

Appendix of Life Model Guidelines

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Taken from *The Red Dragon Cast Down* (now out of print)

Historic Note: These appendices constitute the first version of the Life Model and include materials on identity change that have not appeared in subsequent revisions. In the subsequent version of the Life Model, or more correctly, the next Life Model book after *The Red Dragon Cast Down* the essentials of Christian living were highlighted in a book called *Living From The Heart Jesus Gave You* that became the first widely known and distributed Life Model book. This widely distributed book, with many colors of the cover in different printings and translations, is often referred to as the Life Model due to that part of its title but it is only part of the overall model. Readers with a theoretical or model-building bent will appreciate the additional material in this appendix. Perhaps these aspects of the Life Model will yet be developed in future Life Model books and videos.

Jim Wilder

Guidelines for Community Life

- Build joy.
- Practice grace with truth.
- Seek integrity for everyone.
- Recognize in each individual heart the characteristics of Jesus.
- Challenge cultural rules or assumptions about bonds and relationships with the requirements of Christ.
- Constantly explain the meaning of any departures from cultural norms.
- Allow all members to receive and give life.
- Use affection as the major deterrent to sexual sin.
- Have a clear responsibility structure for nurture.
- Allow redemption to disrupt your structure.
- Leave room for transformations in your procedures and organizational structures.
- Encourage the freedom for all members to come and go without breaking bonds.
- Always lend power to the weakest.
- Be aware that who is the weakest is constantly changing as you lend power.
- Let people feel upset.
- Return to joy (we are glad to be together.)
- Support others so they can bear their feelings and not be controlled or try to control others with them.
- Don't let the most anxious person take the lead or control.
- Operate with the understanding that all community members are dangerous.
- Prevent "predation" by watching those who do not admit or take responsibility for their own destructiveness. (Seduction is as destructive as rape and withholding love as destructive as assault.)
- In a crisis, tirelessly remind others of the objectives. i.e. to establish our true identities.
- Watch for spiritually accelerated or intensified conflict and take spiritual steps to stop it.
- Don't expect survivors to know how to "work through" conflicts with each other for a *long* time.
- Admonish only those who have forgotten what they are able to put in practice. Weakness is real. Carry burdens for those who cannot. Constantly encourage the faint-hearted.
- Be very patient with everyone.
- Intercede often.

Guidelines for Community Based Counseling - From the *Life Model*

E. James Wilder Ph.D. & James G. Friesen Ph.D.

Community based care seeks to change the structure and identity of both the individual and community in order that both may be redeemed.

1. Love is more important than recovery. Healing is more important than pain reduction. Pain reduction is more important than proving faith, hope or independence.
2. Carefully assess the severity of each problem.
 - Catalogue the two types of trauma involved for each person.
 - Trauma A: **A**bsence of necessary good things.
 - Trauma B: **B**ad (evil) done to them.
 - Record the age of onset for each trauma (The younger it occurred, the more severe it is.)
 - Discover the position of trust and number of perpetrators.
 - Record the amount of isolation, distrust, and loss.
 - Examine the person's ability and methods for forming attachments (bonds).
 - Rate their overall maturity level and plan your care accordingly.
 - Prayerfully assess deliverance, healing and adoption needs.
 - Note the degree of overlap between the person's biological and spiritual families.
3. Provide clear community structure in all matters of responsibility. Appoint one elder to oversee and coordinate the nurture of each deeply wounded person including:
 - Advances by prayer teams.
 - Trauma team decontamination efforts.
 - Bonding and family life.
 - Meeting of needs.
 - Work-rest-play recovery cycle balance.
4. Evaluate resources available from the:
 - Individual
 - Catalogue resources (See Appendix--Assessing Resources.)
 - Is there a desire to seek healing for wounded parts?
 - Is there an acceptance of the saving presence of God in their lives?
 - Is there a regular strengthening and utilization of healthy parts.
 - Therapist
 - Desires to have God in the center of his or her life.
 - Does not base his/her identity on roles, thus artificially separating life in and out of therapy. (Prayer and worship belong both places.)
 - Considers dividedness a specialty area and seeks ongoing training.
 - Is part of a team for consultation, education and support.
 - Has a clearly defined relationship or bond with the client (as coach or supplemental, stand-in, or replacement parent) which they live out with awareness and integrity.
 - Is involved regularly with key people in the client's life.
 - Community
 - Seeks redemption and develops maturity.
 - An elder or "therapy partner" regularly attends therapy/prayer sessions with client.
 - The church includes the wounded on the giving end of its on-going ministry, utilizing their gifts without putting them prematurely in leadership.
 - There is familiarity and acceptance of dissociation, spiritual family, and identity change at the highest levels of the local church.
 - Members emphasize love for each other and a commitment to meet each other's needs.
 - Values and works toward freedom from fear, especially fear of pain.
 - Living environment
 - Home is safe and non-triggering.

