicate that you have entered into an understanding of the feelings and emotions of the person. To almost 'feel as he feels' and 'see as he sees'.

This is 'empathy' literally 'standing in the shoes of and looking out through the eye sockets of identify oneself mentally, fully comprehending where the person is at.

During your interactions it is good to convey this and be able to inwardly interpret the feelings and emotions being conveyed to you in a way which you then reflect back to the person. Not spelling it out, i.e. you are telling me you are sad, rather more subtly than that, nevertheless reflecting it back in a way which communicates your understanding.

But don't just passively listen and take the feeling words on to yourself. If you do you might 'take it in', 'take it on' and 'take it home' in an unhealthy way, leading to a feeling of being immobilised and rendered powerless to do anything about it.]

**Compassion:** In English words/phrases such as 'pity', 'sympathy' or 'feel sorry for' do not have the same strength of meaning; they convey feeling but not necessarily feeling into action. Even though our bible might translate as 'pity' or 'sympathy', the word 'Compassion' has an aspect of mercy to it which brings about an action.

"Compassion means both the emotion experienced when a person is moved by the suffering of others, and the act of entering into the suffering of another person with the purpose of relieving it. The first conceptualisation may include a desire to relieve suffering; the second requires action to relieve it. In Christian ethics the former is an insufficient response to suffering; the expression of compassion must include an active involvement on the part of the one who shows compassion.

Compassion, consequently, involves 'doing' rather than just 'saying'. A compassionate response to suffering requires that one be moved by the suffering of the other, act to remove the immediate effects of the suffering, and respond at length to correct the structures which may have given rise to the suffering itself. The person who shows and lives compassion, therefore, accepts responsibility to heal, bring hope and minister justice. Compassion is the avenue by which God's grace and Spirit - spiritually, emotionally and physically - come to those in need." (New Dictionary of Christian Ethics and Pastoral Theology page 244)

Jesus felt **compassion** in a way which provoked him into action, either to heal or provide in some way or to pray to His father about the situation.

Matthew 15:32 Feeds the multitudes

Mark 1:41 Heals a leper

Mark 6:34 Began to teach

Luke 10:33 Good Samaritan story

Compassion, I believe is a spiritual thing, a Gift of God endued by His Spirit, when it comes like this then we know we can have accompanying grace to carry it through into action of some sort. He cares more than we care, He is the God of all compassion and we can feel something of what he feels when we feel 'moved by compassion' then we can move out i.e. to heal the sick, to provide in some way, to pray, to be carers who cope by His grace. Allowing ourselves to be open to receiving compassion from Him makes the way for the glory of God to be seen in our frail humanity.