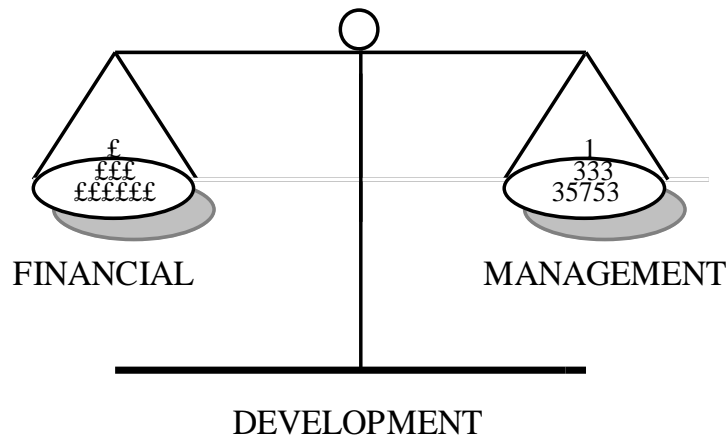


FINANCIAL MANAGEMENT DEVELOPMENT

CHRISTIAN MANAGEMENT

NO 907

LOVE ONE ANOTHER A CHRISTIAN APPROACH TO GIVING NEGATIVE FEEDBACK



ONE OF A SERIES OF GUIDES FOR
FINANCIAL MANAGEMENT DEVELOPMENT

FROM

www.FinancialManagementDevelopment.com

This is one of a series of documents produced by David A Palmer as a guide for managers on specific financial topics to assist informed discussion. Readers should take appropriate advice before acting upon any of the issues raised.

LOVE ONE ANOTHER A CHRISTIAN APPROACH TO GIVING NEGATIVE FEEDBACK

This paper is designed to help YOU

- Consider God's instructions and His example on encouraging others
- Reflect on how you need help from God to give negative feedback
- Consider how to plan prayer into what we do and say
- Consider how to act with God's help in specific situations

And so be more ready and able to help others by your words to improve their behaviour and thus help to bring about God's Kingdom on earth.

Concentrating on practical examples in a work and church context , this paper looks at Biblical precedent for "encouraging words and actions" and consider the practicalities of how to exercise the gift of being an encourager including helping colleagues, superiors and subordinates to improve performance. "Get behind me Satan!" (Mark 8:33) and "You foolish Galatians!" (Galatians 3:1) may not always be appropriate.

NOTE - It is stressed that these notes are aimed primarily at adult-to-adult situations. While some of the comments made may be helpful in family situations, the rearing of children is a specialist area. Consider the following extracts from Proverbs 13:1 "A wise child listens to his father's discipline, a cynic will not listen to reproof." 13:14 "The teaching of the wise is a life giving fountain for eluding the snares of death." and 13:24 "Whoever fails to use the stick hates his child; whoever is free with correction, loves him." Parenting is not easy - even God weeps over His children!

LOVE IS PATIENT NOT SILENT

God is Loving, but he is also Holy and Just. God hates Sin, but does not hate the Sinner. God speaks to us throughout Scripture, and particularly in the Old Testament, the Prophets are not backward in coming forward to give loving (and at times unloving) condemnation in order to assist improved performance. To speak out is the role of a prophet and we are all called to be prophets and appointed to be such through our Baptism. (Catechism 1241 and 783)

WHY WE SHOULD GIVE FEEDBACK

To Live is to Learn

Learning is a lifelong process. When you stop learning you are dead. As humans we learn more from our mistakes than we do from our successes. God has made us that way. However, how will we learn if we do not know we have made a mistake...and how will we know that we have made a mistake unless someone tells us?

Although this is not quite a translation of the passage in Acts 8:31 where the Ethiopian asks Phillip "How can I understand unless I have someone to guide me?" it is reasonable to state that we all need feedback from other people to help us improve. In medicine we need to feel pain to alert us to illness. Similarly in our social activities we require an awareness of pain. The secular world is awash with appraisal systems, training sessions, one to one coaching, 360-degree feedback, customer feedback forms etc. As human beings we need to receive feedback.

