

A METHODOLOGY OF CARE

The Beauty of the Gospel in Everyday Relationships

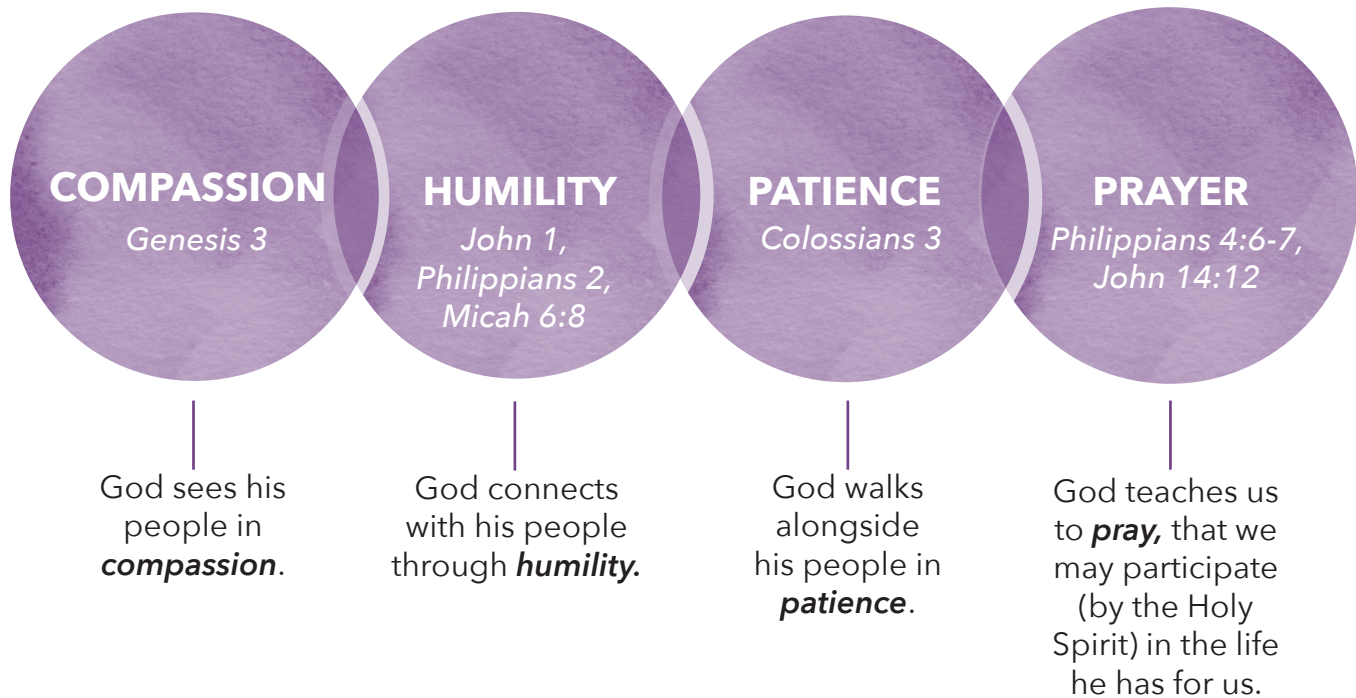
THE GOSPEL OF GRACE

YOUR STORY

This session will focus on inviting you to examine your love of the Gospel story, how it applies to you, and how you can begin to embrace this story as your own, not only personally, but functionally as a leader or volunteer. Understanding and cherishing how God in Christ treats you (his child) is the foundation of all Gospel ministry, especially to those who are in need.

Foundational Question:

"How has God, in Christ, treated me?"



Things to Remember:

- If we do not seek to know and cherish how God in Christ treats us, then we are destined to mistreat ourselves and our neighbor.
- How I minister to others will always reflect how I believe God ministers to me.
- Christian ministry is our participation by the Spirit in the Father's loving and redemptive mission to the world through His Son (Our Lord) Jesus Christ.

TRAUMA AND IT'S COMMON EFFECTS

This session will help us examine the complexities of how a healthy brain and body coexist and communicate, and how trauma can impact, and at times deteriorate, that communication, leading to dysfunction in the body, the mind, behavior, and relationships.

