

NOTES

Chapter 1: How Can I Stop the Pain?

1. John W. James and Russell Friedman, *The Grief Recovery Handbook* (New York: Harper Collins, 1998), 3.
2. Gerald L. Sittser, *Grace Disguised: How the Soul Grows through Loss* (Grand Rapids: Zondervan, 1995), 25.
3. Ibid.
4. James and Friedman, 3.
5. H. Norman Wright, "Crisis Intervention and Emergency Practice," in *Competent Christian Counseling*, vol. 1, Timothy Clinton and George Ohlschlager, eds. (Colorado Springs: Water-Brook Press, 2002), 613.
6. James and Friedman, 5.
7. Melody Gilbert, director/producer, *A Life without Pain, a Documentary* (Frozen Feet Films) 2005. <http://alifewithoutpain.com>. *A Life without Pain, a Documentary*, is an exploration into the day-to-day lives of three children who literally feel no pain. Three-year-old Gabby from Minnesota, seven-year-old Miriam from Norway, and ten-year-old Jamilah from Germany have a genetic defect so rare that it is shared by just one hundred people in the world. Their parents must watch their every move, but even their vigilance hasn't shielded the girls from many serious, life-altering injuries. Congenital insensitivity to pain and congenital insensitivity to pain with anhidrosis (CIPA) are part of a family of disorders called HSAN, which stands for hereditary sensory and autonomic neuropathy. People with an HSAN disorder have trouble perceiving pain and temperature. For more information on this disorder, see <http://health.howstuffworks.com/cipa.htm/printable>.
8. Sandra Wilson, *Hurt People Hurt People* (Nashville: Thomas Nelson, 1993), 5.
9. Pain is defined as "a mental or emotional suffering or torment," *Webster's Encyclopedic Unabridged Dictionary of the English Language* (San Diego: Thunder Bay Press, 2001), 1394.

10. Ibid.
11. H. Norman Wright, American Association of Christian Counselors World Conference 2003, pre-conference extended training on "Crises Counseling," Nashville, September 2003.
12. James and Friedman, 61.
13. Henri Nouwen, *The Wounded Healer* (New York: Doubleday, 1990), 96.

Chapter 2: When Will Life Be Normal Again?

1. NASB.
2. Joanna North, "The 'Ideal' of Forgiveness: A Philosopher's Exploration," in *Exploring Forgiveness*, Robert D. Enright and Joanna North, eds. (Madison: University of Wisconsin Press, 1998), 18.
3. Paul W. Coleman, "The Process of Forgiveness in Marriage and the Family," in *Exploring Forgiveness*, 92.
4. Adapted from Sandra D. Wilson, *Into Abba's Arms* (Carol Stream, IL: Tyndale House, 1998), 164–69.
5. Adapted from "Forgiveness," notes written by Julie Tadema, Brush Prairie, Washington, accessed November 6, 2009.
6. Richard Fitzgibbons, "Anger and the Healing Power of Forgiveness: A Psychiatrist's View," in *Exploring Forgiveness*, 65–66.
7. Beverly Flanigan, *Forgiving the Unforgivable* (New York: Macmillan, 1992), 167.
8. Louis A. Barbieri Jr., "Matthew," in *The Bible Knowledge Commentary* John F. Walvoord and Roy B. Zuck, eds. (Wheaton, IL: Victor Books, 1983), 62.
9. Luke 7:47. The entire story is in Luke 7:36–50.
10. Luke 23:34a: "Jesus said, 'Father, forgive them, for they do not know what they are doing.'"
11. Coleman, 88.
12. Flanigan, 99.
13. Adapted from Beverly Flanigan's listing, 1. Naming the Injury, 2. Claiming the Injury, 3. Blaming the Injurer, 4. Balancing the Scales, 5. Choosing to Forgive, 6. The Emergence of a New Self, in *Forgiving the Unforgivable* (New York: Macmillan, 1992), 73–170.
14. Coleman, 93.

Chapter 3: What Does Healing Look Like?

1. Hurricane Andrew was the costliest natural disaster in US history until surpassed by Hurricane Katrina of the 2005 season.
2. More than 250,000 people were left homeless; 82,000 businesses were destroyed or damaged; about 100,000 residents of south Dade County permanently left the area in Andrew's wake. Source: "Hurricane Andrew after the Storm Ten Years Later," *St. Petersburg Times*, <http://www.sptimes.com/2002/webspecials02/andrew/>.
3. Matthew 10:42 NLT.
4. H. Norman Wright, "Crisis Intervention and Emergency Practice," in *Competent Christian Counseling*, vol. 1, Timothy Clinton and George Ohlschlager (Colorado Springs: WaterBrook Press, 2002), 607.
5. Ibid., 608–14.
6. This information is drawn from several resources, such as Normajeane Hinders, *Seasons of a Woman's Life* (Nashville: Broadman & Holman, 1994); AACC Workshop by H. Norman Wright on *Crises Counseling 2003, Recovering from the Losses of Life* (Nashville: Lifeway), 1995; H. Norman Wright, "Crisis Intervention and Emergency Practice," in *Competent Christian Counseling*, vol. 1, Timothy Clinton and George Ohlschlager (Colorado Springs: WaterBrook Press, 2002).

7. Carol Kent, *A New Kind of Normal* (Nashville: Thomas Nelson, 2007), 219.
8. BibleWorks, Strong's Concordance for 3648 "complete."
9. Walter Brueggemann, *The Message of the Psalms: A Theological Commentary* (Minneapolis: Augsburg, 1984). *Praying the Psalms*, 2nd ed. (Eugene, OR: Cascade Books, 2007).
10. It is the relationship and the consequent working alliance that determines primarily the quality and the quantity of change that occurs in the human. Michael J. Mahoney, *Human Change Processes: The Scientific Foundations of Psychotherapy* (New York: Basic Books, 1991), 264.
11. Gerald L. Sittser, *A Grace Disguised, How the Soul Grows through Loss* (Grand Rapids: Zondervan, 1995), 43.
12. Marion Duckworth, *Healing for the Empty Heart* (Grand Rapids: Bethany House, 1993), 165–69. Used by permission.
13. See *ibid.*, 169.

Chapter 4: Where Is God in the Pain?

