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Mteule: A Program of Healing and Spiritual Growth

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

MTEULE:

A PROGRAM OF HEALING AND SPIRITUAL GROWTH



IN PARTIAL FULFILLMENT FOR THE DEGREE OF

DOCTOR OF MINISTRY

PORTLAND SEMINARY

BY:

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PROJECT FACULTY:

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PORTLAND, OREGON

FEBRUARY 2023



CERTIFICATE OF APPROVAL

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Dedication

This project is dedicated to Missions of Hope International, God's light shining in the darkness of poverty in Kenya. My life, as so many other lives, have been changed through this ministry. May Mteule flourish to bring healing and spiritual growth to all who participate at Missions of Hope International.

Acknowledgments

Nothing is accomplished in isolation. Mteule would not exist without the constant encouragement of my husband, Dr. Keith Ham and my children. They encouraged me, challenged me and gave me a lot of motivation to follow God's lead on this journey.

Thank you, Mom and Dad, for instilling in me a deep love of Jesus through your beautiful examples.

I would also like to acknowledge Dr. Wallace Kamau and Mary Kamau, founders of Missions of Hope International. They, along with the Mteule Committee members, gave great input into Mteule.

I would like to thank Christian Missionary Fellowship, with whom we have worked for the last thirty-three years, for allowing me to take the time and resources to further my education.

Dr. Mary Kate Morse, Dr. Ken Van Vliet, and Dr. Kurtley Knight, thank you! Your wisdom, guidance and passion for Jesus and His mission inspires me. Dr. Donna K. Wallace, your kindness, professionalism, and deep insight into the journey was amazing. Thank you!

Epigraph

I Timothy 1:17

“Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen.”

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Preface

The following project was created for specific people in a specific culture during a specific time in history. The goodness in this approach is that the ultimate goal remained very clearly etched in my heart as I worked through each piece of this puzzle, as the ultimate goal is the spiritual development of real people I know. Every thought and creative idea had to be measured against the reality of our circumstances, culture, and resources at Missions of Hope International in Kenya. The resulting project is a one-year program created first for the staff of Angaza Discovery Camp and ultimately for the entire staff of Missions of Hope International. The program is named Mteule, which is Swahili for 'set apart.' Each staff member will have an opportunity to participate for one year in a program meant to deepen their knowledge of God, themselves, and others.

Research Method

This Doctoral Project utilized a blended research and design methodology called ‘Collaborative Design for Ministry and Nonprofit Contexts.’ In Collaborative Design, practitioners work with stakeholder representatives to address a Need, Problem, or Opportunity (NPO) in their context. Using a combination of bibliographic resources, local knowledge derived from stakeholder workshops, and an iterative process of continuous adjustment using ‘just enough’ feedback information at each juncture of development, practitioners produce an application-oriented Project that seeks to effect Christ-centered change.

Abstract

Mteule is a one-year program of Spiritual Formation designed for the camp mentors of Angaza Discovery Camp and other staff members of Missions of Hope International (MOHI). Mteule means 'set apart' in Swahili. Mteule was developed to address the following need, problem, or opportunity: Camp mentors and other staff from the Mathare Valley come with their own experiences of trauma and can be lacking the capacity to maturely minister to traumatized children.

MOHI is a Christian non-profit providing spiritual development, education, physical well-being, and sustainability training/micro-finance opportunities to those living in abject poverty in Kenya. MOHI currently has 31 Hope Centers, most of which are in the Mathare slums of Nairobi and some impoverished rural areas of Kenya. Each Hope Center operates a school and provides food, medical care, and spiritual care for the students. Angaza Discovery Camp draws from these centers and ministers to over 3,000 sixth-grade students yearly. The camp mentors at Angaza are former MOHI students and have grown up in a culture of poverty, the same as the students they minister to.

This project found its fruition in the Mteule program, which consists of three foundational spiritual retreats over the course of a year, twelve spiritual direction sessions, and involvement in a Mteule group on a bi-weekly basis throughout the year. The Mteule group will operate as an accountability group, a book club, and prayer partners. Five Mteule groups make up a cohort of the Mteule program. When they graduate from the program, the desired outcomes are a marked spiritual maturity as demonstrated by their interactions with children and other staff members, personal spiritual disciplines, an understanding of themselves that frees them to use their unique gifting for ministry, and a deep understanding of their identity as the beloved of Christ.

Introduction

When I was first asked to consider a need, problem, or opportunity to address in project form, I felt overwhelmed. I work with Missions of Hope International with the urban poor of Nairobi, Kenya. Needs surround me daily in very tangible ways. With my temperament, I usually have to put my head down and plow through the job in front of me, or I can become entangled in unhealthy ways in everything surrounding me. I knew that if I was to focus on one need for three years that it needed to be a God-directed focus, and so I began to pray and have conversations with people regarding different needs I should explore.

The variety of ministry options within Missions of Hope International is extensive. As my Master of Arts degree is in education, I considered addressing needs within our education department. This direction would have focused mainly on the children. Upon further consideration, I realized that I wanted to work with the adult staff of MOHI. Through the impact of addressing a need among our staff, the children would be served as well. I began to direct my attention to obvious tangible needs among our staff.

There are four main ministry departments withing Missions of Hope International. They are education, health, economic empowerment, and spiritual growth. As the Doctor of Ministry focus was leadership and spiritual formation, I decided to come under the spiritual growth department. I asked the main people in this department to be a part of the decision of what need to address.

I felt the pressing of the Spirit to deal with the traumatic pain caused by the culture of poverty on our twenty-somethings, specifically the ones who were camp mentors at Angaza Discovery Camp. When I shared this nudge with significant people in my life, they all had the same response. Yes, you are hearing God on this, but we wish there was a less painful problem for you to focus on. And so, I approached God and asked to be released from this burden, but the burden persisted. I didn't realize then that the spiritual journey I was about to embark in understanding God, myself, and others was exactly what I would need to be able to look at the pain in others' lives through a lens that would keep me self-differentiated enough to enter into their pain without being caught up in their pain. And so, this project is more than just a project to help our staff at Missions of Hope International; it has been a pathway for my own personal growth and a roadmap for future ministry.

Discovery

I went into the discovery process open-handed. As I stated before, I had some real fear about dealing with the trauma that particularly our female mentors have experienced in their lives. My original NPO statement, "camp counselors from the Mathare Valley come with their own experience of trauma and can be lacking the capacity to maturely minister to traumatized campers," turned out to be very close to the statement that fueled the next three years of research and project development. There was a part of me that hoped I would be released and given something less heavy to dwell on.

Choosing stakeholders to be a part of a Discovery Workshop was particularly tricky. By nature of being one of the directors of Missions of Hope International, an expatriate missionary, and the wife of the executive director of Angaza Discovery Camp, I knew I needed to gather a group of stakeholders who would be honest with me and not just say whatever they thought I wanted to hear. I felt it was critical that we had the stakeholders and voices who would be the ones to engage whatever we created on a daily basis within Missions of Hope International. Still, we also needed outside professional voices to lend their expertise in dealing with trauma I did not have. Layers of complications were added, as it was right in the middle of COVID-19 restrictions in Kenya.

We met in person, with strict COVID protocols enforced, as many stakeholders had no computer access. As we discussed the trauma that so many people raised in urban slums go through, I was moved to see the intensity of caring that permeated the room. The stakeholders were really invested. By defining the NPO, I became more convinced than ever that we could not ask young people to minister to children who have been traumatized if we did not deal with the pain in their own hearts first.

As I began working on the expertise essay, dealing with trauma was my focus. All of the research was directed at that. After searching, I found a limited number of resources written about trauma from an African viewpoint, but the bulk of the research available was Western and had to be sieved as best as possible to apply to the Kenyan context. At this point, I was interviewing experts in the field of trauma. I interviewed African therapists, expatriate therapists who were teaching trauma care in Kenya, a spiritual formation pastor in an American context, and two spiritual formation pastors in the Kenyan context.

I began to be aware of the damage that can be done in dealing with trauma inappropriately. Every conversation at this point of the project kept leading back to the need for professional therapists. We were not dealing with girls who had their feelings hurt; we were dealing with neglect, hunger, and rape. It became clear through these conversations that more damage than good could be wrought if trauma remained the center of the project, as I am not a professional therapist. During the Discovery Phase, I knew too few therapists in Kenya. We also have the restriction of being a ministry relying on donations and serving the poor, making resources a major factor in what we can offer to our people.

My NPO did undergo minor changes at this point. After the Discovery Workshop, I understood that we needed to give the title of "camp mentors" to what we had formerly called camp counselors. In Kenya, a counselor is a term reserved for professional therapists. Another fact was that there is a stigma involved in talking to a counselor, and we wanted our children to talk deeply to the camp mentors. These changes to the NPO were minor; later, we added a word to make the project open to minister to all of the Missions of Hope International staff. The NPO became: Camp mentors and other staff from the Mathare Valley come with their own experiences of trauma and can be lacking the capacity to maturely minister to traumatized children. Even though the NPO remained basically

the same, the manner of addressing the issue was evolving into something completely different than I originally thought.¹

Design

I entered the design portion of the project more than a little confused. I was sure that God had led us to create something focused on the maturity level of our staff. I knew that our staff consisted of many trauma victims and needed more than I could offer them with the available resources. I entered the design again with open hands, as one of the best things about working cross-culturally is that you learn to have open hands. Nothing ever looks the way you imagined. I had come to the conclusion that facing the trauma head-on was dangerous, but I wanted to see what the stakeholders thought. When we met for the Design Workshop, it was apparent that God had been speaking the same type of thoughts to all of us. There was agreement that what needed to be produced should deal with the spiritual, not the psychological. We needed to provide a space for the Spirit to work on healing and growth. As we encountered people needing more therapy, we would do our best to connect them to professionals. But what we produced for the Project would be focused on things of the Spirit and giving space for God to work.

The Design Workshop was held at Angaza Discovery Camp. By this time, we could include some of the actual staff of the camp as Stakeholders. There was overlap among the Stakeholders from the Discovery Workshop, but four new members lived and worked at Angaza Discovery Camp, as the camp was now fully functional. Four Stakeholders flew in from Nairobi to participate in the Design Workshop. Looking back on that day of busy activity, brainstorming, dreaming, praying, and designing, I feel like it was a sacred moment. To witness nine people so focused on the well-being of young adults that the world would see as insignificant by any earthly measure was a truly holy moment. The amount of passion, vision, and faith reverberating in the room was palpable.

The result of the Design Workshop was the change in focus I had felt throughout the research component. All of the Stakeholders felt that we needed to address the same problem but address it through the lens of making room for the Spirit of God to bring healing. Everyone agreed that situations would arise that were over our heads as far as dealing with the trauma, but that God would provide avenues for us to get the help needed by professional therapists, so we should focus on what we know how to do—providing opportunities for spiritual growth in our mentors and staff. To that end, three prototypes were suggested.

- Focused Retreats—Regular, intentional time to get away from the normal situations of life and be led in a spiritually restorative retreat.

¹ Addressing issues of trauma through a spiritual formation lens is a starting point. Once a person has come to an understanding of who they are in Christ and is maturing in their faith and trust in Him, they will have a strong base to deal with the intensity of the trauma they have experienced. The recognition is that the NPO addresses a beginning awareness on the road to healing of trauma. All care will be taken to provide professional help when it is apparent that more profound work is needed in the individual.

- Mentor Home—Provide a place for the mentors to live in the two weeks a month that they are not at camp. Facilitate intentional spiritual formation programming in the home.
- Curriculum Development—Create a curriculum that is designed to bring healing and spiritual maturity, as well as life skills and counseling for the mentors.

After a discussion with the executive leadership at Missions of Hope International, it became clear that the second prototype of providing a mentor home would not be a good solution. It would insulate and isolate our mentors for one year and could be detrimental to their true growth as they live in Mathare Valley and need to practice the maturity they are learning in that context. Next, after testing the third option, The Curriculum Development prototype proved to be insufficient in the Kenyan cultural context. It is not a reading culture or a culture that practices solitude. Both spiritual practices would need to be taught and fostered before any type of curriculum could adequately address the NPO.

The response at the prototype retreat was overwhelming and just plain fun! It was evident that God would use our attempts to make space for him to work in the lives of our staff. I liken the experience of the three prototypes to the story of the Three Little Bears. The curriculum was not enough. The mentor house was too much. The retreats and the one-year program that grew out of them were just right. We identified the critical need to focus on being The Beloved as our starting point and began creating Mteule.

Shortly after the retreat prototype, I began meeting with different individuals about retreats. The idea of a one-year cohort for spiritual growth developed through many conversations and examples of people in the States who do retreats. One year is a natural timeline as the Angaza mentors are hired for one year. The most productive spiritual growth programs I interviewed were not just one-and-done retreats, but one- to two-year programs that people participate in fully. I began sharing this idea with the Stakeholders to get their initial thoughts, and the response was overwhelming. It became clear to all of us that this was the direction for the next steps of spiritual growth at Angaza.

When I presented the program idea to the rest of the Executive Leadership of Missions of Hope International, they asked if we could expand the program to take in all of our staff, not just our camp mentors. The goal is that every staff member will have an opportunity to spend one year with heavy input into spiritual development. Missions of Hope International would invest the time and resources to prioritize this. MOHI was offered a piece of land on the coast, near Angaza Discovery Camp. We decided to purchase this land and use it for retreats and leadership conferences. God had gone before us to prepare a place where we would make space for our staff to meet with him and grow.

Delivery

Mteule is a one-year spiritual formation program designed to bring the staff at Missions of Hope International to a deeper relationship with Jesus Christ. Mteule is the Swahili word for “set apart”.

The idea of leaving the crowd and being set apart is a strange one in the cultural context of Kenyans. Kenyans are a communal people. They make decisions in groups. They practice their faith in groups. They spend their lives in community. This has profound implications for the development of Mteule. Hitting that sweet spot, where our staff is encouraged to grow in solitude and space for hearing the voice of God and yet creating something that is not too culturally foreign as not to lose full participation, is complex. To be set apart to hear God's voice and learn of their belovedness is key to their healing and efficacy in ministry. Much of the assessment will be targeted toward ascertaining if we have successfully stretched our staff in a healthy way that they will replicate in their lives. A committee of Kenyans chose the name Mteule. It best represents what we are hoping to accomplish in this project.

The year begins with a spiritual retreat entitled "Who Am I?" The pilot groups are made up of our camp mentors, divided in two cohorts to go through the one-year program with twenty participants in each cohort. The spiritual retreat takes place over three days, during which time mentors are divided into Mteule groups of four that will journey with them for the whole year. At the first spiritual retreat, each is assigned a spiritual director to meet one-on-one twelve times over the course of the year. These meetings take place via Zoom or in person, depending on where the trained spiritual directors familiar with Kenyan culture are living.

Mteule will consist of three different spiritual retreats. The first retreat focuses on our identity as The Beloved. The second retreat offers hope that our brokenness and trauma can be healed by the Spirit. The third retreat is about walking the Jesus story for a lifetime. The Mteule groups are designed to operate as a close-knit team. They go through six books in the year together. These book studies will be organized as a book club with the help of some guided discussions. They meet for prayer and learn to be vulnerable with each other. The twelve times meeting with their spiritual directors will be completely confidential and safe. This three-pronged approach works together to create opportunities for the staff to go deeper in their love of God. The program uses various assessments to ensure that we are hitting the benchmarks of success. Ultimately, Missions of Hope International will reap the harvest of staff who have experienced deep healing from their past, know who they are in Christ, and can maturely minister to others.

Mteule retreats are held at Blessing Beach House on the beach of Kilifi, Kenya, near the Angaza Discovery Camp. Blessing Beach House is a large home owned by Missions of Hope International. It is currently being refitted to meet the needs of housing twenty-five people for retreats. There is a lot of space in the compound, with different nooks and crannies for solitude and group meetings. It sits on a cliff overlooking the Indian Ocean, and places are being set up to utilize that view for personal quiet times. There is a beautiful, refreshing swimming pool, as the heat is intense at different times. As resources become available, we will add air conditioning so that the heat does not distract from the retreats.

The Benchmarks for success are varied. While trying to set Benchmarks, I interviewed four different retreat programs to garner their expertise. Only to find that few implement data-driven assessment in a rigorous way. The consensus is that the testimony of the participants tells the tale of success or

not. While we certainly will look at the testimony of our participants, we also have built onboarding benchmarks and evaluative retrospective processes into the program. The retrospective interviews will be held quarterly throughout the program, and adjustments will be made accordingly. Mteule is created with the ability to pivot easily as needed. All of the curriculum used in the retreats and the Mteule groups will need to be passed through the lens of a sixth-grade teacher at Missions of Hope International to ensure that we are creating things that are readable to our staff. Everything that is presented will first be presented to the Mteule Committee to ensure that it is culturally sensitive and appropriate for the Kenyan audience.

Personal Growth

When entering this doctoral program, I was hyperattentive of what a privilege I was being given. It continues to humble me and fill me with deep gratitude that God, in his kindness, would give me the opportunity and ability to participate with him in making deep changes, first in me and then in Missions of Hope International. I do not take this gift lightly as I continue to ask God to use it in ways that I can't anticipate in the future.

One of the ways that I have grown is in my genuine partnership with my Kenyan teammates. I have produced materials for MOHI in the past, but I have never produced materials in collaboration to the extent that Mteule has. It has been wonderful to feel their investment and buy-in during the process. I have grown in my ability to communicate with them, and in my respect for how the Spirit is leading them. My love for them has deepened. It has been a meaningful experience to work so closely and create something so precious to all of us. Of course, growth always involves uncomfortable moments. Handing my ideas over and allowing them to be dissected and changed in ways that I may not have fully understood at the time was uncomfortable, but it has produced good fruit, I believe.

My understanding of who I am and what my abilities are as a leader has deepened and expanded. For many years, I have been so concerned with pushing Kenyans to the forefront of leadership that I have not been operating from my God-given leadership abilities. Working through the doctorate material and Mteule has given me a fresh vision of how God can use me not just as a cheerleader of others but as a full-fledged participant in the ministry around me. I'm grateful that God, in his kindness, gently continues to change me and make me ready for the next steps in his work.

Next Steps

Mteule is scheduled to begin June of 2023 with two different cohorts of camp mentors. The new camp mentors will be hired in May of 2023, and we will divide them into cohorts at that time. We have set up the camp mentor program to retain one-half of the mentors so that only twenty will be entirely new to mentorship. We will divide those with experience among those without experience. Before coming to the first retreat, participants will fill out survey questions and take the Myers-Briggs personality assessment. This information will be used, along with discerning prayer by the committee, to determine their housing arrangements and Mteule groups.

At the program's onset, only three Spiritual Directors have been trained as directors and understand Kenyan culture. These three will divide the forty pilot participants and begin meeting with them monthly. There will be assessment meetings periodically with the three Spiritual Directors to determine efficacy and share ideas. We are particularly concerned with the Mteule participants internalizing their identity as The Beloved. The Spiritual Directors will focus on this direction and assess whether this is happening with the Mteule participants as they go.

Each individual in the Mteule groups will receive two books at each retreat. They will determine a meeting schedule and give that to the Mteule committee for accountability. The books will include a guided discussion and journaling ideas to be used for maximum impact from the reading. Before each new retreat, a member of the Mteule committee will meet with each Mteule group for feedback and assessment of the program. The committee will take this information and make necessary changes as needed.

When the pilot Mteule groups are two-thirds of the way done, assessments made, and improvements implemented, we will add new Mteule cohorts. The Executive Director has requested that we begin with the head teachers at that time. We will work in conjunction with the education department to free up the head teachers with the time necessary to participate in Mteule. Eventually, the Mteule committee will handle the scheduling of participants the executive leadership deems most critically in need of Mteule.

In the process of learning to be open to the Spirit and vulnerable with each other, we anticipate that some of our camp mentors and other staff will need more psychological healing for trauma than we are equipped to offer. In anticipation of this need, we request that a Kenyan therapist accompany us on each retreat. Initially, we are asking three therapists we have utilized at Missions of Hope International to each participate in two of the retreats in the pilot year. As Mteule expands, we anticipate that we will need to include more therapists to help cover the retreats. They will participate in the retreats and mostly be available if any of the participants are triggered by the vulnerability.

During the Spiritual Direction sessions, we entrust God to clarify which of the Mteule participants need a trained therapist. The initial three Spiritual Directors will be trained in trauma-informed caregiving utilizing the Katua Project training (a Kenyan trauma care training group) and have enough skills to deal with more minor issues. Within the first six months of Mteule, the Mteule Committee will be working to enlist therapists willing to meet with our participants for free or a very small fee that Missions of Hope International would cover.

The Mteule Committee will be charged with the task of further research into different methodologies of retreats that might work in a Kenyan context. Mteule, as a program, will not be static but will be open to pivoting to become more effective in creating spiritually mature staff members of Missions of Hope International. Members of the Mteule Committee will be encouraged to participate in different pieces of training or experiences and share their learning with the committee to continue refining and shaping Mteule to be a tool that will bring deep growth.

Conclusion

When I began this journey, I did so from a place of insecurity and unbelief. That's hard to admit in writing, but it is true. I was encouraged by the other three members of the Executive Leadership of Missions of Hope International to do this, as they felt it would add value to the ministry. I wondered if they were right and had difficulty seeing how my participation in a doctoral program would create value for MOHI. As so many other times in my life when God had to force me out of my comfort zone, I stand in awe of what he has done. This has been a personal journey that I have held close to my chest, as far as talking about it generally. It felt too sacred to talk about unless it was with the Stakeholders involved. But I have had a change recently and have felt led to get into some great discussions that started from my involvement in the program.

All of that to say, I have yet to see all of the ways that God will use this precious opportunity of three years focused on learning. But the reality of Mteule and the hopes and dreams we have for our Kenyan staff who participate in it has made every minute of stretching the brain, tugging the emotions, and growing the heart worth it. The camaraderie and fellowship I experienced with my journey group and the rest of the cohort have been some of the best in my life. The kindness and encouragement of my faculty advisor were incredible. Her sense of when I needed her words could only be from listening to Jesus. The wisdom and love that poured out from our professors deeply impacted how I see ministry, culture, people, and especially God. I am not the same person who began this journey. May God use Mteule to his glory for years to come.

Doctoral Project

NPO Statement

Camp mentors and other staff from the Mathare Valley come with their own experiences of trauma and can be lacking the capacity to maturely minister to traumatized children.

Project Description

This Project is intended to create an arm of ministry within Missions of Hope International to address the spiritual formation needs of our staff through a one-year spiritual formation cohort program. The name of this new ministry focus is Mteule, which is Swahili for set apart. The name is aspirational for the invitation that is being provided for Missions of Hope staff members. This new arm is starting with the camp mentors of Angaza Discovery Camp as the pilot program, and in following years will then expand to include staff members from each of the departments within Missions of Hope. The Project Scope of this one-year spiritual formation program has three major components:

Project Scope

- A series of three Spiritual Formation Retreats held at the Blessing Beach House near Angaza Camp. Blessing Beach House is a large home owned by Missions of Hope International. The location is ideal because it provides six different locations where participants can be in solitude. It is located on the cliff of a beautiful Indian Ocean beach. The fresh air and the view lend themselves to relaxation. There are eight sleeping areas, each with a full bathroom connected to make for a comfortable stay. The kitchen is adequate for serving a twenty-person retreat. There is a beautiful swimming pool for activity and relaxation.
- Spiritual Direction. Each of the Mteule participants will be assigned a trained spiritual director to meet with them monthly for one hour.
- Mteule Group. Each of the Mteule participants will be assigned a four-person Mteule Group. They will meet with this group in the retreats and throughout the year. The groups will go through assigned reading material and interact with it in a 'book club' format. Some books will have guided questions, and others will have more open-ended discussions. Mteule will provide the books and keep the Mteule Groups accountable for meeting together for prayer and discussions.

Benchmarks

The curriculum will be used with groups of people with varying levels of education. For this reason, it must be accessible. I have evaluated the curriculum with the help of a sixth-grade teacher familiar with the Missions of Hope International curriculum for readability. This person has written books for Missions of Hope International and is proficient in understanding the reading capacity of the typical MOHI staff member who will be participating in Mteule. She has made herself available for evaluating all future curriculum created for Mteule.

- The success of the readability will be evidenced through the Mteule participants being able to completely participate in all aspects of the curriculum as evidenced by their engagement with the guided readings and questions addressed in the journey group work.
- The curriculum content must be written through the lens of Kenyan culture. For this reason, I have utilized a committee of Kenyans to critique and evaluate the content. This success will be evidenced by the Mteule participants demonstrating a more significant understanding of their identity as The Beloved, resulting in a greater confidence level exhibited in their work.
- I have garnered feedback from four retreat programs and compared our business plan and curriculum with their best practices. Benchmarking was lacking in almost all aspects of the retreats. What has been developed for benchmarking is unique to Mteule.
- After every retreat, the participants will fill out a survey to help clarify the efficacy of the retreat. The survey will be used to show evidence of growth in their understanding of their identity as the Beloved. The survey will reflect self-observations of changes in their behavior, their personal identity, and their attitudes.
- After the program's four-month and eight-month marks, the participants will meet with a committee member to do a retrospective structured interview for assessment purposes. The Mteule Committee will analyze the interview results, and changes will be made to the program as needed. The retrospective structured interview will be used to show evidence of growth in their identity as the Beloved.
- Interviews will be conducted with the managers of the staff of the participants at the six-month mark of Mteule. The managers will be questioned on the evidence of spiritual growth in the participants' lives. Do they seem to feel safe, loved, stable, and growing, as evidenced by how they relate to others and thrive in their work? Is spiritual growth noticeable?

Mteule Synopsis

Mteule is a Swahili word meaning to set apart. As the ministry of Missions of Hope International has grown so rapidly, there is a need to be intentional with the staff in their rootedness in the Jesus story. Mteule is a one-year journey of spiritual growth in which each staff member will have the opportunity to participate. The journey consists of three different spiritual retreats, Mteule groups, and twelve spiritual direction appointments.

The first retreat focuses on our identity as The Beloved, identifying and operating from our authentic self to wholly lean into the Imago Dei. The second retreat deals with the dark places of our lives. We will focus on how Jesus meets us in trauma and how he brings healing. The third retreat is a call to live our lives in step with the Jesus story. We will introduce some new exercises for welcoming the Spirit and growing in depth. At the end of each retreat, participants will be given books and guided studies to do before the next retreat.

The twenty participants of each retreat will be divided into Mteule groups of four people. They will develop community over the course of the year with their Mteule groups through shared prayer times, a book club in which the books will be given to them by Mteule, and times of profound sharing opportunities at the retreats throughout the year. The Mteule groups will be formed using questionnaire information, the Myers-Briggs personality test, advice from the mentor supervisors, and discerning prayer.

Each participant will be assigned a spiritual director. They will meet with the spiritual director twelve times a year. The spiritual director will utilize some of the time to encourage spiritual disciplines that have been lacking in the participants' lives. They will introduce the mentors to various prayer, meditation, and Bible study ways. They will listen to the mentors' stories, pray with them, and pray for them.

Mteule is a tool to deepen the spiritual walk of all Missions of Hope International staff. As the ministry has grown so wide, it is essential that every intentional effort be given to the staff growing deep in the things of the Spirit. We welcome the Spirit to do her work in and through the ministry of Mteule.

Mteule Audience

The audience for the pilot program of Mteule is the camp mentors of Angaza Camp. The camp mentors are all in their early twenties and were raised in the Mathare Valley, an urban slum settlement in Nairobi, Kenya. The mentors are graduates of Missions of Hope International (MOHI). They mentor sixth-grade campers from MOHI at a two-week discovery camp at the Indian Ocean. The camp operates year-round and ministers to over 1,800 children per year. The children come mainly from the impoverished Mathare Valley, with a few coming from rural impoverished areas as well. The mentors are very familiar with the stories and experiences of the campers' lives, as they are their stories too.

The camp mentors have received prior training in preparation for their mentoring experience. That training includes a five-day course on Trauma-Informed Caregiving. They are also involved with the MOHI spiritual department in coursework to prepare them for mentorship, including a mock camp at the beginning of each camp year, where they are the campers and other MOHI staff act as the mentors.

The camp mentors are at various levels of spiritual development. About twenty percent are new to faith, and another twenty percent have been walking the Jesus Road for most of their lives. The remaining sixty percent is the target audience for Mteule, as we address mentors who know what it means to follow Jesus but are not very far along on the road to formation.

Mteule Calling

The call of Mteule is taken from Mark 6:31b: "Come with me by yourselves to a quiet place and get some rest." Jesus is inviting the disciples to come to be alone with him. We are inviting the Mteule

participants to be set apart for a time so that they can be alone with Jesus. Jesus took his disciples to a quiet place. Mteule provides a place of peace and quiet so that the doors of the mentors' hearts will slowly open to all God has for them. Jesus offers rest to the disciples. He also offers a deep sense of rest and shalom to the Mteule participants.

The Critical Need

As Missions of Hope International has grown so large, we have become critically aware of the need to ensure that our staff is deeply grounded in the Jesus story. Our staff works in areas of extreme spiritual darkness. They must be strong in the Lord and spiritually fit to face the oppression and darkness surrounding them daily. We have learned—the hard way—that the work's mission can ultimately be forgotten if our staff are not fully formed in their faith in Jesus.

We have weaved faith into almost all aspects of Missions of Hope International, but a specific program has not been designed for the staff. Mteule is that. Eventually, each of the 1,500 staff members at MOHI will have the opportunity to have one year where MOHI frees up time for them to spend in intentional retreat, silence, and making space for the Holy Spirit to work her deep work in their lives. If Missions of Hope is to continue growing at the rate it has been growing, it is critical that our staff is working from the mission. The only way to prioritize that is to provide a place, an experience, and an invitation for God to be sought and found.

Mission Statement for Mteule

Transform lives through the hope of Christ.

It was decided to keep the Mission Statement the same as Missions of Hope International, as Mteule is an arm of MOHI. Our mission is the same.

Vision Statement for Mteule

Providing space for God to work in the staff members of Missions of Hope through the ministry of spiritual direction, retreats, and Mteule groups.

Meaning of Mteule Logo



FIGURE 1–MTEULE LOGO

The four-leafed plant is representative of Missions of Hope International. The MOHI logo has four areas of ministry represented. Three are represented in blue in the Missions of Hope International logo. They are education, physical health, and sustainability projects, which include micro-finance loans, skills training, and business training. The fourth, which is the spiritual growth department, is represented in green. The committee decided to bring this color to a small plant-like figure with four separate leaves representing the spiritual growth that will take place across all of the ministries of MOHI through Mteule. The blue and green together are what Missions of Hope International uses in our branding and are the colors of our school uniforms. The black Mteule is a reminder that this program has been developed in a Kenyan context for Kenyans.