NOTES:

TYPES OF TRAUMA

- | | |
|---------|---------|
| • _____ | • _____ |
| • _____ | • _____ |
| • _____ | • _____ |
| • _____ | • _____ |

Things to Consider:

- If the behavior is culturally or socially abnormal, this is your first sign that it may stem from trauma and the response must be restorative and not punitive.
- "Trauma is not what happens to us, it's what happens in us." - Dr. Gabor Maté

TRAUMA AND THE BRAIN

BRAIN MODEL

prefrontal cortex **logical brain**

- Executive function
- Higher concepts, creativity, problem solving, etc.
- Planning
- Anticipation

limbic system **emotional brain**

- Memory
- Stress response system
 - Fight
 - Flight
 - Freeze

brain stem **primitive brain**

- Sleep/wake
- Breathing
- Hunger
- Heartbeat

Types of Trauma

- Sexual abuse
- Neglect
- Community induced trauma
- Traumatic foster care placements or removals

Common Affects of Trauma

- Body and brain
- Emotions and behavior
- Cognition
- Lack of self-awareness and future orientation

Cognitive & Biological Issues

- Communication between “the logical” and “the emotional” brain can breakdown
- Over- and under-eating
- Disturbance in sleep and wake cycles
- Disturbance in emotional regulation
- Physical, mental, and emotional exhaustion

Things to Remember:

- There is always something behind the behavior.
- Trauma is universal.
- Trauma affects the whole person.
- We can heal from trauma.
- Means by which we can heal:
 - » the means of Grace
 - » communion with and care from the Saints
 - » the grace of clinical care
 - » understanding and acknowledging the common effects of trauma in our lives

DEFINING OUR ROLE

This session is designed to help us identify the role we play within the life of our neighbor. A positive impact for volunteers/leaders is directly linked to their ability to stay within the boundaries of the role that they play.

PARENT "Obey Me"	BOSS "Listen to Me"	VOLUNTEER LEADER "Walk With Me"
<ul style="list-style-type: none">	<ul style="list-style-type: none">	<ul style="list-style-type: none">
<ul style="list-style-type: none">• A Trusted Guide• Overseer• Provider• Shepherd• Safe Relational and Social Resource	<ul style="list-style-type: none">• Counselor• Performance Analyst• Protector• Fixer• Good Listener	<ul style="list-style-type: none">• Disciplinarian• Goal Setter• Advocate• Caregiver• Director

Things to Know:

- Staying within your role in the life of your neighbor is one of the biggest indicators of a successful and safe relationship with them.

Our Participation

The next section is designed to help give us practical everyday tools as we begin the journey of participating in our own Gospel story of compassion, humility, patience, and prayer for the sake of our neighbor.

Luke 6:36-37, Genesis 3

“When we share in God’s compassion, a whole new way of living opens itself to us. Compassion asks us to go where it hurts, to enter into places of pain, to share in brokenness, fear, confusion, and anguish. Compassion requires us to be weak with the weak, vulnerable with the vulnerable, and powerless with the powerless.”

-Henri Nouwen

-Henri Nouwen

- There is always something behind the behavior. If the behavior is culturally or relationally out of place, it should be a red flag that it may stem from trauma.
- Clearly communicating and consistently setting relational boundaries helps cultivate lasting “relational connections” and reduces the growth of “transactional connections”.
- The kindness and mercy that God shows us in Christ empowers us to have compassion on our neighbors.
- In relation to your neighbor, always assume the best until proven otherwise.