1. Leslie Montgomery, *Were It Not for Grace: Stories from Women after God's Own Heart* (Nashville: Broadman & Holman, 2005), 89.
2. *Ibid.*, 89.
3. Isaiah 26:3 KJV.
4. Montgomery, 93. Joni, with the help of others, continued to process these hard questions of suffering. Joni and Steve Estes coauthored their findings in their book *When God Weeps: Why Our Sufferings Matter to the Almighty* (Grand Rapids: Zondervan, 1997). Joni's story today is known worldwide through her ministry, Joni and Friends, reaching people with disabilities and their families.
5. Jon Tal Murphree, *A Loving God and a Suffering World* (Downers Grove, IL: InterVarsity Press, 1981), 9.
6. William H. Willimon, *Sighing for Eden: Sin, Evil and the Christian Faith* (Nashville: Abingdon, 1985), 30–31.
7. The atheist believes in no deity; the agnostic believes we probably cannot know if deity exists; the polytheist believes there are many deities; the dualist believes there are two irreducible elements, such as mind and matter or good and evil; the naturalist believes natural processes only; the fatalist believes everything is predetermined and unchangeable; the materialist believes physical matter is the only reality. *Merriam-Webster Unabridged Dictionary*, computer program by Merriam-Webster, 2003.
8. David Atkinson, *The Message of Job: Suffering and Grace* (Downers Grove, IL: InterVarsity Press, 1991), 26.
9. Mike Mason, *The Gospel According to Job* (Wheaton, IL: Crossway Books, 1994), 29–30. See Job 1:8–12.
10. "God permits all sorts of things he doesn't approve of. He allows others to do what he would never do" (Joni Eareckson Tada and Steven Estes, *When God Weeps: Why Our Sufferings Matter to the Almighty* [Grand Rapids: Zondervan, 1997], 80).
11. Frank E. Gaebelein, gen. ed., *The Expositor's Bible Commentary*, vol. 4 (Grand Rapids: Zondervan, 1988), 880.
12. Unlike Job's friends who only spoke *about* God, not *to* Him.
13. John Ortberg, World Conference of the American Association of Christian Counselors, main session, Nashville, September 2005.
14. *Theodicy* comes from the Greek *theos*, "God," and *ieke*, "justice." Theodicy is the attempt to justify the ways of God to humanity, to think about what a good God does with evil and suffering. Theodicy deals with the meaning of pain in terms of sin, evil, human choice, the will of God, and God's response. Since Eden, evil influences mankind to use his free will to hurt other

- humans. This perhaps accounts for four-fifths of the sufferings of humankind. This may be the greatest cause of pain—pain induced by other human beings, not God. But humankind does not generally see themselves as perpetrators of evil, as sinners deserving God's wrath. Human beings need to recognize this propensity to evil in order to receive redemption. Often it is the pain in life that shatters the illusion that all is well and leads to surrendering the self-will to God. Pain gets one's attention and challenges basic life assumptions. Willimon, 34.
15. Job 40:8, "Would you discredit my justice? Would you condemn me to justify yourself?"
 16. Philip Yancey, *Disappointment with God* (Grand Rapids: Zondervan, 1988), 193.
 17. God suggested that Job try answering questions like these: Did you participate in laying the foundation of the earth as God did? Who marked off its measurements? Who designed the ostrich, horse, or behemoth? "What is the way to the place where the lightning is dispersed . . . ? From whose womb comes the ice? Who cuts a channel for the torrents of rain, and a path for the thunderstorm, to water a land where no one lives?" (Job 38:4–5; 39:13, 19; 40:15; 38:24, 29; 38:25–26).
 18. Atkinson, 157. See Job 42:3.
 19. Tada and Estes, 78–79. See Job 42:2, 6.
 20. Gaebelien, 431–32. See Job 42:7–8.
 21. *Ibid.*, 1057. See Job 42:7–9.
 22. *Ibid.*, 441–42. See Job 42:12.
 23. "Nowhere in all the land were there found women as beautiful as Job's daughters, and their father granted them an inheritance along with their brothers" (Job 42:15). A father's money normally went to his sons, who would then take care of their father in his old age. Monies that went to a daughter would be used exclusively for her husband and his family—not returned to help her father in his old age.
 24. C. S. Lewis, *The Four Loves* (New York: Harcourt, Brace and World, 1960), 169.
 25. D. A. Carson, *How Long O Lord?* (Grand Rapids: Baker Book House, 1990), 245.
 26. The biblical book of Ruth, chapters 1–4.
 27. Carolyn Custis James, *The Gospel of Ruth* (Grand Rapids: Zondervan, 2008), 37.
 28. *Ibid.*, 45.
 29. Ruth 1:13, 20–21.
 30. Carson, 240–41.
 31. Old Testament prophets such as Hosea use metaphors of married love, adultery, prostitution, unfaithfulness, and restoration. Note Hosea 1:2; 2:19–20; 3:1; 4:14; 6:1.
 32. Luke 15:11–32.
 33. Romans 3:23; 6:23; Deuteronomy 30:15–20.
 34. Luke 13:4–5. "Or those eighteen who died when the tower in Siloam fell on them—do you think they were more guilty than all the others living in Jerusalem? I tell you, no! But unless you repent, you too will all perish."
 35. Luke 13:1–3. "Now there were some present at that time who told Jesus about the Galileans whose blood Pilate had mixed with their sacrifices. Jesus answered, 'Do you think that these Galileans were worse sinners than all the other Galileans because they suffered this way? I tell you, no! But unless you repent, you too will all perish.'"
 36. John 9:1–4.
 37. Carson, 67.
 38. Dr. Joy Elasky Fleming in *God's Words to the Woman in the Garden of Eden Retold According to the Hebrew* (Think Again Publishers, 2004) argues that the New King James Version more clearly reflects the Hebrew text. Dr. Fleming suggests '*itsebon* in Genesis 3:16a is better translated "sorrowful-toil-because-of-the-curse-on-the-soil" and '*etsev* is better translated "effort" or "work."
 39. Genesis 3:17, "Painful toil" is the same Hebrew word, '*itsebon*, used in Genesis 3:16a.

40. Genesis 6:6, *Atsab* is translated in English “to hurt, pain, or grieve.” James Strong, *Strong’s Exhaustive Concordance of the Bible* (McLean, VA: MacDonald Publishing), 90.
41. Genesis 6:5–6.
42. Matthew 26:39–44.
43. Matthew 27:46.
44. Willimon, 167. Also note Isaiah 53:4–5.
45. Murphree, 110.
46. Luke 13:1–4; John 9:3; Romans 8:17; Ezekiel 33.
47. Romans 5:3–4.
48. Revelation 21:4, “He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.”
49. Murphree, 89.
50. Ibid.
51. Stanley Hauerwas, *Naming the Silences: God, Medicine and the Problem of Suffering* (Grand Rapids: Eerdmans, 1990), 85.
52. Psalms 13; 35; 55.
53. Luke 23:42–43.

Chapter 5: Shepherding Insights

1. Not her real name.
2. Barney Self, EdD, a licensed marriage and family therapist who works in LifeWay’s pastoral ministries as LeaderCare Counselor. Adapted from, “When to Refer Someone to a Professional Counselor, Part Two,” www.lifeway.com/lwc/article_main_page. Accessed August 10, 2004.
3. Bruce Larson, Paul Anderson, and Doug Self, *Mastering Pastoral Care* (Portland: Multnomah, 1990), 28.
4. W. Clebsch and C. Jaekle, *Pastoral Care in Historical Perspective* (New York: Jason Aronson, 1964), 1, quoted by Catherine Clark Kroeger and James R. Beck, ed., *Women, Abuse and the Bible* (Grand Rapids: Baker, 1996), 158.
5. Frank Gaebelein, gen. ed., *The Expositor’s Bible Commentary*, vol. 11 (Grand Rapids: Zondervan, 1978), 58.
6. Ephesians 4:12–13.
7. William McRae, *The Dynamics of Spiritual Gifts* (Grand Rapids: Zondervan, 1980), 86.
8. David Stancil, “The Ministry of Shepherding,” *Preparing for Christian Ministry: An Evangelical Approach*, ed. David P. Gushee and Walter C. Jackson (Grand Rapids: Baker, 1996), 205–6.
9. Philip Keller, *A Shepherd Looks at the Good Shepherd and His Sheep* (Grand Rapids: Zondervan, 1978), 29.
10. Ibid., 40.
11. Ibid., 23.
12. Sue Edwards and Kelley Mathews, *New Doors in Ministry to Women* (Grand Rapids: Kregel, 2002), 64.
13. Beverly White Hislop, *Shepherding a Woman’s Heart* (Chicago: Moody, 2003), 31.
14. John 10:10b. One of the best-known passages in the Bible, Psalm 23, gives David’s description of the Lord as his shepherd. John 10 further elaborates on some of the characteristics of Jesus as the Good Shepherd. Ezekiel 34 gives further description of poor shepherds and good shepherds.
15. John 10:3–4, 10–15.
16. Tim Clinton and George Ohlschlager, “Introduction to Christian Counseling: The 21st Century State of the Art,” in *Caring for People God’s Way*, ed. Clinton, Hart, and Ohlschlager (Nashville: Thomas Nelson, Inc., 2005), 19.