FIGURE 2–MISSIONS OF HOPE INTERNATIONAL LOGO

The Schedule and Overview for the Three Retreats

A detailed account of each item will be shown in the plan and curriculum for the first retreat. See Appendix A.

Who Am I? Retreat

FRIDAY

3 pm—arrive and check into rooms

4 pm—teatime

4:30 pm—welcome session

5 pm—walk on the beach

Feel free to play in the water, or whatever helps you to relax the most

6:15 pm—dinner

7 pm—opening session: invitation to retreat

7:30 pm—worship

8 pm—evening prayers and prepare to enter the silence

8:30 pm—enter the silence, not to be broken until tomorrow at breakfast

SATURDAY

7 am—morning prayers

7:30 am—breakfast, break the silence

8 am—worship

8:30 am—the beloved

9 am—guided personal devotion on being the beloved

10 am—teatime

10:30 am—the image of God

11 am—life mapping

12 pm—go to the beach, ride horses, swim, play football

1:30 pm—lunch

2 pm—meet in Mteule groups to share life maps

5:30 pm—centering prayer in preparation for silence and solitude

5:45 pm—enter into silence

Find someplace comfortable and commune with God. Feel free to go for a walk. Feel free to take a nap if that is what you need. This is your time to be alone with your beloved.

7 pm—dinner

7:30 pm—game night

10:45 pm—night prayers, enter the silence

SUNDAY

7 am—morning prayers

7:30 am—breakfast, break the silence

8 am—worship

8:30 am—guided personal devotion

9 am—walking in truth: being your true self

9:30 am—Myers-Briggs with Mteule groups

9:45 am—teatime

10 am—celebrate holy communion

11 am—pack your things and head to the beach

12:30 pm—picnic lunch on the beach and get on the bus to catch the train

Healing the Wounds Retreat

FRIDAY

3 pm—arrive and check into rooms

4 pm—teatime

4:30 pm—welcome session

5 pm—walk on the beach

Feel free to play in the water, or whatever helps you to relax the most

6:15 pm–dinner

7 pm–worship

7:30 pm–beauty for ashes

8:15 pm–evening prayers and prepare to enter the silence

8:45 pm–enter the silence, not to be broken until tomorrow at breakfast

SATURDAY

7 am–morning prayers

7:30 am–breakfast, break the silence

8 am–worship

8:20 am–stepping into our brokenness: grieving well

9 am–guided personal devotion

10 am–teatime

10:30 am–spiritual friendships

11:10 am–midday prayers

11:30 am–guided discussion with Mteule group on developing spiritual friendships

12:15 pm–go to the beach, ride horses, swim, play football

1:30 pm–lunch

2:30 pm–centering prayer in preparation for silence and solitude

2:50 pm–enter into silence.

Find someplace comfortable and commune with God. You can use the provided guide or talk to God in whatever comfortable way. This is to be alone and silent. Feel free to go for a walk. Feel free to take a nap if that is what you need. This is your time to be alone with your beloved.

5:45 pm–evening prayers

6:15 pm–dinner

7:15 pm–game night

10:30 pm—lights out

SUNDAY

7 am—morning prayer

7:30 am—breakfast

8 am—worship

8:30 am—guided personal devotions

9 am—true shalom

9:45 am—celebrate holy communion

10:45 am—pack your things and head to the beach

12:45 pm—eat a picnic lunch and get on the bus to catch the train

Engaging the Spirit Retreat!

FRIDAY

3 pm—arrive and check into rooms

4 pm—teatime

4:30 pm—welcome session

5 pm—walk on the beach

5 pm—walk on the beach

Feel free to play in the water, or whatever helps you to relax the most

6:15 pm—dinner

7 pm—worship

7:30 pm—your life as a honeymoon with Jesus

8:15 pm—evening prayers and prepare to enter the silence

8:45 pm—enter silence, not to be broken until tomorrow at breakfast

SATURDAY

7 am—morning prayer

7:30 am—breakfast, break the silence

8 am—worship

8:20 am—contemplative scripture reading and meditation

9 am—guided personal devotion

10 am—teatime

10:30 am—breath prayers, sacred rhythms, solitude

11:10 am—midday prayers

11:30 am—guided discussion with a small group

12:15 pm—go to the beach, ride horses, swim, play football

1:30 pm—lunch

2:30 pm—centering prayer practice in preparation for silence and solitude

2:50 pm—enter into silence

Find someplace comfortable and commune with God. You can use the provided guide or talk to God in whatever comfortable way. This is to be alone and silent. Feel free to go for a walk. Feel free to take a nap if that is what you need. This is your time to be alone with your beloved. Silence will be broken at evening prayers.

5:45 pm—evening prayers

6:15 pm—dinner

7:15 pm—game night

10:30 pm—lights out

SUNDAY

7 am—morning prayers

7:30 am—breakfast

8 am—worship

8:30 am—guided personal devotions

9 am—practicing his presence

9:45 am—celebrate holy communion

10:45 am—pack your things and head to the beach

12:45 pm—eat a quick lunch and get on the bus to catch the train

Onboarding Information for Mteule

Every participant will take the Myers-Briggs Test. The test will be handed out to the participants in the first retreat. The test results will be gathered and utilized for creating Mteule groups. They will be given time to talk with their Mteule group about them, and later in the year, we will refer to them in guided discussions.

QUESTIONNAIRE

Participants will be asked the following questions before the first retreat.

- On a scale of one to ten (one being no stress and ten being complete stress), what is your current stress level?
- Is your stress related more to personal relationships or the details of life?
- In one or two paragraphs, please describe how and when you entered a relationship with Jesus.
- On a scale of one to ten (one being no time and ten being every free minute), how much time do you spend daily relating to Jesus?
- How do you like to relax?

MTUELE GROUPS

At the first retreat, participants of the Mteule program will be divided into groups of four. These groups will be created by the following process.

- Questionnaire before the retreats begin.
- Advice received from the mentor supervisors.
- Discerning prayer by the leaders.

The group of four will travel on this journey together. During the retreats, they will be the groups we break into for various prayer times and sharing times. They will become prayer partners with each other.

The Mteule groups will meet at least three times between each retreat. During this time, they will share what is happening in their lives and commit to praying for each other. They will review the book the group is reading and share insights they have received. Because the Kenyan culture is not a big reading culture, we will give clear guidelines for sharing from the book. The hope is to encourage the reading of spiritual material and to cause growth within a group setting so that the benefit is seen by the participants. This,, along with their daily personal Bible study, will give the Spirit opportunity to work in their lives.

When a spiritual director is assigned, we will consider the Mteule groups and decide if there is a need to have different directors or use the same director for the group. All these decisions will be covered in discerning prayer and vary by the group as the Spirit leads. As we schedule spiritual direction meetings, we will keep in mind the scheduling of Mteule groups to ensure that both are not scheduled in any one week.

Our hope is that at the end of the one-year program, the Mteule groups will have bonded so that they want to carry on this relationship with each other into the future. We will teach about spiritual friendship. We will model and share experiences of long-term spiritual friendships to make this appealing to our staff members going forward.

DEVELOPMENT OF THE SPIRITUAL DIRECTION COMPONENT

- Each participant in Mteule will participate in twelve one-hour-long spiritual direction sessions over the year.
- After each retreat, they will be sent home with guided work to do to reinforce the learning of the retreat.
- Each participant will receive two formational books after each retreat to reinforce the learning of the retreat. They will go through these books with their Mteule groups and discuss them with their spiritual director.
- Each participant will receive their appointed times for spiritual direction for each third of the year at the close of the retreat.
- Each participant will be assigned a spiritual director at that time.
- For the first year of operation, the spiritual directors will be Dr. Keith Ham, Kathy Ham, and Julie Williams.
- As the program grows numerically, we will engage more spiritual directors. Spiritual directors will be people who live or have lived in Kenya and are certified directors, as they will be dealing only with people from Kenyan culture.

CELEBRATION AND CERTIFICATES

In the Kenyan context, receiving certificates for programs accomplished is very important. It gives credibility to a program if, upon completion, there is a certificate garnered. We will create a certificate with the Mteule logo and the Missions of Hope International logo that will be officially stamped and signed. We will present the certificates at a celebration ceremony at the end of the one-year program. The celebration ceremony will have a formal program and a cake cutting. It will be symbolic of a journey well taken.

BUDGET FOR MTEULE

Transportation

- MOHI Bus transport to the train station – \$100 each way, a total of \$200

- Roundtrip Train fare - \$25 per participant - 20 participants per retreat - a total of \$500
- Rented Bus in Kilifi - \$200 each way, a total of \$400

Lodging - Blessing Beach House

- Blessing Beach House is owned by MOHI and will not have a charge.
- Cost of a houseworker to clean the Beach House and wash the bedding. - \$150 per retreat
- Cost of toilet paper and soap - \$50 per retreat

Food

- Budget of \$35 per participant - \$700 per retreat
- Cost of Cook - \$150 per retreat

Space

- Construction of five small tables and chairs for solitude - \$2000

Activity Materials

- Purchase of 20 adult life jackets - \$600
- Purchase of board and card games - \$200

Curricular Materials

- 20 Journals - \$100 per retreat.
- 20 Pens - \$20
- Printing of guided devotion and lesson handouts - \$50 per retreat
- File folder for each participant - \$20 per retreat
- 2 Books given at the retreat - \$400 per retreat
- Printing of portions of books and guided readings for Mteule groups - \$100 per retreat

Fund Raising for Mteule

- The initial cost for the first year will come directly from the sustaining support of Keith and Kathy Ham's Christian Missionary Fellowship account. During this year, the Mteule committee and the Missions of Hope International marketing department will develop a marketing platform for the cost of retreats.

- Adopt a Retreat Option - A church or individual can pay the expenses for an entire retreat.
- Adopt a Participant Option - A person can pay the expenses for one or as many as they choose participants in the retreats.
- A General Retreat Fund - A church or person can give to the general retreat fund for unpaid expenses.
- Specific Pieces - A church or person can pay for the transportation, the food, or the cost of the housekeeper and cook, etc.

Curriculum and Plan for the Retreat 1: "Who Am I?" – A Sample of each following retreat.

Who Am I?

RETREAT WEEKEND SCHEDULE

Friday

3 pm—arrive and check into rooms

4 pm—teatime

4:30 pm—welcome session

5 pm—walk on the beach

Feel free to play in the water, or whatever helps you to relax the most

6:15 pm—dinner

7 pm—opening session: invitation to retreat

7:30 pm—worship

8 pm—evening prayers and prepare to enter the silence

8:30 pm—enter the silence, not to be broken until tomorrow at breakfast

Saturday

7 am—morning prayers

7:30 am—breakfast, break the silence

8 am—worship

8:30 am—the beloved

9 am—guided personal devotion on being the beloved

10 am—teatime

10:30 am—the image of God

11 am—life mapping

12 pm—go to the beach, ride horses, swim, play football

1:30 pm—lunch

2 pm—meet in Mteule groups to share life maps

5:30 pm—centering prayer in preparation for silence and solitude

5:45 pm—enter into silence

Find someplace comfortable and commune with God. Feel free to go for a walk. Feel free to take a nap if that is what you need. This is your time to be alone with your beloved.

7 pm—dinner

7:30 pm—game night

10:45 pm—night prayers, enter the silence

Sunday

7 am—morning prayers

7:30 am—breakfast, break the silence

8 am—worship

8:30 am—guided personal devotion

9 am—walking in truth: being your true self

9:30 am—Myers-Briggs with Mteule groups

9:45 am—teatime

10 am—celebrate holy communion

11 am—pack your things and head to the beach

12:30 pm—picnic lunch on the beach and get on the bus to catch the train

THE RETREAT IN DETAIL

Arrival

- Go to the desk set up near the front door to get your retreat kits and room assignments.
- The room assignments have been chosen prayerfully and purposefully; please do not change them.
- Once you have checked in, go get your things settled in your room. You may take a rest until teatime or walk about, whatever sounds good to you.

Teatime

- Tea and mandazi are served on the front porch. Karibuni!

Welcome Session

Welcome to Mteule. For the next year, you will participate in a program designed to deepen your spiritual life. There is no hidden motive. We simply want you to know Jesus and to serve him better. This weekend is your first invitation to do that.

Since you are all familiar with each other, we will do an icebreaker that is a little more interesting and fun than the generic kind that people do when they aren't comfortable with each other.

Two truths and a lie

The person whose turn it is states three different things. Two of them are true and one is a lie. For example: My father is a pastor. I swam with crocodiles in the Nile River. I was missing my pectoral muscle at birth.

The weirder your facts are, the better. It's more difficult to see the lie when it is a partial truth. I have swum in the Nile River, but not with crocodiles. The group votes on which is the lie.

Because there are so many of us, we will break into two groups to do this. We will keep the time to 2 minutes per person. Take a moment now and come up with your two truths and a lie, so that you are prepared when it comes to your turn. Let's play!

Now that you are beginning to relax and understand that this weekend is meant to be good for the soul in every way, you can take off and go play on the beach for an hour before we meet back here. Feel free to go into the water, but if you do, we need you to wear a life jacket as the lifeguard is not on duty. You may take any beach toys, football, etc., down with you. We will see you back here in one and a half hours.

During this time, we need you to let everyone in your world know that you will be without a cell phone for the next two days. We will be collecting your cell phones at the first session. There will

be tape put on them with your name on it. They will be held in a safe at the Director's house so that they will be safe. They will be returned to you before you head to the train station on Sunday.

Dinner Time

Most of the meals will be held in the main dining room. We will let you know if we make a spontaneous change to that during the weekend. The meals will be served by the kitchen staff. You will line up to receive the meal. If you would like more, please go to the window, and we will serve you seconds.

Opening Session

Who Am I? This retreat will explore this deep question. The following lesson is our introduction to the invitation being given to you.

The Invitation - Mark 6:30-31

The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest.

We are here today at the invitation of Jesus Christ. It is not by mere accident or chance that you have been invited to participate in this retreat. It is a holy invitation given by the one who knows what you need more than you can possibly know what you need. Mark 6's disciples return to Jesus after being very busy in fruitful ministry. So very much has been going on. It is all so positive that people want more and more of what they have to offer. This causes them to have very little time to process all that has happened and even to take care of their physical needs for food and rest. I'm sure in their excitement; the temptation would have been to keep going. Let's ride this wave for as long as we possibly can. But this is not what Jesus knew they needed. He wanted them to have deep rest for their souls. He invited them to come away to a quiet place and get some rest. Mark 6:31. It is from this scripture that we offer the invitation to retreat.

Mteule is a place to be set apart with Jesus. To breathe deeply into your core His presence. I know you are coming from places of ministry where you have had the privilege of participating in what God has been doing. It is exhilarating and exhausting. Sometimes it is hard to admit to ourselves and others that something so wonderful as the ministry of MOHI can also cause such deep tiredness. It somehow feels like we aren't being spiritual enough if our souls are tired. But that is certainly not the message that Jesus gives in scripture. In Mark chapter four, we find Jesus asleep in the middle of a massive storm. Can you imagine how tired you would have to be to stay asleep while on a boat with waves crashing over the side? The kind of boats Jesus used was not very much larger than the dhows that are on the beach here. That is a picture of extreme tiredness. Jesus is God, but he was beautifully human. He needed deep rest, as do we. The invitation from Jesus to you is to come away and rest your soul.

A retreat is sometimes used as a military term. It is strategic sometimes in a battle to regroup, restrengthen and think through the following steps. Wars can only be won when the leadership knows when it is best to retreat. The same is true for us in ministry. We can stay in the battle and win the war when we have the ears to hear the Spirit saying to us to retreat. There is so much that happens in this retreat space. We recognize and renew our commitment to dependency on God. We offload the heavy burdens that we have gathered and exchange them once more for the light yoke of Jesus.

Matthew 11:30: "My yoke is easy, and my burden is light." How many times have you heard this scripture? Shut your eyes for a moment and listen to it. I'm going to read it three different times. I want you to listen to a word or a thought that sticks out in your mind.

- My yoke is easy, and my burden is light.
- My yoke is easy, and my burden is light.
- My yoke is easy, and my burden is light.

What word or phrase stuck out to you? (Pause and let people answer) Let's take a few minutes and write down one burden you need to lay down during this retreat in your journal. What is one thing you have been carrying that is not Jesus' yoke for you? Write it down in your journal and leave it to the strong arms of God.

I brought these bracelets as a simple symbol of remembrance. I want you to wear a bracelet during the retreat to remind you that you are setting aside this burden during these days. Whenever your mind begins to wander in the direction of this burden, look at your bracelet and lay that burden down again. If you are conversing with a friend and you sense that they are picking up their burden, you can gently point to their bracelet as a reminder to lay it down.

One day, as Jesus was standing by the Lake of Gennesaret, the people were crowding around him and listening to the word of God. He saw at the water's edge two boats, left there by the fishermen, who were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. (Luke 5:1-3)

In Luke chapter five, we see Jesus again surrounded by a crowd. He asks to get into Peter's boat and push off a little from the shore. I had read this story so many times and missed the idea that Jesus specifically asked to get into Peter's boat. I was at a retreat recently, and the speaker shared this as the primary point in her devotion.² Jesus was specifically asking to get into Peter's boat with him. It was a personal invitation.

² MaryKate Morse, "LSF Meeting," Cannon Beach, 2021.

I want us to do a little exercise to bring our imagination to the text today. Please close your eyes and take some deep breaths as we begin. Part of using our imagination requires a relaxation of the brain, so we are going to start a simple breathing exercise.

- Breathe in... breathe out... breathe in... breathe out... breathe in... breathe out... keep that soft rhythm going in your breathing.
- Jesus is approaching you today and asking to get into your boat. There is no one else in your boat, just you. He is asking if he can get into your boat and push off a little bit into the water away from the crowds.
- You are welcoming him in and sitting him down in the boat as you begin to push out into the water a little bit, away from everyone else.
- Breathe in... breathe out... breathe in... breathe out...
- Jesus wants to be with you. There are other boats in the water, of your fellow retreat people. You can see them, and, in a sense, you are in this together with them. Jesus is in their boat, but it is you in your boat that he wants to be with right now. Feel his nearness.
- The invitation for this weekend is to stay in the boat with Jesus. Sit beside him and hear his breath. Feel his desire to be with you. Stay in that space.

The thing about an invitation is it must be accepted to be valuable. You can spend the whole weekend here and never take the invitation given by Jesus to get into your boat and push off from shore. The invitation is here! I know He is ready to meet with you.

Praise and Worship - We are delighted and honored to have our own Angaza worship team lead us this weekend in our times of praise and worship. They have been praying over the retreat and have chosen the songs they feel Spirit has led them to. Please join us with your full attention and heart in worshipping our great God.

Introduction to Night and Morning Prayers at Mteule

Each night and morning, we will gather in this room around this table. This table is going to be a sacred space for us. We will remove it during the rest of the day and only pull it out for formal prayers. Each article on this table has deep meaning and has been set on the table as a reminder of what we are about here. The cross symbolizes the atonement of Jesus and how we have been given life through his death. The wooden cup and plate represent our communion and our community together as the body of Christ. This candle is a symbol of the Spirit working amongst us. We will also use the candle to symbolize entering the silence of prayer time. When the candle is lit, you will cease making noise and begin to prepare your hearts for prayer.

At the beginning of each prayer time, we will enter into five minutes of silence. During this time, you are asked to slow down your breathing, sit in a comfortable position, and quiet your heart to hear from God. At the end of the five minutes, the leader will begin. You will follow along and respond. The phrases where everyone will speak together are in bold. This form of prayer, called

responsive reading, has been used for centuries in some Christian churches. We are introducing it to you as an example of a different way to pray and relate to Jesus. Nothing is better or worse about this form; just different and probably new to you. Sometimes talking to God in a new way reveals something to us that allows us to relate to him afresh.

After we finish the night prayers, we will enter a time of silence. We ask you to refrain from talking to anyone as you prepare for bed. Talk to God alone. "Be still and know that I am God." (Psalm 46:10). We will not break the silence until breakfast. So, when you get up in the morning, stay silent and come to the morning prayers.

Night Prayers

Nightfall

LEADER: Here at day's end, we seek you, O King of Earth and Heaven.

ALL: You have been our sustenance across the sunlit hours.

Be now our counselor, comforter, and protection in the dark of night.

Amen

We now give thanks to God for the blessings of the day that has passed.

We praise you, O Father, for the provision of food, and shelter, and fellowship and for all other evidences of grace that have been ours. May our hearts always receive such gifts from your hand, with true humility and thankfulness. Amen

Now let us ready our hearts to make confession for the imperfections of our love this day. Holy Spirit, grant us each a true conviction leading to a true repentance.

Indeed, it was our desire to serve you well this day, O God, but we have again fallen short of your righteousness in our thoughts, our intentions, our actions, and our utterances. We have responded at times without grace. We have chosen sometimes that which is unprofitable, and which leads neither to our own flourishing, nor to the proclamation of your glory. Forgive us, O King, for treasons both known and unknown. Forgive us for the harms we have done this day, and for the good we might have done but failed to do; forgive us also for the constant condition of our hearts, for the self-serving impulses, inclinations, and desires which stand as every moment in need of a savior.

How graciously he receives our repentances!

God be merciful to us who are sinners!

Take joy all you who are called by his name, for his mercies are already yours!

Thanks be to God!

Now may the grace of his forgiveness, which blooms evergreen for all his children, work powerfully in us, changing us into better image-bearers of Christ and more faithful servants of our king.

Let our inability to ever perfectly love you, O God, drive us daily to the arms of Christ, wherein the enormity of your mercy and the scandal of such grace lavished upon us would birth in us a new and greater affection for you, and a new and greater desire to do that which pleases you. Somehow use even our weaknesses for your glory.

Now hear words of favor.

Oh, children of God. All these sins you have truly repented of, he has eternally forgiven. They will never be held against you. You are free to love and to serve him in joyful assurance, knowing his grace will always be more than sufficient to your own failings.

Thanks be to Christ for this glorious gift!

Amen.

Resting now, O Lord, in the certain promise of your love—through which we are adopted as your daughters and sons—we find ourselves at ease in your holy presence, bringing to you our diverse burdens and petitions this night.

Heavenly Father, hear our prayers.

You may speak your prayer out loud here or do it silently in your heart.

Thank you, Lord, that you are attentive to the cries of your children. Deepen now our knowledge of you and our love for your truth.

Tender our hearts to receive your words.

Psalms 16 – New Century Version

Protect me, God,

because I trust in you.

²I said to the LORD, "You are my Lord.

Every good thing I have comes from you."

³As for the godly people in the world,

they are the wonderful ones I enjoy.

⁴But those who turn to idols

will have much pain.

I will not offer blood to those idols

or even speak their names.

⁵No, the LORD is all I need.

He takes care of me.

- My share in life has been pleasant;
my part has been beautiful.
- ⁷I praise the LORD because he advises me.
Even at night, I feel his leading.
- I keep the LORD before me always.
Because he is close by my side,
I will not be hurt.
- ⁹So I rejoice and am glad.
Even my body has hope,
- ¹⁰because you will not leave me in the grave.
You will not let your holy one rot.
- ¹¹You will teach me how to live a holy life.
Being with you will fill me with joy;
at your right hand I will find pleasure forever.

Retire now, you children of God, contemplating his words and resting in the peace of the surety of the love he has extended you in Christ. Know this night the comfort of his Spirit, whoever abides in and among us, drawing us always toward our ultimate redemption at the renewing of body and soul and all of creation.

Praise be to God for his mysteries yet to be revealed.

Indeed, an hour is coming when we shall find ourselves freed at last from the very presence of sin and liberated to live eternally in that glorious freedom and knowledge, and beauty and perfection which was ever our intended birthright.

Even now, O Lord, in the dark of this night, let our lives be lit by rumors of these coming glories.

Amen!³

Daybreak

Reading of chosen scripture

O children of the Living God, what is your Father's greatest desire for you this day?

³ Douglas McKelvey, *Every Moment Holy*, Vol. 1 (Nashville, TN: Rabbit Room Press, 2019).

That we should love our eternal King with all our hearts, with all our souls, with all our minds, and with all our strength.

And how would you show this love?

By remembering him at all times. By cultivating thankfulness for his many blessings and trusting his good providence for the meeting of our needs. By loving all whose lives intersect our own. By choosing to serve rather than be served, to be wounded rather than to wound, and by bearing patiently with the failings of others, extending the same kindness, mercy, and compassion that God in Christ has so graciously afforded us.

We will also love him by serving with faithfulness and due passion in our various vocations, by delighting in all things he has created for our benefits and pleasure, and by caring well for all he has given us to steward.

Oh, Children of the Living God, you would do well to practice your love in these ways today!

Do you now possess the needed strength to perfectly accomplish such holy requirements?

We do not. We are weak and inconsistent, and often buffeted by fear and pride and selfishness. But being impoverished and ill-equipped as we are, we will look to the grace of God and to the sanctifying work of the Spirit to accomplish his purposes in and through us this day, as we, in grateful response, seek to choose that which pleases him.

We open our hearts anew to you this morning. Oh Lord, that the love of the Father and the life of Christ and the breath of the Spirit would quicken within us a greater affection for your ways.

Work your will in us, Lord Christ.

Let us now bring before our gracious God and petitions relevant to this day.

Oh Lord, hear our prayers.

Prayers can be offered silently in your heart or spoken out loud.

O children of God, casting your cares upon his strong shoulders, now surrender your own agendas for this day and instead be led by the workings of his Spirit.

Open our eyes and our hearts, O Lord, to your words and truth.

Lamentations 3:21-26—New International Version

Yet this I call to mind
and therefore I have hope:

Because of the LORD's great love we are not consumed,
for his compassions never fail.

They are new every morning;
 great is your faithfulness.
 I say to myself, "The LORD is my portion;
 therefore I will wait for him."

The LORD is good to those whose hope is in him,
 to the one who seeks him;
 it is good to wait quietly
 for the salvation of the LORD.

May these words of God bring to each of us conviction, challenge and comfort, as our lives and choices this day require.

Shape us, even now, O Lord.

Prepare our bodies for the labors of this day.

Give us strength and health to complete them.

Prepare our minds for the demands of this day.

Give us clarity, creativity, and discernment.

Prepare our souls for those sorrows and joys and celebrations and disappointments we will encounter, that every circumstance would serve only to draw us nearer to you.

May our words, our choices, and our actions today be offered as true expressions of worship.

Now you who are loved of God step forward into this new day appointed by him, that you might journey through its hours in the peace and the grace and the love of your Lord.

Lead us this day, Lord Christ, that we might walk its paths in the light of the hope of our coming redemption.

Amen.⁴

Breakfast

Breakfast will be served at 7:30 in the main dining room. Use the same system as dinner last night. Please be sure to take your empty plates and silverware to the provided bins when you are finished.

⁴ McKelvey, *Every Moment Holy*.

Worship

Morning praise and worship in the main meeting area. Please join wholeheartedly as our Angaza Worship Team leads us.

First Morning Lesson

The Beloved

Why am I wearing a wedding veil? What am I trying to say to you? Why am I dressing up as a bride? (Give time for a few answers) "I am my Beloved's, and my beloved is mine." (Song of Songs 6:3) Throughout scripture, God's love is compared to a bridegroom. I put this bridal veil on so it will stay in your memory during this weekend that you are the beloved.

I am the beloved. Jesus has chosen me as his bride. God so valued me that he sent his son to salvage me from my ruin. Throughout scripture, this is the central theme. My identity is beloved.

Author Henri Nouwen gives a beautiful metaphor of being the beloved as seen in the bread of holy communion.⁵ First, the bread is taken. Another way of saying that is, the bread is chosen. Mteule is to be selected, to be set apart. That is why we decided on Mteule as the name for this one-year experience.

You have been chosen as the beloved of God.

Shut your eyes as I read through this favorite passage of scripture from Eugene Peterson's The Message Bible. I will read it three times. Pay attention to any word or phrase that sticks in your heart.

"Don't be afraid, I've redeemed you.
I've called your name. You're mine.
When you're in over your head, I'll be there with you.
When you're in rough waters, you will not go down.
When you're between a rock and a hard place,
It won't be a dead end....
Because I am God, your personal God...
I paid a huge price for you...
That's how much you mean to me!
That's how much I love you!
I'd sell of the whole world to get you back,
Trade the creation just for you.
So don't be afraid, I'm with you."
(Isaiah 51 - The Message Bible)

⁵ Henri Nouwen, *Life of the Beloved* (New York, NY: The Crossroad Publishing Company, 2014).

Let's share what word or phrase stood out to you. We are going to go around the room, and everyone will share.

You existed in the heart of God. He thought up you, formed you, created you, and desires you. He is actively pursuing you today. You are The Beloved. You are the Mteule.

We can fall into self-rejection when we forget that we have been chosen. Self-rejection limits us from growing in Jesus. It is saying to God, "you made a mistake. You shouldn't have created me like this." The truth, even though there are times you don't feel it, is that you are the chosen child of God. You are precious in God's eyes. You are the beloved; he holds you safe and will always keep you.

When we embrace that we are chosen, the natural response is gratitude. Our life becomes an expression of praise as we understand our status as the Mteule, chosen by God.

Blessed—In communion, the bread is chosen, and then it is blessed.

We learned many things from living twelve years in Turkana. One of the things I love the most about the Turkana tribe is their deep understanding of blessing. I remember my son, Jesse's namesake, Epron would call Jesse (Epron) out of the house every time he came to visit us and make a grand gesture of saying a blessing over him. He would lift him in the air, gently spit on him and bless him. Do any of you have traditional blessings in your tribe? Would you be willing to share them with us? (Give time for a response)

To give someone a blessing is to affirm their value and worth. We aren't just looking at what they do and giving them praise. It is not just appreciating them. Blessing a person is pointing out their belovedness.

We are not only chosen by God but we are blessed by him. We need a blessing so that we understand that we belong to God. A blessing recognizes that the person receiving it is so valued and so loved by the person giving it. We feel empowered to be our best selves when we have been blessed.

When John the Baptist baptizes Jesus, a voice comes from heaven, saying, "You are my beloved Son, on you, my favor rests." (Luke 3:22) This is our standing in Christ. As we become united with Christ, the blessing is passed to us. We are the Beloved, and his favor is our blessing.

Broken—The person serving communion breaks the bread.