- House partners are understanding and involved in recovery but not rescuing or co-dependent.
 - Anti-depressant medications are available in case of prolonged stress.
 - Undertake only the level of change for which you have available resources and Holy Spirit guidance.
5. Don't let anyone go through counseling alone if possible. No "stranger, widow or orphan" is sent for counseling by themselves. Privacy is not the highest priority.
 6. Seek identity changes, not role changes.
 7. Allow, encourage and train **all** community members to minister redemption. The highest must be willing to receive from the lowest.
 8. Let the restoration work be done by a group that resembles the abuser team: that is, a woman to restore the damage done by a woman, a man for a man, and a group for a group.
 9. Consider all options including medication, anointing, secular programs, law enforcement, consultation, radical personal reorientation, and perseverance.
 10. Remember that our goal is to receive and give life, not to produce recovery. People need to have a life more than they need therapy or ministry. Recovery is a side effect of life-giving not its final goal.

Steps for Including the Weak and Wounded

E. James Wilder Ph.D. & James G. Friesen Ph.D.

Churches can provide enrichment programs for members who are developing redemptive relationships with weak, wounded, and immature people who need more than individual counseling--like cult survivors. Spiritual children need a program designed to help them receive and give life within the church family. When the program is designed only to give life to the weak and wounded, they do not benefit much and neither does the church.

1. Church leadership must be prepared.

- United support for the program must include the senior pastor.
- Support means inclusion in the church budget.
- There must be a willingness on the part of leaders and mature members to invest the time needed to oversee the process.

2. Church membership must be prepared.

- Several members must understand the benefits of a Christian framework for trauma recovery.
- Volunteers must be found with the gifts to run the program.
- Necessary training provided for volunteers.
- Intercessory prayer teams must be in place and operating.
- The church must desire and practice spiritual adoption for all.

3. The wounded (cult survivors particularly) must be prepared.

- Badly traumatized people must have individually guided counseling beyond that provided by the community.
- Prayerful companions (spiritual family) must be bonded to each survivor.
- The survivors must be endeavoring to stay on their jobs, in school or providing service elsewhere in order to continue functioning.

4. Associated therapists must be prepared.

- Crisis plans must be prepared.
- A working understanding between therapist and community leaders is needed.

5. Facilities and resources must be prepared.

- Library of books and tapes are needed.
- There must be an environment safe from unexpected intruders, sharp or dangerous objects, and hazards for children.
- Music and materials for worship and expression must be provided for the immature and wounded.

6. A program must be developed.

- C.A.R.E. describes a church-based program in their book *Care-Giving: The Cornerstone of Healing*. This book has many guidelines, questionnaires, and instructions. C.A.R.E. will visit churches and develop programs. They are available at P.O. Box 4072, Kokomo, IN 46904. (765) 455-1165.
- KBJ Solutions has a small support group sized program in the book, *A Community of Healing*. P.O. Box 20735, Knoxville, TN 37940. (423) 577-4279.
- Model A

This is a multi-track program that sets aside two hour blocks of time on two or more days of the week in which the survivors and their prayerful companions may gather for:

- Group praise and worship.
- Reading, listening to tapes and contributing to the library.
- Developing a prayer life.
- Growth oriented sharing groups.
- Experiencing the presence of God.
- Soaking prayer for memories.
- Community lectures (perhaps twice a month) for partners, friends and supporters.
- Play time for spontaneous expression without fear.