If as humans we benefit from receiving feedback, then it follows that as social animals we need to know how to give feedback to others.

In his books *The Five Love Languages* and *The Five Love Languages of God*, Gary Chapman identifies five ways in which humans (and God) receive and express love:

1. Words of Affirmation
2. Quality Time
3. Gifts
4. Acts of Service
5. Physical Touch

People need to know they are doing well (words of affirmation). They are like water to a drooping plant. We grow in stature when we are praised. However, if what we have done is not praiseworthy then we would want to be told. What would have happened if the master in the parable of the Talents had come back and said "You've all done very well!" Life becomes trivial and meaningless if we believe we are always right.

Here we will concentrate on the use of words to give feedback. However it is worth considering whether spending time with people, giving them rewards for good behaviour, and thereby punishing bad behaviour with no rewards, doing things for them or just patting them on the back (as opposed to the more negative approach of hitting them on the head) may be more productive with certain individuals in certain situations.

The five languages are not mutually exclusive - "I've come to tell you well done, give you a pay rise, help you move to a larger office!" accompanied with a hug; is a fairly broad spectrum of positive feedback. It also shows that in this area, negative does not mean the exact opposite of the positive approach. "You have disobeyed me, get out of my sight, you can look after yourself; you will get no gifts from me and I'll put an angel with a fiery sword between us." may not instantly result in the desired behaviour change.

Why should we give negative feedback?

I am going to define negative feedback as "constructive criticism" - words, written or spoken designed to bring the recipient's attention to observed behaviour which, in the reviewer's opinion gives rise to, or may give rise to, unwanted outcomes. It may be accompanied by warnings of the implications of those outcomes for the reviewer.

Giving negative feedback is never easy for a Christian, but it is essential if we are to help others in their lives. "Admonish the idle, cheer the fainthearted, support the weak, be patient with all." (1 Thessalonians 5:14) We are called to "refute falsehood, correct error, give encouragement - but do all with patience and care to instruct." (2 Timothy 4:2) Love is patient.....not always silent. In Ezekiel 33:6 the watchman is told that if he fails to warn people of danger he will be held responsible for their death. In 1 John 5:16 it states: "If anyone sees his brother commit a sin that is not a deadly sin, he has only to pray and God will give life to this brother." In James 2 14-17 we are reminded that faith and deeds go together. Prayer is powerful, but the Good Samaritan acted as well!

Notice that there is a difference between responding to attacks (when there is a need to consider suffering in silence or speaking out boldly) and speaking with the intention to help others learn from their mistakes. The intention in giving feedback is to make the future better. If that is impossible then silence is a major option. Jesus said little at his trial (Matthew 26:63). He was dumb like a lamb before the shearers (Isaiah 53:7). By contrast Stephen spoke out boldly at his trial (Acts 6:8-7:60). You may be asked to speak, or may not be: Jesus was asked to rule on the woman taken in adultery and indeed gave feedback both to those who asked - the accusers, and to the woman. (John 8:3-11)

One thing is certain, we must never allow our frustration with others to lead us into actions which undermine them personally or bring the Church into disrepute. "Though you may have to reprove your fellow man, do not incur sin because of him." (Leviticus 19:17) It is important to uphold the proper use of the teaching authority of the Church, and sometimes to do so one may have to speak out against abuses. Prayerful consideration of what you do and say, before you do and say it, is vital.