We are all broken. Look around you. There is not a person you see who is not broken. It is the human condition. To be broken is not unusual or unique. You do not stand alone in your hurt, confusion, and brokenness. It is what we choose to do with the brokenness that is important. The truth is that our suffering need does not get in the way of the peace Jesus offers us. We can have deep joy in the middle of our suffering. In fact, it can be argued that we only know joy as we walk through the pain. Joy is that deep spot inside your soul that is only made complete by God. It is not dependent on your circumstances; that would be happiness. Joy is deeper than that. The wonderful thing about our spiritual life is that God uses it all on our journey with Jesus. The pain, the suffering, the times of fun and ease, all of it are pieces of the puzzle Jesus uses to make us more like him.

"Place the brokenness under the blessing. We cannot lean into the pain without first putting it under the blessing. You have been chosen and you have been blessed; there is a place to put your pain. Place your pain in the light and it will no longer have power to destroy."⁶ Our calling is to take our brokenness and bring it out of the shadows that would make it a curse and put it under the blessing. You are chosen, you are blessed, and you are broken.

Given—And finally, the person serving the communion gives the bread.

"Whoever wants to save his life will lose it, but whoever loses his life finds it." (Matthew 16:15) This is the beauty of the upside-down gospel. In trying to cling to your life and your rights, you end up losing everything, but when we are given, as the communion bread is given, we find life. The natural response to being entirely beloved is to fully give to the beloved. "I am my beloved, and he is mine."

We are chosen, blessed, and broken to be given. Only as people who are given can we fully understand what it means to be chosen, blessed, and broken. What a great spiritual truth. We are most fulfilled when we give our lives for the sake of others. I had a friend who told me whenever I was sad to go serve someone. She knew that in the serving, my own self-obsession would change, and I would be happy. And I have found her advice to be entirely accurate. The sadder you are, the greater your need to find someone to serve. A truly happy life is lived with others' good in mind.

This runs against everything you see in culture. We are being sold the lie that happiness is in the having, not in the giving. But when we truly know our identity as the beloved and live from that as our value, we are free to use our uniqueness to bless other people. When we are real with other people and show them our true selves because our true self is accepted and loved, then we begin to operate from a place that honors God as the creator of our true self, and we can be truly given.

⁶ Ruth Haley Barton, *Invitation to Retreat* (Downers Grove, IL: IVP Books, 2018).

Beloved—Chosen, Blessed, Broken and Given

As those who are chosen, blessed, broken, and given, we are called to live our lives reflecting that belovedness. When we genuinely operate out of our identity as the beloved, we will have deep inner peace and true joy. The life of the beloved is already loved, already proven, already valuable, and already worthy because the Creator is your beloved, and you are his.

The truth of being the beloved will set you free. You can see life differently. You can enjoy things more fully, as you are not trying to prove anything; **YOU ARE LOVED!**

Here is a guide for your private devotions. Please follow the instructions.

Saturday Morning Devotions

- Please find a private space for this invitational time to be with your beloved. You can stay within the compound, in any of the rooms or outdoor spaces, or you can go somewhere close to the gate.
- Imaginative prayer exercise—It is helpful to be fully in God's presence by using the imagination he has given us to help us realize he is here with us. Imagine that in the next hour, you are on your honeymoon. You have left the hurriedness and craziness of the last few months of preparation behind you. It is now just you and your spouse. No one is vying for your opinion, decision-making, attention, financial stress, family dynamics, and relational stress. It is just you and your spouse, finally alone. You can pay complete attention to your beloved. You can feel complete love from your beloved. Sit with your eyes shut for a few minutes and feel what that feels like. God's description of you is the beloved and his bride.
- Now, take out your journals and write a reflection on what it is like to be on a honeymoon with Jesus. This is the invitation that he gives you every day of your life—to come away for a while and be with him.
- Read the following scriptures in your Bible: Matt. 14:23, Mark 6:46, Mark 1:35, Luke 5:16, and 9:18.
- Answer the following questions in your journal. What do you see about Jesus from these passages? If this was the habit and pattern of the only perfect human, what does it say about us and our needs? Why did Jesus go away so often? Imagine what Jesus talked about with his Father. What do you think they talked about?
- Remembering that you are completely loved, and your value and significance are already established, spend the rest of this hour just having a wonderful conversation with your beloved.

Teatime on the porch

The Image of God Lesson

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth." God created man in His own image, in the image of God He created him; male and female He created them. (Genesis 1:26-27)

What does it mean to be made in the image of God? (Take time for people to give their ideas about what this means.)

The picture of humanity created in the image of God is strewn throughout the Bible. It is one of the major themes of scripture. It is critical to our identity and the value of human life. It is the one thing that separates us from the rest of creation. Let's look closely at this passage in Genesis and see what is happening. Please shut your eyes as I read it to you three times. Please pay attention to any words

or phrases that stand out to you. (Read Genesis 1:26-27 three times slowly). Turn to your neighbor and share what stood out to you and why.

This passage provides us with a concrete picture of the Trinity. God is speaking about himself in terms of "our." The rest of the scripture backs this up. Spirit and Jesus were both there. The Godhead is three parts and one essence. We believe in a trinitarian God. Why is this important? What is the difference? (Provide time for them to answer the questions.) We are made in the image of God. So, there is not one piece of the Godhead that we can fail to honor or imitate. Different churches have been known to focus on one or the other, which does not give the complete picture of who God is. Jesus clearly stated the Trinity in Matthew 28:19: "Go therefore and make disciples, baptizing them in the name of the Father, Son and Holy Spirit."

In our passage, we see mankind given the task of "ruling" over nature. Throughout history, people have messed up the meaning of ruling here. They took it to mean that we were in charge and could do whatever we wanted with God's creation. But the literal meaning is to "steward" or to care for creation. That is a whole other study that we will do later, but suffice it to say that mankind has been given the task of caring for what God has created. Creation care is part of the very covenants of God, as you learned at Angaza. We are first introduced to this in this passage in Genesis.

God created man in his own image. The word man, in this context, is an inclusive word meaning mankind. This scripture explains that clearly when it says, "male and female, He created them." Oh my, it is tempting to stop here and do a whole lesson on how male and female are both made in the image of God. Historically, we have screwed this up. We have given a higher value to man that God did not give. Jesus was the great equalizer. He was radical in the way he treated women and the value he gave to them. If you ever want to understand how God sees women, look no further than Jesus.

In the Godhead, the words for God and Jesus are masculine, but one of the words for Spirit is feminine. Throughout scripture, we see God the Father and the image of God that shows a more feminine side. Again, this is a whole study all by itself and not the main point of the image of God, but it is super important to understand. Some of you have been so hurt by your fathers that it is hard to relate to God as the father. It is essential to know that God is both masculine and feminine, and you can relate to him as mother too. Pneuma, the word for Spirit, is a feminine word. It is appropriate to call Spirit she. I think it is such a beautiful and thoughtful gift from God that he made himself accessible as both masculine and feminine, and there are different times in my life when I have needed each side of this.

Males and females are both made in the image of God. I won't spend much time on this except to point out that a woman's value is the same as a man's. Some cultures value one over the other; biblically speaking, they are just wrong. God made humanity in his image. In his value system, there is no difference between a man and a woman. This is who you are. As followers of Jesus, we treat each gender with the respect and dignity that is inherent to being made in the image of God.

The fact that every person you meet is made in God's image changes how we relate to people. It changes how we value people. It changes how we judge people or dehumanize people. Look around you. Look at each person in this room. God's image is on them, every single one of them. God does not look at some as more valuable than others. He has given us our value. He proved our value by sending Jesus to die for you so that he could offer you redemption. Our security and our significance are already determined.

What does it mean to live a secure life in the value God has placed on us? How does it change how we go about the day? How does it change how we treat people? (Give time for a bit of discussion)

Life-Mapping

For the next hour, you are going to create a life map. This is my life map. As you can see, there are many years on this one; yours will have a few fewer. But it is not the years, but the events and experiences we are looking at. There is butcher paper and crayons for you to pick up on your way out. You will map out your life and significant things that have happened along the way. You can be as creative as you want to be with this. You will be sharing it with your new Mteule groups. Each person will be given forty-five minutes to share their life story. Using a life map helps you to both visualize the story and have something to focus on as you share deeply. It helps! So, pick someplace quiet for the next hour and create a life map.

Beach Time

In other words, it is PLAY TIME! We will have beach toys, volleyball, and futbol,, and the horses will be ready to ride. Remember that we need you to wear life jackets while you are in the ocean. All of this will be provided at the beach. Enjoy yourself! Be back at Blessing Beach House for lunch at 1:30

Lunch – Pizza feast on the lawn

Life-Mapping Sharing

Meet in the main meeting room with your life maps. We are going to divide you into your Mteule groups. This is the group of four people you will journey with throughout this year. We have taken your questionnaires and personality tests and sought God's advice from others who know you well before creating these groups. They were not arbitrary. We believe God will use them to stretch you and grow you in the next year.

As I read your groups, you may leave with your life map and find someplace very private and quiet to meet. Privacy is critical, as you will share your life journey deeply with each other. Each person will have forty-five minutes to share. The other three people will not make any verbal responses

during the sharing time. They will provide encouragement with their body language and stay very actively engaged in listening but will refrain from commenting. At the end of the forty-five minutes, feel free to comment or ask clarifying essential questions. The goal of this time is that every person is heard well. That in sharing their stories, they share themselves.

What your Mteule group shares in retreats and your meetings throughout the year is confidential. You are not to share another person's story. You will hold each other's story as a sacred trust and talk about it only with them and with God. Stay in your Mteule groups until we meet back here at 5:30 pm.

Centering Prayer

In preparation for a time of silence that will follow at the end of our prayer time, we will do some centering prayer. Centering prayer is an ancient way of making space for the Holy Spirit to have your full attention and speak to your heart. You will be learning more about centering prayer at future retreats and in time with your spiritual director, but for now, this is just a brief introductory practice.

Please sit comfortably with both of your feet on the floor. Please purposely slow down your breathing, paying attention to inhaling and exhaling. Going slowly and steadily. Please think of one name of God you would like to reflect on. It can be Jesus, Yahweh, Beloved, Emmanuel, or whatever you are drawn to. As you breathe, breathe in and out the name of God. Try to think of nothing except your breathing in of God and breathing out of God. We will sit here for the next five minutes in silence. At the end of the time I will say Amen. You will remain silent and go off on your own until dinner time at seven. This is your quiet rest time with God. If you would like to take a walk or nap or anything you need to refill your tank. We only ask that you remain silent and allow God to refill you, not people.

Dinner in the main dining room.

Game Night

Charades—We will start the evening off with a game of charades. We will divide it into two teams. At each turn, a team member will choose a card with something on it that they are to act out. The other nine people will guess what they are supposed to be. There will be a timer, with a two-minute time set to do the guessing. The teams will alternate. The team with the most correct guesses at the end of the game will win.

Spoons—Ok, this game can get crazy. We are going to run two games at the same time, as you can only play with a small number of people. Below are the directions.

There are spoons in the middle of the table (one less than the number of people playing).

Each player will always have four cards in their hand.

The person dealing will take one card at a time from the pile and discard one card to their left. Each player will then pick up the card on the right the dealer laid down and discard one of their own or that one to the left. You are trying to get four cards of one kind.

When someone has four cards of one kind, they pick up a spoon. The other players all scramble to grab a spoon when one is taken. The person left without a spoon is out of the game.

Then you remove one spoon and do the same thing again. Eventually, you will be down to two players.

The winner is the first person to get four of a kind and grab a spoon in the final round. Feel free to play more than one round.

If there is still time before night prayers, you may pick up any board games available and play.

Night Prayers

Our shouts greet you, Shepherd God.

We have been led by your loving hand, and we proclaim with joy that you are our salvation.

Reign in our hearts this night.

Amen!

May God grant us a quiet night and peace at the last.

Amen!

It is good to give thanks to the Lord,

To sing praise to your name, O most high;

To herald your love in the morning,

Your truth at the close of the day.

Psalm 31

In you, O Lord, I seek refuge; do not let me ever be put to shame, in your righteousness deliver me.

Incline your ear to me; rescue me speedily. Be a rock of refuge for me, a strong fortress to save me.

You are indeed my rock and my fortress; for your name's sake lead me and guide me, take me out of the net that is hidden for me, for you are my refuge.

Into your hand I commit my spirit, you have redeemed me, O Lord, faithful God.

Psalm Prayer

You have redeemed me, O Lord, God of truth.

Hear my prayer, O Lord; listen to my cry.

Keep me as the apple of your eye.

Hide me in the shadow of your wings.

In righteousness I shall see you:

When I awake, your presence will give me joy.

Reading from Scripture – Mark 6:30-51 (New International Version)

The apostles gathered around Jesus and reported to him all they had done and taught. Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest."

So they went away by themselves in a boat to a solitary place. But many who saw them leaving recognized them and ran on foot from all the towns and got there ahead of them. When Jesus landed and saw a large crowd, he had compassion on them, because they were like sheep without a shepherd. So, he began teaching them many things.

By this time it was late in the day, so his disciples came to him. "This is a remote place," they said, "and it's already very late. Send the people away so that they can go to the surrounding countryside and villages and buy themselves something to eat."

But he answered, "You give them something to eat."

They said to him, "That would take more than half a year's wages! Are we to go and spend that much on bread and give it to them to eat?"

"How many loaves do you have?" he asked. "Go and see."

When they found out, they said, "Five—and two fish."

Then Jesus directed them to have all the people sit down in groups on the green grass. So they sat down in groups of hundreds and fifties. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves. Then he gave them to his disciples to distribute to the people. He also divided the two fish among them all. They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces of bread and fish. The number of the men who had eaten was five thousand.

Immediately Jesus made his disciples get into the boat and go on ahead of him to Bethsaida, while he dismissed the crowd. After leaving them, he went up on a mountainside to pray.

Later that night, the boat was in the middle of the lake, and he was alone on land. He saw the disciples straining at the oars, because the wind was against them. Shortly before dawn he went out to them, walking on the lake. He was about to pass by them, but when they saw him walking on the lake, they thought he was a ghost. They cried out, because they all saw him and were terrified. Immediately he spoke to them and said, "Take courage! It is I. Don't be afraid." Then he climbed into the boat with them, and the wind died down. They were completely amazed.

This is the word of the Lord!

Thanks be to God.

Invitation to Rest

O Holy God, open unto us light for our darkness, courage for our fear, hope for our despair.

O Loving God, open unto us wisdom for our confusion, forgiveness for our sins, love for our hate.

God of Peace, open unto us peace for our turmoil, joy for our sorrow, strength for our weakness.

O generous God, open our hearts to receive.

Amen.

Silence- Let us release our burdens in silence to God.

The Lord's Prayer

As Jesus taught us, so we pray

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours. Now and forever,

Amen.

Guide us waking, O God, and guard us sleeping; that awake we may watch with Christ, and asleep we may rest in Christ's peace. Let us bless the Lord.

Thanks be to God.

The Almighty and merciful God bless us and keep us.

Amen⁷

Go silently to your rest. We will break the silence after morning prayers.

Morning Prayers

O God, open our lips,

And we shall declare your praise. (Psalm 51:15)

God said: Let there be light; and there was light. And God saw that the light was good. This very day the Lord has acted!

Let us rejoice!

Praise the Lord!

God's name be praised!**Prayer**

New every morning is your love, great God of light,

And all day long you are working for good in the world. Stir up in us desire to serve you, to live peacefully with our neighbors, and to devote this day to your son, our savior, Jesus Christ the Lord. Amen

Psalm 121

I lift up my eyes to the hills – from where will my help come?

My help comes from the Lord, who made heaven and earth.

He will not let your foot be moved, he who keeps you will not slumber.

He who keeps Israel will neither slumber nor sleep.

The Lord is your keeper, the Lord is your shade at your right hand.

The sun shall not strike you by day, nor the moon by night.

⁷ Barton, *Invitation to Retreat*.

The Lord will keep you from all evil; he will keep your life

The Lord will keep your going out and your coming in from this time on and forevermore.

Psalm Prayer

Let us pray together.

We praise you with joy, loving God, for your grace is better than life itself. You have sustained us through the darkness, and you bless us with life in this new day. In the shadow of your wings, we sing for joy and bless your holy name. Amen.

Lamentations 3:22-26 NIV Version

²²Because of the LORD's great love we are not consumed,
for his compassions never fail.

²³They are new every morning;
great is your faithfulness.

²⁴I say to myself, "The LORD is my portion;
therefore I will wait for him."

²⁵The LORD is good to those whose hope is in him,
to the one who seeks him;

²⁶it is good to wait quietly
for the salvation of the LORD.

This is the word of the Lord!

Thanks be to God.

Go forth into this day with the strong name of Jesus Christ to sustain you.

The grace of our Lord Jesus Christ be with us all.

Amen.⁸

Breakfast in the main dining room.

Worship- Led by the Angaza Worship Team

⁸ Barton, *Invitation to Retreat*.

Guided Private Devotions – Go silently to a quiet place.

For our devotions this morning, we will look at three different portions of scripture. I would like you to ask yourself the following questions after each passage and write them in your journal. How does this relate to my identity? Who does it say I am in this passage? What does God require of me in this passage?

Romans 5:6-11 – The Message Bible

Christ arrives right on time to make this happen. He didn't, and doesn't, wait for us to get ready. He presented himself for this sacrificial death when we were far too weak and rebellious to do anything to get ourselves ready. And even if we hadn't been so weak, we wouldn't have known what to do anyway. We can understand someone dying for a person worth dying for, and we can understand how someone good and noble could inspire us to selfless sacrifice. But God put his love on the line for us by offering his Son in sacrificial death while we were of no use whatever to him.

Now that we are set right with God by means of this sacrificial death, the consummate blood sacrifice, there is no longer a question of being at odds with God in any way. If, when we were at our worst, we were put on friendly terms with God by the sacrificial death of his Son, now that we're at our best, just think of how our lives will expand and deepen by means of his resurrection life! Now that we have actually received this amazing friendship with God, we are no longer content to say it in plodding prose simply. We sing and shout our praises to God through Jesus, the Messiah!

Matthew 22:37-40 – The Message Bible

Jesus said, "'Love the Lord your God with all your passion and prayer and intelligence.' This is the most important, the first on any list. But there is a second to set alongside it: 'Love others as well as you love yourself.' These two commands are pegs; everything in God's Law and the Prophets hangs from them."

Hebrews 4:8-11 – The Message Bible

And so this is still a live promise. It wasn't canceled at the time of Joshua; otherwise, God wouldn't keep renewing the appointment for "today." The promise of "arrival" and "rest" is still there for God's people. God himself is at rest. And at the journey's end, we'll surely rest with God. So, let's keep at it and eventually arrive at a place of rest, not drop out through some sort of disobedience."

Walking in Truth—Being Your True Self

You took the Myers-Briggs personality tests before you became a part of Mteule. We will pass out your results and what they mean at the end of the session. Before we do so, we want to talk about what it means to be your true self. The Bible doesn't describe Satan as a powerful demon that is easily seen, it instead describes a subtle trickster. A deceiver who takes bits of truth and then masks it in darkness and uses it to destroy. When you are not being fully yourself, you in fact are a much easier target for Satan to attack and use. He works in darkness but being fully yourself is walking in light and truth.

As we discussed this weekend, you are the Beloved of God. You are made in his image. He has already established your value and your security. Walking in truth means walking in your belovedness. We talked about the Imago Dei, or the image of God. You are not just made in the image of God in the generic sense, but in the uniqueness that is you. Your personality, giftings, and the things that make you unique are a part of who God is. You are made in his image, for his good purposes, so when we are not operating in our true self, the one he created you to be, we are stifling God's presence in the world. You have something to offer the world that God needs the world to see. Your essence, spirit, understanding, and thoughts come from a unique place that the world needs.

Shut your eyes, and let's do a little imagining. You wake up in the morning, and before seeing anyone, you place a mask over your head. You want this mask to make you look good, to make others like you, to project the self that you wish you were. But the mask takes a lot of effort. It's hard to eat breakfast with it on; how do you get the food in without making a mess? You go on to work, and it keeps slipping through the day, and you struggle to keep that mask tightly in place. When you finally lie on your bed at night and take the mask off, you are filled with deep sadness and don't know why. You reflect on all your failures in your day, and your self-esteem grows lower and lower.

Okay, you can open your eyes.

The mask that we imagined is your false self. The self that you think is better than your true self, so you put so much effort into keeping it in place. It's exhausting, and it's a lie. Jesus said, "Come to me all you who are weary and heavy laden, and I will give you rest, take my yoke on you and learn from me, for my yoke is easy and my burden is light." (Matthew 11:28) The mask you are putting on is a heavy burden. It is not from God, and it does not glorify God. God is glorified when you learn from Jesus to be your true self. I want to call you today to begin to let Jesus take that mask off. Give up the false self that has weighed you down for so long and step into who you really are. Jesus has completely established your security and significance. You have nothing to prove. You are already complete.

In Micah 6:8, we are given instructions on what God requires of us. "He has shown us, oh man, what is good and what the Lord requires of us. To do justly, to love mercy, and to walk humbly with our God." When wearing the mask of the false self, it is impossible to walk humbly with our God. We put the mask on because of pride and fear that someone will see who we really are. Pride and fear are the opposite of walking humbly. When we succumb to low self-esteem and put on the mask to cover it up, we cannot do the things that God asks of us, because we are so exhausted from trying

to protect ourselves. We can't accomplish doing justly, loving mercy, or walking humbly when all of our energy is trying to look good and hide who we really are.

God created you. In his image, he created you. For his glory, he created you. It makes him sad when you reject you. He thought about you before he created you. He really likes who he created. He wants you to rest in his love and acceptance and the incredible joy he finds in you. It's not just for you that he wants this, but also for the world around you. It needs you. It needs the real, authentic, no-mask version of you. As we pass the Myers-Briggs test and you get to look at a tiny synopsis of your personality, be kind to yourself. Jesus said, "Love your neighbor as you love yourself." (Matthew 22:39) He completely expected you to love yourself, your true self. Not some image of you that you are trying to portray to others.

I will pass out the Myers-Briggs test, and you can take about ten minutes to review it with your Mteule groups. You will return to these together in your Mteule group times throughout the year. Once you have finished your small discussion, take a ten-minute teatime break and we will meet back here for the Lord's Supper.

Holy Communion

Sing—Blessed Assurance

Jesus tells us that we are to remember him around this table. This is not something to be taken lightly, as it was spoken in command form by our Lord and Savior. There is nothing magical happening here. The juice does not become blood or the bread flesh; our hearts remember.

Let's take part in this holy communion with a clear understanding of our security and significance that was established when Jesus died to redeem us. In Luke 22:9, Jesus says, "Do this in remembrance of me."

Remembering is a holy thing. We cannot live in gratitude if we rush through life and do not stop to remember. We cannot live in holiness if we don't make it our habit to slow down and remember. We cannot grow in our trust in God if we do not step back and remember how far he has brought us and how good his character is. We cannot step out in faith and attempt things in his name if we don't pause and remember why we are doing what we are doing. Whose ministry is this? So, when Jesus asked us to remember him at this table, he was fully aware that we would go completely astray without remembering.

As we learned this weekend, you are the Beloved! As we respond this morning to our Beloved's invitation, let us remember his great love for us. Let us remember that we have been chosen and blessed, he uses our brokenness, and we are given to the world as his hands and feet. Being the Beloved frees us to openly and wholly love the people that God places in our lives. But most importantly, being the Beloved makes our hearts turn toward our Beloved in full love and trust of who He is.

Let's have a few minutes of silent prayer and then as you feel led come forward to the table. Drink deeply of his salvation. Eat heartily of his grace. Rejoice for in our remembering we are again made new creatures. As the worship team leads us in Blessed Assurance one more time, think slowly through the grace that is your story.

Packing Up

Make sure you have everything you brought. Remember to pack your journals and materials from the retreat. Stop by the front porch to pick up your cell phone. Please pick up the two books and the study guides and journals for the three months before the next retreat. There are directions on how to use the books with your Mteule groups. We will send out a schedule this week with your Mteule group meetings and spiritual direction meetings.

Once you have completed packing, place all your things on the bus. The bus will always be guarded. Head down to the beach for your last relaxation time there. We will be having a picnic lunch on the beach right before you depart for the train station.

Books for the First Third of Mteule

Each participant will receive these books, a journal, and the following questions. They will keep the journal throughout this third of the year and utilize it to share with their Mteule groups. They will also share their learnings with their spiritual directors. The directors will assess how much information is internalized into their identity as the beloved. The spiritual directors will prioritize this internalization of the beloved identity in their sessions with the Mteule participants.

Waiting on God – Andrew Murray

Waiting on God was chosen for both its content and its format. Andrew Murray is a devotional writer par excellence. The call of *Waiting on God* is to relate to him daily with the expectancy that he is working in your life. The format is thirty-one daily readings. The idea is to expose our Mteule mentors to a consistency of spiritual reading. Each reading is only one and a half pages. That is an easily digestible amount of reading, yet the content is rich and deep.

The participants will be given a small journal for each third of the program. In this journal, they will respond to the books. They can use the journal for other spiritual practices and prayer, but its primary purpose is to be a response to the book readings.

During the one month they read *Waiting on God*, each Mteule participant will respond daily to the following prompts.

- What sticks out in the scripture or the devotional thought to me?
- What does God want me to do in response to this?

In the middle of the month and at the end of the month, the Mteule groups will meet to discuss the book. Participants should be prepared to share two or three answers to the prompts with their Mteule group.

Please respond to your spiritual director with the answer to these questions:

- After reading *Waiting on God*, do you have any new understanding of your identity in Christ?
- What does it change in your everyday life to practice waiting on God?

Abba's Child - Brennan Manning

Brennan Manning is a writer who is very accessible to ordinary people. He writes in language that newcomers to spiritual books will easily understand. His story, full of pain, trauma, and the messiness of life, will resonate with the Mteule participants. His deep understanding of the love of God and how our whole identity is related to being loved by God is the message that we want the Mteule participants to internalize.

As the participants read *Abba's Child*, they will keep a journal of what sticks out. They will meet with their Mteule groups two times to discuss *Abba's Child*, once when they are halfway through and once when they have finished the book. Before each meeting, they will respond to the following questions in their journals and be prepared to share them with their Mteule group.

- What has most stood out to you in *Abba's Child* so far?
- What parts of your life have caused you to feel shame?
- Do you ever feel like you are "not enough"?
- Describe in your own words what you think God feels about you.
- Are you beginning to internalize, in your core being, that you are beloved?
- What does it mean to you that your significance and security have already been established because of Jesus?

During their spiritual direction sessions, the spiritual director will assess if the Mteule mentor is growing in their understanding of being the Beloved. The spiritual direction will focus on this essential starting point for formation. The directors will report to the Mteule Committee to evaluate the program's efficacy in deepening the awareness of being the Beloved.

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Project Launch Plan

NPO Statement

Camp mentors and other staff from the Mathare Valley come with their own experiences of trauma and can be lacking the capacity to maturely minister to traumatized children.

An arm of ministry within Missions of Hope International has been created to address the need from the NPO statement. The ministry is called Mteule. Mteule is Swahili for set apart. Mteule is a one-year program with a three-pronged approach to spiritual growth opportunities.

The first prong is a series of three formational retreats. Each retreat is being held at Blessing Beach House in Kilifi, Kenya. The retreats will be three days long. The retreats will build on each other in content as the participants grow in Christ. The first retreat is entitled “Who Am I?” and deals with our identity as the beloved and the Imago Dei. The second retreat will deal with inner healing and how God uses our suffering as part of our story. The third retreat will introduce or reintroduce spiritual disciplines and practices to launch our participants further along in their relationship with God.

The second prong of Mteule is an intimate group of four participants who will journey with each other throughout the year. These groups are called Mteule groups. They will go through six books with guided readings throughout the course of the year. They will meet regularly for prayer time and to discuss the books. They will be challenged to be vulnerable with each other and lean on each other along their Mteule journey and beyond.

The third prong of Mteule is spiritual direction. Each of the participants will be assigned a certified spiritual director. They will meet twelve different times within the year with their director. They will learn to be open and to seek help in their spiritual walk.

Mteule Audience

The audience for the pilot program of Mteule is camp mentors of Angaza Camp. The camp mentors are all in their early twenties and were raised in the Mathare Valley, an urban slum settlement in Nairobi, Kenya. The mentors are graduates of Missions of Hope International (MOHI). They mentor sixth-grade campers from MOHI at a two-week discovery camp at the Indian Ocean. The camp operates year-round and ministers to over 1,800 children per year. The children come mainly from the impoverished Mathare Valley, with a few coming from rural impoverished areas as well. The mentors are familiar with the stories and experiences of the campers’ lives, as they are their stories too.

Once the pilot has been in process for eight months, we will add other Missions of Hope International staff members. The first group that has been chosen to add is the head teachers. From there, we will choose what group of employees most need Mteule. Eventually, our whole staff will be invited to participate in Mteule.

Development Plan

- May 2023–The hiring of new mentors will occur. Once they have been hired and we know what 40 young adults we will be working with, we will administer the Myers-Briggs test to them and have them take an onboarding survey.
- June 16-18, 2023–The first pilot retreat will happen with one-half of the mentors (20 people).
- June 23-25, 2023–The second pilot retreat will happen with the other half of the mentors
- July 1, 2023–Mteule Committee will meet to review the questionnaire assessment from the first retreats and make changes from the recommendations.
- July 1, 2023–Mteule participants will begin meeting with their Spiritual Director. By July 1, they will receive twelve time-slots, one per month for the year, that they will meet for one hour with their Spiritual Director.
- July 1-October 15, 2023–Mteule group meetings will be held every two weeks. These will be scheduled by July 1 to make them a priority on the participant's schedule.
- July 1-July 31, 2023–Kathy Ham will flesh out the curriculum from the outline for the second retreat and send it to the Mteule Committee for review and to a sixth-grade teacher for language readability evaluation.
- August 5, 2023–The Mteule Committee will meet with the MOHI marketing team to develop an ongoing financial marketing plan to fund Mteule.
- August 5, 2023–Mteule Committee will meet to hammer out any issues related to the second retreat plan and curriculum.
- October 15-20, 2023–The Mteule Committee will meet with each participant for a structured interview.
- October 21, 2023–The Mteule Committee will meet to review the results of the structured interviews and make recommendations for any changes that need to be made.
- October 27-28, 2023–The second pilot retreat with the first mentor group will be held.
- November 3-5, 2023–The second pilot retreat with the second mentor group will be held.
- November 7, 2023–The Mteule Committee will review the questionnaire at the end of the retreat and make necessary changes.
- November 7, 2023–Mteule participants will be given their dates for the Mteule group meetings.

