
Living Waters
Leader's Guide



IN PURSUIT OF RADICAL WHOLENESS

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PURPOSE STATEMENT

LIVING WATERS is rooted in the essence of Divine Revelation; namely, that the Second Person of the **Triune God** took on human nature, giving us a share in His divine nature. God's act of creating male and female persons is revelatory of who He is. Therefore, the complementarity of man and woman is essential to *Living Waters*.

Made in the **Imago Dei**, humanity is given an avenue of profound restoration through the cross of Jesus of Nazareth, whose Incarnation gains us access to the Father. *Living Waters* provides an "inn" (Lk 10:34), a refuge of encountering Jesus, who desires to **enter into our wounded human nature and transform it**.

At its core, the *Living Waters* initiative seeks to address the sexual and gender challenges facing humanity. This would include persons who experience sexual trauma, marital struggle, sexual addiction, same-sex attraction, gender dysphoria, and other conflicts in desire related to gender identity. Given a variety of starting points, **all persons are directed in Living Waters towards the goal of chastity - interpersonal wholeness**, the successful integration of sexuality and spirituality within the person.

Living Waters provides an antidote to the broken Body of Christ. Ecumenical and inclusive to all of those who are seeking deeper healing in the Lord, *Living Waters* offers integration for any Christian.

Training our leaders and equipping them to share in the work of transformation, insures a place of **safe transparency**. Mindful that grace builds on nature, we pay attention to the emotional, psychological and chemical needs of our members. We draw upon the whole healing community, keeping in mind that we are one facet of Jesus' Body. Through these efforts we till the ground of our nature, and so ready ourselves for the Lord's supernatural work in our lives.

Our **diverse lay teams** are schooled in **listening to the heart of the Father**. These teams are steeped in an ongoing commitment to chastity and relational maturity. Honoring the totality of the Imago Dei, we invite both men and women to be teachers in *Living Waters*, as they testify from their specific areas of brokenness and transformation. **Teaching** the perennial truths of Christ and His Church without an **authentic** witness of our lives is a message lacking incarnational reality. Just as the Word became Flesh to encounter us in our brokenness, our personal enfleshing of the Gospel message breaks ground for Jesus to continually deepen His work of redemption in us.

As Jesus transforms us, we become the men and women He intends us to be. *Living Waters* quickens the process of integrating more thoroughly what it means to bear the divine image, thereby **becoming reflections of God to the world**.

“ He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.

DNA OF LIVING WATERS



WORSHIP

Matthew 22:37 cites the commandment to “Love the Lord your God with all your heart and with all your soul and with all your mind.”

Adoring Jesus is not a warm-up for the teaching. It is not a time to get “in the mood.” It is not a grace period for late comers. Worship affirms the primary reality that *Living Waters* is primarily about Him. It’s not about our brokenness, it’s about His grace. It’s not about our inadequacy, it’s about the all-sufficiency of His cross. Adoration through song or silence or Sacrament sets our focus aright. All healing gifts flow out of worshipping the One.

WORDS

Matthew 9:35 reads: “Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness.” Teaching *Living Waters* is not just a recitation of facts, psychological theory, and theology. We are preaching the good news --- teaching with the heart of Jesus, speaking out words from His heart. Living Waters flows out of inspired teaching.

WORKS

Proclamation of the Kingdom is validated through a demonstration of the Kingdom; the words of Jesus are always backed up by the works of Jesus. The small groups of *Living Waters* are not primarily support groups, 12-step groups, or therapy groups. Large group ministry times and the small groups are healing centers in which the power of the Incarnate One is invoked and released through healing prayer.

These three elements--the worship, the words and the works of Jesus--comprise the DNA of *Living Waters*. They are all intrinsic parts of Living Waters. These elements reaffirm who God has created and called us to be--a ministry as the Body of Christ for the Body of Christ.

THE STRUCTURES OF LIVING WATERS

If worship, words and works of Jesus are the DNA, then the eight structures of Living Waters are the skeleton. Like the skeleton of a body, these eight structures give form to *Living Waters*. They are not the essence but the form of the *Living Waters* program.

These eight structures were established over a lengthy period of time for a particular purpose. Acts 20:28 says, “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood,” delivering an admonition to those who would be involved in pastoral care over others. In this admonition, it seems clear that two specific areas need to be addressed: safety and accountability.

The eight structures of Living Waters are designed to address those needs. These structures function both internally and externally, as safety needs to be experienced both within and from without, and accountability needs to be in place both from inside the group and from the outside.

THE EIGHT STRUCTURES OF LIVING WATERS

1. TRAINED: The coordinator of each Living Waters group is required to attend an official Living Waters Leadership Training. The trained leader may raise up leadership for his/her particular group. People from neighboring churches wishing to use Living Waters must send their own representative to an official training.

2. CHURCH COVERING: Living Waters is meant to function under the covering of a local church, one which values the healing of persons. Programs rooted in the nurturing soil of a church maintain longevity and vitality.

3. CONFIDENTIALITY: A written policy of confidentiality for all participants and leaders ensures an environment of trust. The confidentiality policy also extends to what is

shared outside of the group time in order to help preserve the safety of the group from the outside. “Living Waters Confidentiality Policy” form can be found in the appendices.

4. SEXUAL SOBRIETY AND RELATIONAL INTEGRITY REQUIREMENTS FOR LEADERSHIP:

A written policy for program leadership helps to ensure the integrity of the group. A leader should demonstrate an awareness of personal vulnerabilities - e.g., the tendency toward emotional dependency, co-dependency or sexual addiction - and a willingness to be accountable for them. “Requirements for Leadership” can be found in the appendices.

5. LEADERSHIP BOUNDARIES WITH

PARTICIPANTS: A policy for boundaries between the participants and leadership intends to preserve the sexual, emotional and spiritual safety of all involved. “Ethics and Boundaries for Small Group Leaders” can be found in the appendices.

6. PARTICIPANTS BOUNDARIES

WITH EACH OTHER: A policy for boundaries between the participants is meant to preserve the sexual, emotional, and spiritual safety of all involved. “Policy for Interaction” can be found in the appendices.

7. CLOSED GROUP: The consistency of a closed group situation helps preserve the safety of the group. The closed confidential group format is designed expressly for the purposes of accountability and building trust.