17. Ron Hawkins, Edward Hindson, and Tim Clinton, "Pastoral Care and Counseling, Soul Care Centered in the Church," in *Competent Christian Counseling*, vol. 1, Timothy Clinton and George Ohlschlager, eds. (Colorado Springs: WaterBrook, 2002), 403. Referenced D. Hart, *The Anxiety Cure* (Nashville: Word, 1999).
18. Ian F. Jones, Tim Clinton, and George Ohlschlager, "Christian Counseling and Essential Biblical Principles," in *Caring for People God's Way*, 54.
19. Jim Kallam Jr., *Risking Church: Creating a Place Where Your Heart Feels at Home* (Colorado Springs: WaterBrook, 2003).
20. Siang-Yang Tan, "Lay Helping, The Whole Church in Soul-Care Ministry," in *Competent Christian Counseling*, Timothy Clinton and George Ohlschlager, eds. (Colorado Springs: WaterBrook, 2002), 425. Dr. Tan is senior pastor at First Evangelical Church in Glendale and Arcadia, California, and professor of psychology at the Fuller Seminary Graduate School of Psychology in California.
21. Larry Crabb, *Connecting: Healing Ourselves and Our Relationships* (Nashville: Word, 1997), xv.
22. *Ibid.*, xvi.

Chapter 6: Depression

1. William C. Shiel Jr., "Medical Definition of Depression," MedicineNet, <https://www.medicinenet.com/script/main/art.asp?articlekey=2947>.
2. *Ibid.*
3. "Depression in Women," eMedTV.com, <http://depression.emedtv.com/depression/depression-in-women.html>, accessed 2009.
4. Although many of these facts are true for men, the feminine pronoun will be used for the purpose of this book.
5. Mark A. Sutton and Bruce Hennigan, *Conquering Depression: A 30-Day Plan to Finding Happiness* (Nashville: Broadman & Holman, 2001), 47.
6. *Ibid.*, 103.
7. *Ibid.*, 150.
8. Frank B. Minirth and Paul D. Meier, *Happiness Is a Choice* (Grand Rapids: Baker, 1994), 191.
9. Luke 5:12–13.
10. The law commanded strict segregation of a person who had leprosy, for it was a graphic picture of uncleanness. A leprosy person could not worship at the central sanctuary; he was ceremonially unclean and therefore cut off completely from the community. According to the Mosaic law, one who was leprosy was not to be touched by anyone who was ceremonially clean, because the clean would then become unclean. John Martin, "Luke," in *The Bible Knowledge Commentary*, N.T. edition, eds., John F. Walvoord, Roy B. Zuck (Wheaton, IL: Victor Books, 1983), 216.
11. Proverbs 15:22.
12. See John 8:1–11, John 4:1–42, and Mark 5:25–34 for examples.

Chapter 7: Infertility

1. *Merriam Webster Dictionary*.
2. Resolve: the National Infertility Association website "Infertility Diagnosis" www.resolve.org/site/PageServer?pagename=lrn_wii_id.
3. John and Sylvia Van Regenmorter, "Infertility: Facts & Fiction," *Stepping Stones* 20, no. 2 (Apr/May 2002): 1.
4. Pat Schwiebert and Chuck DeKlyen, *Tear Soup: A Recipe for Healing after Loss* (Portland, OR: Grief Watch, 1999).

5. Resolve, "The Hidden Emotions of Infertility" Hidden No More, Resolve http://www.resolve.org/site/PageServer?pagename=lrn_wii_he.
6. Elisabeth Kubler-Ross, *On Death and Dying: What the Dying Have to Tell Doctors, Nurses, Clergy and Their Own Families* (New York: Macmillan, 1969).
7. John and Sylvia Van Regenmorten, "When a Friend or Family Member Faces Infertility: Here's How to Help," *Stepping Stones* 21, no. 8 (Sept/Oct 2003): 2.
8. Elizabeth Price, "I Go Not to the 'Yes' but to the 'No,'" *Stepping Stones* 20, no. 4 (Aug/Sept 2002): 3.
9. See Diane Clapp and Merle Bombardieri, "Talking About Infertility: Just for Family and Friends: How Can I Help? The Dos and the Don'ts of Support," Resolve, n.d., http://familybuilding.resolve.org/site/PageServer?pagename=cop_tainf_jffaf.

Chapter 8: Terminal Illness

1. Examples of God's divine intervention: 2 Kings 4:8–37; 20:1–11; Acts 9:36–42.
2. Although the process is similar for men and women, for the purpose of this chapter, feminine pronouns will be used.
3. *Understanding the Process of Dying*, Hospice and Palliative Care in Washington County, OR.
4. *The Dying Process*, "Common Myths about Pain," excerpt from Hospice Foundation of America's Clergy Education Project Curriculum, 15–16.
5. "To My Family with Love, Personal Directives," Beaverton Foursquare Church, Beaverton, OR, 2009.

Chapter 9: Physical Disabilities, Chronic Pain, and the Aging Process

1. Vulvodynia is chronic, diffuse, unrelenting sensation of burning of the vulva—the female external genital organs including the labia, clitoris, and entrance to the vagina—a painful sensation that may extend to the perineum, thigh, or buttock and is often associated with discomfort in the urethra and rectum. This is a seemingly minor disease of major consequence for a woman's quality of life. It is a condition of unknown cause without a proven mode of treatment. Source: Medicine Net.com <http://www.medterms.com/script/main/art.asp?articlekey=14090>.
2. Chart compiled from information written by Ev Waldon for class handouts, PCW512Y, Women in Pain II, taught at Western Seminary, fall 2009.
3. For the purposes of this chapter, we will use feminine pronouns, although men also have many of these experiences.
4. American Academy of Family Physicians. <http://www.aafplearninglink.org/Webcasts/Practical-Aspects-of-Chronic-Pain-Management-A-Case-based-Approach.aspx>.
5. Chart compiled from information written by Ev Waldon for class handouts, PCW512Y, Women in Pain II, taught at Western Seminary, fall 2009.
6. The economic impact of chronic nonmalignant pain (CNP) is staggering. Back pain, migraines, and arthritis alone account for medical costs of \$40 billion annually, and pain is the cause of 25% of all sick days taken yearly. The annual total cost of pain from all causes is estimated to be more than \$100 billion. CNP also causes many psychological problems, such as feelings of low self-esteem, powerlessness, hopelessness, and depression. Sources: Brownlee, Shannon, and Joannie M. Schrof, "The Quality of Mercy," *U.S. News and World Report*, March 17, 1997: 55–57, 60–62, 65, 67. American Academy of Pain Medicine and American Pain Society. "The Use of Opioids for the Treatment of Chronic Pain." *Clinical Journal of Pain*, vol. 13, March 1997: 6–8. Canine, Craig. "Pain, Profit, and Sweet Relief." *Worth*, March, 1997: 79–82, 151–57. Liebeskind, J.C., "Pain Can Kill," *Pain* 44, no. 1 (January 1991): 3–4.
7. Proverbs 17:22: "A cheerful heart is good medicine, but a crushed spirit dries up the bones."