THE SECULAR APPROACH

A brief trawl through various human resource textbooks and websites suggests the following are commonly accepted guidelines for giving negative feedback:

1. Criticism should be in private, praise in public
2. Be direct, sincere and constructive
3. The feedback should be given in a calm, unemotional manner
4. Speak and act with patience, good humour and understanding
5. Empathise if possible (I've been there too)
6. Whilst ASAP as soon as possible is sometimes appropriate, ASAR as soon as you, or they are ready may be better
7. Forgive and forget, don't brood over past hurts
8. Avoid reference to errors long past, concentrate on the now (and the future)
9. Be specific about the issue or error made
10. Concentrate on the actions not the individual
11. Focus on what you want to change
12. Define the positive steps to be taken
13. Reaffirm your faith in the person and their abilities and willingness to change
14. After speaking, stop talking and listen to them respond or refute your comments

There are strong suggestions that negative feedback should always be prefaced with positives. Most Christians would agree with all the above, but as usual we wish to "go the extra mile." We believe to help others needs grace. In particular we need the gifts of the Holy Spirit mentioned in Isaiah 11:2-3:

Wisdom	To judge what will be helpful and what will not be
Understanding	To analyse the situation and the people involved
Counsel	To choose what is right, despite conflicting opinions
Fortitude	To be brave and patient when dealing with others
Knowledge	To see God's hand at work in all things
Piety	To love and reverence God and all people (inc. us) as his creation
Fear of the Lord	To desire to please God in all we do

GOD'S WORD

God is Holy, Just and Loving. God hates our sin and His justice demands we suffer the consequences, but God's love lets him hold back the retribution we deserve.

"If you O Lord should mark our guilt, Lord who would survive?" (Psalm 129 Grail)

It is interesting to note that there is an apparent discrepancy between what God says and what God does. We can only assume that God is allowing room for prayer. Thus just as Abraham argued with God over the fate of Sodom and Gomorrah (Genesis 18:16-33) and Moses, rather more successfully argued with God over the fate of the Israelites (Exodus 32:10-14); so too may we be allowed to pray to God that "His mercy triumphs over Justice" (James 2:13).

In Leviticus 19:15-18 it states

"You shall not act dishonestly in rendering judgment. Show neither partiality to the weak nor deference to the mighty, but judge your fellow men justly.

You shall not go about spreading slander among your kinsmen; nor shall you stand by idly when your neighbour's life is at stake.

You shall not bear hatred for your brother in your heart. Though you may have to reprove your fellow man, do not incur sin because of him.

Take no revenge and cherish no grudge against your fellow countrymen. You shall love your neighbour as yourself. I am the Lord."

Ecclesiasticus 20:1 states: There is the rebuke that is untimely, and there is the person who keeps quiet and he is the shrewd one. But how much better to rebuke than to fume."

Paul's Letter to Titus 2:15 - 3:2 "This is what you must say, encouraging or arguing with full authority, no one should despise you. Remind them to be obedient to the officials in authority; to be ready to do good at every opportunity; not to go slandering people but to be peaceable and gentle and always polite to people of all kinds."

Titus 3:8 - 3:10 "I want you to be quite uncompromising in teaching all this, so that those who now believe in God, may keep their minds constantly occupied in doing good works. All this is good and useful for everybody. But avoid foolish speculations and those genealogies, and the quibbles and disputes about the Law - they are useless and futile. If someone disputes what you teach, then after a first and second warning, have no more to do with him."

It is quite clear that God expects us to help each other by being honest about faults and failings in order to encourage each other to higher and better things. Much of Paul's letters consist of honest feedback. Some is delivered fairly brutally.

GOD'S ACTIONS

So if that is what God says, what does He do? Certainly there are examples of a modern approach to behavioural counselling: "Come let us talk this over, says Yahweh. Though your sins are like scarlet they shall be white as snow." (Isaiah 1:18)

The first examples of negative feedback occur in Genesis 3:14-17

The Lord said to the Serpent: "Because you have done this, be cursed among all beasts."

To the Woman "I will increase your suffering in childbearing and in giving birth. Your yearning will be for your husband and he will dominate you."