8. THE TWENTY LESSONS KEPT

INTACT: The twenty lessons must be kept intact, both in content and sequence.

DEVELOPING A PILOT GROUP

Before embarking on running a full-scale *Living Waters* group, it is important that the team of leaders experience a LW group themselves. This will offer opportunities to minister to each other within a safe learning context, and also provide a place where each potential leader has opportunity to further his/her own healing.

We are committed to developing leadership teams that consist of “wounded healers.” It is within the structure of a “pilot group” that this training/equipping is best achieved.

Given the approval of the local church, the leader ought to select potential leaders. Keep in mind the following as criterion: teaching gifts; group leadership; prayer experience; personal vulnerability and accountability; and a commitment to spiritual growth.

It may be wise to start with a group of no more than fifteen people. The large group may be broken up into two small groups if the leadership is available or can be run as one large co-educational group.

The group becomes a place of sharing, confessing, and accountability for all involved, the coordinator included. In this way the coordinator can experience healing for him or herself. The coordinator should be known by the core team in strength and weakness.

Confidentiality policies remain intact during the pilot group.

The group should run between 15 weeks and 20 weeks. The coordinator can assign teachings to various group members to determine teaching giftings. A teacher should be able to articulate the key concepts clearly and use personal disclosure as an illustrative device. Enlist less experienced leaders to share a testimony.

The pilot group should replicate as closely as possible the format of *Living Waters*. Worship, teaching and healing prayer ministry should be part of the meeting.

As this is a group of persons being prepared for leadership, encourage all group members to engage in the ministry time with each other, both giving and receiving prayer.

THE LEADERSHIP TEAM

The *Living Waters* coordinator must build a leadership team. Selecting and nurturing the team helps to determine the success of the program.

First, selecting members for a pilot group. Who has a commitment to wholeness? This is not a call to perfection, but a consistent yielding of brokenness to God and others.

Second, what are these persons' gifts and aptitudes? Counseling, prayer, and people-oriented skills are crucial for small group leaders. Teachers, administrators, and intercessors are helpful too.

During the pilot, the coordinator can be considering who may function as:

1. CO-COORDINATOR: Someone of the opposite-sex who leads alongside of you.

2. THE WORSHIP LEADER: A gifted worship leader is an asset, who need not be part of the leadership team. If no worship leader is available, prerecorded music can also be used. It can also be helpful for Catholics to consider other devotions like Eucharistic Adoration or group prayers.

3. TEACHERS: Small group leaders who have teaching gifts should share the teaching load. Ask the less experienced teachers to give testimonies related to the different chapters. Urge teachers to lead out in ministry time.

4. SMALL GROUP LEADERS: The backbone of any Living Waters program is the team of small group leaders. They facilitate Living Waters through their listening ears, healing hands, and encouraging words. Compassion and consistency are the two most desirable qualities of a small group leader.

5. SMALL GROUP LEADER

ASSISTANTS: Assistants help the leader pray for members and problem solve difficulties faced by the group. Serving as an assistant is a good way to be apprenticed by a seasoned leader, while deepening one's personal healing.

6. THE ADMINISTRATOR: Because there are organizational tasks and details involved in the maintenance of a Living Waters program, it can be helpful to designate one person to oversee them. This is a good role for a helper who isn't ready for the pastoral roles on the team.

7. INTERCESSORS: Enlist people to pray for the group. A guide is available upon request to help direct prayers for *Living Waters*.

APPLYING FOR LIVING WATERS

An application/interview process provides the input necessary to make an informed yet discerning decision about who is ready for a 20-session commitment to Living Waters.

Included in the appendices are copies of the Living Waters application and the Confidential Intake Form. Every person should fill out an application. Upon receiving the completed application, we ask you to conduct a personal interview before accepting anyone into the group.

THE INTERVIEW

Although *Living Waters* is appropriate for most believers, there are individuals for whom the program is not well suited. Determining if an applicant is spiritually and emotionally ready for *Living Waters* is a skill learned over time.

Your first responsibility is for the good of the group as a whole. We aim to make the small group a safe and secure place for each participant. The following are some suggestions for conducting an interview.

- The interview should take no more than 30 minutes. Its purpose is to highlight any questions you have about their completed application.
- Please underscore confidentiality, boundaries, 20-lesson commitment and willingness to receive from others.
- Provide realistic expectations: “healing is a process and *Living Waters* is just one leg of the journey.”

POST INTERVIEW ASSESSMENT

Would he/she build up the group or burden it? Some people have emotional or psychological

problems that are beyond our capacity to help. Do not hesitate to refer such an individual to professional help.

ACCEPTANCE

After reflecting upon an applicant’s suitability, communicate whether or not (s)he has been accepted to this round of *Living Waters* and give details about the first group meeting.

CONDITIONAL AGREEMENTS

If you would like to accept someone into *Living Waters* but feel that they will need more support than the program can offer, you can accept a person on a conditional basis. Have the applicant sign the Conditional Acceptance Form (in the appendices) that requires him/her to seek regular help in addition to *Living Waters*.

As part of the application form, we have participants sign the Confidentiality Policy Form. This form explains the exceptions to confidentiality: intent to do harm to self or others, suspected child abuse, and informing a spouse if a participant be involved in high-risk behavior threatening the life of either partner.

FIRST LIVING WATERS MEETING

Provide time for participants to fill out the remaining participant forms, which include the *Living Waters* Confidential Intake Form, Confidentiality Policy, Policy for Interaction, and Agreement and Release from Liability. These forms can be found in the appendices.

RUNNING LIVING WATERS

WEEKLY MEETING SCHEDULE

- 6:15 P.M. TO 7:00 P.M.** **LEADERS MEETING**
This is a time for the team to gather for confession, intercession, personal ministry, instruction and prep for the evening. To accomplish it all in 45 min., it is important for the coordinator to keep everyone on track.
- 7:00 P.M. TO 7:20 P.M.** **WORSHIP & ANNOUNCEMENTS**
- 7:20 P.M. TO 8:00 P.M.** **TEACHING & TESTIMONY**
Teachers need to prepare well to cover everything in this timeframe. The testimony should be rehearsed and kept brief.
- 8:00 P.M. TO 8:30 P.M.** **MINISTRY TIME**
It is important not to rush through this essential part of the healing process.
- 8:30 P.M. TO 9:30 P.M.** **SMALL GROUPS**

SMALL GROUP / FORMATION

The optimal small group size is 4 or 5, along with leader and co-leader. Living Waters small groups are always made up of same-sex participants.