This model assumes that the church members have a certain familiarity and comfort with traumatized people. These churches often have high numbers of trauma survivors on the church or pastoral staff (spouses included.) The volunteer leaders are usually quite gifted.

- Model T

This is a training model based on heavy training in lay counseling skills for church members. This training is usually carried out by professional counselors or well trained pastoral care staffs. Church members are trained for two years in weekly seminars covering a wide range of situations, prayer, healing and deliverance designed to enrich the whole church. These lay counselors extend the reach of pastoral care by providing the intimate nurture and oversight of each survivor while directing serious problems for timely help from better trained counselors.

- Simple Model

Prayer and praise are the components of this model. Church members and survivors meet twice during the week in four hour blocks of time. The first block is for prayer and the survivors lives are "soaked" in prayer. The second block is for praise. Caring people are available to meet and teach young personalities about prayer and praise. They will take upset people aside to teach and comfort them until they can rejoin the rest of the group. One church attempted to add discipleship to this model but it did not work. Praise can be added, however.

7. Establish a responsibility structure.

- Pastor's responsibilities.

- Spiritual covering
- Prayer support of therapists, ministry teams, survivors
- Validation of the weak and wounded condition and needs
- Distribution of helpers as needed
- Discovery and development of spiritual gifts
- Encourage a spirit and vision for adoption in the spiritual family

- Therapist's responsibilities.

- Teach bonding and the removal of fear bonds
- Crisis interventions
- Education of clients, support people, church, and family members in trauma recovery
- Guidance of trauma team
- Help set boundaries
- Find their own prayer support base and network

- Community member's responsibilities.

- Assist in tasks of daily living (child care, transportation, safety)
- Intercessory prayer for survivor, pastor, therapist, prayer team
- Maintain spiritual health of prayer team
- Advocate for and explain the ministry to the church
- Learn to minister
- Learn to set boundaries for themselves and the weak and wounded that give life
- Network with other ministries
- Carry the financial responsibility in partnership with the church

- Responsibilities for the weak, wounded spiritual children

- Commitment to truth
- Encouraging the strong, living parts of themselves
- Giving of what they have received
- Working on their own maturity

Guidelines for Prayer Teams - From the *Life Model*

E. James Wilder Ph.D. & Charles H. Kraft B.D., Ph.D.

Praying in teams is advisable for several reasons. Since the Holy Spirit works differently through different people, a team makes available a multiplicity of gifts. This provides more insight, experience, power and ability to express love. Teams function well to serve at least four purposes: 1) intercession, 2) prayer support (soaking in prayer), 3) physical and or emotional healing, and 4) deliverance. Any given ministry team may involve more than one of these functions.

Care of the Prayer Ministry

Whatever the purpose of the team, it is important to avoid confusion by having one person in charge. For intercession or prayer support, the team can consist of many people. Though the leader guides the session, the usual process allows individuals to lead as they feel prompted by the Holy Spirit.

Healing and deliverance teams need to be limited in size and run with a firm hand to avoid confusing the recipient. Teams of three or four are usually best. Though the leader may ask others for input or allow others to take the lead, the recipient should only have to focus on one person at a time. It is, however, important to give opportunity for input from the members of the team. One approach that allows everyone to participate in a non-intrusive way is to have team members write down insights that come to them during the session on slips of paper and place them where the leader can easily refer to them as he or she works with the recipient.

Intercessors are those gifted in tackling a problem with tenacity as Abraham did when he begged God to refrain from destroying Sodom (Gen. 18:20-33). As intercessors pray, they typically hear from God in words or pictures how He wants them to pray. They also are often given prophetic insight into how their prayers will be answered. Support pray-ers may have less specific gifting but be no less tenacious in dealing with an issue in prayer. Both types of prayer teams are important to healing and deliverance ministries. Intercessors should be alerted to pray ahead of time for ministry sessions. Support pray-ers, many of whom may be intercessors, should be praying before, during and after healing and deliverance ministry takes place.