To the Man "Because you listened to your wife and ate the forbidden fruit, the ground will be cursed, you will have to work hard all your life...for you are dust and to dust you shall return."

At first sight God appears to be breaking most of the rules. This seems to be a public, emotional, unforgiving outburst delivered at a time when the human recipients are already fearful and ashamed. It is heavy on negatives and gives little hope for the future. Fortunately no Lawyers were present. (It would be un-Christian to point out the Devil's fluent advocacy which caused the problem!)

However, by the standards of the time (8,000 years ago?) it was fairly mild and loving. It is not that God has mellowed! It is more that the scripture writers wanted to convey God's holiness, justice and mercy, and their words reflect the fairly blunt uncivilised world they lived in.

Luke's Gospel is full of people rebuking and refuting each other:

3:49 Mary rebukes Jesus "See how worried your father and I have been." and Jesus replies "Why were you looking for me? Did you not know that I must be in my Father's house."

6:39 Jesus tells us to take the log out of our eyes before we attempt to take the speck out of our brother's eye.

10:38 Martha asks Jesus to rebuke Mary but he says "you worry too much...Mary has chosen the better part."

12:51 Jesus states that people will be in opposition. "I have not come to bring peace."

15:15 The prodigal son is allowed to commit error and not rebuked when he repents. The elder son rebukes the father but the father refutes what he says.

Jesus says in Luke 17:3 "If your brother does something wrong rebuke him, and if he is sorry forgive him." Even if he does it many many times!!

23:28 On the way to Calvary Jesus says to the women of Jerusalem: "Do not weep for me, weep for yourselves."

24:25 To the disciples on the road to Emmaus: "You foolish men! So slow to believe all that the prophets have said!"

Revelation 1-3 is fairly blunt about shortcomings in the various churches.

However we are not God and in Matthew 7:1 it says "Judge not lest you be judged."

Below we will consider how we should act based on the Who, Where, What, When, Why, and How Approach. Here it is worth taking time to consider:

Are they really wrong? Or are they really just doing it differently from the way I would
Is there a need to speak out? Is a prayerful silence the best option? Who is being hurt Me, Them, Someone else, God? Will I make the situation better or worse?

Conflict is an opportunity sometimes and God can bring Good out of all circumstances.

Psalm 103:8 "The Lord is gentle and compassionate, slow to anger and rich in love."
Jesus is gentle with John the Baptist at his Baptism (Matthew 3:4) "leave it like this for the time being" but fairly blunt with Satan 40 days later (4:10) "Away with you Satan."

BE AN ENCOURAGER

In 1 Thessalonians 5: 11 we are told to "give encouragement to each other. To "encourage" someone is to instil them with courage or confidence. By contrast, to discourage someone is to reduce their confidence and strength. In John 14:18 Jesus promises his disciples not to leave them without a comforter, the Paraclete - a "Stand-byer", rather than a bystander. Through His Holy Spirit God gives us the courage to have faith in God.

In Hebrews 10:24 we are told to "consider how we may spur one another on towards love and good deeds" and therefore by implication, away from hatred and wrongdoing. Nehemiah 5:1-19 is a good example of true leadership by words and example.

Doing nothing is never the appropriate option - Prayer is always appropriate.

COMMEND WHAT YOU DO TO THE LORD.

Proverbs 16:3 "Commend your works to the Lord and your plans will succeed." This does not mean that we tell God what we are going to do and then ask Him to bless it. It means we should prayerfully ask God to guide us as we consider what we should do in given situations.

Instant feedback is one thing, but there are times when you have to prayerfully consider whether you need to speak out about something to an individual or a group. As usual it helps to have a process to clarify one's thought and establish the best way forward. God expects us to use our talents including our abilities to plan and analyse. You want your children to learn to do things for themselves - so does God.

As with any activity it is helpful to have a process to consider how to take action.