Dividing the participants into small groups can be no small matter. If people have had previous relationships, it is usually necessary to put them in separate small groups. Small groups stay together for the remainder of the program. They convene for the first time during the second week of the program.

FUNCTIONING

Small groups vary from week to week. Sometimes, the teaching and group ministry time have impacted participants, evoking either a memory or insight that requires processing and prayer. The question: “How did tonight’s teaching impact you?” gets the ball rolling.

Try to avoid an intellectual discussion that may be rousing but sidesteps emotional interaction. Coax disclosure slowly from a detached group member; don’t push. It’s trust you’re after, not emotional catharsis on demand.

Disclosing sin and struggle can be as transforming as a dramatic healing. The leader can also quicken this accountability model by initiating daily accountability via group text messaging.

Healing prayer is still the cornerstone of the program. Pray for at least two people each week. At first, the small group leader and the assistant should do the majority of the praying in order to model the style of healing prayer that is typical of the program. In time, the small group leader may invite prayer participation from the rest of the group.

Having the group end on time is important, as it models healthy boundaries. Remember, it is okay that not everyone gets all their needs met at every meeting.

SPECIAL PRAYER TIMES

Generational prayer: In preparation for the teaching on Renouncing Idols (Chapter 7), you may ask group members to pray over and fill out the “Generational Prayer Worksheet” (in appendices). In the small group have each person pray through the worksheet, focusing on ‘familiar’ weaknesses that they know have roots in their family history. Have the person personally repent of and renounce anything that seems significant. This is also a good time for people to renounce any cultic or occultic activity in which they have participated.

Breaking one flesh unions: During Chapter 16, each group member may list individuals with whom they have become “one flesh” outside of marriage. That includes emotionally enmeshed unions. Then ask group members to renounce one-by-one these adulterous unions.

BOUNDARIES

An essential characteristic of Living Waters leaders is the ability to sustain strong, clear boundaries with members. This means that we won't try to parent or rescue those in our groups. It also means that we can be friendly but not become friends with group members. Friendships are mutual, reciprocal and social; that is different from the kind of healing relationship we have with members. It is recommended that both the leader and the assistant be present for appointments that take place outside of the group.

TEAM CARE

Living Waters groups that maintain a core team over several years are led by coordinators who do two things well. They care well for their leaders (i.e. give them their extra time), and they also provide regular meetings in which the teams grow in their care and enjoyment of one another. Simply put, leaders choose to reinvest in Living Waters because as they serve, they are being cared for.

CLOSURE

During Living Waters, we strongly encourage participants to seek out involvement in a supportive faith community. That pays off when the group ends.

A good way to bring closure to the program is to have a banquet to conclude the 20 sessions. Whether it be an informal pot-luck or something more 'official', the banquet provides

a clear termination point for all involved. Give group members the opportunity to testify to how Living Waters helped them.

FEES

We have found that people put more value and commitment into something that they pay for. Paying money also helps screen people who aren't serious. A suggested charge of about \$150.00 for the program may seem like a good place to start. That fee would include all the materials.

It is advisable to have a person pay a non-refundable deposit after they are accepted in order to hold their place in the group. If people require a payment plan, a signed contract is required stating that they will pay the full amount even if they drop out of the program.

The purpose of these fees may be to offset expenses, bless the sponsor church or to sponsor attendance at Living Waters training for prospective or current group leaders.

For logistical questions about running Living Waters, contact Dean Greer at dgreer@desertstream.org.

RUNNING CROSSCURRENT

CrossCurrent is a recommended starting place for any community looking to begin *Living Waters*. Prospective leaders and participants are better able to commit to the extended *Living Waters* program after experiencing CrossCurrent. CrossCurrent is also an excellent training ground for new teachers and those giving testimonies. The teachings are briefer and easier to construct.

Some communities have chosen to offer CrossCurrent as the only resource available. That is understandable – it is a less weighty introduction and a fine complement to the more in-depth offering of *Living Waters*. However, standing alone, it is limited in its ability to provide the deeper healing we recommend.

For those who have started with CrossCurrent and progress to *Living Waters*, we see a greater maturity and strength in all involved. *Living Waters* builds strong leaders in a way CrossCurrent cannot.

We urge you to plan to offer both. While CrossCurrent is our recommended starting point, our goal would be for *Living Waters* to be the primary offering. CrossCurrent can be offered during the hiatus of *Living Waters* as well.

WHO IS CROSSCURRENT FOR?

CrossCurrent applies to men and women seeking help in their sexuality and relationships. The group hinges upon humanity's need to give and receive love. United in that common quest, we explore how God's grace reclaims our true selves, and how God's truth guides and refines our journey toward loving others well. The cross of Christ becomes our signpost along the way,

pointing to the One who cleanses, heals, and urges us onward.

CrossCurrent provides a good, simple guide for relational and sexual wholeness. A seeker's need could include abuse recovery, marital problems, healing of broken relational patterns, help for promiscuity or other addictions (emotional dependency, pornography, etc.), and freedom from the domination of same-sex attraction.

IDENTIFYING YOUR PARTICIPANTS

You might consider the range of need and brokenness you wish to address in your CrossCurrent group. Variables here include the nature of your local community and its needs, those whom God has put on your heart to serve, those whom God sends to you, and whether you have team members with a particular testimony and burden for those they represent. Another big question is whether or not you would like to target non-Christians. Some employ CrossCurrent as an effective evangelistic tool.

IS CROSSCURRENT CONTINUOUS?

Each group must determine a workable schedule that includes some breaks between the 8-week rounds. Keep these to a minimum. As an open group, you want to keep the door

open for individuals to come when they are ready. A group on a break is a closed door.

At the same time, some offer CrossCurrent as a closed, eight-week course. As mentioned, most use CrossCurrent to prep others for *Living Waters*.

IS CROSSCURRENT OPEN TO ALL?