8. Chart compiled from information written by Ev Waldon for class handouts, PCW512Y Women in Pain II, taught at Western Seminary, fall 2009.
9. Tips on how to communicate with people with a variety of disabilities can be found on this website: <http://www.dol.gov/odep/pubs/fact/comucate.htm>, accessed November 9, 2009.

Chapter 10: Addictions

1. American Psychiatric Association. *Diagnostic and Statistical Manual of Mental Disorders*, 4th ed. (1994).
2. Patrick Carnes and Joseph Morariy, *Sexual Anorexia: Overcoming Sexual Self-Hatred* (Center City, MN: Hazelden, 1997).
3. Second Corinthians 12:7–10 (See Related Scriptures).

Chapter 11: Abortion Recovery

1. HEART is a ministry of Pregnancy Resource Centers in Greater Portland, OR. HEART and Healing a Father's Heart exist to provide a safe confidential environment for individuals to experience the hope and healing through a Bible study support group for women and men. Our vision is "Reconciliation and restoration for those who are struggling with a past abortion(s) and seek healing and forgiveness through God's Word and relationships with others."
2. U.S. Dept. of Health and Human Services 2002, quoted on <http://www.portlandheart.org/resources.htm>
3. 17% teens, 33% aged 20–24. "Facts on Induced Abortion in the United States," Guttmacher Institute, July 2008. http://www.guttmacher.org/pubs/fb_induced_abortion.html.
4. "Facts on Induced Abortion in the United States," Guttmacher Institute, July 2008. http://www.guttmacher.org/pubs/fb_induced_abortion.html.
5. "Between Two Worlds": Number of Abortions since 1973. <http://theologica.blogspot.com/2009/01/number-of-abortions-since-1973.html>.
6. Men are not exempt from some of these feelings, although men typically process them differently. More physicians and mental health professionals along with the Pregnancy Resource Centers of Greater Portland recognize the real need to help mothers and fathers grieve the loss of their children to abortion. The aftermath of abortion paralyzes many in their emotional, mental, and spiritual growth. It is strongly recommended that men also process through a group study, such as Healing a Father's Heart (see resources for men at the end of this chapter). www.portlandheart.org/stress.htm. For the purposes of this chapter, we will focus on PAS in women.
7. Research psychologist Dr. Vincent Rue gathered data from 765 post-abortive women in the US and Russia and concluded that 87% of the US women reported high to overwhelming stress after abortion. 78% of the Russian women reported the same. Source, "Trauma Symptoms Following Induced Abortion," Dr. Vincent Rue, PhD, Institute for Pregnancy Loss, Portsmouth, NH. (1996).
8. "Post-Abortion Stress (PAS) Awareness," handout from HEART, Healing Encouragement for Abortion Related Trauma, a ministry of Pregnancy Resource Centers in Oregon, January 24, 2000, distributed by Mindy Johnson in PCW512x, Women in Pain I course at Western Seminary, Portland, OR, January 23, 2009.
9. www.portlandheart.org/stress.htm, the website for HEART.
10. Adapted from *Helping People Get Through Grief*, by Delores Kuenning (Grand Rapids, MI: Bethany House, 1987). Used by permission, "Post-Abortion Stress (PAS) Awareness," handout from HEART, Healing Encouragement for Abortion Related Trauma, a ministry of

- Pregnancy Resource Centers in Oregon, January 24, 2000, distributed by Mindy Johnson in PCW512x, Women in Pain I course at Western Seminary, Portland, OR, January 23, 2009.
11. "Facts on Induced Abortion in the United States," Guttmacher Institute, July 2008. http://www.guttmacher.org/pubs/fb_induced_abortion.html.
 12. "Post-Abortion Stress (PAS) Awareness," handout from HEART, Healing Encouragement for Abortion Related Trauma, a ministry of Pregnancy Resource Centers in Oregon, January 24, 2000, distributed by Mindy Johnson in PCW512x, Women in Pain I course at Western Seminary, Portland, OR, January 23, 2009. Source, 1989 CAC Conference, Copyright PRC's of the Greater Portland area.
 13. Written by Lisa Heacock, 2004, former HEART Director, Greater Portland Pregnancy Resource Center (PRC), taken from Post-Abortion Stress (PAS) Awareness PRC publication.
 14. Heacock.

Chapter 12: Eating Disorders

1. Eating is controlled by many factors, including family, peers, and cultural practices. American Psychiatric Association Work Group on Eating Disorders. Practice guideline for the treatment of patients with eating disorders (revision). *American Journal of Psychiatry*, 2000; 157 (1 Suppl): 1–39.
2. *Science*, October 10 issue, <http://mentalhealth.about.com/b/2003/10/16/rejection-feels-like-pain-to-the-brain.htm>.
3. Dieting to a body weight leaner than needed for health is highly promoted by current fashion trends, sales campaigns, media, and in some activities and professions. Women are especially vulnerable to these demands because a woman's body holds a primary focus of American cultural mores. Joan Jacobs Brumberg, *The Body Project: An Intimate History of American Girls* (New York: Vintage Books, 1997).
4. "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned. . . ." John 3:16–18.
5. As told (2009) by Laura Roberts, Psy. D, a clinician at Cornerstone Clinical Services, who specializes in treatment of anorexia, bulimia, and compulsive overeating. CCC has facilities in both Milwaukie and Tigard, OR.
6. Compared to one million men. Crowther et al., 1992; Fairburn et al., 1993; Gordon, 1990; Hoek, 1995; Shisslak et al., 1995 as cited on http://www.nationaleatingdisorders.org/p.asp?WebPage_ID=294.
7. Approximately 90–95 percent of anorexia nervosa sufferers are girls and women. About 50 percent of people who have been anorexic develop bulimia or bulimic patterns. American Psychiatric Association. Diagnostic and Statistical Manual for Mental Disorders, 4th ed. APA: Washington, DC (1994).
8. Disorders have been reported in children as young as six and women as old as seventy-six. "Statistics: How Many People Have Eating Disorders?" Anorexia Nervosa and Related Eating Disorders, Inc., 2002. <http://www.anred.com/stats.html>.
9. <http://www.nationaleatingdisorders.org/information-resources/general-information.php#terms-definitions>, accessed October 2009.
10. Ibid.
11. Ibid.
12. Anorexia nervosa has one of the highest death rates of any mental health condition. A young woman with anorexia is twelve times more likely to die than other women her age without