Healing and deliverance teams should be led by persons with demonstrated gifts in these areas. Leaders should also possess personal maturity in addition to their gifting which allows them to lead responsibly. Others on the team may have demonstrated support gifting or may have the gifting necessary to lead healing teams but lack experience. The most valuable gifts are those that enable the person to gain insight from the Holy Spirit concerning the recipient and how to best approach problems. Often intercessors and other pray-ers are very good support personnel on healing and deliverance teams. They usually won't know whether they have specific ministry gifts until they participate several times on such teams.

Care of the Prayer Team

An important function of any ministry team, whether focused on healing or prayer, is to provide an example to those in need. First, those with responsibility for ministry should be exemplary in their Christian walk. They should model compassion to those in need and teach others how to minister by their example. Often those who receive prayer ministry become the most effective in ministering to others because they are able to follow the example of those whom God used to free them.

In the process of ministry, God also attends to those who do the ministry. He brings much blessing and maturity through the spiritual, emotional and physical closeness teams develop. He also blesses in mighty ways through the consciousness that what we do at the human level is impossible without the love and empowerment of the Holy Spirit. Ministry teams receive blessing beyond measure through being constantly involved in doing things they know they cannot do -- unless the Holy Spirit is there to provide the insight and power.

The fact that we cannot do such ministry without the Holy Spirit teaches us that we dare not get proud of our own abilities. We must go into every session humbly and prayerfully, with full knowledge that we work with a Senior Partner who is God Himself. We need, then, to constantly examine our attitudes and impressions lest we be guilty of

pride and self-confidence rather than the humility and God-confidence that God can bless. In this way we don't mistake our agenda for God's, or use God's words to take control ourselves. We don't use God's work as a way to avoid our own problems or prayer as a way to avoid responsibility for our actions and passivity. We don't prove our faith and hope in God at someone else's expense. Loving action has precedence over our faith and hope. And remember, God always wraps His power in love. So should we.

Care of the Recipient

Ministry is guided by three factors: Scripture, the Holy Spirit and loving relationships. It is essential to have someone present with the ministry team who can function as a "spiritual parent" to the recipient. This person can function both during and after ministry to support and advise the recipient as they would their own child. This helps ensure that excesses and abuses of personal and spiritual power are prevented.

Intercessors can be especially helpful to those on healing teams by focusing their prayers on areas of a recipient's weakness or demonization. As we battle against spiritual powers, those who can strengthen the recipient in spiritual ways are crucial to the healing that God wants to bring about. Often the Lord shows intercessors and support pray-ers things about the person or the battle that are to be prayed about but not shared with the recipient. He often gives advice and Scripture portions that are to be shared to strengthen both pray-ers and those receiving ministry.

Prolonged "soaking prayer" by support prayer teams serves many important functions. Prior to healing and deliverance ministry, it "softens up" enemy defenses. During ministry, it weakens the enemy and strengthens the recipient and team. Prayer also strengthens everyone between sessions. Often, God gives encouraging words and Scriptures to these pray-ers to be passed along to other participants. In addition to the strengthening function of soaking prayer, it is particularly helpful for participants in the process of identity transformation. They experience themselves differently when soaked in prayer in the presence of God. In this way they produce constructive habits to replace those that kept them in bondage.

Those who are wounded need both healing and support. The purpose of healing and deliverance teams is to open and explore wounds that are often very deep. Both members of prayer teams and spiritual family members, then, are to provide support for the person undergoing spiritual surgery. It is a joint effort between the various team members, the community and the Holy Spirit to bring the recipient to freedom and a new course for life.

Guidelines for Spiritual Adoptions - From the *Life Model*

E. James Wilder Ph.D. & Rick Koepcke M.A. M.F.C.C.

Spiritual adoption is not a technique, it is an eternal family bond that permanently changes the family structure for parent, adopted child, brother or sister, and other family members. The nature of this bond will profoundly and permanently alter the personality and character of both participants. This bond can only be created by God and undertaken under the guidance of the Holy Spirit by those prepared to receive family members. Spiritual adoption is not a method to promote recovery (as recovery may or may not follow) but intrinsic to normal spiritual growth. Spiritual adoption affects every level of the community and family and is not without pain.