Five Seagulls on a Rugby Post:

W	W	W	W	W	
H	H	H	H	H	
Y	A	O	E	E	
	T		R	N	
			E		O W

Let's look at each in turn:

Why - in order to help

The only reason for giving feedback is to help the future. You need to be clear why you are speaking out:

- To prevent repetition which might hurt them, you or others,
- To call to repentance and a return to more Godly ways
- To draw attention to the hurt caused to allow reparation
- To encourage better behaviour in them or in others
- To help them learn so that they will be better prepared for the future.

Is gaining the objective worth the risk of a broken relationship. Marriages break up with arguments over who takes out the rubbish and although small things can be indicative of larger problems, the implications and likely effects of speaking out need to be considered.

"Getting it off your chest" is OK, but if it is the only reason, you could perhaps just cry out to God. Leaving your hurt at the foot of the cross is a "blessed release". Praying quietly "Father forgive them for they know not what they do." (Luke 23:34) has a good precedent and if God wants to use someone else to "cut them to the heart" (Peter in Acts 2:37) when they realise what they have done, then we must accept that God's ways are not our ways. Sometimes God prefers us to accept suffering in silence, sometimes He wants us to speak out against injustice. Prayerfully considering why we are speaking out helps to discern God's will.

What - The Old and the New Behaviour

What is the problem and what are the harmful impacts? Make sure you have the facts. It is important that you do not rely on hearsay. The witnesses at the trials of Susannah, Jesus and Stephen were all corrupt. Even if you have seen or experienced the problem yourself you may not be aware of the background. Many child abusers were abused by their parents. It doesn't condone what they do, but "There but for the Grace of God go I" is an important consideration in many situations. Only God knows their motives. Imagine if you had seen Abraham preparing to sacrifice Isaac. It may be vital to hear their side of the story.

Be clear about the outcome you want to achieve. The emphasis should be on specific dangers from the bad behaviour and if possible include the benefits of good behaviour. Always try to be constructive and be prepared to help and coach them.

Whatever feedback you give should lead them to realise the benefit of the outcome and be constructed so that the outcome is clear and most likely to be achieved. Consider including agreed SMART (Specific, Measurable, Achievable, Relevant and Timely) objectives if you are a manager holding a formal appraisal where you are looking for changes over the longer term. However "Stop that Now" is a SMART target appropriate for some situations so do not discount it as an approach to help you frame your words to ensure that the message is understood. The parable of the two sons in Matthew 21 28-30, where one said he would go and didn't and the other said he wouldn't and did, may encourage you if you feel you have failed to get the desired result.

Who - Us or someone else (including God) and to whom

Be comforted (or worried) by the passage in Ezekiel 33 where the watchman is blamed for not warning his countrymen of impending disaster. You need to be sure God has appointed you as the watchman but your role may be to ask someone else to take action.

Who are they most likely to listen to? Jesus was despised in his own country and said that was normal. (Matthew 13:57) The secular world says an expert is "anyone with a briefcase who comes from more than 50 miles away."

Should you give their line manager, their colleagues, their parents the information and allow them to do their job properly by giving the feedback in its appropriate context. Sometimes you have to make a formal complaint, but Scripture suggests that it should be only after other avenues have been exhausted. Be prepared to get to the root cause of the problem. Shoddy work may be due to poor tools, poor working conditions or excessive demands on time. The train announcer is not responsible for the trains being late, nor for the quality of the loudspeaker. Feedback needs to be to those responsible or to those who can speak to them. In this regard do not underestimate the power of customer feedback. I encourage you to use it to explain Christian principles at every opportunity, and to encourage others to do so too. "They ought to do something about it" is a phrase which no Christian should utter. "I will.....and pray about it." is the better course.

However, do not allow yourself to be like the busybodies in 1 Timothy 5:13 "gossips and meddlers in other people's affairs, saying what should remain unsaid." If your decision is to say nothing to the person concerned and not to ask anyone else to do so, then do not go around moaning to others! Prayerful, suffering in silence may be indicated. Read Job chapters 1 to 42. I am only partly joking - 1:13-19 and 2:7-10 help us to put things in perspective and count our blessings rather than our problems.