- November 22, 2023–The marketing plan will roll out in preparation for Giving Tuesday.
- December 2023–Kathy Ham will fill in the flesh on the outline for the third retreat. She will send the finished curriculum and plan to the Mteule Committee before the Christmas holiday so they have plenty of time to critique and recommend changes.
- February 12-16–A member of the Mteule Committee will meet with each Mteule participant to do a structured interview assessment.
- February 19, 2024–The head teachers of MOHI will be given the Myers-Briggs test and the onboarding questionnaire in preparation for their Mteule participation.
- February 19–The Mteule Committee will meet to discuss the structured interview assessments and make changes as needed.
- February 19–The Mteule Committee will divide the head teacher participants into Mteule groups and assign housing for the retreat.
- March 7-9, 2024–The third retreat will be held for the first half of the pilot group.
- March 14-16, 2024–The third retreat will be held for the second half of the pilot group.
- March 21-24, 2024–The first retreat will be held for the head teachers at MOHI.
- March 26, 2024–The Mteule Committee will meet to review the evaluations from all three retreats.
- April 1, 2024–The head teachers will be assigned Spiritual Directors. They will also be given twelve dates to meet with their Spiritual Director.
- June 22, 2024–Celebration of Completion for the pilot Mteule groups! A banquet and dancing will be held at Coram Dei Gardens. Each participant will receive a certificate.

Development Process

Mteule was created for Kenyans working in Missions of Hope International among the urban poor. Since I am not Kenyan and did not grow up in abject poverty, it is even more critical that the development of Mteule does not rest in my hands alone. The collaborative nature of the process of this project is going to carry over into the implementation. As much assessment will be done through the Mteule Committee before actual implementation as is reasonable. The committee has critiqued the first retreat and they will continue to critique each additional retreat before it is presented. They have been made aware of the first two books chosen for the first third of the program with the Mteule groups. They will review these books and the four subsequent ones and give their opinion on the possible efficacy of the books to produce the desired results before the books are assigned. We are committed to collaborating and assessing as much as possible beforehand, but obviously, the bulk of the assessment will come during the Mteule program.

We intend to use a retrospective approach to every piece of the program. We will gather the information using two different assessments. One is a written evaluation of the retreats that each participant will complete after the retreat. The second is a structured interview two different times in the one-year program. This structured interview will change depending on how a participant answers a question. If they answer in one direction, a specific follow-up question will be asked. If they answer in another direction, another follow-up question will be asked. In this manner, we will come to ascertain more clearly what changes we need to make. The Mteule Committee will meet to have these retrospective assessments to try to understand what is going well and what is going poorly in the program. We will utilize the methodology of the 5 Why's to quickly get a deep understanding of the whole picture so we can effectively pivot the program.

From the onset of Mteule, we want to value fluidity. All of the pieces are open to revision, improvement, or even deletion if they are found not to be producing the desired results. The Mteule Committee will be the body to make decisions regarding efficacy and changes needed.

Appendix A– Milestone 1 The NPO Charter

Personal Research Manifesto

I commit to seeking God first in my research, to not become entrenched in my suppositions, but to be open to constant growth accompanied by changes in my thinking.

NPO Statement

Camp counselors from the Mathare Valley come with their own experience of trauma and can be lacking the capacity to maturely minister to traumatized campers.

NPO Scope and Constraints

By the end of this doctorate program, a curriculum and plan of action will exist to equip camp counselors coming from the Mathare Valley of Nairobi, Kenya, to effectively minister to sixth grade and tenth-grade students, also coming from the Mathare Valley. The curriculum will address the idea of the 'wounded healer' as most camp counselors will have experienced trauma from the environment of their childhood and will be working with children who have experienced trauma. It is not easy to estimate an exact cost associated with the final product at this point in the process. However, the cost will need to include a safe environment for several days to take the training required. Details will emerge as the curriculum, and the plan of action emerges.

NPO Context

My NPO ministry context includes young adults hired as camp counselors from Missions of Hope International. Missions of Hope International is a non-profit organization that ministers to the poorest of the poor in Kenya. The majority of the counselors will be graduates from Missions of Hope schools raised in Mathare Valley, Nairobi, Kenya. The training will take place at two different periods to train one gender at a time, as the counselors will only be counseling people of the same gender. The participation group size will be 15 camp counselors at a time, as this coincides with the number of tents at Angaza Discovery Camp, which is where they will be counseling.

Root Causes

As an organization, Missions of Hope International asks young adults to effectively draw out and be vulnerable with sixth grade and tenth-grade campers to show the love of Jesus Christ to them. Our campers have experienced many traumas in their childhood due to their environment. As they experience the love of Jesus and feel safe, they will naturally want to share their stories with the camp counselors. The camp counselors will listen, in love, to some unfortunate things which can act as a trigger as they have experienced trauma themselves, from the same type of living environment and background. When they hear the campers' stories, they will have to deal with their memories. If they have not faced their trauma and brought it into the light of Jesus, they will become

paralyzed or worse when they encounter trauma stories coming out of the Missions of Hope students.

Discovery Workshop Stakeholders

My stakeholders include two young people that were raised in Mathare Valley, a mother of students at Missions of Hope International, the Executive Director of Missions of Hope International, two staff members of Missions of Hope International, one Kenyan psychotherapist, and one young adult missionary expatriate who works with Missions of Hope International students.

One-on-One Interviews

My one-on-one interviewees included a spiritual formation pastor/author/experienced speaker at Missions of Hope, a therapist who works in trauma counseling in Kenya, a therapist who works in trauma counseling in the U.S., and a professor in the counseling department of Africa International University.

3-5 Key Biblical Texts

I believe that scriptural texts will be revealed as I explore the literature surrounding my NPO. Three texts stand out to me that I will want to spend time meditating on and asking God to give insight into how I can use them in the curriculum. Second Corinthians 1:3-4 unfolds how we go through things that we can use to minister to others. First, Corinthians 9:22 talks about becoming weak so that I can win others to Jesus. This scripture will be vital in encouraging vulnerability in our staff. John 11:35 shows the compassion and heart of Jesus as clearly as any other place in scripture. I want to deeply study the weeping of Jesus to relate to the weeping that both our counselors and campers have endured.

Academic Resources

My research field will draw both from experts on trauma and experts on finding God or spiritual formation experts. The primary sources I will study come from Dan Allender, Ph.D. is the leading expert on the 'wounded healer' idea; Shelly Rambo, Professor of Theology at Boston University; Dallas Willard, past Professor of Philosophy at the University of Southern California; Henri Nouwen, theologian, and priest; Bessel Van Der Kolk, MD; Ken Falke and Josh Goldberg, trainers dealing with PTSD with combat soldiers; and David Seamans, a frontier researcher on the healing of memories. (Nolte & Dreyer, 2010)

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Appendix 1

Discovery Workshop Description

The Discovery Workshop was at Grace House Resort in the board room. It began promptly at 8 am and was dismissed at 12:10 pm. The hotel served breakfast and tea for the participants. An icebreaker was used to introduce the participants and get them acquainted with one another. Many of the participants worked at Missions of Hope, but three of them did not. The participants were as follows: 26-year-old woman who was raised in Mathare, mother of students at MOHI from Mathare, Executive Director of Missions of Hope, Director of the Spiritual Department at MOHI, Assistant Director of the Development Dept. at MOHI, a Ph.D. candidate in Psychology who is a 26-year-old Kenyan, Executive secretary for Missions of Hope and a recent D-Min graduate from Portland Seminary. We followed the activities outlined in the Discovery Workshop Guide very closely. We altered from the activities to engage in meaningful conversation about other aspects of preparing camp counselors.

Discovery Statement

Considering camp counselors, we have discovered that building the camp counselors' capacity will help them be equipped to handle children who have had traumatic experiences. These traumatic experiences are ultimately the result of sin, which disconnects people from God and others. If solved, the camp counselors will experience freedom and the confidence to deal with children who have been traumatized.

Critical Insights from Discovery Workshop

I am still wrestling with the NPO that the participants determined. To me, it seems they have already come up with the solution, rather than just the problem. Capacity building is their solution. I am still inclined to write the NPO without a solution so that when I do my research, I am not bound to a solution too soon. With that said, I think I will leave the NPO, as my original NPO.... "Camp counselors from the Mathare Valley come with their own experiences of trauma and can be lacking the capacity to maturely minister to traumatized campers."

One of the main topics that resonated with my Kenyan stakeholders is the lack of vulnerability in their culture. They emphasized that there is a powerful stigma against counseling. Shame is a dominant theme in the desire to keep children quiet about their pain. To fully address our counselors' trauma, we will have to give them space to allow God to bring healing and freedom to them in an intentional way. I felt like the main thought was that shame keeps people bound, and freedom comes with healing.

One-on-One Interview Discoveries

The number one discovery from the interviews is that this is a very complex topic. I am struggling not to feel completely overwhelmed with both the urgency and enormity of this issue. All four of the interviewees agreed with leaving the NPO statement as I had initially stated it. Although they

culturally understood where my Kenyan stakeholders were coming from, desiring it to not sound like a problem, they said it is a problem and should not appear to look like an opportunity. My first interview with the woman who runs a trauma counseling organization in Kenya was fruitful in many ways. The most critical thought for me was that we need to rename our camp counselors to something that does not use the term counselor. The cultural use of that term implies a trained professional and the stigma of counseling will become a problem with relationship building. The big idea I took away from my interview with the college professor is that we need to prepare the camp counselors for this work. Everything she suggested was quite time-consuming. It is imperative that the preparation time not be rushed. The third interview was with a very engaging Spiritual Director of a large church outside of Chicago. There was so much I gained from this conversation. However, my most important take-away is the idea that all the counselors need to be in an ongoing counseling relationship themselves. There will not be a one-time healing for them, unless God wants to intervene miraculously. In the weeks that they are not in camp, they need to be in counseling. My fourth interview was with a Marriage Family Counselor who specializes in trauma. My most significant understanding gained from her was that we need to focus on the biological aspects of trauma. We need to equip our counselors with the skills to be aware of their bodies when triggered by trauma and know what to do to contain the physiological responses. She focused a lot on breathing and movement of the body.

Synthesis

In synthesizing the information from the Discovery Workshop stakeholders and the personal interviews, my overwhelming conclusion is that this need is even more critical than I believed it to be at first. The serious tone from everyone involved and the depth of engagement verified that God is pointing this direction for His purposes and His glory.

The implications of choosing a Kenyan context and a Kenyan ministry make it critical to come at the need from a Kenyan perspective. With that said, I am considering different options for renaming our camp counselors to something that has a more accurate cultural meaning for what they will be doing. I am at the early stages of brainstorming this with my stakeholders, so I do not have a name yet.

The piece of my discovery that has me most concerned and will need the most creative solution is the amount of time needed to prepare the camp counselors adequately. To be vulnerable, the counselors must trust the leaders of the camp. Vulnerability is modeled, so the leaders will need to fully share their lives with the camp counselors. The camp counselors will need ongoing relationships with safe people to grow to the point of ministering well to the students.

In summary, this need is real. I am grateful that God put it on my heart. He continues to show me the enormity of it and its criticalness to produce good fruit among our disadvantaged communities of Kenya. As overwhelmed as I feel, I am equally excited to see where God will take this and how He will use it.

Next Steps

Going forward, I plan to meet with my stakeholders again and utilize their cultural knowledge and creativity to introduce another title for the camp counselors. I will reach out to the two local organizations that I have been made aware of that deal directly with trauma among young people living in Kenyan temporary settlements. The exploration of the vast amount of literature needs to begin now. There is much literature on the topic of trauma. My understanding is that I will need to be in a constant state of research and work into my life schedule daily time set aside for reading. The systematic literature review and space reserved to think deeply will need to be given the highest priority in my schedule.

Discovery Workshop Documentation

Agenda:

- Welcome and Introductions
- Overview of the day and NPO description
- NPO Definition and Audience
- Break
- Understanding Those Impacted by the NPO
- Finding the Cause
- Break
- Putting It Together
- Discussion and next steps
- Lunch or dismiss

A. WELCOME AND INTRODUCTIONS

Introductions were done using a simple game that also immensely helped in icebreaking. Ethical issues were handled, and participants signed a form to that effect.

B. OVERVIEW AND NPO DESCRIPTION

Description of NPO: a need was defined as something lacking, a problem as something wrong, and an opportunity as something to be fully utilized. A camp is in the process of building in Kilifi for MOHI children where they will spend a week with counselors for mentorship and equipping of life skills. One of the critical preparations needed for the opening of the camp is having fully trained counselors. This workshop is geared towards synthesizing Kathy Ham's NPO, which is part of her classwork towards earning a Dmin - Spiritual Formation from Portland Seminary. The significant outcome is the implementation in preparing counselors to work in Kilifi at the Angaza Discovery Camp.

C. ACTIVITY 1: NPO DEFINITION AND AUDIENCE

The starting point NPO is, "**Camp counselors from Mathare Valley come with their own stories of traumatic experiences and can be lacking the capacity to maturely minister to traumatized campers.**"

What is the key issue we are trying to address, and why is it important?

- Children
- Spiritual counseling
- Training of camp counselors
- Addressing trauma among the children
- Kids having guidance and mentorship that they do not get at home
- Dealing with trauma
- Preventing trauma
- Counseling - personal aspect and training aspect
- Mentoring
- Coaching

Categories (synthesized from the suggestions posted)

- Kids (4votes)
- General counseling
- Counselors (**5votes**)

Who is impacted by this NPO, and who should I focus on?

- MOHI kids
- Focus on the counselor
- Community at large
- Counselors and kids
- Mentors, cabin leaders,
- Disadvantaged children
- Everyone

Categories (synthesized from the suggestions posted)

- Counselors (**7votes**)
- Kids (4votes)
- Community

In order of priority

1. Counselors
2. Kids

What sociocultural factors shape this NPO?

Suggestions Shared:

- Churches and leaders being absent in this issue or even adding to the issue
- Dysfunctional families
- Pressure to perform and deliver
- Fear of what comes after the truth
- Protecting the family unit
- Not identifying the trauma
- The idea that it is normal
- Stigma
- Poverty
- Staying silent in the pain
- Lack of education,
- Lack of role model
- Single mother headed families
- Lack of exposure
- Lack of spiritual guidance
- Counseling in Kenya is not highly regarded
- Stigma regarding mental health
- Absent fathers

Categories

- The stigma of counseling (**8votes**)
- Family/home (**6votes**)
- Community (**2votes**)
- Education
- Miscellaneous/ outliers

Which one should I focus my time on (priority areas)?

- Stigma of counseling
- Family/home
- Community

What evidence do you have that this is worth the investment?

1. The level of trauma and related effect in the communities we serve and the nation at large is worth this investment,
2. When children are impacted, they can go back and transform their communities
3. Trauma affects the individual and their family and stays with them to help others deal with it is worth it
4. Trauma counseling is very redeeming for many who are hurting
5. Counseling and mentorship bring healing big time
6. There will be much healing in the community and individuals
7. Building the capacity for the counselors is crucial so that the children can be impacted and transformed
8. Impact a person, you impact the community
9. It is worth helping a person solve their inner struggles because then they blossom after
10. The kids deserve it. The community deserves it
11. There are so many cases of trauma
12. Christ cares and invites us to be His hands and feet
13. Challenging accepted cultural norms
14. It would infiltrate all other areas to create awareness, empowerment, healing, and restoration

15. There is a long-term change

How can we put it differently?

- How will you break it into smaller pieces? Enhancing the capacity of the counselors will help them not to use their own traumatic experiences and pass them to the children; they will be free. The same camp counselors still come from a culture that does not embrace counseling, so how do we put in?
- The way it comes out is more on the negative side, flip it over: building the capacity of the camp counselors will help them to be equipped to handle campers who have had traumatic experiences.
- It addresses the need and the problem...the opportunity should also be brought out more.
- The capacity building will help create a safe space for the children and the freedom for the children to share

Considering Camp Counselors (audience), we've discovered building the capacity of the camp counselors will help them to be equipped to handle children who have had traumatic experiences. (NPO),

D. ACTIVITY 2: UNDERSTANDING THOSE IMPACTED BY THE NPO

Empathy Map

Says - Main idea

- Listen
- Am going to help others
- I am loved, appreciated, equipped, impacted, encouraged
- I can do it
- Empathetic

Thinks - main idea

- Wow
- God cares
- Refocus from themselves to the campers

Does - main idea

Feels - main idea

<ul style="list-style-type: none"> • Sing • Served with joy • Lead • Love and seek God more • Pray 	<ul style="list-style-type: none"> • Freedom • peaceful • delivered • hopeful • healed
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If we solve this issue, what will it mean for the counselors?

- Feeling of empowerment
- Freedom from their own traumatic experiences
- Effective and loving to others
- Healing and freedom
- More effective
- Equipped to do better counseling
- Impacted to equip others

Why would they not say, do, feel, think that now?

- Shame
- They do not know better
- They are hurting
- No one has reached out to help them
- Fear/ stigma
- Lack of identity
- Feel stuck
- Weight of their Baggage
- Socialized not to talk
- Pain

- No model

A. ACTIVITY 3: FINDING THE ROOT CAUSE

Why is this a need, a problem, or an Opportunity?

The 5 Whys

1. God created us in His image, and we ran, hid, we are overshadowed by our self-interests and lived out our own stories without him
2. WE were designed to live connected to God. We cannot bear good fruit without him. Abiding in him is the only and best way to find freedom and healing
3. The society not willing to obey the lord and his laws
4. Because we need Gods guidance
5. We can face the traumatized and help with courage
6. Personal testimony of healing and a relationship with God
7. When one hurts within, they are sort of dysfunctional, and their decisions may not be right all the time so that they will choose wrongly
8. Self-seeking culture
9. Because people who have had bad experiences and trauma think it is their fault
10. Because they will offload the weight of the baggage they have been carrying in their own lives

Synthesized Whys

1. When one hurts within, they are sort of dysfunctional, and their decisions may not be right all the time so that they will choose wrongly
2. We were designed to live connected to God. We cannot bear good fruit without him. Abiding in him is the only and best way to find freedom and healing

(More collective ideas of whys)

- Let God guide us to our healing
- Connection (reconnecting)
- Intentional teaching and modeling to live differently than the family of origin

- Sin is the root of trauma - leads to broken relationships and a cycle of trauma which requires God to restore and bring healing

In order of priority (as decided by the stakeholders)

1. Sin is the root of trauma - leads to broken relationships and a cycle of trauma which requires God to restore and bring healing
2. Connection (reconnecting)

Questions, discussions, and more ideas from the stakeholders

1. How do we prevent the students from creating a secure attachment with the counselor if that cant be sustained after the camp? - there will be a pre-camp and post-camp curriculum
2. Will teachers do the curriculum?
3. Is the age limit too young to consider them as counselors?
4. Will there be an opportunity to blend with other people who are not necessarily from Mathare? - since MOHI is not just in Mathare, there will be a wider pool to choose from
5. There will be a need to build the camp culture
6. The idea of whether it will be a full time/part-time job will be discussed and settled on since there will be more pre-camp and post-camp work to be done
7. Can there be a chance for the children to interact with the counselors even before the camp happens?
8. Preparing the counselors will be very key
9. The children will go back to the same community - post-camp thing to do would also mean preparing the parents as well - to receive the children back
10. Pain is pain; trauma is trauma - not cocooned by any culture - whether western culture
11. The camp is a MOHI Angaza Camp model - not something taken from any culture so that everyone will be fit.
12. It would be useful to ask the campers where their pain comes from
13. Sometimes we can be exposed to so much pain that it gets normalized, and thus it is passed on to others - generational

B. ACTIVITY 4: PUTTING IT TOGETHER

Considering Camp Counselors (audience),

we have discovered that building the capacity of the camp counselors will help them to be equipped to handle children who have had traumatic experiences (NPO),

which is caused by sin, which is the root of trauma. Trauma leads to broken relationships and a cycle of trauma that requires God to restore and bring healing. (root cause).

If solved, it would mean freedom and confidence (outcome).

Outcome

- Loving one and loving others to love and honor God ultimately. Love covers it all
- Normalizing the counseling of trauma, hence leading to healthy relationships and healing spiritually and emotionally
- Healing and freedom
- Living/walking entirely in whom God called you to be
- Light and hope for others
- Leading others to Christ and redemption
- Happy children who care for self and others
- Beautiful outcome
- Wholeness and healing in the lives of MOHI campers
- The best thing is when you disconnect with relationships, maybe a friend or a family, you come on board to reconnect and continue in praising God
- Empowered efficient and god loving counselors
- Safe space for both counselors and children to express themselves and be empathetic to others
- Healthy and happy thriving communities
- Well-functioning families
- Empowered counselors
- It would mean a butterfly effect on freedom and transformation from experienced trauma confidence
- Well-equipped counselors
- Healed community
- Healed counselors

- Transformed individuals
- Counselors with the right capacity

Be sure to examine

- Should be a solid bible research
- How to measure/identify if a counselor is equipped
- True transformation and healing
- What has been done before in similar contexts but mission your emphasis - focus
- Impact of trauma in the lives of people
- Examine available models of counseling
- Examine the source of counselors to be trained
- Gender-specific perceptions about counseling
- How trauma manifests (psychologically, interpersonally, spiritually, physically, etc.) and how it may look different for different people
- How to have a sustainable pool of counselors to draw from
- Stick to the bible
- Composition of the campers
- The culture to build at the camp
- Take care of burn-out among campers

Potential blind spots

- Counselors who need additional resources to handle personal trauma (not ready to be counselors...what next?)
- Special needs
- Cultural values are more potent than one thinks and most difficult to change
- Preparing for girls potentially starting their menses during camp
- Cultural bias
- How to handle (for campers, counselors) sexual behavior that may be a result of their trauma, including same-sex attraction
- Check on the religious and cultural aspects around disclosure
- Not to go back to the past pain but be focused

- Focusing too much on the world rather than Gods ideal
- Do not be naïve
- Do not assume nothing has been done
- Not everyone/everything that glitters is gold
- People will not be open to go through counseling because of their cultural background
- Everybody has gone through a trauma
- Be ready to deal with the trauma that may happen when camp is going on, have the resources for when that happens - resources to deal with triggered trauma.

Possible Pitfalls to avoid

- Students feeling there is an expectation to "reach somewhere," putting on a front (specifically with partners)
- Serious physical health concerns during camp or development of severe mental illness (bipolar disorder, psychosis)
- Avoid thinking a change in belief, or theological stance will create change
- Feeling overwhelmed by the traumatic experiences people go through
- To avoid doing what I am not supposed to do
- Outsider (etic) view about the community
- Opposition from local communities
- Politicians
- Remain objective
- People with self-interests
- Peoples misconceptions of the camp model
- Avoid directly hiring people who are just interested in working with a mzungu
- Focus on people rather than God
- Limiting self rather than thinking out of the box
- Should be more of a ministry than a job

One-Page Post-Workshop Message To Stakeholders

Dear Wonderful Participant in the Discovery Workshop Yesterday,

First of all, I want to thank you so much for your participation. It was so encouraging and really so much fun to be with each of you. I appreciate the way you put yourself into the workshop and the amount of genuine interest and caring that was felt in the room. God is kind and he loves children. As we take the time to care about the things that He cares about it is so wonderful to have teammates who are in it with us. Thank you!

Here is a quick summary of the day.

We started with the NPO statement of "Camp counselors from the Mathare Valley come with their own experiences of trauma and can be lacking the capacity to maturely handle traumatized campers."

We identified together that our audience was going to be the counselors. As they are trained and spiritually prepared, they will be able to influence the campers to such a degree that the campers will return home and influence the community. The ongoing effects of focusing on the counselors is a long-term change in the communities that they and the campers come from.

The social and cultural factors that are the most important to consider is first and foremost the stigma of counselling. The students will be raised in an environment that does not value counseling and sees it as a weakness. The family of origin and the community are also strong factors to be studied and aware of.

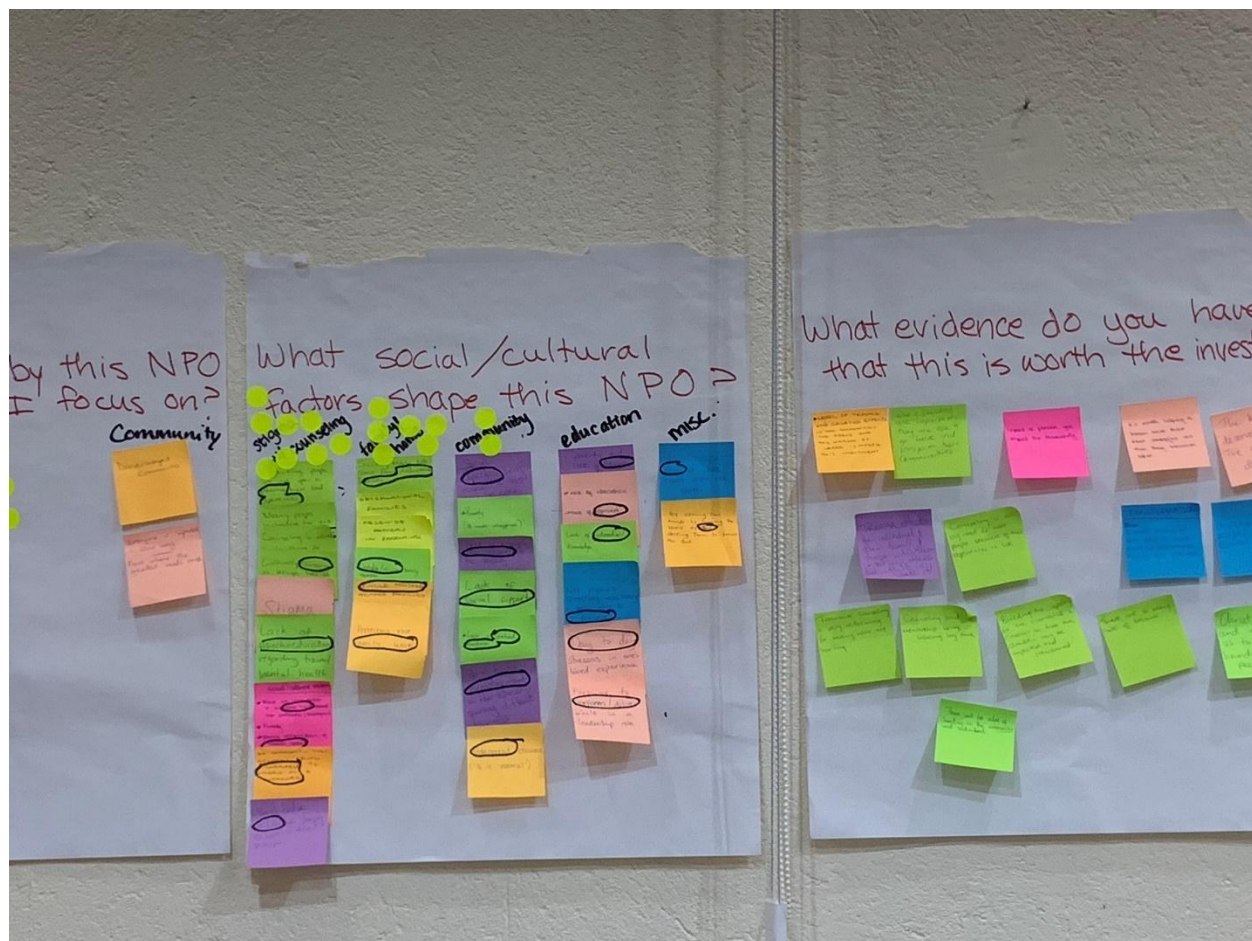
We reframed the NPO (need/problem or opportunity) to be an opportunity. It was decided that the original NPO was too negative. The new NPO is "building the capacity of the camp counsellors will help them to be equipped to handle children who have had traumatic experiences."

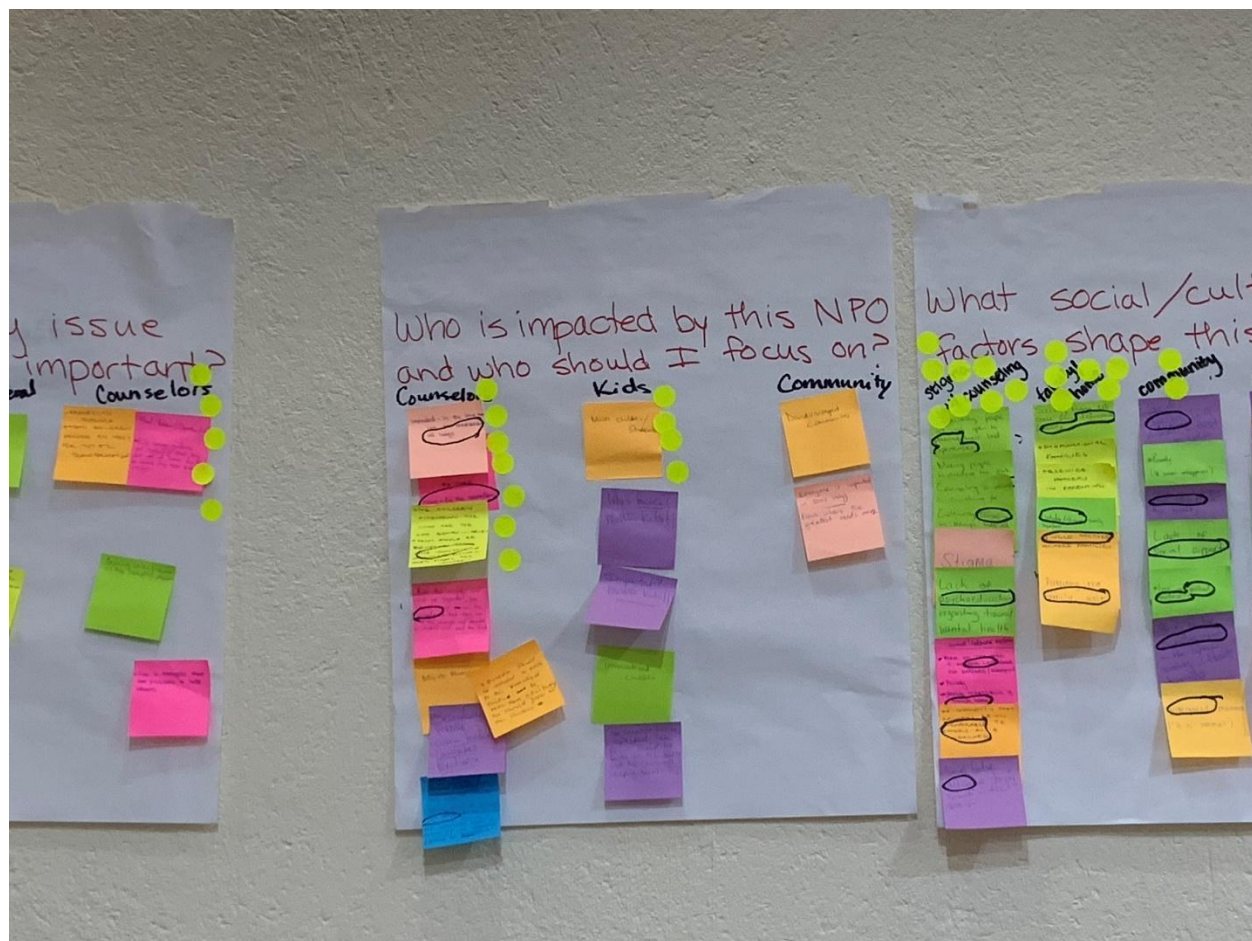
We determined that the root cause of the problem is sin. Sin leads to broken relationships and a cycle of trauma which requires God to restore and bring healing. As we make significant connection to God our connection to others is restored. As we connect to God, we have the courage to face the trauma in our lives and the strength to deal with others in their own stories.