Unless you develop a screening system (which would involve much time and control on your part), you can't initially exclude anyone. *Living Water's* vision for CrossCurrent is that no one be excluded. Some may be ill-suited for the program, but each at least has the chance to benefit from it. In the case of those who detract from the group, you need to gently point out to them that the group is no longer available for them. Leadership has the right to exclude those who don't line up with the group's goals.

Make sure you read aloud the boundaries of CrossCurrent at the start of every meeting. This makes obvious the values of the group for all.

GROUP BOUNDARIES

Besides confidentiality, CrossCurrent has no formal policy for regulating participant interaction outside of the group. In an open group, such a policy may be impossible to enforce.

Another issue involves the coordinator's need to regulate team members' interaction with participants. Please suggest that team members pair up when meeting participants outside the meeting. This reduces the likelihood of either party forming an unhealthy reliance on the other.

BEYOND CROSSCURRENT

As an open group, CrossCurrent seeks to provide an important first step on the road to a truth-filled, Christ-centered life. It does not seek to be the sole context for one's redemption.

CrossCurrent prepares people well for the next level of healing.

A CrossCurrent meeting follows the same structure of *Living Waters* but is accomplished in less time:

- 6:30 p.m. to 7:00 p.m. – Leaders meeting
- 7:00 p.m. to 7:15 p.m. – Worship
- 7:15 p.m. to 7:45 p.m. – Teaching & Testimony
- 7:45 p.m. to 8:00 p.m. – Ministry time
- 8:00 p.m. to 9:00 p.m. – Small Group

LIVING WATERS LEADER FORMS

1. The coordinator must have gone through the LW Training; team leaders must have gone through the program.
2. A leader must have demonstrated awareness of personal vulnerabilities, i.e. the tendency towards relational immorality*. The leader need not possess a complete freedom from temptation; however, (s)he must be free from compulsive behavior patterns.
3. For program leadership, we require freedom from interpersonal immoral sexual conduct.
For coordinators, freedom for 2 years.
For small group leaders, freedom for 1 year.
For assistant small group leaders, freedom for a minimum of 6 months.
4. Leaders who are working out their freedom from pornography addiction may need to work out accountability agreements with their overseers.
5. Sexual involvement by a leader with another in the group will be considered a grave offense and an act of resignation from leadership.
6. A leader who falls into sexual sin involving another person agrees to report this situation to his/her coordinator. Failure to do so will be considered a breach of trust. A coordinator who falls agrees to report to his/her overseer, as well as Living Waters USA Manager at dgreer@desertstream.org or (816-767-1730 x804).
7. All matters of sexual sin will be treated with the greatest confidentiality. Sharing such information among leaders will be on a "need to know" basis. However, if a leader is sexually involved and refuses to report the situation to his/her overseer, any other leader who is aware of the involvement should report it to the overseer.
8. All means of dealing with leaders involved in sexual sin will be redemptive rather than punitive. If a leader is removed because of sexual sin, other leaders of the group shall continue to minister to that person for the purpose of restoration if (s)he is willing.
9. The leader must have a sound reputation as a disciple of Christ, and not be vulnerable to moral laxity. That includes freedom from substance abuse and if married, a demonstrated commitment to one's family.
10. The leader must be committed to a local church.

As a Living Waters program leader, I have read, understood, and agree to abide by the preceding principles.

Please indicate the amount of time you have been free from relational immorality (see #3)

6-11 months

12-23 months

2 years or more

Signature _____ Date _____

Please complete and return to your group coordinator.

*Relational Immorality: This includes compulsive masturbation and fantasy, interpersonal contact (prostitution, visiting strip clubs, sex outside of marriage, sexting, phone sex, use of hook-up apps, etc.), pornography use, and inordinate emotional preoccupation with a person.



LW ETHICS AND BOUNDARIES FOR LEADERS

LIVING WATERS ETHICS AND BOUNDARIES FOR SMALL GROUP LEADERS

The role of the small group leader in the Living Waters program is a very important one. It is the leader's responsibility to facilitate the small group and relate to each member in a clear, holy, and objective manner. In order to carry out this task, the small group leader must clearly understand what is and is not his/her role and responsibility.

It helps for the small group leader to understand tendencies toward codependency. By this we mean the tendency to feel responsible to fix, take care of, or to parent a person in his or her small group who may consciously or unconsciously demand it. A codependent leader will attempt to unhealthily get one's identity and self-esteem from playing the role of the strong, problem-solving counselor and from relieving the pain of group members. Please be aware of any tendency toward codependency and remain objective when tempted to take responsibility for the group members' feelings or actions. The goal is always to call group members into taking responsibility for themselves.

One good way to counteract codependency is to make sure that your needs are being met. Please seek help from your coordinator when feeling confusion or losing objectivity about the group or a particular member. Be accountable to your coordinator when feeling any romantic or sexual attraction to someone in the group.

Please understand that leading the small group is a role-defined position and not a friendship. Small group leaders must promise not to socialize or to seek friendship with anyone in their small group for the entire program. The role of the assistant small group leader is to help the group leader in whatever way the leader wishes. The assistant is in the role of an apprentice and a learner. We ask that the assistant be accountable to the small group leader primarily and then to a coordinator if necessary. Assistants are required to abide by the same boundaries and ethics listed above.

I have read, understand, and commit to be faithful to the above boundaries and ethics during my involvement in this program.

Date: _____

Signature: _____ Printed Name: _____

CHAPTER 1: INTRODUCTION TO LIVING WATERS

UNDERSTANDING

This first chapter introduces the essence of Living Waters (LW): key concepts, goals, where we are going together. In particular, Chapter 1 highlights the truth that we are good gifts in our gendered humanity. God made us beautiful so we might enhance other lives. Emphasize the gift—the core of LW.

To become those gifts, LW lifts high the Cross—Christ Crucified, Raised, and its fruit of “living water.” Highlight how God’s gift in Christ liberates our gift-giving. In particular, point out how Jesus’ brokenness corresponds with our sexual and relational brokenness; His resurrected “wholeness” is our hope for becoming whole-enough gifts for others.