Spiritual parenting with very wounded children is like raising an abused child. Attention must be paid to the two types of trauma these children have suffered. The first type is the **Absence** of necessary love and care. This produces feelings of abandonment, rejection, despair, loneliness, loss, depression and grief. These feelings remain "frozen" inside the child/adult and "thaw" in the presence of love. Comforting, caring and loving bring the pain out very quickly. New spiritual parents commonly assume that more love will make the pain go away, instead, it thaws more pain making their child feel more abandoned, rejected and unloved. Immature (often called co-dependent) people will often break bonds at this point noting correctly that the more they care the worse it gets. Supportive therapies, counseling and prayer ministries can have the same result. It requires the greatest care, patience, restraint, and self control (**maturity**) to avoid "thawing" adopted children too quickly. Spiritual parents are careful because they will share this child's pains the rest of their life.

The second type of trauma involves the **Bad** things that happen. Most people have thought about this somewhat. Spiritual adoption brings with it responsibility to stop damage that is continuing at either a physical or spiritual level. It also requires parents to seek the healing, redemption and restoration of damaged areas. While, adoption helps prevent and restore type B trauma, restoration is often incomplete and always dependent on God. The primary responsibility in adoption is to grow bonds of love. These bonds of love bring maturity and fruit.

Authenticity of Adoption

1. Parents must know why they want to adopt. Whose idea was it: yours, the adoptee, or the Holy Spirit? *It is always and only God who reveals our relationships in the spiritual family and develops awareness in our hearts of what He has already done.*
2. Spiritual parenting is not role play. A parent is a parent in all situations and at all times. A parenting relationship that exists only in certain situations is a potentially dangerous fantasy role play. Unlike role play, adoptions are limited by maturity, capacity, and need rather than context-specific roles.
3. Even when adoption is of God, we can't make it work. Unless the Lord builds the house, they labor in vain who build it.
4. Spiritual adoption is not based on outcome. Love will not repair most damage and healing may not remove it.
5. God selects parents with sufficient maturity. Elders, especially at the "empty nest" point in time are the best spiritual parents.

Spiritual Parenting Requirements

1. Parents must be aware of what a child needs from mother, father, siblings and community. Each parent must determine the nature of their own bond (I am mother or I am father.) If at all possible, don't be a single parent.
2. Follow the *Guidelines for Redemptive Bonding*.
3. Parents must be able to withstand and function in painful situations where the pain may never be entirely removed.
4. Parents are adopting a "high need" child with exceptional problems and demands. The task will require more time, energy, resources and care than having a non-traumatized child of the same emotional age.
5. Parents must be aware of the developmental age or ages of the person they are adopting and match their efforts with the level of development.
6. Allow for adoptions to match the adoptee's maturity and needs. Some people only need a father or mother in certain areas of their lives while others have needed a complete family from infancy.
7. Spiritual parents help their children become strong enough to leave them and come and go without fear.

Growth for Spiritual Parents

1. Parents must recognize gaps in their own development and know where they are likely to get stuck re-parenting. Parents must find healing for themselves and provide other supplemental parents for the adopted child.
2. Adoptive parents must learn to love and honor the abusive parents they are replacing without condoning any evil behavior.
3. Parents must recognize that spiritual parenting is a redemptive process for themselves. This is much of the joy of re-parenting.
4. Adoptive parents of abused children must be willing to show their own faults and dangers early in the relationship otherwise the adoptee will waste time looking for them and feel betrayed when they find the parents' dangerous points.

Sons and Daughters

1. The adopted child must progressively choose to honor and submit to his or her new parent out of love.
2. Look to see what God is doing with the people he gives you. Do not be surprised when they don't fill the role in the way you expect.
3. Spiritual bonds are different than biological family bonds. Do not expect that the natural family (biological relatives) of your new parents will acknowledge a spiritual relationship with you.
4. Spiritual adoption helps give you the strength to feel your pain and let your old hopes die. You will need help taking this slowly. Until you are healed it will hurt more to be adopted.

Community Support

1. Parents must be able to identify and tell others what they *cherish* about this child.
2. Parents must introduce their adopted child slowly but extensively into their community and be prepared to explain and interpret for others the nature of their relationship. Expect discomfort, doubt, disbelief and censure.
3. One central goal is complete adoption by the whole community (parents, siblings, relatives and church.)
4. Seek to redeem everything.