IDENTIFYING TRAUMA BEHAVIOR AND THE EFFECTS OF SCARCITY

Cultivating Restorative Responses and Setting Relational Boundaries

BEHAVIOR	COMMON REACTION <i>Correct the behavior</i>	RESTORATIVE RESPONSE <i>Engage the heart</i>
Sharing of Personal Life Details <ul style="list-style-type: none"> • Trauma/Abuse • Family issues • World view • Beliefs 	<ul style="list-style-type: none"> • Feeling overwhelmed by the information • Feeling obligated to fix or compensate for past hurts 	<ul style="list-style-type: none"> • Reflect feelings back: <ul style="list-style-type: none"> » "That must have been so hard." » "I know what you have been through and I care. I know it's not easy, but I/we are in it with you." • Acknowledge the past hurts • Ask questions to learn and listen
Lying: <ul style="list-style-type: none"> • Stories about self or others • Lack of continuity between story and evident life decisions or circumstances • Direct offensive or uncomfortable actions or comments 	<ul style="list-style-type: none"> • Frustration, questioning, asking "why?" • Trying to catch in a lie • Forcing an apology • Displaying confusion and disapproval 	<ul style="list-style-type: none"> • Realize lying can be a safety mechanism for young adults from hard places <ul style="list-style-type: none"> » "Are you pulling my leg?" » "Do you ever feel like you need to impress me? I hope not, because I like you just the way you are." » "I am not upset. Do you trust me? If so, it's okay to tell me what really happened." » "I just want you to know that when you said/did that, it made me feel this way... Did you know that?" (Ask them to respond, yes or no.)
Control/Manipulation: <ul style="list-style-type: none"> • Asking for food, clothing, & other items • Asking for rides to work or other locations • Anxious behavior in uncertain situations, locations, or conversation 	<ul style="list-style-type: none"> • Irritation • Increasing control or punitive stance • Feeling of being taken advantage of • Hurt feelings 	<ul style="list-style-type: none"> • BOUNDARY SETTING RESPONSES <ul style="list-style-type: none"> – recognize the feelings that scarcity can cause <ul style="list-style-type: none"> » "Do you believe you will always have enough when you are with me/us?" (Ask them to respond, yes or no.) » "I can't do/buy that for you but that doesn't mean I don't care for you, right?" (Ask them to respond, yes or no.) » "You know that we are here to walk you through new or hard situations, right?" (Ask them to respond, yes or no.)
Lack of Agency and Ownership <ul style="list-style-type: none"> • Difficulty maintaining a job • Difficulty managing money • Fear of new relationships or inability to maintain them • Impulsive and repetitive poor decisions 	<ul style="list-style-type: none"> • Tendency to "fix" the problem • Discouraged when advice is not followed • Showing excessive disappointment or disapproval • Over-use of only singular nouns <ul style="list-style-type: none"> » "Your problems" » "What are you going to do?" 	<ul style="list-style-type: none"> • ASKING GOOD QUESTIONS <ul style="list-style-type: none"> » "What's the one thing I can't do for you?" (make decisions) » "What do you think would have been a better choice in that situation?" » "How does that make you feel?" » "What is a practical way we can help you?" » "What keeps you up at night?" • use of plural nouns <ul style="list-style-type: none"> » "What's our issue here?" » "Well, what are we going to do now?" » "How do you think we can assist and/or encourage you?"

HUMILITY

Connecting with Your Neighbor Through Humility

Luke 14:11, Matthew 18:4, John 1, Philipians 2

NOTES:

“The Christian Gospel is that I am so flawed that Jesus had to die for me, yet I am so loved and valued that Jesus was glad to die for me. This leads to deep humility and deep confidence at the same time. It undermines both swaggering and sniveling. I cannot feel superior to anyone, and yet I have nothing to prove to anyone. I do not think more nor less of myself. Instead, I think of myself less.”

-Timothy Keller

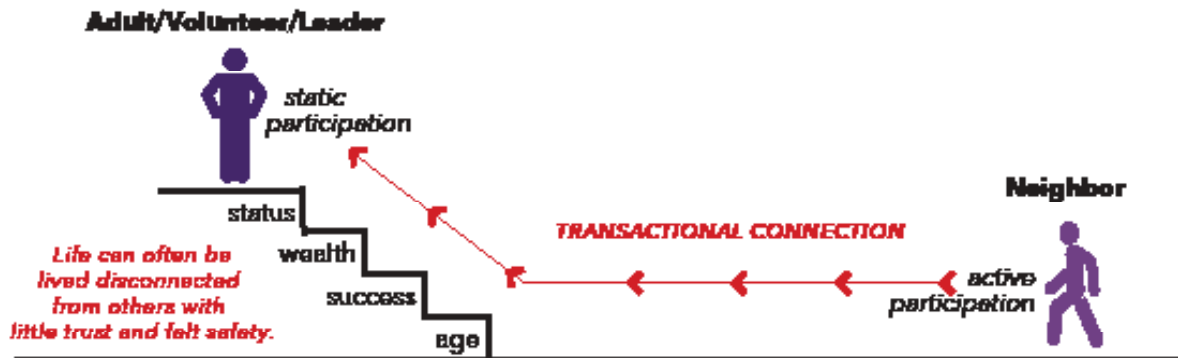
Things to Remember:

- True authority is found through humility.
- Trust is the currency of relationships; all parties must work together to earn trust.
- Relational humility cultivates safety, safety cultivates interpersonal trust, and trust cultivates true, long-lasting relational connections.