TEACHING

1. Highlight the nature of our humanity, the “gift”—how each of us is created by God to bless and honor the other, especially those of the opposite gender.
2. Illustrate your own story using parallels from the Samaritan woman in JN 4:4-26. Reveal how that gift became broken and how Jesus is helping you to heal and offer yourself as a robust gift. Make sure you anchor your experience of “living water” in community. Describe how you discovered the Cross through submitting to Jesus in His Church. Talk about

how your healing deepened as you chose to encourage others, just as we call each participant to be healing agents for each other in the small group.

3. Define gender identity as used in the context of Living Waters: masculinity and femininity as revealed through the reality of our bodies. Define chastity as the “successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being”. Define boundaries. Also, go over the “Reasonable Expectations” list found in the chapter.

MINISTRY

Invite all to enter into “Living Waters” as you pray out closing prayer. As always, use prayer as a launching point then let the Spirit guide you. Have team lay hands on participants and explain gentle, appropriate way in which we do this in Living Waters. This ministry time invites hearers to enter the healing stream.

CHAPTER 2: ACKNOWLEDGING OUR NEED

UNDERSTANDING

Acknowledging our Need looks at the brokenness of our gendered gift, which attracts “bad” shame. There is an important progression here:

- Our common need for early loving relationships to thrive.
- The reality of neglect and wounds.
- The entry of “bad” shame that shrouds the gift.

- Meeting our unmet needs our way destructively, for which we should and will experience “good” shame.

TEACHING

1. Using your own example and that of the sinful woman in LK 7:36-50, talk about how real Love gives us what we need, not what we deserve.
 - Use this quote: “Shame can only be absorbed by true love, which affirms the value of the person and seeks the greatest good for the person with all its strength.”
Pope St. John Paul II
2. Describe the link between early wounds and bad shame, and how we begin to sin when we try to meet our needs our own way. Describe also how the good false self wants to stay hidden in shame, which leads to a disintegrated life.
3. Describe the power of good shame and how it propels us towards Jesus, not away from Him. The gaze of Mercy surpasses the shaming of the Pharisee! Talk about how the power of love won you over from the isolating, eye-avoidant gaze of shame. How does Jesus look at you? How do you now look at others?

MINISTRY

Invite others to come to the cross and allow Jesus to absorb their shame. Ask them to give shame to Him the best they can. In the light of His mercy, bless the gifts that they are in light of real needs and weaknesses. Jesus frees us to have both, and He always fights for us to live in the light of His love for us, rather than in the cloud of shame which repels love.

CHAPTERS 3-5: WELCOMING HIS GIFT AND THE GIFTS WE ARE

These three chapters are all about receiving and being activated by the Father’s love so that we can become good gifts to each other.

CHAPTER 3: BECOMING RESPONSIVE TO THE FATHER’S LOVE

UNDERSTANDING

Becoming Responsive to the Father’s Love majors on cultivating a responsive heart to the One who always initiates toward us and seeks our good. The Father creates and initiates love, and He calls us to respond to that love.

What’s tricky about this chapter is that we define His divine initiative as “masculine” and yet are emphasizing here His capacity to impart maternal care for us. His “rachamim” love is closer to us than a mother’s love and we need this! He empowers us, yes, but first He surrounds us with His love in an intimate bond.

TEACHING

1. Describe the Father’s initiative of love and how this pursuit is the basis for His healing, saving work in our lives. All we can do is receive it.
2. Highlight the “3 Marys,” human icons of humble, receptive vessels. These women exemplify the responsiveness all Christians can cultivate to become fruitful. Give special emphasis to Mary, Mother of God, as an extraordinary icon that can help us receive the Father’s love through her maternal grace. It is hard to imagine God as Mother, but the wholly human Mary gives us a glimpse of a pure vessel that can facilitate His love for us maternally.
3. Emphasize all three barriers to responsiveness:
 - (a) The analytical mind that wants to know more about God rather than knowing Him through being with Him.
 - (b) The tendency in our Christian culture to focus on what we can “do for God” rather than being still before Him.
 - (c) The ways that our earliest relational

bond (that of our relationship with mother) can either assist us in responding with trust and openness to Father God or create a “block” in our foundational ability to receive love.

For (c), we are emphasizing only the first two years of life with Mom where some suffered a break in this essential bond. Keep in mind that this chapter is not all about the “mother wound” but rather looking at the barriers to our responsiveness to God. This includes the breakdown of mother/infant union. Be sure and point out what some adult symptoms of this breach might be, e.g., disordered longing for touch, affection, isolated emptiness.

The teacher or chosen witness can testify to his/her own attachment wound (in the first 2 years of life) as well as ways that he/she has grown in responsiveness to the pursuit of the Father.

MINISTRY

In ministry time we quiet our hearts and learn to be still before Him. Team members (especially, but not only, female team members) mediate this attachment between God and us. Have the extended time of ministry with hands being laid on persons at their “core.” Begin by using the “Prayer of Being and Confirmation” then await the Spirit’s lead for spontaneous prayer. In this ministry time less is more. Encourage team members to simply abide with participants—many times in silence as they lay hands. As words come forth, make simple offerings that help people connect to their hunger and need for the Father who secures them in Love.

CHAPTER 4: THE FIGHTING FATHER

UNDERSTANDING

This chapter highlights the salient (powerful and tender) love that the Father and Son demonstrate

for us through the Cross. As opposed to cuddly images of “Abba”, we are establishing the Cross as the definitive witness of God’s Fatherly “fight” for our dignity as His children.

TEACHING

1. Emphasize the Cross as the divine Father-wound in which both Father and Son experienced a tearing apart of intimacy. Then, super-emphasize their post-resurrection reunion as the basis for our freedom to come into full rights and privileges as children of God (Jn 1:12; Jn 8: 35, 36; Gal. 4:3-9).
2. Define the “salient” nature of our Heavenly Father and how St. Joseph embodies that salience. Talk some about your earthly father-wounds and how that made it difficult for you to welcome His salient love. Highlight men in your life who have helped to demonstrate the good of this Father who fought for you.
3. Because we have a Heavenly Father who “fights for us” we can be re-envisioned as sons and daughters. Speak of the ways that the Father defines you, teaching you to bear your little crosses as he refines you through hardship and gives you a bigger vision for your life.