We identified what the outcome will look like if we successfully address this opportunity. There were many beautiful things described, but we decided that two words emerged to strongly....Freedom and confidence. Freedom is a supernatural restoration that God offers His children. Our counselors are invited to be free of the baggage of their past, to be free of the issues of their family of origin or their communities. They will live life freely out of their relationship with Jesus. From this place of freedom, they will have the confidence they need to walk boldly into their roles as counselor. They will be confident to face whatever stories they hear in a loving and healthy way.

Thank you so much for your participation. As I move ahead in this study, I greatly covet your prayers. Please be quick to share any thoughts that come to you, any feedback on things that I should change or any opinions at all.

Much love,







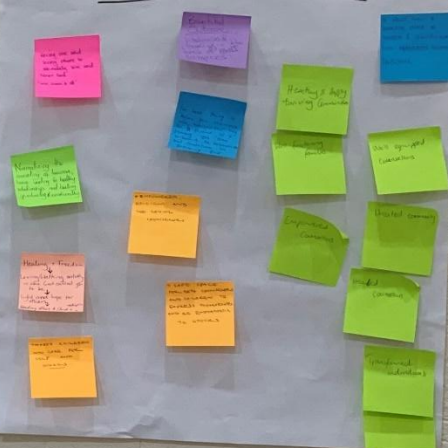
Let God guide
us to healing

Connection (reconnecting)

Intentional teaching
and modeling to
live differently than
family of origin

Sin is the root of
trauma — leads
to broken relationships
and a cycle of
trauma, which
requires God to
restore and bring
healing

Outcome





One-on-One Interview Documentation

My first interview was with a woman running an organization that does trauma counseling training for Kenyans. It was a little frustrating at first, as she had not read through all that I sent her, so she had to take the time to read through the Discovery Workshop information. She did not spend much time answering my questions, as she had her agenda in wanting my organization to utilize her organization. However, this is how she did respond:

- She agreed that talking to students will be a trigger for our staff and that we were on the right track with our NPO statement.
- She disagreed with calling our camp staff counselors. She said that we need to come up with another name, which comes with expectation of education. Also, there is a stigma in Kenya related to counseling, so children will be open if we do not refer to our staff as counselors.
- She did not fully answer the question about what is missing, but she espoused the idea of having more than one week with the students to have any kind of fruitful transformation.
- Being consistent was her principal value.
- Using creative play to release the frontal cortex to be able to process.
- Client-led trauma counseling. Our staff should not be preaching and forcing prayer on the children as they tell their stories.
- Resource – Trauma Healing by the American Bible Society. It is available in Swahili.
- Resource- Pauline's Publication Africa

My second interview was with a professor at African International University. She was very encouraging. She had read through the summary of the Discovery Workshop as well as all of the documentation notes.

- She agreed with the NPO. She was very sure we were focused in the right direction. According to her, "Overcomers make the best counselors." We need to make sure that our camp counselors have overcome their issues.
- Where she disagreed was that this really could be done, as she had studied a lot about how the body does not forget trauma. She felt that the amount of time we were considering was not enough to have spiritually prepared counselors.
- What she felt was missing was clear expectations. She thinks that we might need to rethink the idea of hiring MOHI graduates and instead hire more mature adults.
- People in Mathare Valley have not been taught to speak about their lives, either good or bad. The first skill that needs to be addressed is the confidence to tell their

story. Part of whatever we do should prepare people to tell their story to be used for good.

- Whatever we do to build our counselors' capacity, it needs to be done in a small group and with consistency.
- Reflection is the spiritual discipline that is most needed to build in our counselors. They need to look inward, backward, and forward and feel ok with their negative and positive memories.
- Resource – Oasis Africa – Dr. Gladys Mwiti founder. This group focuses on trauma counseling within an African context.
- Resource – Against All Odds – Dr. Rosemary Mbugo. This is her own story of overcoming trauma.

My third interview was with a Spiritual Director on staff at a large church in the Chicago area. This interview was the most fruitful, as he had studied the Discovery Workshop notes and had formulated his thoughts well before the interview.

- He was very impressed with the participants' seriousness in the workshop and how much they feel this is a great need to address.
- He agreed with the three main categories of focus: the stigma surrounding counseling, the family/home, and the community.
- He disagreed with the overuse of the words 'spiritual counseling'. He felt in the Kenya context, this could mean that God would do one-time healing and did not require the work that healing of memories takes.
- He felt a focus on trauma-informed counseling was missing.
- He focused on the time that will be needed to make relationships of trust with our counselors to be vulnerable.
- He believes that we should provide a counselor for each of our counselors. He believes they will need to be simultaneously talking to a counselor as they are counseling our students.
- He believes that we should emphasize 'their story' and get our counselors to use a journal to write about their story and how God is healing them.
- Resources - Nicole Lim – Liberation of Fear. Stories from Kenya. Chue DeGroat and Aundi Kolber are two Trauma-Informed Counseling authors he suggested. He will connect me with all three of these authors so that I can directly talk to them.

My fourth interview was with a Marriage Family Counselor who specialized in trauma. It was challenging to keep her on the questions that I was asking. She wanted to lead the interview with her thoughts. It appeared she had skimmed the material I sent her but had not thought too much about it. She did have some excellent input for the work.

- 18-25 years is the least self-aware age. We need to be very careful that we are not asking our counselors to do something they cannot do. She focused on the frontal lobe development and physiological aspects of maturity.
- ABC's of trauma triggering. Awareness - pay attention to what is happening in the body. Breath - learn how to breathe deeply and utilize breath prayers. Containment - make a choice how you will react.
- Trauma in group settings: Stay away from details and stick to themes. The goal is not to be triggered so that you can stay present for your student.
- Physical movement is key to dealing with trigger situations. Provide places for our counselors to go for a run or dance or some other physical movement.

Appendix B– Milestone 2 NPO Topic Expertise Essay

Section 1: Biblical and Theological Foundations

The healing stories of Jesus occurred at the edges of society.⁹ The people of Mathare Valley in Nairobi, Kenya, are among those on the fringe. They are the marginalized of our world system. They are the outcasts. Their environment is unimaginable and leads to abuse and trauma in their lives. Jesus did his most significant works of healing to the marginalized of the world he lived. His gifts of forgiveness, physical healing, social healing, and true salvation came first and foremost to the marginals.¹⁰ As we attempt to imitate his ministry, we start with the outcast and the disenfranchised, and those kept at an arm's distance from the normal society. An ambassador of Christ shows the way to healing and salvation found in the person of Jesus. The stories of Jesus in the scripture are the foundation of all healing work.¹¹

The Greek word *sozo* is used in the healing stories of Jesus. In Matthew 9:22 we see it, "women, your faith has made you well (*sozo*)." It carries with it many nuances of meaning that make up a total picture of salvation.¹² It means physical healing; it means the salvation of the soul and forgiveness of sins. It is what Jesus offered to the marginalized. It is total 'well-being,' which coincides with the Hebrew word *shalom*.¹³ It is more encompassing than our saving soul or healing body. The transformation that comes with healing and salvation does not necessarily occur in a moment, but the moment is the critical experience that leads to a transformed life. *Sozo* is what Jesus offered to the people he chose to heal, and this is what he continues to bring to the people that he is healing and saving today.

The role of the believer is to follow Jesus in his interaction with people. As we look to scripture as our foundation and study his ways of interacting with people, we become keenly aware of his compassion and non-convention. Jesus broke all the rules of society. He elevated children and women to a level that was never previously known.¹⁴ Jesus called close those that were far off socially and spiritually. He purposely went after the marginalized. He is the healer of the

⁹ Frederick J Gaiser, "In Touch with Jesus: Healing in Mark 5:21-43," *Word & World* 30, no. 1 (2010): 5-15.

¹⁰ Joel B. Green, ed., *Dictionary of Jesus and the Gospels*, Second Edition (Downers Grove, IL: IVP Academic, 2013), 367.

¹¹ Green, 363.

¹² Barclay, William, *New Testament Words* (Philadelphia, PA: The Westminster Press, 1974), 274.

¹³ Paul J. Achtemeier, Roger S. Boraas, and Society of Biblical Literature, eds., *The HarperCollins Bible Dictionary* (San Francisco, CA: Harper, 1996), 822.

¹⁴ Graham Stanton, *The Gospels and Jesus*, Oxford Bible Series (New York, NY: Oxford University Press, 1989), 217-18.

marginalized, and to the marginalized, he offers his salvation. The children of the Mathare Valley are those on the fringe in need of a savior.

Textual Discussions

JESUS AND THE CHILDREN - MATTHEW 19:13-15

"Jesus loves the little children. All the children of the world."¹⁵ This familiar song is so easy for modern Western society to understand and accept. However, this was not the case in the Hebrew culture of Jesus' day. Much like many traditional African cultures, children lacked value until they reached a certain age. In Africa, this is related to the mortality rate among children. The Jesus story clearly shows how he valued children and drew them to himself.

Some people, probably parents of the children, brought children to Jesus to be blessed by him. The disciples told the people to go away and not to bug Jesus. In this regard, the child is the marginalized one. The child cannot elevate himself in society; he or she is just a child. Nevertheless, Jesus rebuked the disciples and said to let the children come to him. He then explained that the kingdom of heaven belongs to people who are like children. Jesus took the time and brought them close and placed his hands on them. He showed their value.

It seems like the disciples would have already understood how Jesus valued children because of his discourse with them earlier, as shown in Matthew 18:1-7. However, it was ingrained in their culture not to give a child value that they appear to have missed what Jesus was saying earlier.¹⁶ Jesus had brought a child forth as the example of who the greatest in the kingdom of heaven would be. He stood the child up and said that in order to enter the kingdom, we need to be like a child. "The point of the comparison to become like little children has to do with a child's trusting spirit, as well as a willingness to be dependent and receive from others."¹⁷ Jesus valued this immensely.

DISCOURSE AND HEALING WITH THE CANAANITE WOMAN - MATT. 15:21-28

The narrative of the Canaanite woman's talk with Jesus is unusual. A Canaanite woman was an outsider in Jesus' world, yet we see Jesus responding so differently with her than with others in her same pariah position. The beginning of the conversation, taken at face value, does not feel like the Jesus we expect. So, what is he doing? Jesus was never arbitrary. He used the power of the moment¹⁸ purposefully. At this moment, he wanted to do more than heal the Canaanite woman's

¹⁵ Hal Leonard Corp, *The Christian Children's Songbook* (Milwaukee, WI: Hal Leonard, 2000).

¹⁶ Thomas Nelson, NET Bible, Full-Notes Edition, Leathersoft, Teal, Comfort Print: Holy Bible (Nashville, TN: Thomas Nelson, 2019), 1830.

¹⁷ Nelson, 1828.

¹⁸ Chip Heath, *The Power of Moments*, 1st edition (New York: Simon & Schuster, 2017).

daughter from demons; he wanted to make a critical teaching moment for the disciples.¹⁹ The disciples seemed intent on sending her away instead of having compassion for her. Jesus engages in a conversation with the woman, and the result of the conversation is that he not only heals her daughter, but he also uses the ultimate compliment in verse 28, "Woman, your faith is great!".

The woman was quick to say the dogs eat the crumbs that fall from their master's table (vs. 27). She does not refer to a wild dog or an outside dog but a puppy belonging to the family.²⁰ The woman is arguing that even though she is in one sense pariah, in another sense, her sense of believing, she is a part of the family. "Through her every word, "even the dogs eat the crumbs," the Canaanite woman became one of the family."²¹ Jesus shows the disciples that this gift of salvation is for the outsider, for the 'other,' for the marginalized.

JAIRUS AND THE HEMORRHAGING WOMAN - MARK 5:21-43

The marginalized person in this story is the woman who has been bleeding for so long. In Jewish tradition, she would be considered unclean, and the stigma that results from that would have kept her entirely as an outsider, on the fringe in her own social and spiritual context. This woman was not born into this position, as we can assess from her ability to spend money on doctors. She became marginalized through her physical condition that kept her in a state of uncleanness within the culture. She appears to have been a person who practiced faith in God. If this were not true she would not have recognized Jesus and had the great faith to touch his garment.

She was brave. She put herself in a very vulnerable situation because she had great faith that he could bring her true sozo healing and salvation (Mark 5:34). She was humble in that she was not going to draw attention to herself; she was only going to touch him. "Touch, in our idiom, is not only about physical contact but also, and perhaps more profoundly, about personal interaction, emotional sharing, and mutual understanding."²² In this interruption story, Jesus shows how much he values the pariah. He honors her belief and brings her back into the community.

However, Jairus is there too. Jairus represents another form of a person being on the edge of societal norms. He believed in Jesus when the people he was in direct subjugation to, the Jewish faith leaders, did not believe. He chose the path of faith in Jesus. Maybe he chose it out of desperation for his daughter; perhaps he had chosen it earlier, the scripture does not say. He believed in Jesus' ability to bring healing. Mark purposefully uses the word that means salvation

¹⁹ Gerald O. West, Musa W. Dube Shomanah, and Phyllis A. Phyllis Ann Bird, *"Reading with": An Exploration of the Interface between Critical and Ordinary Readings of the Bible: African Overtures*, Semeia 73 (Atlanta, GA: Scholars Press, 1996), 116.

²⁰ Nelson, NET Bible, Full-Notes Edition, Leathersoft, Teal, Comfort Print, 1824.

²¹ Musa W. Dube, 118.

²² Gaiser, "In Touch with Jesus." 7.

here (Mark 5:23).²³ Mark's point is probably to show the faith of Jairus. He was not just concerned about being physically healed; he was also seeking salvation.

PHYSICAL AND SPIRITUAL HEALING TO THE LEPER - LUKE 17:12-19

The disease of leprosy produced the ultimate marginalization in Jesus' time. It was impossible to hide. Everyone could see that a person had leprosy, which caused the rejection.²⁴ Matthew Thiessen's book, *Jesus and the Forces of Death*, points out that Jesus was not fighting the ritual purity laws of Judaism. This story shows that he followed them.²⁵ In verse 12, we see the lepers acknowledging their status by standing at a distance and crying out with a loud voice rather than drawing near. They believed that Jesus could cure them, or they would not have bothered approaching him at all. There was a base element of faith evident in all ten of the lepers.²⁶ They obeyed Jesus, and then they were cured. In verse 14, we see that 'as they went along,' they were healed. They moved toward the priest before they received the physical healing.

The Samaritan Leper returns to Jesus. He is not just showing gratitude. He prostrated himself before Jesus in worship. With this natural worship, the Samaritan Leper is showing his faith in Jesus. Jesus acknowledges this and rewards him with 'wellness,' not just a cure for his disease but a cure for his spirit. "All ten lepers in Luke 17 are cured of their disease, but only one is pronounced "well." Although the gift to the nine is real, the one - the outcast Samaritan - encounters God in Jesus' healing ministry and emerges with full healing that goes beyond the cure experienced by the nine."²⁷

JESUS HEALS SOCIALLY - JOHN 4:4-42

The focus is on the physical healings of Jesus' ministry, but just as significant and apparent is that he heals and transforms lives socially and spiritually. The story of the Samaritan woman is such healing. He is waiting by himself at the well when the woman approaches. Jesus begins to talk to her. This is culturally strange. A man does not start up a conversation with a woman. "The rabbis taught that Jewish men do not greet women in public."²⁸

²³ Gaiser. "In Touch with Jesus." 9.

²⁴ Green, Dictionary of Jesus and the Gospels, 517.

²⁵ Matthew Thiessen, *Jesus and the Forces of Death: The Gospels' Portrayal of Ritual Impurity within First-Century Judaism* (Grand Rapids, MI: Baker Academic, a division of Baker Publishing Group, 2020).

²⁶ Frederick J Gaiser, "'Your Faith Has Made You Well': Healing and Salvation in Luke 17:12-19," *Word & World* 16, no. 3 (1996): 291-301.

²⁷ Gaiser. 296.

²⁸ Quast, Kevin. *Reading the Gospel of John: An Introduction*. (New York: Paulist Press, 1991), 32.

In verse 8, the woman draws attention to her own 'otherness' to Jesus. She emphasizes her identity as a Samaritan woman.²⁹ When the disciples came, they were shocked to see Jesus talking to a Samaritan woman (vs. 27). Interestingly, they express shock to each other, but they say nothing to Jesus. These men have walked with Jesus. They have already seen him do things that were out of the ordinary in the cultural context of a rabbi.

Jesus' interaction with the woman is such an example for us to follow. He speaks the truth to her but in such a way that she is not put off. "It is clear, for example, that the Samaritan woman felt that the truth about all that happened in her life had been seen and deeply heard by Jesus."³⁰ Jesus drew her in. Shortly she was speaking to him about theology, which showed that she had some heart for the things of God.

Again, it is interesting to note that although Jesus addressed the Samaritan's difficulty with men – and thus identified and externalized her problem – this truth did not, for him, define her identity. By the very act of speaking with her and teaching her, he honored her as a human being who was more than the negative label she had been given by society.³¹

The social healing is shown clearly in her response to it. She is no longer afraid to be around people. In verses 28-19, we see her running back to town to tell everyone what she has experienced. She is no longer a traumatized victim; she is a proclaimer of truth and someone who leads others to Jesus.

Synthesis of Themes, Values, and Commitments

Jesus knew everything about the people that he chose to heal. He had the complete picture of what they felt as the marginalized, the outsider, the disenfranchised. However, most of the time, what he offered them was so much more than what they were seeking. His gift of *sozo* took in much more than just physical healing; it included true salvation.³² To an African, this makes sense as everything is spiritual and interwoven.³³ It is not accidental that this word, *sozo*, is interchangeable.

As we prepare the young adults, who have been raised in the Mathare Valley to minister to sixth-grade students for two weeks, we have to offer them more than just a 'quick fix' healing. However, we need to show them the road to Jesus' salvation to heal their emotions and memories and transform their life narrative. As the Samaritan Leper, who came back to give Jesus praise and

²⁹ Nelson, NET Bible, Full-Notes Edition, Leathersoft, Teal, Comfort Print, 2005.

³⁰ Malcolm and Ramsey, "On Forgiveness and Healing."

³¹ Malcolm and Ramsey.

³² Barclay, William, *New Testament Words*, 268.

³³ Charles G. Haws, "Suffering, Hope and Forgiveness: The Ubuntu Theology of Desmond Tutu," *Scottish Journal of Theology* 62, no. 4 (2009): 477-89, <https://doi.org/10.1017/S0036930609990123>.

received from Jesus' wellness, we need to take these young adults to a deeper place than escape from their pain, but we need to lead them to the 'wellness' that Jesus offers.³⁴

They are considered less than human by the people around them, as the Canaanite woman described herself. Their narratives usually include multiple sexual relationships, like the Samaritan Woman at the well. They know what it is like to live with stigma as a hemorrhaging woman. As Andrew Murray states, "The one thing we need is living faith in the indwelling Jesus. Then the living water will surely and freely flow. Faith is the instinct of the new nature by which it recognizes and receives its divine food and drink."³⁵ Jesus' precious words, "Your faith has made you well," are the words and power that are needed for these young adults to minister to the children of Mathare Valley adequately.

It is clear what Jesus thinks of children. Therefore, when we interact with children, we need to do it from a place of wellness. Following the pathway of Jesus, every effort must concentrate on our staff's continual healing as they offer the children the gift of salvation from Jesus.

Section 2: Topic History and Key Voices

Topic History

The history of trauma in academic language seems to start in the late 1800s. However, long before that, people involved with the Spirit were dealing with different traumas. The ultimate purpose of this research is to create and implement something that will allow young adults coming out of intense poverty and the trauma that often accompanies that to become emotionally healthy. From that place of health they can minister to children who have come from the same type of abusive experiences that they have encountered. There were many examples throughout history of people who were resilient and utilized trauma for good. They did not use the word trauma, but adversity, hardship, and pain were their language. I believe the history of these faithful ministers is crucial to the topic of trauma through the lens of ministry, as any of the more psychological trauma research. I could have chosen many examples of historical figures who dealt with trauma, but I will look at one prototype person for the sake of brevity.

Amy Carmichael of Donhoever was a missionary to India from 1895 until her death 55 years later. She is notable for many things, but one of them is that once she arrived in India she never left. Her ministry was rescuing children who were being sold into sexual slavery at the Hindu temples. Amy Carmichael literally purchased children out of slavery. She gave them a place of safety and love to heal their trauma. She brought them to the place of true *sozo*, offering them all that Jesus provided for their salvation. Amy Carmichael kept these children safe and a part of a family, and from that

³⁴ T. Desmond Alexander and Brian S. Rosner, *New Dictionary of Biblical Theology*, IVP Reference Collection (Downers Grove, IL: Inter-Varsity Press, 2000), 538.

³⁵ Andrew Murray, *The Spirit of Christ* (Springdale, Pa.: Whitaker House, 1980), 51.

platform, the children grew up to minister to other children who had suffered the same sort of trauma. The words that Amy Carmichael wrote, and the words written about her do not use psychological terminology. However, her practice in loving and providing safety could have been included in the most profound psychology books. Her reliance on prayer and her deep trust in God gave her the confidence to address the pain in children. Amy had incredible faith in God's ability to change people. "Why not ask God to make those who love Him want to help the little children whom He loves"³⁶ With this faith Amy Carmichael developed a whole little army of wounded healers. People who had been traumatized themselves and found God's healing through her ministry acted in love to provide healing opportunities to children. "Lord, let the flow of thy great love through my whole being shine."³⁷ These words of hers encompass the attitude that our student mentors will need to offer healing to the children they encounter.

The study of trauma is relatively new, spanning a little over a century.³⁸ As Judith Herman explains, it seems to go through periods of starts and stops. "The study of psychological trauma has a curious history - of episodic amnesia. Periods of active investigation have alternated with periods of oblivion. Repeatedly in the past century, similar lines of inquiry have been taken up and abruptly abandoned only to be rediscovered much later. Classic documents of one hundred years ago often read like contemporary works."³⁹ Of interest is that the study of trauma has flourished when affiliated with a particular political movement.

Hysteria

"The first to emerge was hysteria, the archetypal psychological disorder of women. Its study began out of the republican anti-clerical movement in late 19th Century France."⁴⁰ The French neurologist Jean-Marie Charcot was the first to focus on this. His followers, most notably Sigmund Freud, went much further and deeper into the study of women. Freud realized that much more than classification was needed; there was a need for communication. "For a brief decade men of science listened to women with a devotion and respect unparalleled before or since. Daily meeting with hysterical patients often lasting for hours was not uncommon."⁴¹ Freud poured himself into this research for a while. The stories he uncovered were full of sexual abuse and incest.

³⁶ Frank Houghton, *Amy Carmichael of Dohnavur: The Story of a Lover and Her Beloved* (London: SPCK, 1953).25.

³⁷ Houghton. 2.

³⁸ Shelly Rambo, *Spirit and Trauma: A Theology of Remaining*, 1st ed (Louisville, KY: Westminster John Knox Press, 2010), 3.

³⁹ Judith Lewis Herman, *Trauma and Recovery*, 2015 edition (New York, NY: BasicBooks, 2015), 7.

⁴⁰ Herman, 9.

⁴¹ Herman, 13.

By 1896, Freud believed he had found the source. In a repost on eighteen case studies, entitled *The Anthology of Hysteria*, he made a dramatic claim: 'I therefore put forward the thesis that at the bottom of every case of hysteria there are one or more occurrences of premature sexual experiences which belong to the earliest years of childhood, but which can be reproduced through the work of psycho-analysis despite intervening decade'⁴²

Freud's later work steps away from this study. The speculation is that what he uncovered was so pervasive that it touched a societal nerve that he was unwilling to address.

Holocaust

Much of the historical research in trauma occurred because of the holocaust. "Those who study trauma are only beginning to understand the enduring effects of traumatic injury and the processes of coping and survival used by the victimized."⁴³ The type of trauma experienced by the children of the holocaust was a story without a witness. Dori Laub, holocaust survivor and trauma researcher has said that "history was taking place with no witness: It was also the very circumstance of being inside the event that made unthinkable the very notion that a witness could exist.... the historical imperative to bear witness could essentially not be met during the actual occurrence."⁴⁴ The need for trauma survivors to share their stories and be listened to was apparent. Dori Laub addresses this;

In listening to testimonies, and in working with survivors and their children, I came to believe that survivors did not only need to survive so that they could tell their stories, they also needed to tell their stories in order to survive. There is, in each survivor, an imperative need to tell and thus to come to know one's story, unimpeded by ghosts from the past against which one has to protect oneself. One has to know one's buried truth, in order to be able to live one's life.⁴⁵

The experiences of holocaust survivors became a significant focus in the study of trauma for many years.

Vietnam War

Soldiers returning from Vietnam were changed. That is true of soldiers returning from any war, but the study of trauma psychology became centered around the atrocities of trauma experienced by the Vietnam soldier. The central area of study surrounding the war veterans was the area of flashbacks. As Shelly Rambo has said, "Trauma is what does not go away. It persists in symptoms

⁴² Herman, 13.

⁴³ Flora A Keshgegian, *Time for Hope: Practices for Living in Today's World* (London: Continuum, 2008), 99.

⁴⁴ Cathy Caruth, ed., *Trauma: Explorations in Memory* (Baltimore, MD: Johns Hopkins University Press, 1995), 7.

⁴⁵ Caruth, 8.

that live on in the body, in the intrusive fragments of memories that return.⁴⁶ Vietnam veterans experienced flashbacks as if the occurrence were happening in the present. Noises or other things would trigger flashbacks, and they were transported in their memories back to the original trauma. Researcher Bessel Van Der Kolk explained it like this, "The traumatic event itself, however horrendous, had a beginning, a middle, and an end, but I now saw that flashbacks could be even worse. You never know when you will be assaulted by them again, and you have no way of telling when they will stop".⁴⁷ These veterans tried to live everyday lives on their return. However, the memories and intrusion of flashbacks made it critical that they received trauma therapy, which pushed the study of trauma to the forefront of psychology at the time.

Sexual Abuse and Violence

In recent history, the focus on trauma has been on sexual abuse and violence-related trauma. Victims of sexual abuse and violence suffer. "Most of them suffer from agonizing shame about the actions they took to survive and maintain a connection with the person who abused them. This was particularly true if the abuser was someone close to the child, someone the child depended on, as is so often the case. The result can be confusion about whether one was a victim or a willing participant, which in turn leads to bewilderment about the difference between love and terror; pain and pleasure."⁴⁸ There is a push toward dealing with the trauma from sexual abuse and violence. The 'me too' movement was a political movement that stemmed from women recognizing the trauma they have lived with and finding their voices to speak of it. "Studies in trauma suggest that trauma has a double structure: the actual occurrence of a violent event and a belated awakening to the event."⁴⁹ This awakening seemed to happen on a cultural level for a while. The fruit of this awakening is yet to be measured.

African Trauma History

Most of what has been written on trauma is from the Western psychological perspective. While the west has influenced the rest of the world in their study of trauma, it is crucial to recognize that a great portion of the world has a very different worldview than the west. "We all interpret reality through our own worldviews. Respect must be given to different worldviews and cultures because there is no culture that is better than the other."⁵⁰ There is a very real danger in dealing with trauma in an African context from a purely western perspective. "Super-imposing solutions or providing pre-packed answers to unique African problems will only lead to retraumatization, whereas cultural

⁴⁶ Rambo, *Spirit and Trauma*, 8.

⁴⁷ Bessel A. Van der Kolk, *The Body Keeps the Score: Brain, Mind, and Body in the Healing of Trauma* (New York, NY: Viking, 2014), 16.

⁴⁸ Van der Kolk, 14.

⁴⁹ Rambo, *Spirit and Trauma*, 14.

⁵⁰ Motsi and Masango, "Redefining Trauma in an African Context."

sensitivity and the right diagnosis will lead to correct treatment.”⁵¹ Africans see life as holistic. It is all intertwined. There are no lines between physical or spiritual; secular or religious. Whereas a western worldview compartmentalizes, an African worldview is holistic.⁵²

Another very significant difference in worldviews is the way that a person is viewed. “Africans view a person from a socio-centric perspective because a person is part of the bigger whole. An individual is an individual because he or she belongs to the community. The African view thus understands trauma to be a problem that affects the whole person and the whole community,”⁵³ Whereas in the west we view the person as egocentric and separate from another person. This understanding is critical for dealing with trauma in an African context. To separate a person from the community would be damaging and cause more trauma. The community must be engaged in the process of healing. “A sense of community and belonging is fundamental amongst the African cultures. Dualism, which is foundational in psychology and psychiatry, will lead to mistreatment of African trauma survivors as they become alienated from the community.”⁵⁴

Key Voices

Trauma and the painful memories associated comprise a vast amount of literature. As a Christian whose primary interest is the emotional and spiritual health of the people I work with, I find myself leaning into authors that deal with healing through the lens of Jesus. However, there is a lot to be gathered from the voices that speak purely secularly, and it would do a disservice to the topic to ignore them.

VOICES FROM KENYA

Much of what has been studied from a Kenyan perspective, has emerged from the recent 2007-2008 post-election violence that engulfed the country. In the informal settlements that the camp mentors come from there was a one-month time period that was equivalent to living in a war zone.⁵⁵ They experienced tribe on tribe violence and saw horrific acts being done in their neighborhood.⁵⁶ The studies that were done on the traumatic effects on children who survived the Post-Election Violence showed a critical need. “Overall, these results call for universal mental health care for

⁵¹ Motsi and Masango, “Redefining Trauma in an African Context.”