METHODOLOGY OF CARE

The Gospel of Grace for You and Your Neighbor

Cultural Model of Authority



Adult/Volunteer/Leader

1. Demands respect based on authority/status
2. Self-identifies as fixer and problem solver
3. Inactive participant
4. Views neighbor as a project to be completed, or product to be produced rather than a person to be in relationship with

Neighbor

1. Lack of relational trust and safety and diminishing sense of personal dignity
2. Lack of agency, critical thinking, and problem solving skills
3. Resentment
4. Diminished relational connection and increased transactional connection

Biblical Model of Authority



Adult/Volunteer/Leader

1. Respect is given, not earned
2. Trust is cultivated over time
3. Is present, active, and consistent in relationship
4. Asks good questions and equips neighbor to succeed

Neighbor

1. Sense of dignity and respect
2. Trust develops as a product of felt safety
3. Feels valued and seen
4. Develops personal agency and problem solving skills

But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. It shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.” Matthew 20:25-28

PATIENCE

Walking with Your Neighbor with Patience

Proverbs 14:29, Colossians 3

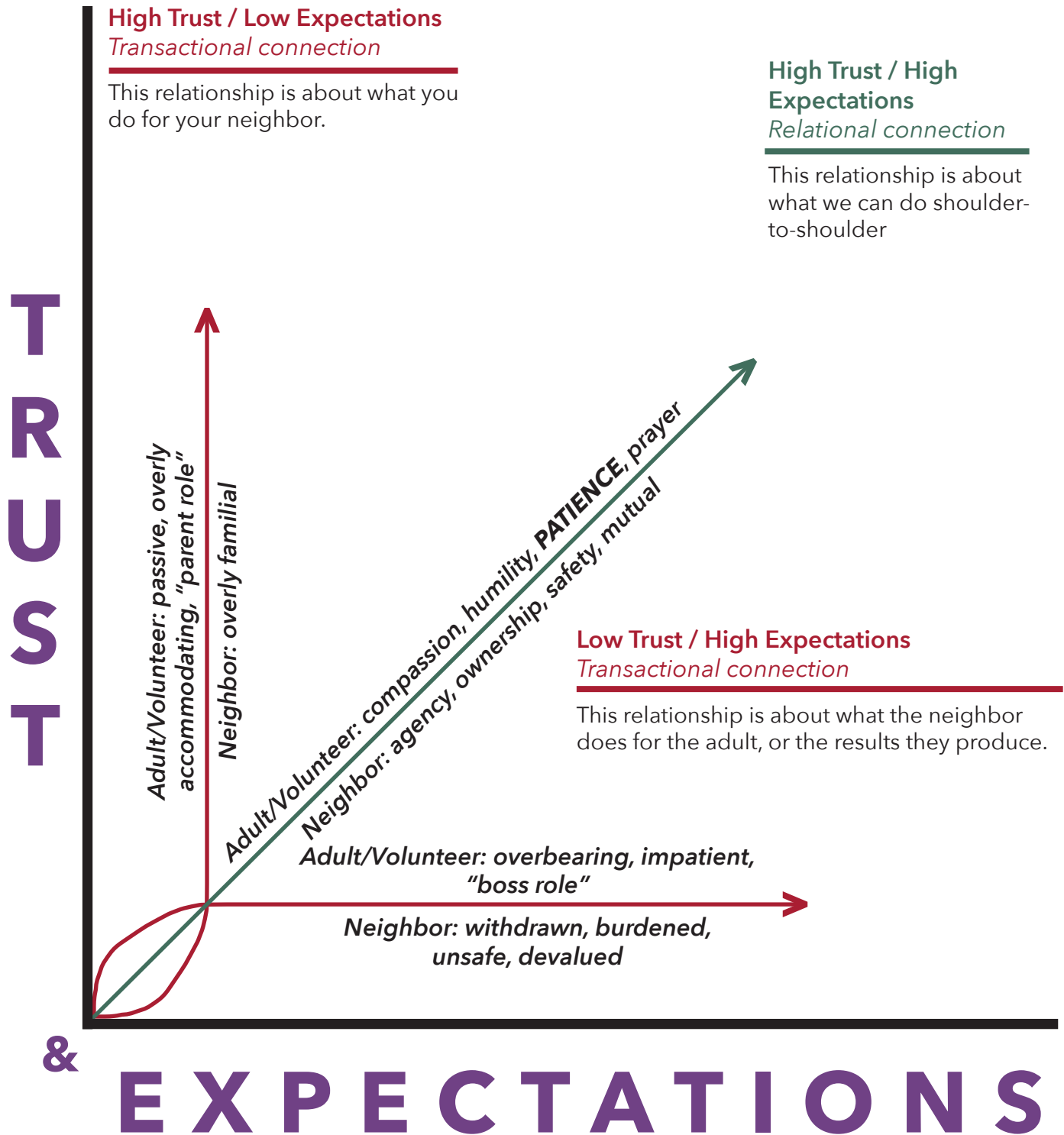
NOTES:

Put on then, as God's chosen ones, holy and beloved,
compassionate hearts, kindness, humility, meekness, and patience.