MINISTRY

Let the ministry time flow from the chapter prayer then be led by Spirit. Savor the ministry time. Most people need to simply know that the Cross opened the door to the Father’s love that cannot be shut. This is the door of hope that displaces that spirit of fear that leads to slavery (Rom. 8: 15, 16).

CHAPTER 5: REVEALING CHRIST THROUGH THE GIFT OF OUR BODIES

UNDERSTANDING

Chapter 5 has to do with our becoming windows of God's grace to each other. After all, we embody the Imago Dei—the very image of God! While Chapters 3 and 4 emphasized how whole-enough men and women can mediate the Father's love to us, this chapter describes how each of us is an icon, a window of divine love in our unique and specific gendered bodies. To become iconic, we must take seriously several points that each teacher must grasp and convey with clarity.

TEACHING

1. Describe the different dimensions of what it means to bear God's image in our bodily humanity, male and female. Highlight how Jesus has helped you to be reconciled to your own humanity and that of the "other."
2. Explain and use your own story to convey the following concepts:
 - First, complementarity: We need this other precisely because of his or her difference from us.
 - Secondly, commitment to the other's good: which insists that selfless love (agape) guide and refine "need" love or "eros, the kind of chemically inspired attraction that draws us together.
 - Third, define chastity thoroughly and personally. How does chastity—for both singles and marrieds—help direct our capacity for life and love? How do you understand the process of becoming chaste, or integrated? Explain why marriage is uniquely iconic. What does it point to beyond itself?

MINISTRY

For the ministry time, emphasize the gift that each person is no matter how broken that gift has become. Underscore the truth that each human being is iconic simply by being human, a window to the divine in his manhood, her womanhood. Emphasize how the gift must be given, and how chastity guides and guards that gift-giving. Chastity unblocks the polluted or obstructed river of life each possess to bless others.

CHAPTERS 6-8: REFUSING IDOLS

These three chapters make a way for us to go boldly to the Cross and let go of sin: every hindrance to loving God and others well. We as His icons crack and discolor when focused on idols; we become like the ones we worship! For our true design to shine, we must stay fixed on the One who exchanges our rags for riches.

CHAPTER 6: THE CROSS AND CONFESSION

UNDERSTANDING

The Cross and Confession is fairly straightforward and leads directly from the high view of "image-bearing" in Chapter 5 to naming various angles of the broken image. We begin with Christ Crucified—His body broken for the ways that we have broken our own bodies, other bodies, and fellowship with His body. Emphasize why we must first confess our own sin; if we dodge our initial responsibility as "sinners" and focus only on others' sins against us, we set a pattern for victimization in which we are always an innocent target of wicked persons. The truth: we are all guilty of grievous sin. God restores our dignity by granting us free will and free speech with which to declare our sin and refuse its invitation.

TEACHING

1. Emphasize through personal testimony how we discover the Cross through confession to one another. Give examples of how you have been set free by both confession to Church authority and a small group of peers as in Living Waters.
2. Describe and personalize how you violated complementarity and commitment. Point out too how unconfessed sins from long ago can still demonize us until brought into the light of community. Don't be afraid to express the humiliation of being exposed as a public sinner (even in a safe small group!) Talk also about the link between confession and repentance. We confess sin to die to it.
3. Lastly, briefly express the 5 steps to small group confession and give members an opportunity in silence to prepare to bring their offering of sin into the group. In hearing that offering, ensure that the members are bringing sin, not a host of surrounding issues. We need to learn how to distinguish our sin from "issues."

MINISTRY

Instead of large group ministry, give the participants 25-30 minutes of silence to prepare for small group confession. Encourage them to take this time to examine their consciences for a depth confession.

CHAPTER 7: RENOUNCING IDOLS

UNDERSTANDING

We first confess our sins then in this chapter we renounce our practice of worshipping created things. Confession of sin unlocks authority. Using Jesus' example of clearing out His Father's house (JN 2:12-17), we learn how to exercise authority over the falsehood we have tolerated in our own temples.

TEACHING

1. Define idolatry and ways you have been tempted to worship the sensual gods. Give witness of your false devotion and your deliverance as you refused to bow before familiar idols.
2. Define the cultural breakdown that has made sexual idolatry normative today. This will include transgender issues that proceed from "gay" rights. Describe the cultural deconstruction; now we seek to overthrow gender altogether.
3. Emphasize how you were empowered to refuse your own idols. We do need others who help us to do spiritual battle; others help us fight for our own freedom. We become inspired gatekeepers who receive life and refuse death in our bodies. This is the Living Water's model for deliverance: unclean spirits surround idolatry. We confess our sin, and in the power of new life refuse the darkness that divides us within.

MINISTRY

Invite the participants to take decisive action. Emphasize too that our God is a jealous God who empowers us to say "yes" to Him out of love for us. Choosing to refuse idols is our affirmation of devotion to the One whose love is our freedom. Read Hosea 2:14-20 as an invitation to divine intimacy with the One who only wants our good and who can help us realize it.

Pray out the "Prayers of Empowering and Renunciation" slowly and in a Spirit-led way. Ask God to give us His zeal for the integrity of our bodies. Lead all in refusing enemy invaders in our "temples" by saying what Jesus said (a paraphrase): "Get out of this house!" After prayer, worship with a couple of songs. We refuse many fake 'gods' to rejoice in the One.

CHAPTER 8: OVERCOMING ADDICTION THROUGH THE REAL MEAL

UNDERSTANDING

This chapter emphasizes the feast Jesus provides for us in healthy fellowship. Living Waters becomes a place of His Presence where God through His members satisfies our desires with good things.

TEACHING

1. Lay a foundation for God's desire that we eat well of His communion with our fellows in Jesus. Tie that into how your desires, early in your life, became enslaved by false objects of devotion. Describe how the "real" is now life-giving in contrast to the counterfeit offerings.
2. Describe the roots of addiction and how you have experienced habitual sin as a defense against feeling real pain. Cover the "Breaking the Cycle through the Presence of God and Others" section, using your own addiction, then go over it again and describe how you are learning to "practice the Presence of God" and life-giving accountability rather than fall back into the old cycle. Describe also how you are learning how to feel need and pain before God and others rather than to escape into old sensations.
 - Please do not add a lot of extra addiction material into this chapter. If you try to do that, you cannot give the essence of this teaching.
 - End your talk by describing how God has used your commitment to sobriety to establish you in a loving supportive community where you are learning to connect with pain, real people, and the living God. You are turning the enemy's schemes into victory in Jesus.