⁵² Motsi and Masango, “Redefining Trauma in an African Context.”

⁵³ Motsi and Masango, “Redefining Trauma in an African Context.”

⁵⁴ Motsi and Masango, “Redefining Trauma in an African Context.”

⁵⁵ Ndeti et al., “Traumatic Experiences of Kenyan Secondary School Students.”

⁵⁶ Harder et al., “Multiple Traumas, Postelection Violence, and Posttraumatic Stress Among Impoverished Kenyan Youth.”

traumatized, school-aged girls and boys within the informal settlements in Kenya.”⁵⁷ “Trauma impacts body, mind and spirit and when it is experienced at the level of a community the whole immediate society is affected. This is especially the case in an African context where life is based on inter-dependence rather than individual self-reliance.”⁵⁸ This is the reality of our camp mentors. Whether or not they have been traumatized through personal experience, they have all been traumatized on a community level.

John Mbiti, an African theologian, talked about the “mundu” which is a Swahili word that means “I am because we are and since we are therefore I am.”⁵⁹ This understanding of community is central to an African worldview. How to merge this into dealing with trauma is both challenging and critical.

VOICE ADDRESSING THE PHYSIOLOGY OF TRAUMA

Van Der Kok, is a neuroscientist who has written masterfully on the effects of trauma on the human brain. His work is critical to dealing with trauma because it focuses on the damaged brain and how trauma treatment affects it.

Advances in neuroscience have given us a better understanding of how trauma changes brain development, self-regulation, and the capacity to stay focused and in tune with others. Sophisticated imaging techniques have identified the origins of PTSD in the brain so that we now understand why traumatized people become disengaged, why they are bothered by sounds and lights, and why they may blow up or withdraw in response to the slightest provocation. We have learned how, throughout life, experiences change the structure and function of the brain and can even affect the genes we pass on to our children. Understanding many of the fundamental processes that underlie traumatic stress opens the door to an array of interventions that can bring the brain areas related to self-regulation, self-perception, and attention back online. We know not only how to treat trauma but also, increasingly, how to prevent it.⁶⁰

This knowledge makes trauma a tangible subject, with science undergirding its study.

Van Der Kok's work is chilling. The result of not dealing with trauma has long-term significance for the physical health of a person. Before reading his material, I was solely focused on the spiritual and emotional health of the students. With this new understanding, I find the need to address trauma as a matter of life or death, as many illnesses are linked to trauma. Van Der Kok says, "It

⁵⁷ Harder et al., “Multiple Traumas, Postelection Violence, and Posttraumatic Stress Among Impoverished Kenyan Youth.”

⁵⁸ Motsi and Masango, “Redefining Trauma in an African Context.”

⁵⁹ Motsi and Masango, “Redefining Trauma in an African Context.”

⁶⁰ Van der Kolk, *The Body Keeps the Score*, 223.

takes tremendous energy to keep functioning while carrying the memory of terror and the shame of utter weakness and vulnerability."⁶¹

Van Der Kok is helpful in understanding the societal conditions that lead to a greater vulnerability to traumatic experiences. He calls us to not only treat trauma but to look into its origins and try to prevent it. He points out that trauma occurs most frequently among the poor and marginalized. You cannot separate trauma from systems that keep people living in conditions of unemployment, poor education and substandard housing. You cannot properly address trauma without addressing political issues that allow it to thrive.⁶² This is valuable information, as the student mentors are from vulnerable communities. We cannot just address the trauma after the fact; we need to address the environments making the trauma so prolific.

VOICES ADDRESSING THE HEALING OF MEMORIES

The healing of memories has been the theme of many authors in the recent past. That fits well into our Christian understanding of emotional and spiritual health. Remembering is a theme throughout scripture. "Christianity has long claimed the practice of remembering to be important and related to redemption. The Christian story recalls and rehearses God's saving action and presence in and through Jesus Christ."⁶³ So, it is not surprising that much of Christian literature dealing with trauma brings our memories to a healing place.

I was first introduced to David Seamands writings in the late 1980s. I know that he is not the most current author on this subject, but I feel that it would be remiss not to include him, as his insights and scriptural perspective are invaluable. According to Seamands, "Healing of Memories is a form of Christian counseling and prayer which focuses the healing power of the Spirit on certain types of emotional/spiritual problems"⁶⁴ Dealing with memory is a profoundly spiritual work. Seamands is a therapist, and he suggests that only trained therapists enter into trying to extract memories from people. I completely understand this reasoning, and I agree with it, but unfortunately, we do not have the resources available to hire trained counselors to mentor our traumatized students. So, Seamands focus on healing prayer becomes the part of his writing that I find the most applicable to the situation of our mentors. We can teach our mentors how to pray. They have to choose whether or not they will engage in talking and listening to Jesus, but we can show them what it means to invite the Holy Spirit into a situation and ask for his guidance.

⁶¹ Van der Kolk, 2.

⁶² Van der Kolk, 348.

⁶³ Flora A. Keshgegian, *Redeeming Memories: A Theology of Healing and Transformation* (Nashville, TN: Abingdon Press, 2000), 234.

⁶⁴ David A. Seamands, *Healing of Memories* (Wheaton, Ill.: Victor Books, 1985), 4.

"Whether or not the prayer time is an occasion of new perceptions, it is always a time of new power."⁶⁵ There is a danger in over-spiritualizing our efforts to deal with traumatized children, but the Spirit's work is to bring healing, and we have to make room for him to do his work. In their work, *Healing of Memories*, Dennis Linn and Matthew Linn have stated that "Just as we use medicine along with prayer to heal ourselves physically, so we use what is helpful in psychology along with prayer to heal us of fear, guilt or hurt."⁶⁶ Prayer is the source of our power and to pass on the skills of healing prayer to our young mentors is key to them having the strength to deal with what they hear from the campers.

Henri Nouwen and his book *The Wounded Healer* is very influential on this topic. The whole goal of this research is to raise a group of wounded healers. Nouwen says, "Thus, nothing can be written about ministry without a deeper understanding of the ways in which ministers can make their wounds available as a source of healing."⁶⁷ To make our wounds available, we have to remember them and pray through them to come to a place of healing. Our student mentors are very wounded. Their stories are full of pain when they finally allow themselves to be vulnerable and share their stories. As Nouwen says, "They are called to be the wounded healer, the ones who must not only look after their own wounds, but at the same time be prepared to heal the wounds of others. They are both wounded ministers and healing ministers."⁶⁸ The western mindset has begun to shift to valuing vulnerability and transparency, but there is still a stigma and shame involved with being vulnerable in Kenya. Our student mentors will struggle with vulnerability, but if we can present it to them as a road to freedom and healing, they will be more likely to allow themselves to share. The more that they share, the more they will heal. The more that they heal, the more used they can be to bring healing to the children. Henri Nouwen will continue to be a leading guide and resource for raising wounded healers.

Cathy Caruth's work on trauma memories is valuable to add to this discussion. In her book *Trauma - Explorations in Memory*, Caruth states that "Trauma can be experienced in at least two ways: as a memory that one cannot integrate into one's own experience, and as a catastrophic knowledge that one cannot communicate to others."⁶⁹ A large portion of the trauma comes from this lack of being able to verbalize it. "Silence makes space for story."⁷⁰ Listening to a traumatized person is

⁶⁵ Seamands, 30.

⁶⁶ Matthew Linn and Dennis Linn, *Healing of Memories* (New York, NY: Paulist Press, 1984), 46.

⁶⁷ Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society*, Doubleday Image Book (Garden City, N.Y.: Image Books, 1979), 4.

⁶⁸ Nouwen, 165.

⁶⁹ Caruth, *Trauma*, 256.

⁷⁰ K. J Ramsey, *This Too Shall Last Finding Grace When Suffering Lingers* (Grand Rapids, MI: Zondervan, 2020), 21, <http://www.vlebooks.com/vleweb/product/openreader?id=none&isbn=978031010726>.

imperative. "So, part of the traumatic experience itself is the relation to other people, others who are actively aggressive or simply don't want to listen."⁷¹ Our student mentors need to stop and listen wholeheartedly if a traumatized child is trying to share a memory. They must not allow their discomfort with hearing about the trauma to allow them to cause more trauma to the child but must fully engage in the process of listening.

Finally, the book *Healing the Wounds of Trauma* by the American Bible Society will be used extensively with our staff. The primary reason for this is that it is translated into Swahili and Africanized so that they will see it as their own and pertaining to the lives of those around them. It is concise and written in laymen's terms. It focuses on talking with people about their pain. "Usually, people need to talk to another person about their pain before they are ready to talk to God about it. If they are able to talk about their bad experiences, then after a while their reactions will become less and less intense. But if people are not able to talk about their pain and if there is no one to help them, these reactions may continue for months and even years."⁷² This simple introductory level resource will be invaluable to our student mentors.

VOICES ADDRESSING A THEOLOGY OF TRAUMA

There is a genre emerging of seeing theology through the eyes of trauma. Interestingly, it appears to be written mainly by female theologians. Unfortunately, this has not been explored enough to make any significant statements about that. However, it is interesting, as most current trauma conversations have revolved around sexual trauma and domestic violence.

Shelly Rambo is a prolific writer on the theology of trauma. I intend to spend a great deal of time studying her books for future research. Her book, *Spirit and Trauma, a Theology of Remaining*, is a challenging book to read. Rambo says that "Trauma forces us beyond a familiar theological paradigm of life and death and places us, instead, on a razed terrain of what remains."⁷³

"Looking through the lens of trauma, the complex practice of witnessing suffering draws theology back to its most familiar theological claims about death and life. We are confronted with the enigma of suffering at the heart of the Christian narrative of passion and resurrection. What does it mean that life is connected to an event of death? What does it mean to remain in the aftermath of that death? What form of life arises there, if any? By listening to the language of theology through the discourse of trauma, I unearth a dimension of theological witness that has the potential to speak to suffering that persists, that remains."⁷⁴

⁷¹ Caruth, *Trauma*, 257.

⁷² Hill, Harriet, *Healing the Wounds of Trauma* (Philadelphia, PA: American Bible Society, 2016), 54.

⁷³ Rambo, *Spirit and Trauma*, 14.

⁷⁴ Rambo, 16.

Shelly Rambo asks us to focus not on the death or resurrection but on what happens in the middle. She looks theologically at the idea of remaining in our suffering. "Looking through the lens of trauma, the site of the cross is extended into the territory of remaining, a haunted landscape in which something of death remains."⁷⁵ I plan on spending a good deal of time studying Rambo's theology and her other books as they relate to our student mentors. A theology that embraces the reality of trauma is critical for working with children from acute poverty.

Serene Jones is a theologian who has focused on grace amid trauma. Her book *Trauma and Grace* addresses the need for a theology that can transcend the evils done to people and allow grace to touch the wounded. "The Christian tradition understands the grace of God as something that comes to us from outside. It is a gift of love that we receive from God. Our whole tradition is about people's own imprisoned stories being interrupted by a love that makes no sense intervening in their lives and having the capacity in that intervention to create a new path."⁷⁶ She normalizes the idea that we are all wounded, and any time we allow the love of God to manifest itself in our hearts, it is grace. She asks the question, "How do people whose hearts and minds have been wounded by violence, come to feel and know the redeeming power of God's grace?"⁷⁷ The whole of her book is addressing this challenge theologically. "It is hard to think of a task more central to Christian theology as a whole than this one: finding the language to speak grace in a form that allows it to come toward humanity in ways as gentle as they are profound and powerful."⁷⁸

Some may not consider *Emotionally Healthy Spirituality* by Peter Scazzero to be a theological book. However, it is arguable that Scazzero is putting forward a theology of trauma, just in a different way. Scazzero says, "Turning toward our pain is counterintuitive. But in fact, the heart of Christianity is that the way to life is through death, the pathway to resurrection is through crucifixion."⁷⁹ This author uses Bible stories to teach theological truths that deal with trauma and point the reader to a greater understanding of suffering and godliness.

An example of this is Josephs' handling of the rejection, betrayal, and trauma in his life. "He did not minimize or rationalize the painful years. But out of his honest grieving of the pain, he truly forgave and was able to bless the brothers who betrayed him."⁸⁰ *Emotionally Healthy Spirituality* is going to be a resource that is utilized often in training our mentors. One of the main reasons is that it teaches

⁷⁵ Rambo, 70.

⁷⁶ Serene Jones, *Trauma + Grace: Theology in a Ruptured World*, Second edition (Louisville, KY: Westminster John Knox Press, 2019), 16.

⁷⁷ Jones, 20.

⁷⁸ Jones, 48.

⁷⁹ Peter Scazzero, *Emotionally Healthy Spirituality: It's Impossible to Be Spiritually Mature, While Remaining Emotionally Immature*, Updated edition (Grand Rapids, MI: Zondervan, 2017), 123.

⁸⁰ Scazzero, 93.

and reads at a theological level they can understand. Our mentors must live in their reality, not denying it, but embracing it so that they can grow. "There is no greater disaster in the spiritual life than to be immersed in unreality. In fact, the true spiritual life is not an escape from reality but an absolute commitment to it."⁸¹ Facing their pain is the shortest road to healing and being utilized as a wounded healer.

Section 3: Synthesis and Conclusion

After the Westgate Terror attack in Nairobi, Kenya, I interviewed a child psychologist who dealt with children involved in the attack. These children had either lost a parent or someone close to them, or they had been present during the attack and experienced the terror. The question to her was, "What makes some children more resilient than others?" Her answer was fascinating and helped motivate this current research. She said that children are more resilient when they believe that suffering is a part of life. The children who came from homes that believed God would protect them from all suffering believed in health and wealth as a sign of walking right with God and did not have the emotional resilience to stand up to trauma.⁸² Unfortunately, the culture of the Mathare Valley has, to a large extent, embraced a health and wealth gospel. This is unfortunate since that is not the reality that our mentors experience in their own life. Thus, it becomes critical to begin the conversation about trauma with a Biblical theology that makes room for suffering. Before anything else is addressed with our student mentors, they need to know a Jesus that provides true 'sozo' but does not keep them from experiencing the harsh realities of life in the Mathare Valley. Jesus gives them what they need to heal from this life and experience new life in His Spirit.

Jesus does address suffering. "The central message of Christ is that suffering, and death bring resurrection and transformation. Jesus himself said, "Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds" (John 12:24)⁸³ The Bible is full of content of people experiencing pain. Some of the stories stand as a downright affront to our opinion of how life should be. Take the story of Job. No story seems less fair than the story of Job. With no fault of his own, Job loses everything. What I love the most about the Job story is his honest wrestling with God. "He shouted at God. He prayed wild prayers. He told God exactly what he was feeling. For thirty-five chapters, we read how he struggles with God. He doubted. He wept. He wondered where God was and why all this had happened to him. He did not avoid the horror of his predicament but confronted it directly."⁸⁴ Job waited a long time. His theology was big enough to outlast his confusion. This strong theology is what is needed to equip our student mentors. This theology is okay with waiting and being confused about what God is

⁸¹ Scazzero, 117.

⁸² JoAnne Heugle, PhD

⁸³ Scazzero, Emotionally Healthy Spirituality, 136.

⁸⁴ Scazzero, 126.

doing. A theology that does not minimize pain but feels it completely and continues to trust God. "Any view or practice that cannot accept an honest assessment of our pain alongside our hopeful confession of God's goodness and presence goes contrary to the teaching and history of the church."⁸⁵

Before we delve into the deep waters of trauma with our student mentors, we must be sure that they espouse a theology that will allow them to look at their pain honestly and not lose their faith. A basic discipleship program is needed that is culturally sensitive and slowly but surely promotes vulnerability and honesty, instead of saving face and pride. There is much that is gleaned from the literature examined. However, I have yet to find a large body of material that addresses these things from an African vantage. So, over the next few months, the focus will be on finding more theological and psychological writings from an African perspective.

The Kenyans I have met that are addressing childhood trauma are utilizing material that has not originated from Kenya. When I questioned this the response was that because the culture has stigmatized counseling and does not value transparency, addressing this issue is new. I made the assertion to a few people that perhaps addressing it was pressing western values on Kenyan culture. The response to that was emotionally charged as the belief was that we must address the trauma in order to have emotionally and spiritually healthy Kenyan adults. But the trauma must be addressed from a Kenyan worldview, so the material utilized will need to be developed from that perspective. "Culture plays a key role in how individuals cope with potential traumatizing experiences by providing the context in which social support and other positive and uplifting events can be experienced."⁸⁶ The camp mentors will find this in each other.

Grappling with how to deal with individual camp mentors' trauma but doing it in a way that is socio-community centered is going to require a focused effort. In addition to a solid theological foundation, the literature on healing memories is useful when used in a culturally sensitive and effective way. "Broadly speaking, Marten DeVries has suggested that psychology is powerful for explaining immediate reactions to trauma across cultures, while culture and social support provide important explanatory paradigms for how recovery occurs after trauma."⁸⁷ In Kenyan Christian culture, prayer is natural social support. Therefore, utilizing the literature on healing prayer will play a vital role in preparing our student mentors. Asking the Holy Spirit to take an active part in bringing things that need to be talked about to mind and then beginning the healing process of those memories seems like the natural direction the culture would lean. Again, it is essential to reiterate that this curriculum will not be written in isolation. It will be discussed, practiced, and approved by a group of people with a greater understanding of the culture.

⁸⁵ Ramsey, *This Too Shall Last Finding Grace When Suffering Lingers*, 16.

⁸⁶ Motsi and Masango, "Redefining Trauma in an African Context."

⁸⁷ Elizabeth Boase and Christopher G. Frechette, *Bible through the Lens of Trauma*, Semeia Studies ; No. 86 (Atlanta, GA: SBL Press, 2016), 7.

While researching the literature, at times, I have felt completely overwhelmed. How can young adults be expected to enter into children's pain when they have not fully dealt with their pain? We would have highly educated professionals with years of experience carefully addressing each child's pain in a perfect world. I have vacillated between despair and a stubborn belief that something is much better than nothing. I believe that God has put this stubbornness in my heart, and he will take this project where He wants it to go if I will release it to Him. With that, I will press on.

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Appendix C—Milestone 3 Design Workshop Report

NPO Statement

Camp mentors from the Mathare Valley come with their own experience of trauma and can be lacking the capacity to maturely minister to traumatized campers.

NPO Scope and Constraints

The NPO is looking at an issue specific for young adult camp mentors. There will be a monetary cost involved in facilitating two of the prototype tests. For the prototype I will be able to cover these costs from my ministry budget. Depending on which of the prototypes are chosen to implement, I will need to raise funding to cover the ongoing and sustaining costs. As there are heavily invested stakeholders in the success of Angaza Camp, this needed funding is a reasonable expectation.

NPO Context

The context for this ministry is Angaza Discover Camp, a ministry of Missions of Hope International. Angaza is located on 12 acres in Kilifi, Kenya, on the Indian Ocean. Angaza is a ministry specifically for sixth grade students coming out of the urban settlements or rural impoverished communities in Kenya. The students are enrolled at Missions of Hope schools. Missions of Hope is a non-denominational Kenyan ministry, with church links to Outreach Hope Church, Nairobi Chapel, Christ is the Answer Ministries and Deliverance Church. The camp mentors are mostly coming from these churches. The camp mentors consist of 20 males and 20 females between the ages of 19 and 24. They are from many different tribes but have all been raised in urban slums and are former students of Missions of Hope. They have committed to one year of doing the job of being a camp mentor. So, whatever is developed through the NPO will need to be repeated every year as new camp mentors are recruited.

Root Causes

Growing up in an environment of severe poverty carries with it many repercussions. The overcrowding, the lack of dignity, the lack of resources and food, lead people to behave in anti-social ways that ultimately have very negative effect on the children. Our mentors were raised in these situations. Most of our mentors have some form of trauma, either from physical abuse, social abuse, or the effects of deprivation of food and resources. Addressing this trauma is a difficult task, as they have been raised in a culture that uses shaming to keep people quiet. They are not encouraged to share their story. They are not encouraged to look at their pain, grieve their losses and accept healing. The perpetuating of trauma onto children from unhealed traumatized adults is a common experience. This is spiritual damage that requires spiritual healing.

Three Big Ideas

Focused Retreats – Regular intentional time to get away from the normal situations of life and be led in a spiritually restorative retreat.

Mentor Home – Provide a place for the mentors to live in the two weeks a month that they are not at camp. Facilitate intentional spiritual formation programming in the home.

Curriculum Development – Create a curriculum that is designed to bring healing and spiritual maturity, as well as life skills and counseling for the mentors.

Definition of 'Done'

The mentors will minister to the campers from a place of wholeness, exhibit the fruit of the Holy Spirit, share their stories, and connect to the Jesus story.

3 Concept Pitches

Focused Retreats: Develop a series of focused retreats addressing different areas of healing and spiritual formation in a variety of isolated and beautiful locations.

- The retreats are developed for the camp mentors of Angaza Discovery Camp.
- Camp mentors from the Mathare Valley come with their own experience of trauma and can be lacking the capacity to maturely minister to traumatized campers.
- The mentors will benefit through opportunities for counseling, prayer, corporate worship, Bible study, nature, quiet, and being away from the demands of their environments.
- The retreats provide flexibility both in location and topic to meet the need of the moment. The retreats will utilize internal and external facilitators to provide expertise and freshness.
- Resources of people, time and money are needed. Clear communication is required between camp mentors and staff. The mentors must be willing to be participatory and vulnerable.
- A focused and appealing retreat in a beautiful natural setting with opportunity for spiritual formation will produce more healthy and effective camp mentors.
- Benchmarks of Success
 1. Mentors will be able to articulate to others their story and connect it to the Jesus story.
 2. The mentors will exhibit more fruit of the Spirit.
 3. Angaza Camp will run more successfully and have greater impact on the campers.

- One idea is to develop a curriculum that can be used with the mentors. This is significant but would need a context to use it. Another idea is to open a home where the mentors would live while not at camp. This would require more finances and time than the retreat concept.

Safe Home: Addressing the need for healing and spiritual formation by removing the mentors from their environment and giving them a place of safety and focused spiritual community and activity.

- The home would house the camp mentors of Angaza Discovery Camp during the two weeks a month that they are not at camp.
- Camp mentors from the Mathare Valley come with their own experience of trauma and can be lacking the capacity to maturely minister to traumatized campers.
- The mentors would have a safe place where they can rest, grow spiritually, and refuel for the next camp. The camp would have more mature and energetic mentors.
- The approach is to remove the mentors from toxic environments and give them a place where they feel safe, loved and are free to explore their relationship to God, creation, and people.
- It is expensive. If we do not raise adequate funding it could fail. The government may have regulatory hoops that we need to jump through. Mentors may be unwilling to cooperate.
- Removing camp mentors from toxic environments while they are not in camp will help produce healed and spiritual mature mentors.
- Benchmarks of Success (testing will be done on a small number that can fit in a house that is already rented to a missionary)
 1. The mentors will be more rested and energetic at Angaza Camp.
 2. The mentors will exhibit more fruit of the Spirit.
 3. Angaza Camp will run more effectively and have a greater impact on the campers.
- One idea is to develop a curriculum that can be used with the mentors. Another idea is to facilitate regularly scheduled retreats. Neither of these eliminate the problems associated with living in toxic environments.

Curriculum Development: The curriculum would focus on a holistic approach to the mentor's growth and need for healing. It would address spiritual formation, counseling and economic empowerment strategies like budgeting and stewardship.

- The curriculum would be developed for the mentors of Angaza Discover Camp.

- Camp mentors from the Mathare Valley come with their own experience of trauma and can be lacking the capacity to maturely minister to traumatized campers,
- The curriculum would be developed to address the holistic need of the camp mentors. It would be specific to their lives and environments. It would be written with knowledge of the challenges they face.
- This approach would be free to grow in any direction that the mentors identify as a need. The healing of physical trauma, social trauma, economic trauma, and spiritual trauma could be addressed in more depth as needed.
- It could fail if the mentors do not engage with the curriculum in an honest way. If the context it is utilized in is not appealing.
- A targeted curriculum produced to address transformation holistically will lead to healing and spiritual growth in camp mentors.
- Benchmarks of Success
 1. The mentors are interacting with the curriculum and are engaged in growth.
 2. The mentors will proactively voice what they more deeply addressed.
 3. The mentors will exhibit more fruit of the Holy Spirit in their ministry at Angaza.
- The other two approaches address the need to provide a space and time for spiritual growth, through retreats or a safe home. They fail to provide the content needed that is specifically targeted to Angaza Camp mentors.

Design Workshop Stakeholders

1. Male - 39 years old. Pastor from the Mathare Valley. Currently the Manager of Angaza Discovery Camp.
2. Female - 36 years old. Sixth grade teacher in the past. Currently getting her degree in trauma counseling.
3. Female - 45 years old. Divorcee from the Mathare Valley. A survivor of sexual, social, spiritual, and economic trauma. Angaza Discovery Camp's prayer warrior.
4. Male - 25 years old. Grew up in the urban settlements. College educated. Currently the Recreation Officer for Angaza Discovery Camp.
5. Male - 46 years old. Formerly a youth pastor with a mega-church in Nairobi. Grew up in the urban settlements. Currently the mentor coordinator for Angaza.

6. Female – 42 years old. Missionary to Kenya. Formerly a children’s minister. Currently involved in writing spiritual formation curriculum for children in Kenya.
7. Female – 28 years old. Bachelor’s degree in psychology. Currently pursuing a master’s degree in Marriage Family Therapy from Nairobi University.
8. Male – 31 years old. Grew up in Mathare Valley. Has a bachelor’s and master’s degree in theology. Currently the Spiritual Formation officer in charge of the mentors of Angaza Discovery Camp.

One-on-One Interviews

1. Female – 54 years old. Bachelor’s degree in Psychology. Master’s degree in Family Therapy. Expertise – Trauma among people living in poverty. Has worked for many projects within Kenya. Is currently a consultant for Missions of Hope along with her private practice.
2. Female – 49 years old. Bachelor’s degree in teaching. Master’s degree in Psychology. Currently working on a degree in Trauma Counseling. Works with Kutoa Project. Kutoa Project provides trauma counseling and training in trauma counseling.
3. Female – 37 years old. American nurse missionary. Worked with Trauma Free World in Kenya for 11 years with orphaned and vulnerable children. Is a trainer of trainers in trauma aware counseling for Back-to-Back Ministries.

Annotated Bibliography

Accessible Spiritual Practices to Aid in Recovery from Moral Injury

The author, Elizabeth A. Liebert, claims that “spiritual practices can help sustain and rebuild even deeply wounded human spirits.”⁸⁸ Her research focuses on using four spiritual practices. She starts with a deep listening, sometimes referred to as contemplative listening. Liebert claims that “nothing conveys trustworthiness as directly as being deeply heard.”⁸⁹ The role of the narrator is, as Jesuit Washington Burghart said, “to gaze at your story with a long, loving look at the real.”⁹⁰ The listener’s job is to stay with the narrator. The second practice is the Circle Process. This is contemplative listening but, in a group with well-defined rules. The third practice is developing a personal Psalm of Lament, using the formula of the Biblical Psalms of Lament. “The spiritual practice of lament invites direct engagement with God despite – and indeed through – a whole range of negative

⁸⁸ Elizabeth A. Liebert, “Accessible Spiritual Practices to Aid in Recovery from Moral Injury,” *Pastoral Psychology* 68, no. 1 (2018): 2, <https://doi.org/10.1007/s11089-018-0825-1>.

⁸⁹ *Ibid.*, 6.

⁹⁰ *Ibid.*

emotional responses toward the divine."⁹¹ The fourth practice is the Ignatian Examen. "The point of this exercise is to see our lives just as they are, the very place where God is already present and active and inviting us to greater life."⁹² The author claims that she has seen significant healing when using these practices with trauma victims.

Re-Authoring Life Narratives of Trauma Survivors: Spiritual Perspective.

Charles Manda has written the article after longitudinal research from the Trauma Healing Project at Pietermaritzburg Agency for Christian Social Awareness. The author claims that "trauma cannot be handled with biological, social and psychological functions alone. There has been damage to the Spirit and integration of Spiritual and moral methods must be used to adequately address trauma."⁹³ His research focused on three processes. The goal of the processes was to produce healed individuals who were able to become caretakers of other traumatized people. "Storytelling was the first process of the re-authoring of life narratives of trauma survivors."⁹⁴ The next process was intentional mourning and grieving. "One of the significant processes is when victims are able to name the event and understand what happened and mourn what was lost in order to gain control over their lives and heal"⁹⁵ The last process affirms the trauma survivors. They are encouraged to realize they are survivors, which is a great strength. This affirmation gives them hope and helps to establish a new healthy identity. The author claims that when adequate time has been spent in these processes, along with any needed therapy or medication, survivors can re-author their story and change the narrative of their lives.

Healing the Wounds of Trauma

This book was written by people working in Africa for an African audience. The Trauma Healing Institute gathered a group of scholars, health professionals and people in ministry to develop this book. The group agreed to field testing, mental health expertise, contextualization for culture, language and format, collaboration and grounding in Biblical orthodoxy and prayer.⁹⁶ The authors have identified five core objectives or lessons. The first looks at the question "If God loves us, why do we suffer?"⁹⁷ The point of this lesson is to focus on re-believing that God is good. The second

⁹¹ Ibid., 12.

⁹² Liebert, 14.

⁹³ Charles Manda, "Re-Authoring Life Narratives of Trauma Survivors: Spiritual Perspective," *Hervormde Teologiese Studies* 71, no. 2 (2015): 15.

⁹⁴ Manda, 3.

⁹⁵ Manda, 6.

⁹⁶ Harriet S Hill et al., *Healing the Wounds of Trauma: How the Church Can Help*, 2014, 6.

⁹⁷ Hill et al., 12.

core is "How can the wounds of our hearts be healed?"⁹⁸ The key to this core is talking to people and telling the story of the trauma. The third question is "What happens when someone is grieving?"⁹⁹ It explains the stages of grieving and explores the Psalms of lament to be used in the grieving process. The fourth lesson is "Taking your pain to the cross."¹⁰⁰ It can be done in individual counseling or as a group activity. It consists of writing your pain and putting it before Jesus. The last core is "How can we forgive others?"¹⁰¹ It explains what forgiveness is and what it is not and offers help to begin the process.

⁹⁸ Hill et al., 21.

⁹⁹ Hill et al., 32.

¹⁰⁰ Hill et al., 90.