- anorexia. P. F. Sullivan. Mortality in Anorexia Nervosa. *American Journal of Psychiatry* 152 (1995): 1073–74.
13. <http://www.disordered-eating.co.uk/disordered-eating/disordered-eating.html>; <http://www.medicalnewstoday.com/articles/159485.php>.
 14. Constance Rhodes, *Finding Balance*, “What Is EDNOS?” <http://www.findingbalance.com/articles/disorders/ednos.asp>.
 15. <http://www.findingbalance.com/videoplayer/video.asp?clip=FBA1184>.
 16. Sources: Science Daily, National Eating Disorder Association; <http://www.emaxhealth.com/1275/85/32431/cause-anorexia-linked-brain-circuitry.html>.
 17. Daniel G. Amen, MD, “Healing the Hardware of the Soul,” <http://www.amenclinic.com/bp/articles.php?articleID=20>.
 18. William R. Miller and Stephen Rollnick, *Motivational Interviewing* (New York: The Guilford Press, 2002), 6, 41.
 19. <http://en.wikipedia.org/wiki/Pro-ana>. Pro-ana refers to the promotion of anorexia nervosa as a lifestyle choice rather than an eating disorder. It is often referred to simply as “ana” and is sometimes affectionately personified by anorexics as a girl named Ana. The lesser-used term pro-mia refers likewise to bulimia nervosa and is sometimes used interchangeably with pro-ana.
 20. See Remuda Ranch, “The Remuda Model of Treatment,” <http://www.remudaranch.com/general/outcomes/index.php>.
 21. *Science and Spirit*, “Mayo Clinic Releases Studies on Spirituality and Health,” http://www.science-spirit.org/archive_cm_detail.php?new_id=396.
 22. The invalid had been in this condition for thirty-eight years. Jesus asked a question with a seemingly obvious answer. Yet Jesus used this approach on several occasions in the Gospels. See also Matthew 20:32; Mark 10:51; Luke 18:41.
 23. “The thief comes only to steal and kill and destroy; I [Jesus] have come that they may have life, and have it to the full” (John 10:10). “For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline” (2 Timothy 1:7). “For God gave us a spirit not of fear but of power and love and self-control” (2 Timothy 1:7 ESV).
 24. *E. D Referral.com*; Mary Anne Cohen, “Sexual Abuse and Eating Disorders,” The New York Center for Eating Disorders; http://www.edreferral.com/sexual_abuse_&_ed.htm.

Chapter 13: Incarceration

1. FITS is a worldwide organization reaching incarcerated women and women in transition from prison to their communities with the life and love of Jesus Christ.
2. Fran Howard and Marlee Alex, *Beyond the Bars: What Happens When Jesus Goes to Prison*, Freedom in the Son, Inc., 23.
3. Psalm 9:9 (NLT), “The LORD is a shelter for the oppressed, a refuge in times of trouble.”
4. Howard and Alex, 25.
5. More in-depth studies using expanded measures of abuse have found that nearly all girls and women in prison samples have experienced physical and sexual abuse throughout their lives (Bloom, Chesney-Lind, & Owen, 1994; Browne et al., 1999; Fletcher, Rolison, & Moon, 1993; Gilfus, 1987, 1992; Owen, 1998; Richie, 1996). Not only was the prevalence of abuse extremely high, but the abuse was also severe and cumulative over the life course of the women. Gilfus, M. (2002, December). Women’s Experiences of Abuse as a Risk Factor for Incarceration. Harrisburg, PA: VAWnet, a project of the National Resource Center on Domestic Violence/Pennsylvania Coalition against Domestic Violence. Retrieved October 26, 2009 from: <http://www.vawnet.org>. This statistic is also cited by Kathryn Grant, founding

- vice president of Prison Fellowship International, in the foreword of *Ministry Manual for Volunteers to Women in Prison and in Transition*, Howard, Vaubel, and LeDai, 1997, p. 4.
6. Nationwide 61.7% of incarcerated women (black, Hispanic, and white) have minor children. Lauren E. Glaze and Laura M. Maruschak, BJS Statisticians, U.S. Department of Justice, Bureau of Statistics Special Report, *Parents in Prison and Their Minor Children*, revised January 8, 2009, page 14. <http://www.ojp.usdoj.gov/bjs/pub/pdf/pptmc.pdf>.
 7. An estimated 809,800 prisoners of the 1,518,535 held in the nation's prisons at midyear 2007 were parents of minor children, or children under age 18. Parents held in the nation's prisons—52% of state inmates and 63% of federal inmates—reported having an estimated 1,706,600 minor children, accounting for 2.3% of the US resident population under age 18. Unless otherwise specified in this report, the word *parent* refers to state and federal prisoners who reported having minor children. The word *children* refers to youth under age 18. Between 1991 and midyear 2007, parents held in state and federal prisons increased by 79% (357,300 parents). Children of incarcerated parents increased by 80% (761,000 children) during this period. Lauren E. Glaze and Laura M. Maruschak, BJS Statisticians, US Department of Justice, Bureau of Statistics Special Report, *Parents in Prison and their Minor Children*, revised January 8, 2009, page 1. <http://www.ojp.usdoj.gov/bjs/pub/pdf/pptmc.pdf>.
 8. Grant, 4.
 9. Ephesians 6:12 NLT.
 10. 1 John 4:4 NLT.
 11. Fran Howard, Dedrea Vaubel, and Marlee LeDai, *Ministry Manual for Volunteers to Women in Prison and in Transition*, Freedom in the Son, 25.
 12. See also 2 Timothy 2:2.
 13. Howard, Vaubel, and LeDai, 16.
 14. FITS serves the women and the Department of Corrections throughout the state of Oregon. Coffee Creek Correctional Facility is a 1684 bed facility located on 108 acres and costing \$171 million. It is the only women's prison in the state of Oregon with a current population of 950 women ages 17–67. There are 450 employees. FITS provides teaching, mentoring, lay-counseling, and support for the women's prayer warrior weekly meeting. Special programs are held for the residents on Thanksgiving and Christmas day each year. When their sentence is complete inside, FITS volunteers walk with them in transition from prison back to their homes and communities. This may include picking them up at the gate to safely escort them to their parole officer, buying them breakfast, and just spending that first day of release with them.

Chapter 14: Homelessness

1. Merriam-Webster's Unabridged Dictionary online.
2. Loris Hanson Sheets, *Sisters of the Road: Stories of Homeless Women in America* (Lincoln, UT: Pine Canyon Press, 1999), 25.
3. *Ibid.*, 26.
4. Michael Dye and Patricia Fancher, *The Genesis Process—A Relapse Prevention Workbook for Addictive Compulsive Behaviors* (Genesis Addiction Process & Programs, 4th ed., 2004), 40. Genesis Process is founded and directed by Michael Dye CADC, NCAC II; www.genesisprocess.org.
5. "For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves" (Ephesians 1:4–6 NIV).
6. "Even before he made the world, God loved us and chose us in Christ to be holy and without fault in his eyes. God decided in advance to adopt us into his own family by bringing us to

himself through Jesus Christ. This is what he wanted to do, and it gave him great pleasure” (Ephesians 1:4–5 NLT).

7. “Christ will make his home in your hearts as you trust in him. Your roots will grow down into God’s love and keep you strong. And may you have the power to understand, as all God’s people should, how wide, how long, how high, and how deep his love is” (Ephesians 3:17–18 NLT).
8. Such as in silence and solitude, pray, read the Bible, worship, and fast. See Donald S. Whitney’s *Spiritual Disciplines for the Christian Life* (Colorado Springs: NavPress, 1997) for more specifics.