MINISTRY

In this ministry, invite the participants to surrender areas of sexual and relational addiction. In the power of Jesus' Spirit, break the power of these addictive patterns. Don't be afraid to linger in the power of the Spirit as Jesus encounters each deeply. Invite the team to lay hands on the participants. Cleanse with water. Pray for a transformation of desire for the holy in exchange for the unholy.

CHAPTERS 9-11: WOUNDS THAT HEAL

In the next three teachings, we invite members to face the pain of wounds that contributed to identity confusion and relational frustration. We always do this based on our assuming foundational responsibility for our own sins. We help members connect the pain with specific wounds. Suffering without knowing the source is not helpful.

Do not rush into forgiving wounders. Here, we are inviting members to recognize foundational wounds and to unite them with the wounded Christ. His Presence releases good grief, wards off infection, and becomes our healing balm. Jesus' wounds are always fresh for our wounds.

CHAPTER 9: HOW WOUNDS CAN MAKE US MORE WHOLE

UNDERSTANDING

Chapter 9 speaks of the importance of taking our suffering seriously. We must learn to feel and not minimize or transfer our pain.

TEACHING

1. Make a case for the value of experiencing and expressing pain. Describe the negative impact of not doing so. Share your pain history,

- drawing upon family-of-origin or church roots. What helped and what did not?
2. Describe why Jesus is uniquely qualified to share in our suffering. Share one deep wound that Jesus used to invite you into intimacy with Himself and His community. Describe how sharing your pain with safe people began to heal some foundational mistrust.
 3. Quickly go over the six “steps to consider” in the chapter and close by praying out the prayer at the end of the chapter.

MINISTRY

After reading the closing prayer, invite members into a time of silence. All can ask Jesus to reveal one wound that they will bring into the small group as a starting point for prayer.

CHAPTER 10: IDENTIFYING BROKENNESS, RESUMING THE JOURNEY

UNDERSTANDING

This is one of the hardest chapters to teach due to its size and breadth and depth but can be a great teaching for two persons (one man and one woman) to co-teach. It helps for the teacher(s) to have some background in developmental psychology and at least one person who has come out of gender identity confusion and into clarity in Jesus.

TEACHING

1. Begin by speaking of Jesus’ goal for our sexual humanity—our becoming whole-enough men and women at peace in our biological gender. Underscore the reality of only two natures—male and female—not 60 and counting! Point out the Byrne and Parson’s quote that

- describes several contributing factors to gender identity confusion (temperament, family-of-origin, greater culture, and personal moral decision). No-one is “born that way.”
2. A fallen world is a frustrated world in which gender identity development can become blocked or distorted. Using the developmental model outlined in the chapter, use 4 labeled boxes as “props,” to “build the blocks of these four stages of development.” Begin by sharing what is good and normal about each stage then describe through your own experience (if possible) the block or distortion that occurred in that stage.
 - (a) 0-2 yrs. “Maternal Attachment.” Describe basic attachment needs which results in a child’s trust and openness to life. Describe, also, the breakdown here—defensive detachment—that resulted in separation anxiety, compulsive grasping for love.
 - (b) 3-5 yrs. “Paternal Attachment.” Describe this next stage of discovering oneself as “other than mother.” Father draws one out and into a world beyond her while helping to set good limits for the jet-propelled child. Without him, or with a scary Dad, the child can remain more inclined to Mom and/or detached from masculinity altogether. Many begin to get a skewed vision of man and woman.
 - (c) 6-11 yrs. “Gender Competency.” Kids with a good base from Mom and Dad will reflect that security in accepting their gendered selves and integrating gender identity further with same-sex peers. That is required to launch into whole-enough opposite gender relating later on. Parents need to stay connected with children here. In a fallen world, adult sexual abuse of children, porn use, and childhood sex play can enter in at this stage, distorting both gender identification and sexual dignity.

For children with gender identity issues, the same gender may appear exotic, “other than me” and thus become an object of pre-sexual desire. This is tied into defensive detachment in which the blocked need for identification with the same-sex parent is now expressed toward same-gender peers.

- (d) 12-17 yrs. “Pre-Adult Formation.” In this phase, the teen is now navigating changing desires that require confirmation of his or her “good-enough” gift as a man or woman. That requires solid, proactive input from both parents about the best way to navigate sexual desires. The father’s affirming and guiding voice is quite important here, just as it was in the 3-5-year-old phase. Without that voice, the teen tends to make sense of him or herself in distorted peer relationships and in the darkness of the virtual world. One may conclude wrongfully that he or she is LGBT+ and find a host of persons to confirm this false identity.
3. Knock over the boxes you have stacked upon each other, highlighting the ways that our developmental wounds can fracture us. Speak of the Father and Son’s commitment to meeting us at whatever point of the journey we and our loved ones stumbled. He can identify and rectify our stalled development!

MINISTRY

Have a solid man on the team pray out the Father’s confirmation of His children at the end of this chapter. Our Father is still confirming us in precisely the way that we need, even if our natural fathers did not! Spend more time in silence prior to small group, asking the Lord to continue highlighting a wound.

CHAPTER 11: RESTORING BROKEN BOUNDARIES

UNDERSTANDING

In this chapter we look at the specific suffering caused by abuse, especially childhood sexual abuse. Optimally, if you have a female teacher have a male witness and vice versa. Together they can speak to the damaging impact of an adult’s breaking of childhood boundaries—ways that the core of one’s being was shattered by fists, foul words, or perverse deposits.

TEACHING

1. Emphasize Jesus’ advocacy for the adult seeking healing of childhood abuse. Briefly describe the various forms of abuse, highlight your own, both the original injury and the defenses that arise from it.
2. Describe how you began to allow Jesus into the hurt. Emphasize the healing process and the danger of minimizing the impact of childhood abuse. It did damage and you are still being restored. How did He get around your defensive walls? What did He say and do to the hurt child within? How are you still learning to walk out your healing, e.g., with persons who still trigger you and your need for good boundaries in tricky relationships?
3. Praise God: He heals us as we can handle looking at the wound with trusted others. Simply share how this deep pain draws you to Jesus and how He is always faithful to bring cleansing, healing, and confirmation of your good selves, worthy of His protection.