-Colossians 3:12

TRUST & EXPECTATIONS

Building a Foundation for Change



PRAYER

Cultivating Healthy Perspectives and Personal Rest
Philippians 4:6-7

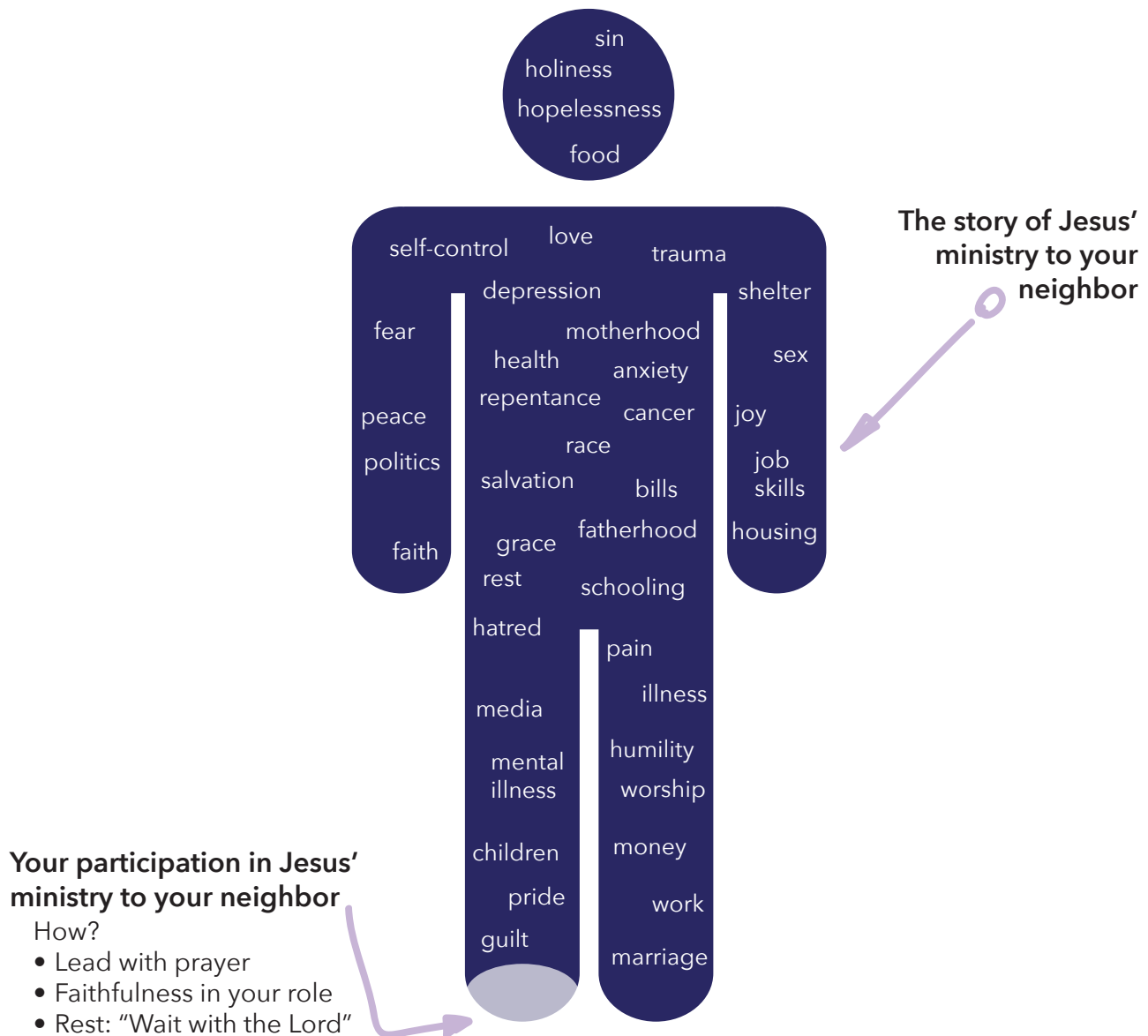
NOTES:

Things to Remember:

- Prayer primes our heart (by the Spirit) to participate in Jesus' ministry.
- Prayer helps us rest in the role Jesus has given us.
- Prayer casts the burden of relational care onto the broad shoulders of Jesus.
- The only way to rest in the role that God gives us is prayer.