Chapter 15: Suicide

1. American Association of Suicidology: AAS Suicide Data Page (based on 2006 statistics), website (<http://www.suicidology.org>), August 2009. The American Association of Suicidology is a nonprofit organization dedicated to understanding and preventing suicide. The website provides current information and links to other helpful resources.
2. Centers for Disease Control and Prevention website (<http://www.cdc.gov/ViolencePrevention/pdf/Suicide-DataSheet-a.pdf>), August 18, 2009.
3. Centers for Disease Control and Prevention. Web-based Injury Statistics Query and Reporting System (WISQARS) [Online]. (2009). National Center for Injury Prevention and Control, Centers for Disease Control and Prevention (producer). [cited 2009 Jun 17]. Available from: URL: www.cdc.gov/injury/wisqars/index.html.
4. Term coined by Edwin Schneidman cited in R. W. Maris, A. L. Berman, M. M. Silverman, *Comprehensive Textbook of Suicidology* (New York: Guilford, 2000), 261.
5. Cited in “Niagara Falls Survivor Says Depression, Not Derring-do, Fueled Plunge,” Nation/World Section, *News-Review*, Roseburg, OR, October 22, 2003.
6. Website (http://cfasggb.tripod.com/Suicide/patrols_help_reduce_golden_gate_Suicide.htm) January 11, 2004.
7. Although much of this information is not gender specific, for the purpose of this book, feminine pronouns will be used predominantly.
8. B. W. Walsh and P. M. Rosen, *Self-Mutilation: Theory, Research, and Treatment* (New York: Guilford, 1988).
9. “Strictly speaking, suicidal ideation means wanting to take one’s own life or thinking about suicide without actually making plans to commit suicide. However, the term suicidal ideation is often used more generally to refer to having the intent to commit suicide, including planning how it will be done.” Marcia Purse, “Suicidal Ideation,” About.com Guide, July 6, 2009, <http://bipolar.about.com/od/suicide/g/suicidalideatio.htm>.
10. P. G. Quinnett, *Counseling Suicidal People: A Therapy of Hope* (Spokane, WA: The QPR Institute, 2009), 70. Dr. Quinnett has developed extensive training and quality resources in suicide prevention that can be found at www.qprinstitute.com.
11. Website: www.1000deaths.com 1/2004.
12. I am indebted to N. Gregory Hamilton, MD, for the wisdom and insights shared in his supervision of my work with suicidal patients.
13. J. M. McGlothlin, *Developing Clinical Skills in Suicide Assessment, Prevention, and Treatment* (Alexandria, VA: American Counseling Association, 2008), 199.
14. John 10:10.

Chapter 16: Domestic Abuse

1. Name changed to protect her identity.
2. “Her Journey” is a 15-week study and support group for women suffering from domestic abuse/violence offered by A.R.M.S. in several states of the US.

3. "Fear No Evil: A Faith-Based Approach to Ending Domestic Abuse," Abuse Recovery Ministry & Services, 2006, p. 2.
4. "Domestic Violence Facts," National Coalition against Domestic Violence, 1633 Q St NW #210, Washington, DC 20009. [http://www.ncadv.org/files/DomesticViolenceFactSheet\(National\).pdf](http://www.ncadv.org/files/DomesticViolenceFactSheet(National).pdf).
5. "Fear No Evil," adapted from page 4.
6. "Domestic Violence Facts," National Coalition against Domestic Violence, 1633 Q St NW #210, Washington, DC 20009. [http://www.ncadv.org/files/DomesticViolenceFactSheet\(National\).pdf](http://www.ncadv.org/files/DomesticViolenceFactSheet(National).pdf) [source cited: I.H. Frieze, A. Browne (1989) Violence in Marriage. In L. E. Tonry, eds. *Family Violence*. Chicago: University of Chicago Press.]
7. In 92% of all domestic violence incidents, crimes are committed by men against women. http://www.marriage-relationships.com/domestic_violence_statistics.html.
8. Female pronouns will be used for the abused in this chapter.
9. American Bar Association—Commission on Domestic Violence: Key Statistics. Stalking. <http://www.abanet.org/domviol/statistics.html> [source cited: Stalking Resource Ctr., *The Nat'l Ctr. For Victims of Crime, Stalking Fact Sheet*, <http://www.ncvc.org/src/Main.aspz>, citing Patricia Tjaden and Nancy Thoennes, US Dept of Justice, NCJ 169592, Stalking in America: Findings from the National Violence against Women Survey (1998)].
10. Domestic Violence Resource Center / Domestic Violence Statistics. (Bureau of Justice Statistics, Intimate Partner Violence in the US 1993–2004, 2006.) <http://www.dvrc-or.org/domestic/violence/resources/C61/>. And "Domestic Violence Facts," National Coalition against Domestic Violence, 1633 Q St NW #210, Washington DC 20009. [http://www.ncadv.org/files/DomesticViolenceFactSheet\(National\).pdf](http://www.ncadv.org/files/DomesticViolenceFactSheet(National).pdf).
11. "Fear No Evil: A Faith-Based Approach to Ending Domestic Abuse."
12. Domestic Violence Resource Center/Domestic Violence Statistics. <http://www.dvrc-or.org/domestic/violence/C61> [source cited: The Centers for Disease Control and Prevention and the National Institute of Justice, Extent, Nature, and Consequences of Intimate Partner Violence, July 2000. The Commonwealth Fund, Health Concerns Across a Woman's Lifespan: 1998 Survey of Women's Health, 1999].
13. Domestic Violence Resource Center / Domestic Violence Statistics. <http://www.dvrc-or.org/domestic/violence/C61> [source cited: (Bureau of Justice Statistics, Crime Data Brief, Intimate Partner Violence, 1993–2001, February 2003. Bureau of Justice Statistics, Intimate Partner Violence in the US 1993–2004, 2006.)]
14. Battered women seek medical attention for injuries sustained as a consequence of domestic violence significantly more often after separation than during cohabitation; about 75% of the visits to emergency rooms by battered women occur after separation (Stark and Flitcraft, 1988). About 75% of the calls to law enforcement for intervention and assistance in domestic violence occur after separation from batterers. One study revealed that half of the homicides of female spouses and partners were committed by men after separation from batterers (Barbara Hart, Remarks to the Task Force on Child Abuse and Neglect, April 1992). <http://www.hawthornedvrt.org/Women-and-Domestic-Violence.htm>.
15. When stress hormones (cortisol) remain active in the brain for too long they injure and even kill cells in the hippocampus, the area of your brain needed for memory and learning. <http://www.fi.edu/learn/brain/stress.html#top>.