Spiritual Siblings

1. Brother-to-brother, sister-to-sister, and brother-to-sister bonds need to be created by Christ and brought to life by the Holy Spirit. We cannot create them when we want to.
2. Brothers and Sisters must introduce each other to their family and community. They will need to explain their spiritual relationship to others.
3. Adopted siblings recognize their relationship as permanent and eternal. They are prepared to work on differences, hurts and disappointments without breaking bonds.
4. Adopted siblings will discover and encourage each other to live out of the hearts that Jesus gave them.
5. Study the *Guidelines for Redemptive Bonding*.

Guidelines for Redemptive Bonding

1. Begin by accepting the fear bonds as your first connection, it is usually all they know.
2. Avoid all intensity/trauma bonding by staying calm during intense emotion and then moving close after the intensity has started to subside slightly.
3. Add love bonds to fear bonds until the fear bonds can be dropped.
4. Form bonds according to the structure of the spiritual community. If you will be a parent, form parental bonds, if you will be a sibling form sibling bonds, if you will be an adopted child form child bonds.
5. Be clear about the kind of bond you are forming: parent-child or sibling-sibling.
6. Expect suffering and pain. The stronger the bond, the more pain it will likely have to sustain.
7. Bonds form best during hard times.
8. Review your objectives and the nature of your bond and speak them often.
9. Admit failures but do not break bonds.
10. Always build toward *strong, permanent* bonds.
11. Establish your bond through public ceremony or confession with symbols and stories.
12. Expect rejection, misunderstanding, criticism, judgement, doubt, suspicion, hostility, abandonment, and distancing from others, especially when things get worse and you could really use some help, understanding and support. Use this time to purify your bonds and motives and clearly interpret the bond to the person you are bonding with as well as the skeptics. Be very patient with them all.
13. Teach others how to form love bonds. There are two ways:
 1. Building Joy - Joy produces love bonds when people are genuinely glad to be together. The main sources of joy are nonverbal--a face that lights up to see us, and a warm tone of voice. Touch is third but may have the opposite results with sexually abused people.
 2. Returning to Joy - Meeting people in their unhappy feelings, sharing the feeling, and letting them know you are still glad to know them, returns people to joy. The six biggest negative feelings are sadness, anger, terror, shame, disgust and hopeless despair.
14. Characteristics of a healthy bond are:
 - Healthy Bonds grow stronger by moving closer or moving apart.
 - Healthy Bonds grow stronger by sharing positive and negative emotions.
 - Healthy Bonds help all parties feel stable and act like themselves.
 - Healthy Bonds provide freedom and connection.
 - Healthy Bonds stretch limits and capacities slightly to promote growth.

Guidelines for Identity Change

Characteristics of All Identity Changes

1. Insight alone will not transform identities.
2. Identity change is a "crisis" experience. It is self-limiting in duration. It is not a growth experience.
3. No one can understand their new identity ahead of time.
4. Identity change requires the relinquishing of an old identity *before* finding a new one. It is consequently terrifying for those who lack trust.
5. Identity change cannot be accomplished by any person alone. At best, people can disintegrate and wait to see what happens.
6. New identities are established by the community-of-the-self.

Desirable Characteristics in a New Identity

1. A new identity must be greater (more inclusive) than the previous one to be helpful.
2. The ideal identity is an accurate one that fits the person rather than idealizing them.
3. Most identities are too positive about their abilities and too negative about their value.

Important Distinctions

1. Carefully distinguish between identity transformation (which requires and precipitates a crisis of death,) and growth issues (which require identity repair and nurture.)
2. It is helpful to distinguish two types of identity change. The first occurs naturally at the transformation points in normal human maturity. At these transitions, our younger identity dies and we move on to a new stage of life. (i.e. we become adults instead of children.) The second type of transformations are redemptive or corrective. These allow a defective identity to die in favor of a new and more accurate one.
3. Carefully distinguish between developmental arrests caused by trauma and those caused by missing the normal identity change points. Example: a male may have failed to become a man by age 35 because of extensive abuse when he was nine (trauma) or because, from thirteen years of age, he has not found anyone to help him through the transformation from boy to man. Both require help, but the traumatized individual requires healing as well.