GOD'S STORY AND OUR PARTICIPATION

Refining Your Role, Defining Boundaries, and Cultivating Rest



Things to Remember:

- A praying leader is an effective leader.
- A faithful leader is an effective leader.
- Anxiety and worry are signs you are physically mentally, or spiritually outside of your role.
- Our success should be defined more in terms of faithfulness and consistency than perceived impact.



LITURGIES OF CARE

In Life Launch we believe, “you are what you love”¹. This means that all people ultimately run after what their heart desires. The best way to cultivate what the heart desires is to have restorative or healthy rituals, routines, or practices.

One of our main goals in the formation of healthy relationships is not only to equip you with information on how to be a mentor, but to equip you with the necessary practices that will cultivate trust and safety in the heart of your neighbor over time. We can’t think or believe ourselves into safe, lasting relationships, we must practice our way into it.

Many people in need distrust others because of the routine abuse, disrespect, and mistrust perpetrated by others in their lives and because of the broken systems that they have been a part of. In knowing this, we can respond by cultivating practices that are safe and restorative.

As we do this, not only will our own hearts be formed, but we will have the privilege of watching the heart of our neighbor begin to orient toward safe adults like they may have never known before.

We call these five practices our “Liturgies of Care.”

¹ Smith, James K. A. *You Are What You Love: The Spiritual Power of Habit*. Michigan: Brazos Press, 2016.

LITURGIES OF CARE

Cultivating the Heart of the Team

SPEND TIME TOGETHER

Being together is a foundational part of healthy relationship development. Time together can be spent talking, going hiking, grabbing coffee, sharing a meal, working toward team goals, visiting an art gallery, going to the movies, or many other things. These times spent together are the fuel that moves the team forward, gives substance to your relationships, and creates space to work on goals and plan for the future.

Things to Know:

- Meeting less than the required hours per month is not enough to form the heart of your team.
- Meeting more than the required hours per month can lead to burnout.



HIGHS AND LOWS

We ask all of our teams to practice their "Highs and Lows" before or after each time you meet with your neighbor. Practicing your Highs and Lows is a great way to catch up with the exciting and challenging parts of life. Honestly practicing your Highs and Lows helps the team cultivate humility and trust, and creates opportunities for volunteers and neighbors alike to encourage each other. This is one of the most powerful practices in relational development. There are several underlying benefits that come from incorporating Highs and Lows into the life of our teams.

Things to Know:

- Highs and Lows, when done routinely, breakdown socio-economic walls and cultivate a deep compassion and relatability.
- Gives us a specific time for the difficulties of life to be shared, which cultivates trust and commonality.

LITURGIES OF CARE

Cultivating the Heart of the Team

PREPARE FOR NEXT TIME EVERY TIME

Preparing for the next time after each meeting helps everyone stay on the same page, cultivates a sense of priority and belonging for your neighbor, and creates predictable routines that cultivate trust and safety for all the team members.

Things to Know:

- The more you intentionally plan for next time, the more your neighbor feels like a priority.
- This teaches the heart of our neighbor to trust and that you always come back. Planning ahead reduces relational hyper-vigilance and anxiety in our lives.
- Our neighbors can learn to plan ahead by using their own calendar.



WEEKLY COMMUNICATION

We all communicate with the people we care about, and make time for those who are a priority in our lives. Weekly communication helps show that our teams care for each other, and over time consistent communication creates relational connection. You cannot have a good connection with someone you do not know well.

Things to Know:

- Avoid consistent one-on-one communication between one volunteer and neighbor.
- Schedule as volunteers first and then present potential dates to neighbor (if planning for next time didn't work).
- Check-in about everyday, seemingly mundane things.

LITURGIES OF CARE

Cultivating the Heart of the Team

IDENTIFY GOALS/APPROACHING ISSUES

Identifying and working towards goals is an important aspect of relationships of care, and gives relationships a trajectory. It is critical that our neighbors identify what those goals are and that our volunteers remain in the role of helper and guide by asking good questions and offering support along the way. Helping your neighbor learn how to set and express their own goals, (however trivial or vital they may seem) cultivates problem solving and agency within your neighbor which in turn gives them a sense of ownership in the process.