¹⁰¹ Hill et al., 95.

Appendices

Design Workshop Description

The Design Workshop was held in the mentor lounge of Angaza Discovery Camp, Kilifi, Kenya. Three tables were set up with name tags, to provide balanced groupings for activities. Each participant had a 'thank you' gift bag on their table, as a way to promote positivity in the participation, as the hours were long. Because three people traveled by plane to the workshop, we started with breakfast for everyone. This was very positive as we were all relaxed and enjoying each other before the workshop began.

The schedule for the day was on the wall.

- 9:-9:30 – Devotions, Ice Breaker and Ground Rules
- 9:30-10:30 – Revisit the NPO
- 10:30 – Tea Break
- 11-1- Exploration Activities
- 1-1:30 – Lunch
- 1;30-2:30 – Closing Activities
- 2:30-3:30 – Concept Pitch
- 3:30 – Pizza

We kept to the schedule in essence and started on time but did not finish on time. We ended with pizza together at 4:30.

We started with a Swahili worship song. I gave a devotion out of Luke 5 and led the group in contemplative prayer. This was very new to them, as Africans tend to have a charismatic style of prayer. They liked it. After devotions I led them in an icebreaker. I gave each of them a different funny question. They wrote their answers on a sticky note and then answered out loud. We laughed a whole lot. I could tell that they really enjoyed the colorful sticky notes, so I had them write their top two ground rules on sticky notes and we made a poster of them. The essence of the ground rules was to be all there, all day. To fully participate and keep other distractions out of the room. I was very impressed with how they were able to follow their ground rules well.

We revisited the NPO. I had written the NPO on a poster board and we read through it together. We did an exercise to examine it. The key issues they identified was that trauma affects behavior and decision making. If the mentors are to minister adequately to the campers, they must deal with their own trauma. Why it is important is that in receiving healing, the mentors can then offer healing to our traumatized campers. Who is this for? Ultimately, it is for the campers to receive

transformation through the ministry of the mentors. But in the process the mentors will be transformed. The answer to the question “why is it worth the investment” was very moving. The group thought way beyond the Missions of Hope Campers and mentors. They focused on the society as a whole. Emotionally healthy and spiritually healed campers will transform the society. Almost every answer talked about how this will affect future generations.

They broke into groups to do the ‘reframing’ of the NPO. This is what they came up with:

1. Impact of trauma on mentors’ ability to maturely and effectively minister to traumatized campers.
2. Considering the success of the camp, we’ve discovered that it depends on how equipped the mentors are: physically, spiritually, socially and economically.
3. The inexperience of healing by the mentors possess a problem for them to be a source of healing to the campers.

At the end of the day, we determined that our current NPO was still the best statement to us.

Following a break, we started a new exercise. Each group created a persona camper, and they examined the pains and the gains in her life. What does a bad look like? What does she want, hope for aspire to? And many more questions like these. On the pain side of the poster, they had to vote with sticky tabs on the most crucial answers. These are some of the answers:

- How can I get out of my current situation?
- How will I ever afford college?
- I wish I could help my family, but I can’t.
- Gender violence and rape.
- How do I live a Christian life in the middle of all of this?
- Afraid of the future, but also afraid of the present.
- The values of spirituality are a paradox to my real life.

There were many more answers that show the bleakness of living in the urban slums.

After the stakeholders had finished making “Sarah, the camper,” that’s what we named her, they took all of their answers to the gain questions and did another exercise with them. This was their favorite exercise of the day. It was the 10,000-shilling test. They took the gains that they had voted for with their sticky notes and had to divide them into priorities using the idea of how to spend the investment money of 10,000 shillings, which is \$100. After they divided up the money, they presented them to the group and then the whole group did sticky note voting to determine the highest priorities. This is what they determined:

- Discipleship - 4,000/= Why? Transformation
- Safe Space - 3,000/= Why? To make right choices
- Aspiration - 2,000/= Why? Equipping
- Higher Education 1,000/= Why? To achieve their dreams.

This was their favorite activity. But there was something funny that happened, which highlighted that English is not the first language for any of the stakeholders. One of the groups took the 10,000/= literally. They divided it into food, shelter, and all things related to survival. For lack of time, I'm not going to analyze that. But it was very interesting.

After lunch we came back for our longest exercise. We brainstormed different ideas of how to address the NPO with our realities. We chose the top three ideas and assigned each group one of those ideas. They went to work to create a storyboard form of pitch to sell their idea to the rest of the groups. I explained in detail each of the three ideas earlier in this paper. They were: 1. Create focused retreats. 2. Open a safe home for the mentors to live. 3. Create a comprehensive curriculum that will deal with transformation and healing of the mentors.

The stakeholders really got into this. Even though they were not given a choice of their favorite big idea to flesh out and defend, they still went into it with a spirit of competition and fun. Obviously, the topics are hard and sad, but I was reminded that this is the reality that these stakeholders live with every day. They have learned to be compassionate with healthy empathy, so that they can effectively deal with what they see.

After they made their pitches, I had them do a voting exercise. It was not to determine which one was best, but rather to determine their idea of amount of energy versus effectiveness. The results were as follows:

- Retreat - High Impact/ Low Effort
- Safe Home- High Impact/High Effort
- Curriculum - High Impact/High Effort

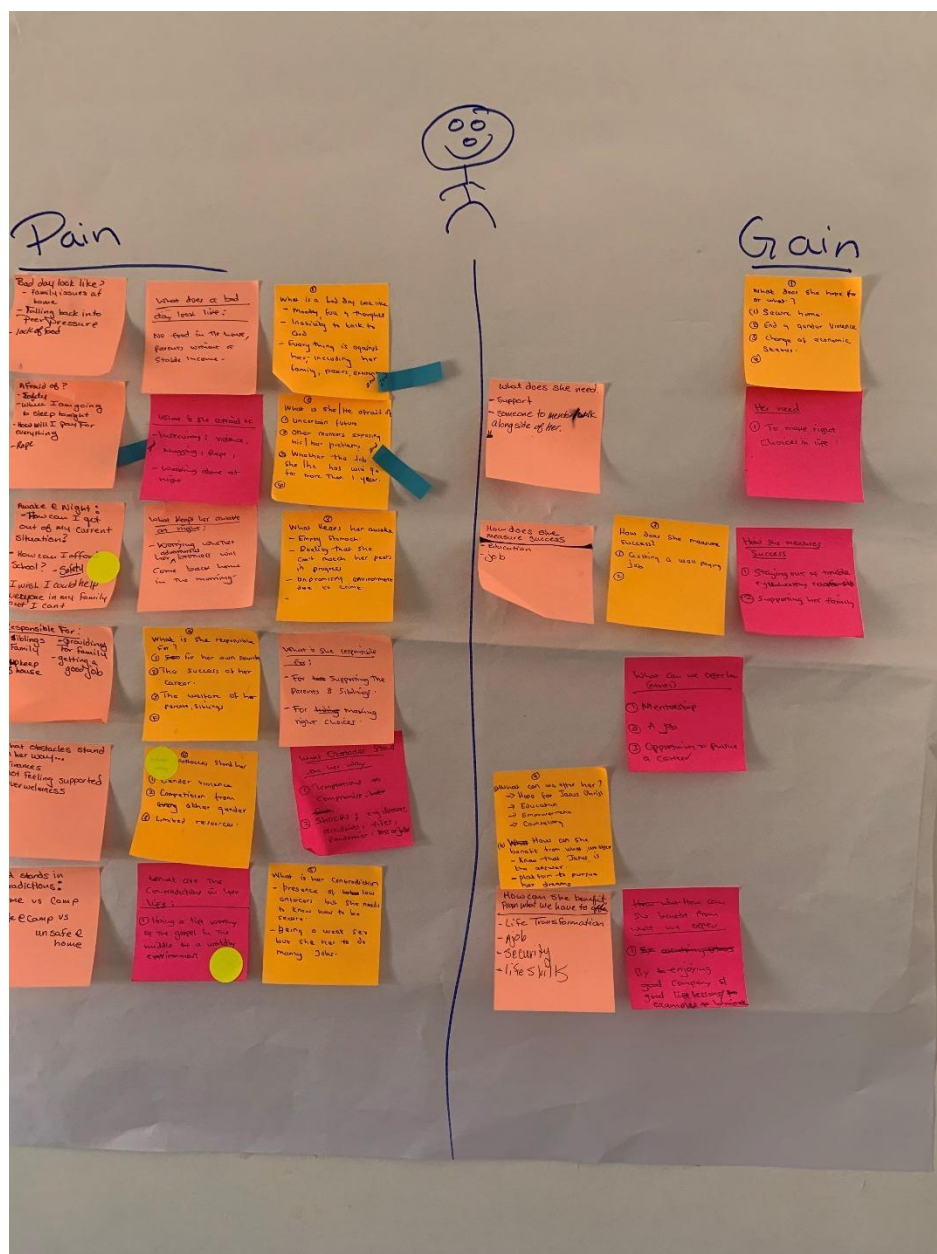
They did not consider any of the three choices to have a low impact on the NPO.

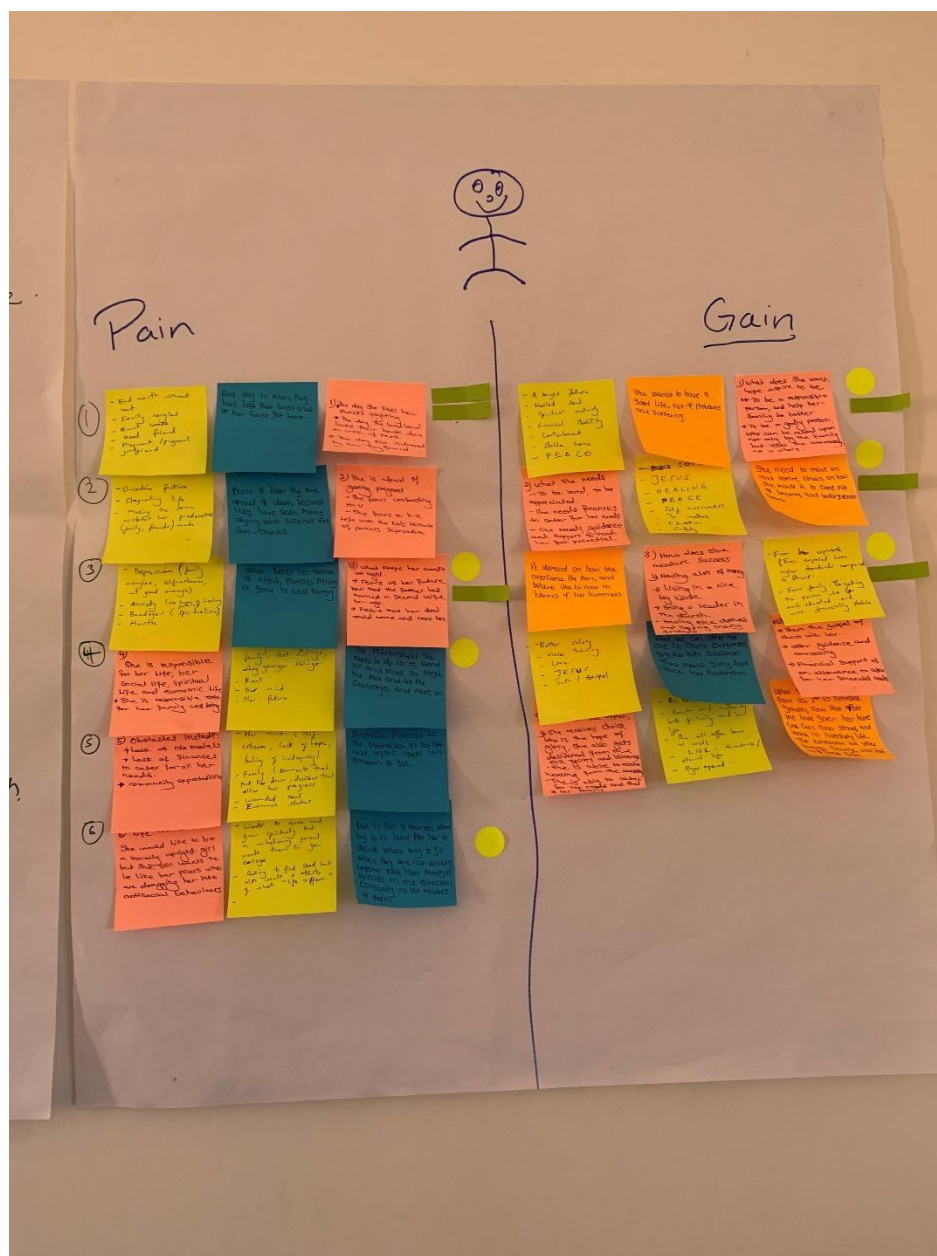
The very last activity was just to leave us in the right place before God with all of these issues. I had them read this saying out loud to each other:

- It's not the size of the stone in your sling or the giant in front of you...It's the size of the GOD in your heart.

With that we closed in prayer by one of the pastors. We then had a pizza feast that was prepared by the Angaza Discovery Camp chef. It was a good and fruitful day spent with people who love Jesus with all their heart.















One-Page Post-Workshop Message to Stakeholders

Dear Stakeholders,

Thank you so much for the gift of your time yesterday. I understand how precious that is. Your commitment to the ongoing ministry of Angaza Discovery Camp is a beautiful thing.

I believe the day was very beneficial both for my academic needs and for the realization of future success for our camp mentors. I believe that the three solutions that you 'pitched' are rich and fertile ground for further growth and development of our Angaza mentors. As I study the best way forward through developing a curriculum or designing retreats or establishing a home for the mentors, please keep me in your prayers.

In summary of the day:

We kept the Need/Problem/Opportunity statement the same.....

Camp mentors from the Mathare Valley come with their own experience of trauma and can be lacking the capacity to maturely minister to traumatized campers.

The three big ideas we discussed were....

1. Trauma can be physical, social, spiritual or economic
2. Our mentors spend two weeks at camp and then go back to their same situations in Mathare for the next two weeks. It is very difficult for them to have any rest or save any money for their future in this situation.
3. Our mentors need discipleship more than any other thing.

How will we define done? When we see the mentors maturely ministering to the campers and displaying the fruit of the Spirit in their lives, we will know that we have been successful.

Again, Thank you for your participation. I will most certainly look to you in the coming years for input, advice, and implementation.

God's Best,

Kathy

One-on-One Interviews Documentation

These are the questions that I asked each expert I interviewed. I sent them the questions in advance so that they would be prepared to answer them. Following the questions is a summary of each interview. The interviews ranged in time between 40 and 50 minutes.

- What is your experience working with children coming out of the Urban slums?
- What do you do to adequately prepare your heart for hearing the stories?
- What methodology have you found to be most effective with children or young adults dealing with painful memories or trauma?
- What Spiritual disciplines do you believe are the most necessary for being adequately prepared to mentor your children coming out of urban slums?
- If you had the perfect conditions (time and money) what type of program would you imagine that could adequately prepare camp mentors at Angaza Discover Camp to be effective in ministering to the campers?

INTERVIEW #1

1. Professional counselor working with children from Mathare Valley.

Before becoming a therapist, she was a social worker with Childcare International.

2. Connecting with God before going into counseling is key. Remember that God is their maker, and He is simply working through the counselor. Allow God to use you. Always keep at the forefront of your mind that you are not Jesus. Belonging to a group of counselors that meet and share each other's burdens is vital to mental health. Taking advantage of opportunities for further training and fellowship is vital. Being in a spirit of prayer throughout the whole counseling session is the only way to deal with the pain in your own heart.
3. Unconditional positive regard is the key to counseling children from Mathare. Telling them that this situation is not your fault. Showing them their own importance. Using an ABC model.
 - A= Activity (Event): You had no control. Do not blame yourself.
 - B= Believe: What beliefs do you attach to what happened to you? You have control of what you believe. Get them to be rational and to see that they are very much in control of what they choose to believe. Remind them that God is able to heal them.
 - C= Consequences: Help them understand that their beliefs will determine the extent of the consequences in their own life. They do not have to let this destroy them.
4. Prayer is the spiritual discipline that is most key to healing and being able to bring healing to others. The mentors must be able to turn things over to God in the moment. Worship is the next essential discipline, followed closely by Bible Study. Finally, the mentors need to learn the discipline of celebration. Meet and share what God has done and celebrate.
5. Using the model of Jesus and his disciples, we should plan intentional retreat times for the mentors. Call them aside and create an environment for them to share their stories and ask

hard questions. Have people available to run a well-thought-out curriculum for retreats that will lead to life transformation.

INTERVIEW #2

1. Professional marriage family therapist working with children from Kibera slums in Nairobi.
2. Before every counseling session, take fifteen minutes to prepare your heart. Do not schedule things in such a way that you do not have this time. Review the case and pray over the child before they even enter the room. Turn over to God what is going to happen and acknowledge that healing does not happen with him.
3. Listening! You must sit long and wait for the child to open. Do not have a spirit of angst about how long it will take. Provide opportunities to play and do something with their hands while they tell their story. Give them all the affirmation and attention that they deserve. Do not rush to fix things but listen deeply. Provide multiple times for them to tell their story. Do not be a 'one and done' counselor, like so many are in Nairobi. Give the child many hours of your time at many different scheduled time periods. Once their story is shared, you can begin reconstructing it in a way that shows the goodness of God in their lives and leads them to healing.
4. When teaching mentors spiritual disciplines to help them heal we must start with connection to the Healer. If you do not accomplish anything else, you will have done an amazing thing just to teach them to pray. Kenyans, in general, do not pray without ceasing very well. Teach them to talk to God all the way through the time periods they are working with the children. Make Jesus a part of all of it. Teach them to use their imaginations to see Jesus being in the room with them as they minister to the children. Teach them to constantly be in a state of conversation with him in their hearts.
5. In a perfect world no one would live in the abject poverty that mentors and children live in the Mathare Valley. But if we had all the time and money to pour into the mentors, providing them a safe place would be the priority. I don't think it would be good to give them a place to live, as they will need to learn resilience of living in the realities of the Mathare Valley. We would only be setting them up for false expectations if we removed them completely from their situations for a year. But I do think a place out of the slums, but close to the Valley, where they could hang out during the day and engage in prayer, Bible study and conversations with each other and other spiritually mature people, would be optimum.

INTERVIEW #3

1. Trained as a nurse but has worked the last eleven years doing trauma counseling with orphaned and vulnerable children in schools and children's homes related to the ministry Trauma Free World.

2. After hearing so many stories you become able to remove yourself from the emotional upheaval to some extent. Praying before each counseling session is key. Keeping the truth that there actually is hope in Jesus at the front of the mind is a practiced discipline that is mandatory to longevity.
3. Setting up a safe place for people to tell their stories is the most important thing. Give many opportunities for their story to unfold. Creatively prompt them to share deeply. Each person is different, and it will require walking closely in the Spirit to know which direction to lead them. Use the "Emmanuel Prayer" when they are ready. The "Emmanuel Prayer" envisions Jesus in the room with them when the trauma is occurring. It leads to deep realization that He has been with them. Stress that they are survivors. Bring the wonder of that fact to the forefront.
4. Prayer is the most important spiritual discipline. Practicing discernment comes through much prayer and this is a discernment work.
5. In her ministry she has a very focused training for healing and for preparing people to offer healing to others. It is expensive for a normal person coming from the urban slums, but she strongly suggested that we send each of our mentors to this training.

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Appendix D—Milestone 4 Design Research Report

Prototype Summary

Prototype Description - Beloved Retreat

The original idea for a prototype was to be a three-day, two-night retreat. Due to circumstances beyond control, it was shortened to a one-day retreat. The title of the retreat was Beloved. The retreat took place on May 23rd at my home in Nairobi, Kenya. It included seven female camp mentors and the staff member from Missions of Hope International's spiritual department who has been assigned to the camp mentors. I facilitated the retreat.

The retreat consisted of two main teaching times. The first was called the Invitation, and the second was called the Beloved. (See Appendix). Two meals were served, and the girls were sent home with food for their family's evening meal so they could be released from any responsibilities in their home for the day. We worshiped together in true Kenyan style, with one worship song leading to another in a beautiful time before God. The girls participated in a one-hour discernment exercise that ended with a time of discerning prayer. (See Appendix). The girls went on an "Aha" walk, where they were encouraged to look around them with fresh eyes and take pictures of anything that stood out to them. We shared their "aha" encounters together when they returned.

There was fun to be had as well. We did manicures and facials. In line with the theme of The Beloved, the girls tried on wedding dresses and did an impromptu bridal fashion show. I had many wedding dresses in the house, preparing to start a ministry of lending dresses to people in the slums so they could get married without the expense of a dress. The delight of these young women in trying on the dresses was nothing short of magical!

In the final teaching on the Beloved, I borrowed from Henri Nouwen in his book *the Beloved*, the metaphor of the Lord's Supper in being the beloved. (See Appendix). We participated in communion together. The culminating exercise was to learn a type of prayer of examen and do it with their small group for the day. Before the girls were picked up, they filled out a questionnaire related to the project. (See Appendix). It was a very special retreat, and I am so grateful that it was able to happen.

Prototype - Devotional Booklet

Due to extenuating circumstances that gave me very limited time in Kenya, I was not able to publish the retreat content into a devotional booklet and present it to the camp mentors. I was able to do a personal interview with each of the camp mentors asking them questions regarding the efficacy of having a devotional book available to utilize on their own. We then had a small group conversation about it.

Interestingly, most of the mentors felt that it was not an either/or situation. They felt that a devotional book to take home from retreats and go deeper into scripture would be very helpful. But they were

very quick to state that if they were choosing between a devotional book and the retreat, they would choose what happens through the safe space and community of a retreat.

NPO Statement

Camp mentors from the Mathare Valley come with their own experience of trauma and can be lacking the capacity to maturely minister to traumatized campers.

Research Question

What is the most effective way to address spiritual formation with camp mentors coming from the Mathare Valley? How can we adequately help them heal from their own trauma so that they are able to minister to traumatized campers effectively?

Assessment Benchmarks

The assessment will come over a period of time. As we closely monitor the efficacy of the camp mentors to minister, we will be able to determine if the chosen project focus has been effective or not. As we see campers addressing their pain and being led by mentors to healing in Jesus, we will know that our efforts and the work of the Spirit has been fruitful.

Participant Description

The participants were seven camp mentors from the urban settlements of the Mathare Valley in Kenya. They range in age from twenty years to twenty-four years old. All of the young women are single. One is engaged to another camp mentor whom she met at Angaza Camp last fall. All were chosen for their spiritual maturity. Five are graduates from Missions of Hope International schools. Two went to public schools. All seven women have committed to staying in the Angaza Discovery Camp program as mentors for the next year.

Learning Summary

I was impressed with the mentors' enthusiasm. In our opening session of the retreat, I offered the invitation to retreat along with Biblical examples of what retreat looked like with Jesus. We talked about the need to be present and mindful of what Spirit wanted to say to them. We experienced a worship by singing session that went way beyond what I had anticipated or planned for. If time were not an issue, I do not know how long the spontaneity and passion in the worship would have continued.

I talked openly with the camp mentors about the NPO statement and how we are trying to address the needed healing for mentors to be able to be effective ministry vessels. Due to the nature of being a prototype, I steered away from any personal stories of trauma. I did not want to have them be too vulnerable and then not be there to follow up with them afterward. I was honest with them about this consideration. I did refer them to a certified family counselor who is on staff with Missions of Hope if they felt there were things they wanted to address. I wrote to her and let her know that I gave an open invitation to the seven women to seek her out if they desired. She wholeheartedly agreed to follow up with them if they reached out.

I was also impressed with their willingness to learn new spiritual disciplines. Solitude is not a common cultural experience for Kenyans living in urban settlements. I honestly did not know if the hour of discernment was going to be possible for them. At the very least, I expected them to not really enjoy it. I was mistaken. Four of the seven girls mentioned it as a very positive experience. We talked a lot about how to incorporate solitude into their lives. They were also very responsive to the experience of walking in nature and looking with eyes of wonder and mindfulness. I asked permission to listen in on the culminating prayer of examen in one of the groups. Not only did they grasp the idea, but you could also tell they were excited to learn a new methodology. The consensus was that it is just a matter of exposure to different disciplines that is lacking. The desire to grow and incorporate different ways of relating to God is there.

Most Important Discovery

The camp mentors loved the retreat. Two of them said it was the best day of their lives. I did not realize how thirsty they would be for a space to experience Jesus more. They were honest and exhibited an ability to be vulnerable, even though we purposely stayed away from the direction of too much vulnerability, due to lack of follow up capacity at this time.

I understand that I was working with the cream of the crop of mentors, but I do believe that as they lead through example, the others will be very open to the importance of retreat and spiritual formation leading to healing. The responses to the questionnaire showed that they would embrace retreats being a mandatory part of their employment as camp mentors. The understanding was there that their own spiritual and emotional health is vital to their efficacy as camp mentors to vulnerable campers.

Background Research Essay on Emerging Solutions

The complication of dealing with a real problem is that it takes the solutions out of the realm of interesting possibilities and into the realm of real people with real issues facing real-life circumstances that affect many other people. There is a sense of awe and fear involved with creating something to address real needs. There is also a sense in which the only one who can make any lasting change in the lives that are being affected is the Spirit of God. The entirety of the prototype experiences and any further advances in correcting the wrongs and making changes in the lives of the camp mentors comes under the truest understanding of divine intervention. And yet, we have a responsibility before God to address these things with the utmost care and the most comprehensive view that can be accomplished within the bounds of time restraints and other limitations. This is a humbling and holy endeavor.

The goal of this artifact is to increase the capacity of camp mentors to adequately relate to traumatized campers during the limited time of exposure that they have with them during the twelve days of Angaza Discovery Camp. According to research "One in four school-aged children

in Kenya meet DSM-IV criteria for PTSD,¹⁰² according to Anne Wanjiru Mbwayo. The problem is wide-spread, and the likelihood of our campers having experienced or witnessed violence is high. Continues Mbwayo et al., "Many Kenyan children witness domestic violence in their households and neighborhoods."¹⁰³ The research shows that this is not just in informal urban settlements but also in the rural poor areas of Kenya.¹⁰⁴ The camp mentors are coming from these communities, and they have experienced more years of exposure to abuse than the campers themselves. "Kenyan secondary school students commonly experience traumatic events and have high rates of PTSD."¹⁰⁵ The presenting harsh reality for this Design Research and subsequent Doctoral of Ministry Project is that Angaza Discovery Camp is hiring traumatized young adults to minister to traumatized children. As Richard Rohr so truthfully states, "we cannot heal what we do not acknowledge."¹⁰⁶ The first step is correctly assessing our audience. Jesus said that he did not come for the healthy (Luke 5:31-32). Acknowledging that violence is a normal experience for Kenyan children is the first step in addressing it. "All cultures have their acceptable cultural 'addictions'."¹⁰⁷ In the case of poverty, violence is sometimes seen as a normal way of life. And yet the consequences on the psyche of a child is devastating.

When camp mentors are confronted with the pain in a child's heart, the scab in their own hearts are being picked. There is an effect that hearing of another's wound causes new wounding in the soul that has not been healed. "Our chronic cumulative losses and hurts surface again with each new wound," claims McLaurin and Culiati in *Designed to Heal*.¹⁰⁸ This can cause paralysis in that they may become quiet and not respond to what is going on around them."¹⁰⁹ Or, just as concerning, the agitation of hearing a camper's story can cause the mentors to respond with anger or aggression.¹¹⁰ It is an unfair and unrealistic expectation to expect unhealed young adults to provide healing relationships to traumatized children. This reality is the whole point of this project. It shapes the focus and direction, as we seek to offer healing to these young adults.

¹⁰² Anne Wanjiru, Muthoni Mathai, Valerie S. Harder, Semret Nicodimos, and Ann Vander Stoep, *Journal of Child & Adolescent Trauma* 13, no. 1 (March 1, 2020).

¹⁰³ Ibid.

¹⁰⁴ Ibid.

¹⁰⁵ Ndeti et al., "Traumatic Experiences of Kenyan Secondary School Students," 3.

¹⁰⁶ Rohr, *Breathing Under Water*, 37.

¹⁰⁷ Ibid., 12.

¹⁰⁸ McLaurin and Culiati, *Designed to Heal*, 112.

¹⁰⁹ Hill et al., *Healing the Wounds of Trauma*, 43.

¹¹⁰ Ibid..

"Jesus healed souls not only for the afterlife but for this life too," Tony Campolo states.¹¹¹ How to purposely bring Christ's healing to the wounded souls of our camp mentors is the focus of this artifact. Jesus says, "The thief comes only to steal and kill and destroy; I have come that they may have life and have it to the fullest" (John 10:10 NIV). Most of our camp mentors have experienced firsthand the ravishing effects of the thief, our job is to hand them the promise that Jesus can give them the fullness of life. "In a world so torn apart by rivalry, anger and hatred, we have the privileged vocation to be living signs of a love that can bridge all divisions and heal all wounds."¹¹² That is what the goal is for this artifact: to expose our camp mentors to the healing love of Christ in a way that allows them to be honest about their hurts and use their story to bring healing to others.

The subject of the story is very popular right now. Providing space for people to share their stories is a proven method for allowing healing. "Admitting to others the brokenness in our own souls opens the door for our own soul healing – and theirs too."¹¹³ In an oral culture, like Kenya, it is to be expected that storytelling would be a very natural practice. But the truth is that people are not used to sharing their painful stories. There is a high level of shame encountered with trauma. To help victims to come to the realization that abuse is not their fault is the first step in giving them the space to tell their stories and heal.¹¹⁴

From a western perspective we strongly believe that bringing hidden secrets into the light will release the power they hold. "Transformative memory is that moment that the remembrance of the past as past is possible. This can open up a new future."¹¹⁵ Even in a western secular world there is a strong belief that the truth will set you free (John 8:32 NIV), However, research provides a cautionary tale in telling the stories in some cultures. It does not appear to act as a healing starting point across the board. In some African cultures, writes Troch, "people prefer to forget; they do not want to tell their stories and they deal selectively with negative memories."¹¹⁶ Careful enquiry and non-damaging experimental sessions will need to be done to verify if the culture of the camp mentors will be helped or harmed by a telling of the story. There is evidence that 'collective forgetting even helped the healing on an individual level' in some cultures.¹¹⁷ It becomes even more of a challenge when we are dealing with diverse tribes, such as our camp counselors. There is not going to be an easy, one-case fits all solution to using storytelling as the healing balm that we

¹¹¹ Campolo and Darling, *Connecting like Jesus*, 24.

¹¹² McLaurin and Culiati, *Designed to Heal*, 13.