Where - Here?

There is a place for everything. Neutral territory may be indicated for some discussions. Certainly there are many advantages to a private, rather than a public confrontation. However there is a place for both. Paul "confronted Peter to his face" and boasted about it in his letter to the Galatians 2:11 because it needed publicising in order that others should avoid the same error. Some errors or actions need firm handling "then and there". Daniel spoke up publicly and loudly about the wrongful conviction of Susannah (Daniel 13:46). He did not wait until she had been wrongfully executed and then mutter "well I had my doubts". He spoke to avoid a greater sin being committed by her executioners.

Some situations are best handled in a formal setting such as a disciplinary interview with witnesses, some by a quiet chat over a pint of beer. Prayerfully ponder Peter's encounter with the risen Christ after breakfast in John 21:15-19. There was no mention of the triple betrayal, merely a triple commissioning in new attitudes and behaviours.

Often time and place have to be balanced. You cannot use the need for the ideal situation to allow you to "duck the issue" again and again. Pray to God for the right opportunity, then act on it.

When- Now, Later or Never?

There is a time for everything. Even Moses bottled out of enforcing the full implications of the Divorce laws. (Matthew 19:8) It took another 1,500 years before Christ made the implications clear, and 2,000 years later we are still arguing about it!

Instant feedback has the advantage of being easily understood. You kicked me so if I kick you back you know why. If I wait a few days and then kick you, you might not make the connection. However it suffers from the danger of being too emotionally charged and potentially leading to an escalation of conflict. An eye for an eye (Exodus 21:24) was meant to limit this. Getting it off your chest may be helpful to you, but might be destructive to the other person. You know you have to speak out if the behaviour is hurting someone and that hurt is likely to continue. Sometimes you need to steel yourself and say "If that happens again this is what I will do and say." Again prayerful reflection is vital and you must allow yourself to be guided by the Holy Spirit. Do not fall into the trap of psyching yourself up to speak out and then find that when you do you have chosen the wrong occasion.

How often is also a consideration. Titus 3:10 suggests two warnings and you are out, which is different from Jesus' 77 or 70X7 in Matthew 18:22 because Jesus' approach assumes that your brother has asked for forgiveness and is therefore sorry. Titus is dealing with those who refuse to listen. True love is patient and we ask Our Father to "forgive us as we forgive" so we must "try to be perfect as Our Heavenly Father is perfect" as Jesus asked us in Matthew 5:48.

How - With God's help

If you have analysed the situation and the individuals involved correctly, then you should now know how. You may however, have to ask God to give you the courage to do it.

ANTICIPATING AND DEALING WITH RESPONSES

Before giving feedback it is worth considering what the likely responses are, and how you will deal with them. Not every situation can be predicted but the more you get used to planning, the more likely you will find your instinctive reactions improving. As Arnold Palmer said "golf is a matter of luck, but the more I practice the luckier I get."

There are basically four possible responses to negative feedback:

1. Yes I agree, I am sorry and I will try to do better
2. Yes But.....
3. No But.....
4. No

Although I also have personal experience of a manager who just got up and walked out during a disciplinary meeting.

Properly delivered, constructive criticism should provoke an "I am truly sorry, with the help of God's grace I will try not to do it again type of response. Your response should be that you will help them and pray for them.

However it may not always be that easy: Proverbs 13:1 "A wise son pays attention when his father corrects him, but an arrogant person never admits he is wrong."

YES BUT

In most cases people will cite extenuating circumstances. You will need to consider if what they say adds information or not. In one sense it does because you now know what they think (or say they thought at the time). Ignorance is no excuse, but it is sometimes a reasonable reason. You need to be prepared to work with them to help them understand.