Things to Know:

- The best way to set goals with your neighbor is to ask questions:
 - *What do you need help with?*
 - *What would you like to accomplish in the next six months?*
 - *What stresses you out the most about the next one or two years of your life?*
 - *What keeps you up at night?*
 - *How can I pray for you?*
- Goals can be silly and serious

CREATING LITURGIES OF CARE

- Liturgies of Care are the consistent habits one wants to create/practice that will lead one to their end goal.
- Questions to consider when creating liturgies of care:
 - » What population is being served?
 - » What is the ultimate goal in serving them?
 - » What are their specific needs?
 - » What "liturgies" (consistent rituals, routines, or practices) should be established to reach the intended outcome?
 - » Identify goal attainment timeline (i.e. one day, one year, a lifetime, one teaching session)

CONSIDERATIONS FOR CHURCH LEADERS

Liturgies of Care Development

As Christians we know that liturgy and practice is foundational to cultivating a heart that loves Jesus, and a life that, by the Holy Spirit reflects the glory and goodness of God our father. If we are not careful however, we can relegate "liturgy" to what we do on Sunday morning rather than seeing that all we do is in fact liturgically formative for our Hearts.

Therefore, if we are to care for others in a way that is redemptive, long-lasting, and deeply formative for their hearts, liturgy and practice must be at the forefront of our minds, and be the foundation upon which we build ministries of care.

"Developing Liturgies of Care"

- Identify the top 5-8 most frequent crisis/care situations that your church encounters on a yearly basis
- Create individual documents for all 5-8 main care situations.
 - » These documents are intended to be a clear outline of the type of care that will be rendered by your care team in partnership with the person in need, and the timeline that will be followed.
 - » Clear expectations deliver a foundation for consistent care regardless of the subjective situation. Without clearly set and executed expectations the person tasked with caring for the person in need will be forced to make up the system of care as they go. This will result in burnout, anger/resentment from the person receiving care, and the inability for leadership to know if they are cultivating people in a direction of flourishing and healing or not.
 - Who will walk with me?
 - How will they walk with me?
 - When will they walk with me?
 - How long will they walk with me?
 - How am I expected to share in my own care journey?

Clarity of Diaconal/ Elder Care: Creating a Care team

- Assign a "Care Team" of two deacons to each sensitive case
 - » This cultivates an atmosphere of:
 - accountability
 - felt safety
 - clarity of care
 - spreads out the emotional, and relational load
- Reduce one-on-one interaction and communication in crisis situations
 - » addiction
 - » mental health issues
 - » marital issues
 - » abuse
 - » trauma recovery
 - » any other sensitive or delicate situation

CONSIDERATIONS FOR CHURCH LEADERS

Liturgies of Care Development

Develop a simple list of expectations for those receiving care to follow:

- People must be invited to participate in their own care and healing. We want to reduce transactional care and cultivate relational care. Therefore, all parties involved must be purposefully engaged, if even in a small way.
 - » Personal prayer and scripture reading
 - Perhaps your church can develop content/quiet time material for those in midst of care.
 - » Meet with your care team once per month/quarter:
 - Via phone, Facetime, in person....etc
 - Share God Sightings: "Where have we all seen God at work in our lives?"
 - Share recent "Highs and Lows"
 - Pray together
 - Wait and watch what Jesus will do
 - Schedule the next time, every time

Develop a list of Boundary Setting/ Restorative Responses:

- "What do I say in the moment? How do I say "no" in a way that pulls someone toward me rather than pushes them away?"
- Refer to Stand in the Gap Ministries training manual

Positive Triangulation

- Develop systems of communication and reporting so that all parties involved stay on the same page together.
 - » Clear communication between all deacons and elders is paramount for the reduction of confusion, hearsay, miscommunication and hurt feelings.
 - » Create simple reporting system for deacons to update the leadership team on each active case of care.

Resources:

You Are What You Love

Understanding the importance of liturgy and practice in the formation of hearts and lives.

The Body Keeps the Score

Understanding how trauma affects the whole person, and all of society.