There is now evidence that points to abnormal stress responses as causing various diseases or conditions. These include anxiety disorders, depression, high blood pressure, cardiovascular disease, certain gastrointestinal diseases, some cancers, and even the process of aging itself. Stress also seems to increase the frequency and severity of migraine headaches, episodes of asthma, and fluctuations of blood sugar in diabetics. There also is

- scientific evidence showing that people experiencing psychological stress are more prone to develop colds and other infections than their less-stressed peers. Overwhelming psychological stress (such as the events of 9–11) can cause both temporary (transient) and long-lasting (chronic) symptoms of a serious psychiatric illness called posttraumatic stress disorder (PTSD). Medicine Net.com <http://www.medicinenet.com/stress/page8.htm>
16. Survey of men involved in “Mankind,” a program of A.R.M.S. for male abusers.
 17. “Fear No Evil: A Faith-Based Approach to Ending Domestic Abuse,” Abuse Recovery Ministry & Services, 2006, 2.
 18. Ibid., adapted from page 3.
 19. Ibid., 6.
 20. Ephesians 5:25–28.
 21. This is a quote from one of the women who went through our Her Journey class.
 22. Adapted from “Responding to Domestic Violence: Guidelines for Pastors and Rabbis,” Faith Trust Institute, Center for the Prevention of Sexual and Domestic Violence. Seattle, WA. 1998.

Chapter 17: Sexual Abuse

1. Adapted from Kathy Rodriguez and Pam Vredevelt, *Surviving the Secret: Healing the Hurts of Sexual Abuse* (Gresham, OR: East Hill Church, rev. 2003), 15–16.
2. Kathy Rodriguez and Pam Vredevelt, *Surviving the Secret: Healing the Hurts of Sexual Abuse* (Grand Rapids: Revell, 1987), 26.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.
7. Sexual assault includes rape, forced vaginal, anal or oral penetration, forced sexual intercourse, inappropriate touching, forced kissing, child molestation, and the torture of the victim in a sexual manner. Frequently Asked Questions about Women's Health: Sexual Assault, National Women's Health Information Center, US Department of Health and Human Services.
8. Prevalence, Incidence, and Consequences of Violence against Women Survey 1998. National Institute of Justice & Centers for Disease Control & Prevention. <http://www.rainn.org/get-information/statistics/sexual-assault-victims>, accessed November 13, 2009.
9. 2003 National Crime Victimization Survey, US Department of Justice. <http://www.rainn.org/get-information/statistics/sexual-assault-victims>, accessed November 13, 2009.
10. World Health Organization, 2002. <http://www.rainn.org/get-information/statistics/sexual-assault-victims>, accessed November 13, 2009.
11. Rodriguez and Vredevelt, 23.
12. Ibid., 51–53.
13. Patrick J. Carnes, PhD, DAS, lists nine predominant ways that trauma continues to affect people over time. Three of those are (1) Trauma blocking—efforts to numb, block out, or overwhelm residual feelings due to trauma; (2) Trauma repetition—repeating behaviors and/or seeking situations or persons who re-create the trauma experience. Reenactment, efforts to resolve the unresolvable. 3) Trauma bonds—dysfunctional attachments that occur in the presence of danger, shame or exploitation. To read more, see article by Patrick J. Carnes, PhD, DAS, “Trauma Bonds,” pages 8, 17, 19. Means Family Counseling Center, [http://www.markmeans.com/clientimages/36010/sexaddictionfiles/csatraumabonds course.pdf](http://www.markmeans.com/clientimages/36010/sexaddictionfiles/csatraumabonds%20course.pdf) (cited November 16, 2009).
14. Rodriguez and Vredevelt, 85–92.
15. Ibid., 157.
16. Ibid.

17. Perry Draper, *Haunted Memories: Healing the Pain of Childhood Abuse* (Grand Rapids: Baker, 1996), 34–35.
18. Rodriguez and Vredevelt, 142.
19. Please see section III for more information on healing communities.

Chapter 18: Divorce

1. Exodus 33:19; Psalm 27:13; 31:19; 69:16; 2 Peter 1:3; God's love for us 1 John 3:1, 16; 4:7–21.
2. Although there are similarities between the process men and women experience in divorce, for the purpose of this chapter, feminine pronouns will be used.
3. For more explanation of each, see Welby O'Brien, *Formerly a Wife* (Camp Hill, PA: Wing-Spread, 2007), 9–16.
4. See www.DivorceCare.org for groups in your area.
5. See <http://www.aacc.net/resources/find-a-counselor/> American Association of Christian Counselors for a Christian counselor in your area.
6. See section 5, "Related Scripture References," for a complete list of verses that specifically ministered to me in my pain.
7. To see a full list of Scriptures that ministered to Welby in her journey of survival, growth, and healing, see *Formerly a Wife* by Welby O'Brien, © 1996, 2007 by Welby O'Brien. Used by permission of WingSpread Publishers, a division of Zur Ltd.

Chapter 19: Pornography

1. Spiritual Care Team is a group of mature Christians who voluntarily commit themselves to support and assist a person with acute spiritual needs through a process of returning that person to fellowship with God, family, and fellow believers.
2. Earl and Sandy Wilson, Paul and Virginia Friesen, and Larry and Nancy Paulsen, *Restoring the Fallen: A Team Approach to Caring, Confronting & Reconciliation* (Downers Grove, IL: InterVarsity Press, 1997), 31–40.
3. See resources for men at end of chapter.
4. Wilson et al., 60.
5. Matthew 16:23, "Jesus turned and said to Peter, 'Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.'"
6. See more on the forgiveness process in chapter 2.

Chapter 20: Spiritual Abuse

1. Sandra and Pastor James and their story are composites of many true stories I've worked with over the years.
2. The best account of evil is M. Scott Peck, *People of the Lie* (New York: Touchstone, 1998). He notes that "evil" is "live" spelled backward.
3. There are many accounts of these kinds of abuse. See "Peoples Temple," "Catholic sex abuse cases," and "Cult and Ritual Abuse" in *Wikipedia*.
4. Jeremiah 23:1–40; Ezekiel 34:1–10; Micah 3:5–12.
5. Matthew 21:12–13; Mark 11:15–18; Luke 19:45–48; John 2:13–17.
6. Mark 3:1–6.
7. Matthew 23.
8. Acts 7.
9. The following questions are adapted from Ronald Enroth, *Recovering from Churches That Abuse* (Grand Rapids: Zondervan, 1994). His book is oriented to abusive churches and systems. While that is a huge danger, abuse also happens within seemingly healthy churches.

10. This chapter uses masculine pronouns for the abuser and feminine pronouns for abused. However, abuse is not unique to men, nor being abused to women.
11. See also Isaiah 1:16–17; 58:6–7; Micah 6:8; Matthew 25:31–46; James 1:27.
12. Matthew 18:15–17.
13. Matthew 23.
14. Matthew 23:37.
15. Matthew 20:25–28.
16. Mark 14:32–36.
17. “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness” (1 John 1:9).