Characteristics of Normal Identity Changes in Human Maturity

1. Transformations can occur naturally at birth, weaning, puberty, parenthood, when children leave home, and death.
2. Transformations can occur when traumas are resolved that allow normal growth to resume and reach a natural change point.
3. After traumas that stopped development have been resolved, recovery (growth that was suspended) occurs at the rate of about one month for each year. Example: if the trauma happened at age 3 and the person is now 23, the twenty years of growing that were missed will take about twenty months once the trauma is resolved.

Steps to Normal Identity Change

1. Maturity of the present identity must be complete.
2. The nature of the identity change must be explained to the applicant. i.e. You will go from girl to woman.
3. Those who understand the nature of the new identity carefully precipitate a symbolic crisis to facilitate a rapid disintegration and re-integration of identity.
4. The new identity must be checked quickly to remove painful "misfits" and corrected to suit the person. e.g. David can say to Saul that the armor doesn't fit his kind of warrior.
5. The new identity must be regularly supported and shaped for the first 6-12 months to allow it to become firm and correct anomalies.
6. The person must grow into their new identity through instructed and supported trial and error.

Characteristics of Redemptive or Corrective Identity Changes

1. Redemptive identity change is needed when one is separated in some way from some part of his or her complete identity. This separation is always painful, but often motivated by the individual's desire to avoid a pain-filled part of themselves from which they do not know the path back to joy. (Joy means--someone is

- glad to be with me here.)
2. When parts of the identity are separated, they are kept apart by pain which must come out before they can be re-united. This pain is created by a lie (or distortion of the true identity in their heart.)
 3. Most identity changes come after we stop avoiding (or are unable to avoid) pain.
 4. After it gets worse, it gets worse. Dying is hard.
 5. We cannot face any pain greater than our greatest joy.
 6. People who avoid emotional pain will usually not experience transformations no matter what they intend, attempt or promise. It is impossible to return to joy if one has not gone first into the pain.
 7. "Falling in love" is *always* an attempt to change one's own identity. It indicates an identity that is too small for the one "falling in love."
 8. Obsessions are an attempt to avoid identity disintegration due to the intrusion of some rejected bit of self.
 9. Redemptive transformations can occur spiritually at: regeneration, deliverance, inner healing, filling by the Holy Spirit, and times of crisis, failure, or surrender (death.)
 10. Many identity changes only succeed in changing a portion of the person, leaving other portions unchanged and still separated. This produces "sometimes true" identities that are true when they are true and not when they are not. Those who love people with partially transformed identities are not sure what to believe or trust. This condition is very common.
 11. During a corrective identity change people will disintegrate to the functional age at which their personality distortion (lie) occurred. This disintegration is called regression. Regression is not present in the identity changes of normal human maturity.
 12. During regression, people temporarily lose the effective use of abilities they acquired at later ages. This loss is most crucial if they drop below age five when logical filtering of verbal statements is acquired. This *logical filtering crossover point* is reached during regressions that go younger than age five. At that point, people begin to suspend their own judgement and let others tell them who they are.

Once past this crossover point, extreme accuracy of perception and speech is required. Above it, a guess that is partly right will usually help someone. Below the crossover point, one will hurt others with an observation that is only partly wrong.

Example: In talking to someone who has not begun to disintegrate about their anger it is helpful to suggest that their failure to call home might be caused by anger at their father--even though this is only 20% of the reason. Once below the regression crossover point where logical filtering stops, a person will take such a statement as a terrible distortion of their identity. Even a description that is 98% true will produce a sense of being hurt. Friendships, especially among survivors, often fall apart at just this point.

Since some people chronically live below the five year old logical filtering point, they take all statements they hear from others as definitions of themselves. These people suffer terribly during sermons, feeling alternately horrible about themselves or very misunderstood by the preacher. They are unable to apply correctly any partially correct observations, instead they feel hurt and misunderstood.