¹¹³ Campolo and Darling, *Connecting like Jesus*, 26.

¹¹⁴ Hill et al., *Healing the Wounds of Trauma*, 75.

¹¹⁵ "Troch, G.M.F. 'Remembering and Forgetting: Towards a Critical Theology and Cultural Approach on the Healing of Memories.' *Theologies and Cultures VII* (2010): 87-106.," 8.

¹¹⁶ *Ibid.*, 5.

¹¹⁷ *Ibid.*, 10.

know it to be in western culture. "The most important question is whether victims are able to deal with their negative memories," and if so, enabling them to "go the way of forgetting and letting go."¹¹⁸

Encouraging traumatized young adults to look at their issues head on and find healing in Jesus so that they can be well enough to offer healing to others is holy work. Acknowledgement must be made that there is a place where providing space, safety, healing prayer, and spiritual formation is not going to be enough to meet the needs that come to the surface for those who have been severely abused. There must be recognition of our limitations and access given to actual psychologists and therapists. But therapy in an African context should look different than in the west. The African worldview does not separate things into secular and spiritual. Everything is spiritual. So, the lines are blurrier. "Therapists might consider using spiritual interventions with their clients, especially those whose cultures value spirituality and who are experiencing spiritual distress."¹¹⁹ There is an expectation that a professional therapist would also deal in what would be considered 'spiritual' in the west. "Practitioners of psychotherapies in modern Africa are expected to provide people with ethical certainties, as well as to chart for them a course that would enable them to find purpose."¹²⁰ As we work with our young adult mentors, there will be cases where we must pass them on for deeper therapy, but that therapy will be culturally relevant and deal with their spiritual lives as well.

Culturally, Kenyans are much more communal than our western traditions. This has a great impact when it comes to providing healing opportunities for our camp mentors. Their understanding of humanity flows from a philosophy that permeates Sub-Saharan Africa. The idea of 'ubuntu' or that "I am human in relation to other humans." The emphasis on individuality and personal spiritual health is not immediately seen as necessary. "Ubuntu is based on a worldview of relationality; its main insight is consequently based on the idea that as human beings we depend on other human beings to attain ultimate well-being."¹²¹ There certainly are wonderful aspects to this philosophy. As Parker Palmer says, "Community doesn't just create abundance - community is abundance."¹²² As the artifact is developed, this sense of communal decision making, and communal healing will needfully be integrated into the different healing opportunities for the mentors.

An understanding of the mentor's own agency regarding their healing is vital in the Kenyan context. In the culture of oppression and poverty a sense of complacency and lack of power to create change often permeates the psyche of children. Many of our young adult mentors see their trauma

¹¹⁸ Ibid..

¹¹⁹ Sim et al., "The Process and Outcome of Spiritually Integrated Psychotherapies," 2.

¹²⁰ Ibid., 29.

¹²¹ Murove, "Ubuntu," 2.

¹²² McLaurin and Culiati, *Designed to Heal*, 79.

as an inevitability and something to ignore. When they are trying to minister to the campers and are confronted again with their own pain, they may feel a total inability to offer hope to the campers, as hope has eluded them. The question that needs to be addressed is the same one that Jesus asked the man at the healing pool: "Do you want to be healed?" (John 5:5-9). Writes McLaurin and Culiati, "The lame man had to be willing to give up an identity that was defined by hardship."¹²³ Our mentors must be willing to give up the semi-comfort of their fatalistic thinking to grasp the treasure of healing that Jesus is offering them. This leads to the core of the artifacts that are being prototyped. What is the best forum for offering this healing?

The invitation is for the camp mentors to enter a time of retreat. "Spiritual living evolves out of a response to a sacred invitation."¹²⁴ Both of the prototypes being tested for the artifact involve coming away with Jesus. As Ruth Haley Barton has said, "Retreat is practicing absence."¹²⁵ This concept of stepping away from business and productivity is very counterculture to our camp mentors. It must be entered into with teaching about its importance and vitality in their ministries. The packaging of the invitation in a way that is attractive, and wooing is the first step in getting the mentors to respond whole-heartedly. In the words of Richard Foster, "Oh, let me tell you how much God desires our presence. At the very heart of God is the passionate disposition to be in loving fellowship with you."¹²⁶ How we share this message to our mentors is the first step to effective healing of their souls.

The content of the retreat prototype and the devotional prototype will be the same information. It is focused on our identity as the beloved of God. We will learn to love as a response to being the beloved. "By learning to love, we learn to accept change," Hooks reminds us in *All About Love*.¹²⁷ Accepting the invitation to change is a statement of hope in God's ability to bring beauty out of ashes.

The Retreat Prototype will present culturally challenging practices to our camp mentors as they learn to see God in the stillness. The use of imagination will be stimulated as prompts are given to help set the soul free in solitude. As Jean-Nichola Grou so eloquently said about silence, "Oh my divine Master, teach me this mute language which says so many things."¹²⁸ There is an expectation that the practices of contemplative prayer and scriptural meditation will have to be modeled and

¹²³ Ibid., 117.

¹²⁴ Millis, *Conversation, the Sacred Art*, 28.

¹²⁵ Barton, *Invitation to Retreat*, 65.

¹²⁶ Foster, *Sanctuary of the Soul*, 15.

¹²⁷ Hooks, *All about Love*, 205.

¹²⁸ Foster, *Sanctuary of the Soul*, 57.

taught throughout the time period, usually one year, the camp mentors are actively engaged in ministry with the campers.

To create a safe space will require the use of time, resources and sacrifice on the part of the staff. Parker Palmer's claim is every bit as true in Kenya as in the West, "Spaces designed to welcome the soul and support the inner journey are rare."¹²⁹ It is essential that the leaders of Missions of Hope understand the necessity of providing this safe space and make the link of spiritual wholeness in the mentors to spiritual wholeness in the campers. It is an investment that will bear much fruit for the future of Missions of Hope and its impact on the culture of poverty in Kenya. There is a deep recognition that any permanent change in the lives of our mentors and campers is a work of the Holy Spirit. The invitation is to provide a space that He can easily do His work among the mentors.

MVP (Most Viable Prototype)

The results of my prototype testing were exciting. Not only was there complete buy-in through participation, but mentors understood the long-term dream and embraced it. The conversations that have occurred via What's-App messaging since the retreat have given me the extra bit of encouragement needed to keep going in producing retreats for our camp mentors. I continue to be aware of the limitations of dealing with intense trauma in some of the mentors and will be developing a system to pass-off cases that are too extreme to professional counselors. But dealing with the spiritual health of our mentors using retreats is a very good place to start.

Missions of Hope International is so excited about this direction that we have begun talking about retreats for other sectors of our ministry. I believe that addressing the need for spiritual healing in our camp mentors has stirred an awakened awareness of the need for continued spiritual development of all our 1300 staff members. Missions of Hope has gone as far as to put money down on a property that will be used for retreats, so that we do not have to rent something out every time we want to address this need.

¹²⁹ Palmer, A Hidden Wholeness, 57.

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Appendix 1

The Beloved

One-Day Prototype Retreat Agenda

Venue: Ham's House in Balozi,

Schedule: Meet at 8am in Pangani to drive to the Ham's house

9:00 - Breakfast

9:30 - The Invitation

10:00 - Worship

10:15 - Prepare for Discernment - Silence for one hour - Feel free to go for a walk, grab an empty room, sit outside, wherever you can fully lean into God to discern what he is asking you to share and where he wants you to grow.

11:15 - Discerning Prayer (with small group)

1pm - Lunch

1:30pm - Girl Time - manicures, facials and wedding dress fun

3pm - Take an "Aha" walk around the neighborhood

3:30pm - Share your 'aha'

4pm - Tea

4:30 - The Beloved - End in communion

5:15 - Prayer of Examen (with small group)

5:45- Fill out the questionnaire for the prototype

6pm - Packed dinner distribution and return to Pangani

Appendix 2

Feedback Questionnaire

1. Do you find a retreat setting to be a good way to grow spiritually?
2. Would you prefer being handed the material in a devotional booklet format and doing it on your own? Why?
3. Are you interested in learning more about connecting to God through different disciplines or are you content with worshipping in the style you are accustomed to?
4. If you were given the opportunity to go on a two-night retreat three times a year, would you make yourself available?
5. If having retreats was a part of your employment as camp mentors, would you participate whole heartedly, or would it be better to make retreats optional?

6. If the material were written up in a devotional format and required for camp mentors, would that be enough to promote growth?

Appendix 3

Retreat Content

The Invitation

- Luke 5 - Tell the story of Jesus asking to get into Peter's boat and to push off from shore. This is what we are being offered today. Jesus wants to get into your boat and to push back..... leave the shore.....

Exercise - Shut your eyes.... imagine Jesus asking to spend time alone with you. These friends around you are also in the same water, in different boats with Jesus. They are your companions and yet this is an individual invitation to you. Jesus wants to do something in you. Jesus wants to spend time with you. Jesus wants your full attention in this journey.

He is giving you an invitation today to retreat. What is retreat?

- Retreat in the sense of war ---- sometimes it is strategic in battle to retreat and regroup. Wars can only be won when the general has a sense of when it is best to retreat. We can stay in the battle and win when we have the ears to hear Spirit saying to us to retreat. So much happens in the retreat space.
- Mark 6:30-31 - The disciples had just been out on their mission. So many wonderful things had happened. They are excited about them, the same way that you are when you have been serving at Angaza. In the middle of their excitement Jesus literally says to them, "Come away to a deserted place and rest a while." He invites them to retreat. Just when they might naturally feel that they should keep going, things are going well, we are having great success, Jesus says, "Come away". Come and spend time with me. Come and rest your tired bodies so that you can again go into the ministry, but from a renewed place.
- Retreat is a time away that you can completely focus on God. It is making God a priority in the schedule and committing to meet with him for a specific amount of time.
- You have been given an invitation today. God is inviting you to spend this day relating to him and hearing from him. Like any real invitation you have a choice to accept it or not. You can choose to spend the day in your own head, or you can choose to spend this day seeking

the voice of God. You will hear him in prayer, you will hear him in each other, you will hear him in silence, and you will hear him in nature, if you decide to accept his invitation to retreat.

- It is through prayer that we remained connected to God. It is not us giving God a list of information, but it is recognizing our relationship with Him and spending time together.

Discerning Prayer Exercise

- Each person will be the focus of our prayer time for one half hour.
- Each person will spend ten minutes to tell their story. As they focused down in silence in the last hour, what story or issue came bubbling to the top of their thoughts? What do they want to have their team pray about?
- After each person tells their story, the group should enter into ten minutes of silent prayer. Each person is asking God to give thoughts or insight into the person's story.
- The last ten minutes is spent, asking any clarifying questions about the story. Sharing an insight that was received in prayer. This is not time for advice, but rather it is time to understand that intentionally asking Spirit to give insight does not require anything but time from you.
- One person will need to take notes for each person being the prayer focus. This makes it possible for them to go back and remember all that they received in this short time.

The Beloved

- Why do you think I am sitting in front of you wearing a wedding veil?
- Song of Solomon 6:3 - "I am my Beloved's, and He is Mine."
- What does it mean to be the beloved of God?
- For your Maker is your husband, the Lord of hosts is his name; and the Holy One of Israel is your Redeemer, the God of the whole earth he is called. Isaiah 54:5

The Metaphor of the Lord's Supper

- Taken (Chosen)
- "Don't be afraid, I've redeemed you."

I've called your name. You're mine.

When you're in over your head, I'll be there with you.

When you're in rough waters, you will not go down.

When you're between a rock and a hard place,

It won't be a dead end....

Because I am God, your personal God...

I paid a huge price for you...

That's how much you mean to me!

That's how much I love you!

I'd sell of the whole world to get you back,

Trade the creation just for you.

So don't be afraid, I'm with you."

(Isaiah 51 - The Message)

- You existed in God's heart. God is love and his love is what has chosen you, with all your uniqueness. It was his idea.
- When you forget that you are chosen, you can easily reject yourself. It is a great danger that Satan uses to destroy. Your identity is in being chosen of God. That makes it so important that you learn to love yourself.
- Stand on the truth. The truth is that you are the beloved one, who is chosen to be in loving relationship with God. He loves you and accepts you completely. This is where your value lies.
- Gratitude is celebrating your chosenness!

Blessed

- Africa, in general, has a better understanding of blessing than the west. There are rituals for blessing people. In Turkana, for instance, they lift a child up in the air and spit on them as a blessing. It is understood that the child is loved, honored and chosen by the person giving the blessing.
- A blessing is a statement of being beloved.
- We need to accept the blessing of being the beloved. To be blessed means that God has great goodness in mind for our future. To be blessed is to accept not just our identity, but

our purpose. It is a holy thing. We aren't just chosen by God, we are blessed by God, and that makes our future a beautiful one.

- John the Baptist baptizing Jesus..... "You are my beloved Son, on you my favor rests" This is what blessing means. God's favor is on us. He is for us!
- Now it is up to you. You can choose to walk in that favor, to believe the truth about yourself. You can plan your life accordingly to one who is chosen and blessed by God. You are the beloved, so walking in that truth frees you from so many obstacles.

Broken

- We are all broken. Look around you. There is not a person you see that is not broken.
- Human suffering is a part of being human. Some of you have suffered more than others. The truth is that God redeems your suffering. He uses the pain you have been through, and he offers to meet you in it. His healing is deep, and it is available. He holds out his hand to your heart and asks to be given permission to heal it.
- Place the brokenness under the blessing. We cannot lean into the pain without first putting it under the blessing. You have been chosen and you have been blessed, there is a place to put your pain. Place your pain in the light and it will no longer have power to destroy.
- It is your call, as children of God, to embrace your blessing and favor. We can look at our brokenness when we look at it under the umbrella of the blessing.

Given

- The next part of this journey is being given for others. We can only give in healthy ways when we have accepted our belovedness.
- We are only truly fulfilled as we give our life away.
- Our greatest happiness comes from giving. This is the Jesus way.
- Matthew 16:15 - Whoever wants to save his life will lose it, but whoever loses his life finds it..... We lose our life as a choice to be given. This is the natural response to being the Beloved.
- It is true that our society plays an emphasis on having, not on giving. How do we go about being people that give our lives for others? Only through daily accepting our identity as the beloved one can we be free to give our lives away.
- There are things about you that are completely unique. When we are vulnerable with others, we give them our true selves. We honor the work of the creator by being our whole self in relationship. We do not hide.

Beloved

- Inner peace and great joy are what we get from living our lives as ones who have been chosen, blessed, broken and given.
- The life of the beloved.... already loved.... already proven.... already worthy.... because of being the beloved children of God.
- The truth of being the Beloved will set you free. The truth will allow you to see the world differently and to really enjoy it.... nature, culture, relationships.... REAL LIFE

End in Communion - To be the beloved is the invitation to communion with God.

Prayer of Examen - An exercise that can be done alone every night in bed or with others.

- First, Relish the good moments. What did you most enjoy in this day? ...
- What was hard or dark in this day?
- Next, Request God's help. Give the Holy Spirit permission to show you something he wants you to focus on from this day.









Questionnaire

1. Do you find a retreat setting to be a good way to grow spiritually?
yes, it was lovely!
2. Would you prefer being handed the material in a devotional booklet format and doing it on your own? Why?
No, a group setting is better to provide encouragement and accountability
3. Are you interested in learning more about connecting to God through different disciplines or are you content with worshipping in the style you are accustomed to?
yes
4. If you were given the opportunity to go on a two-night retreat three times a year, would you make yourself available?
yes, I would welcome a retreat more often but it would depend on how well I know other participants
5. If having retreats was a part of your employment as camp mentors, would you participate whole heartedly, or would it be better to make retreats optional?
I would participate whole heartedly
6. If the material were written up in a devotional format and required for camp mentors, would that be enough to promote growth?
I think a book would be good for growth and depth between retreats but not to take the place of a retreat

Appendix E—Project Appendix Documentation

Samples of Communication with Retreat Groups

Dear Kathy,

Thank you for writing. We receive your question about benchmarks fairly often.

Even after 20 years of leading cohorts, we don't look at the effectiveness of our experiences from the aspect of benchmarks. We know there is life change because of the sharing that people do especially the stories that people reveal they were considering leaving ministry and now know they can stay in ministry but with healthier souls.

The stories are numerous and perhaps that's part of the reason we have not developed a way to analyze effectiveness.

I'm sorry I can't be more helpful.

Blessings,
Dalene

Come Away Retreats –

I flew to South Carolina and attended a Come Away Retreat. The director, Cynthia Fore, met with me before and after the retreat to discuss what contextualizing retreats for Kenyans would look like. This was very helpful for me to talk to someone who does retreats a lot and decipher things that can be utilized in my context. Below is a sample of some of our communication by email.

Hi Kathy,

All is well here with me and I hope so with you too....and that your husband is recovering well.

I do not use a questionnaire. Most of the folks who come to my retreat program are people I am already in relationship with either through a small circle I lead or through Spiritual Direction. We have organic conversations around their readiness for a commitment like the retreat program. I do not advertise or market the retreat program in any way. Sometimes someone will hear about it "word of mouth", but then we enter into some Spiritual Direction type conversations.

Sorry I couldn't be more helpful on that question. Take care.

Cynthia

"Believing that God is lovingly present in all our lives, I hold sacred space while listening for the presence and activity of God in all our stories. Out of this sacred listening, my desire is to inspire and motivate others toward spiritual healing, rest and renewal."

Hi Cynthia!

I hope this finds you well!

I have a quick question. Do you have any of your retreatants fill out a questionnaire or anything on the front end? I am trying to develop something, but I love the way you think, so if you had any questions you give people, I would love to see them?

Thanks,
Kathy

Hi Kathy,

Good to hear from you.

So glad to hear that you are implementing the spiritual practice of Centering Prayer into your daily rhythm. Reading Fr. Thomas Keating's book, *Open Mind, Open Heart*, will help support that practice.

Let me try to respond to your questions: As for "benchmarks", the way that I observe those is in how the retreatants are responding to the practicing of the Spiritual Practices all along the way in the two years. Another way, is in how and what they sense God leading them into after they finish the 2-year program. The last retreat we create a Rule of Life and so often times, the retreatants will have

a sense of where to go next in terms of continuing which of the practices are life-giving for them and they also choose a couple that are challenges for them. This is very strategic so as to not just do the ones we like, but the ones that will stretch and grow us. As for other “benchmarks”, several of my retreatants have gone on to complete Spiritual Direction training and one lady went on to train as a End of Life Caregiver (death doula). Some come back through the program to assist me, such as Peni whom you met.

As for the “age group” question, it has been my experience that no matter what age, gender or religious affiliation, these sacred rhythms cross all those lines and are life-giving for everyone. So, it has not been my experience that there are age barriers. We all come at whatever stage of life we are in and apply the practices to that. Then as we mature, we might experience a deepening of the practices and the outcomes they bring.

Wow! Picking three out of the nine is the most difficult question to answer. This particular curriculum is meant to be done the way it is designed and each retreat sets the pace and stage for the next. There is a culmination effect that happens....and usually it takes most people until Retreat #7 to really start to shift and turn a corner in really taking all this in and fleshing it out. So, while I am reluctant to respond in any other way to this question, I would say that if you are just wanting to introduce something as opposed to everything, it would be Centering Prayer (and the other prayer forms we talk about in Retreat #4) and also the very first couple of retreats on longing and creating sacred space. I think this goes without being said, but I will offer it for what it's worth: A leader cannot lead others where they haven't been themselves. So, whatever you feel drawn to practice in your own life might be the best place to begin to show others. Perhaps a simpler approach if one is not going to do the whole two year journey, is to read Ruth's book *Invitation to Silence and Solitude* together and reflect on the questions she poses at the end of each chapter.

About space: creating a personal sacred space in your own environment is essential. Even if it is a chair in the corner with a little table with a candle. You can tell the people who live in your space with you that when they notice you are in that chair with candle lit, you are having sacred time alone with God. So, even in my living room, if people understand that premise and have begun to practice that, they could each sit in their own space and still be “alone” as long as all the others understand and are taught how to hold silence while in community and respect that each person is having their own private dialogue with God. Hope that makes sense.

Blessings to you on your own spiritual journey,
Cynthia Fore

Come Before Winter Retreats

I had a hour and a half zoom meet with the executive director and her assistant of Come Before Winter Retreats. This was most informative and gave me many things to think about. As all of the retreat groups I talked to, the benchmarking was not a high priority, but this group did do more assessment than the other groups. They also did preliminary questionnaires to determine direction for the retreats and to begin the process of intercession for the retreatants.

Below is just a small sample of our communication.

Jocelyn Wiebe <jocelyn@comebeforewinter.org>

Hi Kathy,

Thanks for reaching out! It's hard to explain our answers to these questions via email. Do you have time to meet via Zoom sometime soon? We could talk more fully about how we measure CbW's programs and perhaps we can answer some of your other questions as well!

What a cool project you're working on - looking forward to finding out more!
Blessings,
Jocelyn

Hello Jocelyn,

My name is Kathy Ham. I am a missionary in Kenya. I've had the wonderful gift of attending Come Before Winter, both in Kenya and again in Massachusetts. It was a life-giving and life-changing experience both times and I am so grateful.

I work with Missions of Hope International in Kenya. My husband and I have ten more years left before our retirement and we want to change the focus of our work from growing the ministry numerically, to growing our 1500 staff members' walk with Jesus. In preparation for this, I have been doing a D-Min in Spiritual Formation through George Fox University. My dissertation project is to create a one-year program of retreats and spiritual direction for our staff members of Missions of Hope. As part of the project, I have to come up with benchmarks that I will use in the coming years to measure the efficacy of the program. With that in mind, I was hoping you could answer a couple of questions for me. Come Before Winter retreats are my standard of excellence, for sure.

1. Do you have certain goals that you aim for in the retreats?
2. What are the benchmarks you use to measure the efficacy of the retreats?

I have so many more questions running around in my brain because I really admire Come Before Winter and believe that God is using your ministry in big ways. But I do not want to take up your time. If you would be willing to answer these two, I would be so grateful.


God bless the work of your hands as you continue to minister to us, who so badly need the refreshment you offer.

Sincerely,

Kathy Ham

Execution of Doctoral Project Development Plan - Fall 2022

Area	Title	Time Spent
Curriculum Development	Who Am I?	36 hours
Scheduling the Retreats	Who Am I? Healing the Wounds! Engaging the Spirit!	11 hours – including conversations with Kenyan teammates as to the most effective scheduling.
Logistics Development for Retreats	Transportation, Food, Materials, Printing Needs, etc.	5 hours
Meet with the Mteule Committee	Mteule Committee: Katherine Gathoni, Mary Kamau, Katie Gerber. The rest of the committee will be determined when I am back in Kenya	10 hours. One in person meeting with Mary Kamau for 6 hours. Back and forth by phone and email with Catherine Gathoni and Katie Gerber for the remaining 4 hours.
Communicate with Other Retreat Programs for Benchmarking Practices and Feedback	Come Before Winter Come Away Retreats Transforming Center Hadida Retreats-Kenya	62 Hours. Including participation in a small retreat, 3 zoom conversations, multiple email correspondence.
Create a Mission	Mission Statement Transform lives through the hope of Christ.	10 hours. Most of which was spent

Statement and Vision Statement	<p>It was decided to keep the Mission Statement the same as Missions of Hope International, as we have the same Mission.</p> <p>Vision Statement Serve staff members of Missions of Hope through Mteule ministry of spiritual direction, retreats and groups.</p>	in conversation with the Mteule Committee and other stakeholders.
Hire a designer to create a logo		2 hours – He sent prototypes which we engaged stakeholders in choosing between.
Create A Budget for One Year	The budget is for the Pilot Program with the Angaza Camp Mentors	5 hours – Engaging others in current costs and expected costs in Kenya.
Creating a Plan for the Three Retreats	<p>Who Am I? Curriculum Developed</p> <p>Healing the Wounds! Outline Developed</p> <p>Engaging the Spirit! Outline Developed</p>	46 hours

Execution of Doctoral Project Feedback Plan

Stakeholder or Expert	Feedback
Mteule Committee	<p>We changed the name of the program from Ebb and Flow to Mteule, to indicate that the audience is Kenyan, so a Swahili term for being set apart is appropriate.</p> <p>The logistics and timeline of the retreats were changed to indicate the necessary travel time, pertaining to the decision to use Blessing Beach House as the location.</p> <p>The desire to have more spiritual directors certified, so that the impact is greater and there is less burnout in the directors was expressed. Plans are being made to begin that process.</p> <p>The focus of each retreat and the outlined scripture and topics were approved by the Mteule Committee.</p>

Come Before Winter Retreats	<p>Two directors met with me via Zoom and participated in a series of email questions that I sent. The main changes made to Mteule were to include an onboarding questionnaire to use in housing decisions, Mteule journey grouping and other helpful information for the spiritual directors to have.</p> <p>They do not officially benchmark but base their feedback on a debriefing questionnaire that all participants fill out at the end of the retreat.</p>
Come Away Retreats	<p>I flew to South Carolina to meet with Come Away Retreats. They hosted a small type of the retreat with two other participants so that I could understand what they offer in their retreats. They then engaged with me in conversations about contextualizing the retreats for Kenyans. The conversations and the small retreat were very valuable in thinking through the flow of the Mteule retreats.</p> <p>They do not benchmark. They rely on word of mouth for understanding the effectiveness of the retreats.</p>
Transforming Center	<p>They very kindly responded to an email I sent asking for what they use as benchmarks. They do not engage in official benchmarking but rely on the life-change they see in the people coming through the program.</p>
Hadida Retreats	<p>I have just emailed them. They are opening a new retreat center in Kenya for marriages of people in ministry. I am expectantly looking forward to conversation with them.</p>

Appendix F—Milestone 6 Project Launch Plan Documentation

Retreat Evaluation Form

In your own words....

1. What was the purpose of this retreat?
2. What new concepts did you learn?
3. What Bible brought new understanding for you?
4. How did you feel having so much time in silence?
5. If you were to change one thing about the retreat, what would it be?
6. Do you think participating in the Mteule program for the next year will help you understand your identity in Christ? Why? Why not?

This will be the evaluation form that we use after a retreat. We will change the form as we evaluate the efficacy of the form after use. Nothing that is written in Mteule is sacred. Everything is open to change for the reason of more growth. The purpose of the form is to provide evidence of a successful retreat.

Retrospective – Structured Interview

This will be a one-on-one interview. Each mentor will be paired with a Mteule Committee Member for the interview.

Answer each question with 1= No, 2= Maybe or Some What, 3= Yes

Question 1 – You have been in the Mteule program for four months. On a scale of one to three, do you feel that the time you have put into it has brought life change for you?

- If the answer is 1 – the follow-up question will be.... Is this because you haven't committed yourself to the program, or is this because, in your opinion, the program is not effective?
- If the answer is 2 – the follow-up questions will be.... What can you do to make the program bring about a life change for you? What do you think can be changed about Mteule that would bring greater life change for you?
- If the answer is 3 – the follow-up questions will be... Have you committed yourself to learning all that you can from Mteule? How do you think we could improve the program so that others become more open to learning all they can from Mteule?

Question 2 – Are you comfortable with the location, schedule, and culture of the Mteule retreats?

- If the answer is 1- the follow-up questions will be.... Where do you think the retreat should be held? If you could remove two things from the schedule, what would they be? How could we change the culture of the retreat so that you were more comfortable?
- If the answer is 2 – the follow-up questions will be...What can we do to make the retreat's location better fit your preferences? What would it be if you could remove or add something to the schedule? What would you change about the culture of the retreat so that you feel more safe and more relaxed sharing?
- If the answer is 3 – the follow-up questions will be.... Do you have any suggestions for making Blessing Beach House a better environment for the retreat? Do you have any suggestions to improve the schedule for the retreat? What about the retreat culture has made this feel like a safe place for you and how can we extend that so that others feel safe?

Question 3 – Are you finding your Mteule groups valuable to your spiritual growth?

- If the answer is 1 – the follow-up questions will be... What would you most like to change about your Mteule group? Does the group need more structure and outside input?

- If the answer is 2 – the follow-up questions will be... What have you found to be helpful in your Mteule group? What have you found to be not helpful or harmful in your Mteule group? What would you suggest needs to change to make the group more effective?
- If the answer is 3 – the follow-up question will be... What are you finding to be the most helpful practice for spiritual growth within your Mteule group? Are you understanding the reading and finding it challenging to your spiritual walk? Is there anything you would like to see added to the Mteule groups?

Question 4 – Is the time with your Spiritual Director something you find valuable?

- If the answer is 1 – the follow-up questions will be.... Is this because you are uncomfortable sharing openly with this person? Do you feel like this person is giving too much advice? Do you feel you lack value in this interaction because you resist the conversation? What would make you more comfortable?
- If the answer is 2 – the follow-up question will be... When have you felt the most comfortable in the Spiritual Direction meetings? Are you pushing yourself to be more vulnerable than you are naturally? Do you think meeting with your Spiritual Director as the year progresses will be easier and more productive?
- If the answer is 3 – the follow-up questions will be... What is your favorite part of spiritual direction? What would you like to spend more time doing in the spiritual direction sessions? How have you been able to build trust in your director?

Question Five – Have the Mteule group discussions, retreats, and spiritual direction made you talk about things that cause you distress or remind you of past trauma in your life?

- If the answer is one – the follow-up question will be.... Is this because you have not experienced much pain, or have you not fully engaged in the Mteule program? Do you feel safe sharing pain with your Mteule group? Do you feel safe sharing pain with your spiritual director?
- If the answer is two – the follow-up question will be... Have you felt like you have been given the opportunity to share with your spiritual director your pain or trauma? Do you feel safe sharing with your director? Are you concerned that you need more psychological based therapy than they can provide for you?
- If the answer is three – the follow-up question will be.... Has the pain or trauma you have shared been handled in a positive, healthy manner by your Mteule group and your spiritual director? How can Mteule support you more in dealing with your pain? Do you feel safe with your spiritual director? Do you feel safe with your Mteule group? Would you like to speak to a therapist, if one was made available to you?

Question Six- Are you excited about Mteule being an important part of your life in the next eight months?

- If the answer is 1 - the follow-up questions will be... What can we change about the program that would excite you to participate? What can you change about your attitude to make you enjoy the program more?
- If the answer is 2 - the follow-up question will be.... what can we change about the program that would make you more excited to participate?
- If the answer is 3 - the follow-up question will be... What have you found the most engaging about Mteule? What have you found the least engaging? Do you have any ideas how we can improve the portion of the program that you find least engaging.

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