Chapter 21: Sexuality

1. A. W. Tozer, *The Crucified Life: How to Live Out a Deeper Christian Experience* (Venture, CA: Regal, 2011), 25.

Chapter 22: Environments of Grace Offer Acceptance

1. Women comprise nearly 60 percent of congregants. There is a total of between eleven million and thirteen million more born again women than men in American evangelical churches. George Barna, *Women Are the Backbone of the Christian Congregations in America*, Barna Research Online, March 6, 2000, 1. Barna notes: “The term ‘born again Christian’ does NOT refer to people calling themselves by this label. Barna Research surveys include two questions regarding beliefs that are used to classify people as born again or not born again. To be classified as a born again Christian an individual must say they have made a personal commitment to Jesus Christ that is still important in their life today, and that after they die they will go to heaven because they have confessed their sins and accepted Jesus Christ as their Savior. People who meet these criteria are classified as born again regardless of whether or not they would say they are born again Christians.”
2. Catherine Clark Kroeger and James R. Beck, eds., *Women, Abuse and the Bible* (Grand Rapids: Baker, 1996), 143.
3. *Ibid.*, 140.
4. Siang-Yang Tan, “Lay Helping, the Whole Church in Soul-Care Ministry,” *Competent Christian Counseling*, vol. 1, ed. Timothy Clinton and George Ohlschlager (Colorado Springs: WaterBrook, 2002).
5. Peter Scazzero, *The Emotionally Healthy Church* (Grand Rapids: Zondervan, 2003), 19.
6. *Ibid.*, 20, 32.
7. Edward M. Smith, *Healing Life’s Deepest Hurts* (Ann Arbor, MI: Vine Books Servant and Campbellsville, KY: New Creation, 2002), 85.
8. A crisis is “a stage in a sequence of events at which the trend of all future events, for better or for worse, is determined; a turning point.” *Webster’s Encyclopedic Unabridged Dictionary of the English Language*, 477.
9. Matthew 25:35–45.
10. Mark 5:25–34; 2 Corinthians 1:3–7; 1 Thessalonians 3:1–3; 2 Thessalonians 1:4–6.
11. Carolyn Mazure et al., “Summit on Women and Depression: Proceedings and Recommendations,” American Psychological Association, March 2002, 37.
12. D. G. Hart and R. Albert Mohler Jr., eds. *Theological Education in the Evangelical Tradition* (Grand Rapids: Baker, 1996), 281.
13. Examples include Sarah when she became pregnant with Isaac (Genesis 21:1); Jacob’s gifts to Esau possible because of God’s graciousness (Genesis 33:11); God’s own description of

- Himself to Moses (Exodus 34:6); Hannah became pregnant with Samuel (1 Samuel 1:20); Ezra's five month journey to Jerusalem (Ezra 7:9); the king granted Nehemiah's requests for supplies and safety for his trip to Jerusalem (Nehemiah 2:8).
14. "Out of his fullness we have all received grace in place of grace already given" (John 1:16).
 "And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work" (2 Corinthians 9:8).
 "My grace is sufficient for you, for my power is made perfect in weakness" (2 Corinthians 12:9).
 "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms" (1 Peter 4:10).
 "Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need" (Hebrews 4:16).
 "And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast" (1 Peter 5:10).
 15. "His divine power has given us everything we need for a godly life through our knowledge of him who called us by his own glory and goodness" (2 Peter 1:3).
 16. Jeff VanVonderen, *Families Where Grace Is in Place: Getting Free from the Burden of Pressuring, Controlling and Manipulating Your Spouse and Children* (Minneapolis: Bethany House, 1992), 138.
 17. *Ibid.*, 140–47.
 18. Bill Thrall, Bruce McNicol, and John Lynch, *TrueFaced: Trust God and Others with Who You Really Are* (Colorado Springs: NavPress, 2003), 110–30.
 19. James 4:6 and 1 Peter 5:5.
 20. The desired outcome of life's trials is in part perseverance. "Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything (James 1:2–4). Gifts were given so the body of Christ may be built up, "until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Ephesians 4:13).
 21. "We will not hide them from their descendants; we will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done . . . so the next generation would know them, even the children yet to be born, and they in turn would tell their children (Psalm 78:4, 6). Even when I am old and gray, do not forsake me, my God, till I declare your power to the next generation, your mighty acts to all who are to come (Psalm 71:18). Then we your people, the sheep of your pasture, will praise you forever; from generation to generation we will proclaim your praise" (Psalm 79:13).

Chapter 23: Wounded Healers Reflect God's Power

1. Catherine Marshall, *Beyond Our Selves* (Grand Rapids: Revell, 1994), 84–85.
2. *Ibid.*, 87.
3. *Agape* is a Greek word for love, which is described as the kind of love God expressed to people through the gift of Jesus Christ. It was a deliberate choice, made without assignable human cause, except the nature of God Himself. "This is not the love of complacency, or affection, that is, it was not drawn out by any excellency in its objects." See Romans 5:8. Taken from W. E. Vine, *The Expanded Vine's Expository Dictionary of New Testament Words* (Minneapolis: Bethany House, 1984), 693.
4. Jan David Hettinga, *Follow Me: Experience the Loving Leadership of Jesus* (Colorado Springs: NavPress, 1996), 244.

5. Genesis Process is founded and directed by Michael Dye CADC , NCAC II www.genesisprocess.org.
6. Genesis Process Mission Statement: We believe the best evangelism is a changed life. Therefore it is the goal of the Genesis Process and Programs to be intimately involved as part of the body of Christ in the Great Commission through the successful restoration of broken lives.

Chapter 25: Communities of Support Bring Hope

1. “Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything” (James 1:2–4).
2. <http://en.wiktionary.org/wiki/psychology>.
3. 2 Corinthians 1:3–4.
4. Her husband, Ted Roberts, writes of his journey and healing in his book *Pure Desire* (Ventura, CA: Regal, 15th print, 2008).
5. The Genesis Process was conceived by Michael Dye in the Santa Barbara rescue mission some years ago, www.genesisprocess.org.
6. Pure Desire Ministries International, led by Dr. Ted Roberts, has practical answers that deal not only with the personal shame of the struggle but the family systems that fuel the issues. To find group locations near you, check our website. If you would like your Pure Desire Men’s or Women’s group to appear on the group locations site, please send your information to DianaG@puredesire.org. <http://puredesire.org/default.aspx>.
7. This is healing from family wounds and healing from dysfunctional families. There are four layers to it even though there are five classes.

Entry level—*Wounded by Shame, Healed by Grace* (written by Jeff VanVonderen. This resource is no longer available, but there are many quality resources that cover this introductory topic) is a good entry-level class. Most of our classes are DVD-driven. We show a DVD to the class and then break them up into gender-specific small groups to process the material and do homework.

Level 2—once they have finished the first level (with no more than two absences), they can do either *Love Is a Choice* (Dr. Robert Hemfelt, Dr. Frank Minirth, Paul Meier, MD [Nashville: Thomas Nelson, 2003]) or *Healing the Father Wound* (Kathy Rodriguez [Gresham, OR: East Hill Church, 2008]). If their hurts primarily are from a dad who left the family, was abusive, distant, or emotionally uninvolved, they have a father-wound. Women who are codependent and have a love-addiction also have a father-wound. These women did not have a solid relationship with the first man in their lives. If the potential leader has more of a generalized family dysfunction, *Love Is a Choice* is the recommended class. Both books and workbooks are used.

Level 3—*Boundaries* (Henry Cloud and John Townsend [Grand Rapids: Zondervan, 1992]) is an eight-week course. DVDs are used.

Level 4—*Safe People* (Henry Cloud and John Townsend [Grand Rapids: Zondervan, 1996]) is available to those who are eligible by having taken previous classes. The prerequisite classes prepare people to hear the truth of *Safe People*. Participants want to attend *Safe People* to learn how to find safe friends. What they find is that, “I am not a safe person.” That is the biggest problem—not finding safe people—but realizing I am the most unsafe person in my life. Participants find that God will heal them through character development in relationships. He always heals within the context of relationship so they find out what they are really made of in this context. This is essential in healing.