We can drink orange juice because our digestion "filters" it into nutrients and keeps out what we can't handle. If we transfused orange juice directly into the bloodstream we would cause great harm. For people who disintegrate to pre-five levels, we must "transfuse" them with only the purest truth about their identities until they can filter again for themselves. The main components of this truth are that they are greatly loved, we share their pain and we are still delighted to be with them.

Assessing Resources

1. **Health** Over-all physical health sets limits on energy available for recovery. Being in a wheel chair, battling cancer, frequent back surgeries, chronic Fibro-Myalgia Syndrome (FMS) for example, divert time, energy, relationship demands, time and money from recovery.
2. **Education & Intelligence** Very intelligent and creative people can use their creativity to help recover as they used it to avoid some of the impact of their abuse. The better their education, the more they will be able to use ideas to help guide their recovery. Those who lack these resources must learn from experience and example--both of which require far more time and personal investment.
3. **Job Skills & Employment** Adequate employment meets many social, self-esteem, security and motivational needs. Those who have no work, jobs that deplete and exhaust them, or who work under threats and contempt or harassment will be far more unsatisfied and desperate and more prone to crisis.
4. **Positive Life Experiences** Experiencing a safe place, knowing someone they could trust, being respected, having someone take them seriously, and many other similar experience improve their rate of recovery.
5. **Capacity for Joy** The individual's capacity to experience joy, to be enjoyed and to enjoy others reflects the size of their joyful identity. They will not be able to handle pain that is greater than their capacity for joy.
6. **Maturity** Do they function at an infant, child, adult, parent or elder level of maturity? Does it vary under stress? Three major indicators of maturity are a) they feel more satisfied when they take care of themselves than when others take care of them, b) they use information to correct their feelings rather than using their feelings to rearrange and interpret information, and c) they believe and act as though two or more people can be loved and cared for at the same time.
7. **Income, Finances & Insurance** Counseling, medical care, safe housing, are all improved by having sufficient financial resources.
8. **Shelter & Safety** - Those who depend on abusive people for shelter or who are subject to harassment, abduction, crime and attacks make very limited progress. Shelter should be safe and provide an environment of safe people.
9. **Recovery Time** Those who can take time off in a safe place where they don't have to take care of themselves for a few hours or days after discovery and treatment for traumatic memories, can grieve and be healed of many more wounds in a given time period.
10. **Friends** Having someone who enjoys you and takes you out to play after the grief is done, or who stands by in the hour of crisis can use their energy to face the pain instead of simply coping with the present or fears of the future.
11. **Spiritual - Personal** Those with a personal relationship, knowledge and confidence in God and His care will face the unknown with much more assurance. They do better when they feel powerless and out of control, and they have a comfort for their fears and pain. This is a huge factor in recovery.
12. **Spiritual - Church Community** In addition to the personal faith, the existence of a supportive spiritual family that brings God to the center of healing and community life is crucial. It should include those who are spiritual parents, brothers and sisters, ministry teams, encouragers and those who equip all of the others. This stable environment should stand firm in the face of evil and fear, creating a safe nest of love. It should be the source of ministries of healing, deliverance and adoption.
13. **Personality Strengths** Those with strong personality and character withstand the pain and fear better. Some strengths are harder to see when they emerge as stubbornness, defiance, or being skeptical. These strengths helped the person survive hard experiences and will help them through the even hard experience of recovery.
14. **Family** The more elements of the family that are intact and supportive of recovery the better it will progress. These include: adoptive families (spouse and spiritual family,) parents, siblings, other relatives, and children. The

fewer of these that must be lost to the effects of evil the less grief there will be.

Resources

	Poor	Fair	Excellent	Need to Receive	Have to Give
Health _____				☐	☐
Education _____				☐	☐
Intelligence _____				☐	☐
Job skills _____				☐	☐
Employment _____				☐	☐
Positive life experiences _____				☐	☐
Adequate income _____				☐	☐
Adequate shelter _____				☐	☐
Safety _____				☐	☐
Recovery time _____				☐	☐
Friends _____				☐	☐
Personal spiritual life _____				☐	☐
Personality strengths _____				☐	☐
Spiritual community _____				☐	☐
Family _____				☐	☐
Capacity for joy _____				☐	☐

Resources I Most Need to Receive

Resources I Most Need to Give