In some cases additional facts do help explain behaviour. "He hit me first!" is useful information. So is "I did try to do that but I couldn't because....."

You need to consider whether the response is (a) True and (b) Reasonable. It does help if you have considered what might have caused the behaviour first. The range of possible answers might cause you to change your approach from "Don't do that" to "Is there something the matter?"

Jesus coached the woman at the well (John 4:17) "You are right to say you have no husband, although you have had five." and the woman taken in adultery (John 8:3) "Has no one condemned you?"

NO BUT

"What is it to you?" is a common response and one that can be met with the answers evaluated earlier under why give the feedback and who should give it.

"No but you have a point" is a partial success and should be followed up prayerfully.

NO

The response of the Pharisees was to plot to kill Jesus and as Stephen points out in his speech in Acts 7, that was the fate of most prophets. Reading the sevenfold indictment of the Pharisees in Matthew 23, it is not an unsurprising response. However they had had enough opportunities to listen and act accordingly. Sometimes you must be prepared to let people suffer the consequences of their own actions. Jesus was sorrowful when the rich young man in Mark 10:17-23 refused to leave his possessions, but he let him go.

Remember that the world is quiet big and we are quiet small. We cannot change everyone. We are best concentrating on doing what God has given us to do. The serenity prayer (attributed to Reinhold Niebuhr) may help: "God, Grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference." However we must never underestimate God's power and if He can speak through a donkey (Numbers 22:30) He may choose to speak through you.

NOTHING IS IMPOSSIBLE WITH GOD (Luke 1:37)

THE POWER OF PRAYER

Prayerfully consider Matthew 5:43-48. This passage follows the Beatitudes (or the Be Attitudes) "blessed are the merciful... the peacemakers ...and those who hunger and thirst after justice." "You are salt and light... you are not to lose your saltiness ... or be hidden on a hill." "Leave your offering at the altar and go and be reconciled....go the extra mile".

"You have heard how it was said, 'You will love your neighbour' (Exodus 27) and hate your enemy. But I say this to you, love your enemies and pray for those who persecute you; so that you may be children of your Father in heaven, for he causes his sun to rise on the bad as well as the good, and sends down his rain to fall on the upright and wicked alike. For if you love those who love you, what reward will you get? Do not even the tax collectors do as much? And if you save your greetings for your brothers are you doing anything exceptional? Do not even the gentiles do as much? You must therefore be perfect as your heavenly Father is perfect."

As Christians we are called to proclaim the Word welcome or unwelcome, and "insist on it in or out of season, to refute falsehood, correct error, give encouragement - but do all with patience and care to instruct." (2 Timothy 4:2) but we can do nothing without God's grace.

Pray Before for the opportunity "Lord help me to find the time the place and the words". It makes a change from the more commonly used "Lead us not into temptation."

Pray During for wisdom and guidance. Praying in tongues quietly is recommended.

Pray After in thanksgiving and as a way of continuing your request for a change of heart. Sometimes prayer is all that is needed and all that is possible and you do not have to tell the person you are praying for them (often it is better if you don't).

But

Prayer is not a surrogate for action. Jesus prayed, spoke and did ...normally in that order. St Benedict said "To work is to pray". See James 2:14-26 which finishes "As a body without a spirit is dead, so is faith without deeds."

God has asked us to be in the world for a reason. Sometimes we are called only to pray. More often we are called to be in the world and improve it by our presence by exuding "the fragrance of Christ" (2 Corinthians 2:15)

As the Hymn by John Bell and Graham Maule Verses 2 and 3 says

"Will you leave yourself behind if I but call your name?
Will you care for cruel and kind and never be the same?
Will you risk the hostile stare, should your life attract or scare?
Will you let me answer prayer in you and you in me?"

Will you let the blinded see if I but call your name?
Will you set the prisoners free and never be the same?
Will you kiss the leper clean and do such as this unseen?
and admit to what I mean in you and you in me?"