Worship Community and the Triune God of Grace

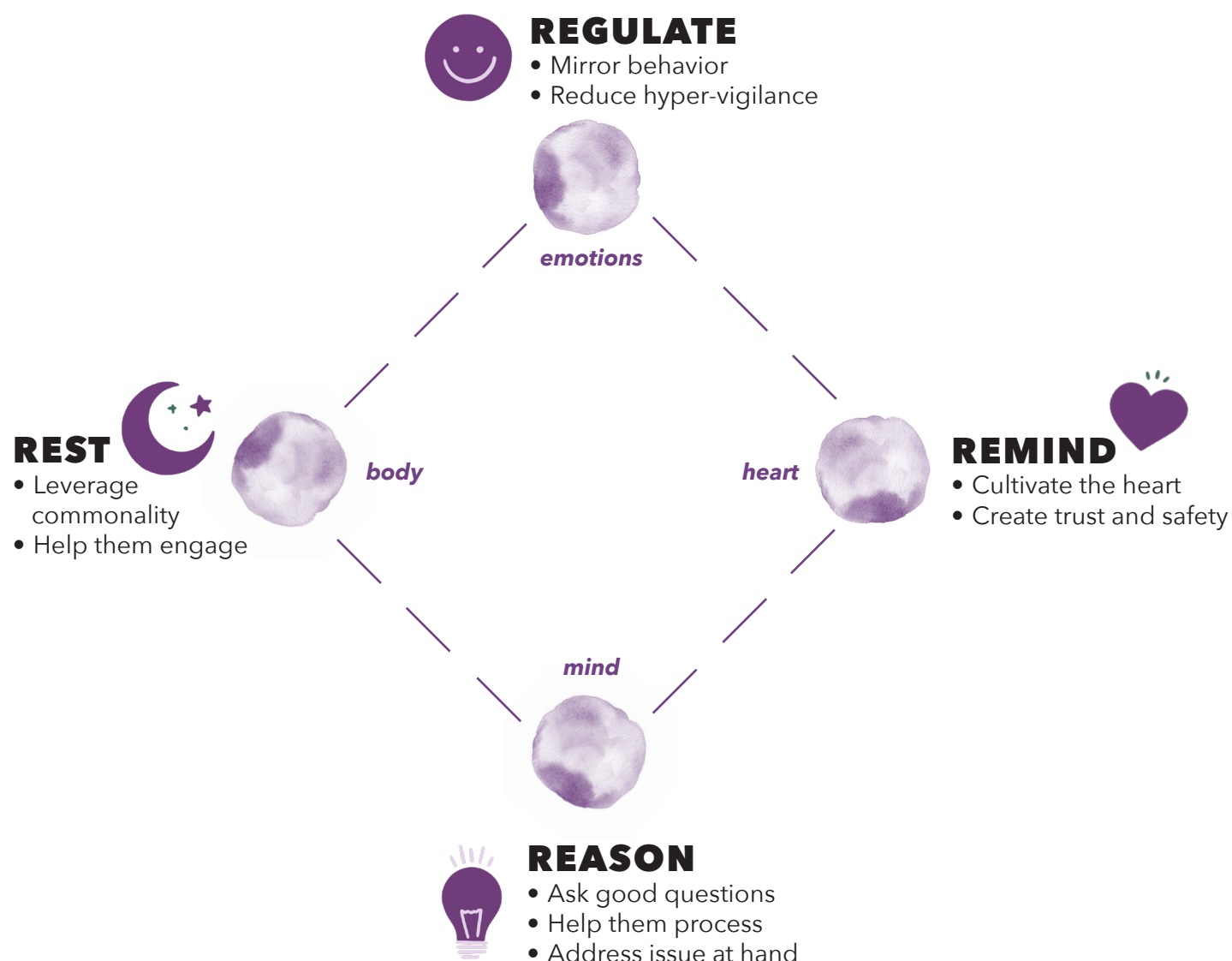
Understanding that all of Christian worship, living, and ministry is participatory. Forming in us a heart that truly believes that all ministry we embark on, if done so by the Holy Spirit, is ministry that is already accomplished and given to us to participate in by the Spirit through prayer.

In the Name of Jesus

How Christian leaders must be theological thinkers

THE FOUR R'S OF ENGAGEMENT

Engaging the Whole Person



YOUNG PEOPLE AND TRAUMA

How an understanding of the common affects of trauma can equip you to have a more compassionate, insightful, and restorative impact on the neighbors you serve.



FOSTER YOUNG PERSON:

Generally institutionalized

- System _____ trauma
- Average of _____ placements in foster care
- Loss of _____ months of education progression with every move
- Nationwide, within two years of aging out of foster care, ____ out of ____ young adults will be homeless, incarcerated, or dead.
- Addictive social media usage



COMMUNITY YOUNG PERSON:

Resides in our communities

- _____ induced trauma
- Highly vulnerable to _____, drug and/or sex trade
- Lack _____ and _____ resources
- Chaotic living environments
- Lack of relational and material resources
- Addictive social media usage

○ STABLE YOUNG PERSON

- _____ trauma
- Lack of _____ parenting practices
- _____ social, cultural, parental, or peer expectations
- _____ social media usage

○ "THE PERFECT YOUNG PERSON"

- Upholding _____ appearances or expectations
- _____ is what's acceptable
- Low parental _____
- Relaying personal _____, _____, or _____ is seen as inappropriate to anyone other than family
- _____ social media usage



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