MINISTRY

In the ministry time, champion the abused as dishonored persons to whom Jesus gives greater honor (1 Cor. 12:26). He is becoming the “wall of fire around us, our glory within” (Zech. 2:5).

CHAPTERS 12-15: WHAT THE TRUE SELF DOES

All these chapters are founded on what God asks of those who identify with Him. Who we are in Christ necessitates holy action; these four chapters instruct us to act in accord with our truest selves.

CHAPTER 12: THE TRUE SELF FORGIVES

UNDERSTANDING

The True Self Forgives—implores us to forgive our captors. And forgive we must. The best rendering of this chapter occurs through two or three team members who have previously shared of their significant wounds (in other teachings), now sharing how they forgave their wounders. That could involve exemplifying portions of the chapter that highlight the mercy we receive that God asks us to extend, the impact of not forgiving, the process of doing so, the fruit of forgiveness, and walking within new and loving limits toward the forgiven.

Coach your people to do this well. It takes effort and good feedback to get it right. Combining both time-honored teaching and testimony is an art that finds rich expression in this chapter especially.

TEACHING

1. Emphasize that the one raised with Christ, full of mercy, has power to release others; we become His agents of reconciliation by releasing our captors. Point out the disintegrating impact of holding onto offenses.
2. Illustrate through personal witness how you, alongside Christ, walked through wounding and the process of liberation through extending forgivingness.
3. Highlight the concrete steps you took and what

it now means for Jesus to be your new defense in relation that other person.

MINISTRY

Place a stone on each seat prior to the evening to give each fair warning: who is it you want to stone? Toward whom is God asking you to lay down your stone? The point is: we all know we should forgive certain ones and we do not. This chapter is all about laying down our offenses and our offenders. We need to do more than assent to forgiveness. We need to forgive. Actually.

In a time of silence (you can play quiet music in background), focus on the Cross. Invite everyone to come to the Cross and lay down wounder and wound. (Model by placing stone on/around the Cross then pinning a red ribbon onto it.)

Provide approximately 30 minutes for these transactions.

CHAPTER 13: THE TRUE SELF ASPIRES TO WHOLENESS, REFUSES DESPAIR

UNDERSTANDING

This chapter is dense and rich as we consider our call to greatness while also living in the “down-drag” of lesser self-definitions. It is good for members to spend time considering the tension between these two things in preparation for this chapter.

TEACHING

1. Describe the real tension between being raised with Christ—His new creation—and yet still being subject to lesser self-definitions. Use personal examples of what still tempts you falsely and how both the Father’s voice and

community have helped you walk in the true self.

2. Describe despair according to Pieper, who unmasks this “spirit of death,” which is at core, *acedia*—or sloth—a “sadness in view of the divine good in man, resulting in inactivity, depression, and discouragement.” Use examples from your own life. Describe any way that you have agreed with despair (*acedia*) and how you have learned to discern and take authority over this subtle yet powerful stronghold.
3. Highlight the meaning of “magnanimity—” the virtue that overcomes *acedia*. It is an aspiring to greatness, rooted in our arising in the beauty and power of our inheritance as sons and daughters of the Father. Emphasize the role of listening for His healing, defining word for us, and explain how at the Cross we can lay down false definitions in exchange for true ones. Give us an example of how your healing community fought for the truth of your true self. Like Mary, Jesus-in-us needs the rousing exhortation of Elizabeth!

MINISTRY

The ministry time can take place in two parts: first, give members time in quiet to write down (on small strips of paper) false words then instruct all to pin them to the Cross. Afterwards, wait before the Lord to listen for true words. Have the prayer team pray for individuals but also let members listen for themselves. Give members a little time to share whatever defining words they received. Finally, close by gathering everyone together to renounce the spirit of death and despair. Use the prayer in the guidebook but also be led by the Spirit. Welcome Jesus’ light and life as the basis for the true self. Together with Him and His members, we can aspire to greatness!

CHAPTER 14: THE TRUE SELF UNITES WITH GOD IN WEAKNESS AND OVERCOMES NARCISSISM

UNDERSTANDING

This chapter rests on the biblical premise that our true selves are not perfect, just deeply loved by God, especially in areas where we are still vulnerable yet surrendered to God in the struggle. We are making the case here for truthful, humble self-acceptance in Christ and a refusal of perfectionism. The teacher should grasp the “strength in weakness” reality personally and know the temptation to create one’s own image (narcissism). Given our religious context, it is optimal if the teacher can convey experientially how heavy-handed faith fuels that false good self.

TEACHING

1. Describe the difference between weakness and wickedness, and how false “religious” selves can contribute to divided, immoral lives.
2. Describe the disintegration of self that can occur when we grow up in systems that shame and deride members for weakness. Help others understand the “false self” of narcissism, be it the seducer or the saint.
3. Make a case for how Jesus’ mercy can free you to make peace with the real imperfect you. Highlight authentic relating in the community of Christ.

MINISTRY

For the ministry time, shore up the true selves of the members from the ground up, beginning in infancy where the anxiety and dread of non-being took root. Let Jesus love the group like a mother, surrounding him or her with arms of love. Out of that place of peace and security, lead the group

in laying down the false selves created out of insecurity. Rejoice in God's strong love – perfectly suited for our imperfect, surrendered lives.

CHAPTER 15: THE TRUE SELF EMBRACES SAME-GENDER FRIENDSHIP

UNDERSTANDING

Chapter 15 makes a case for every person to take seriously his/her need for intentional same-sex friendship. It could be taught by a man and woman who have struggled to love the same gender well but who have discovered life-giving friendship through Jesus' narrow way.

TEACHING

1. Describe how essential affirming and affectionate same-gender friendships are; highlight the foolishness of the “gay agenda” and how it has polluted the meaning of affectionate same-sex friendship. The examples of David and Jonathan, Ruth and Naomi are optimal here and can be a springboard for your own stories.
2. Highlight how destructive envy can be in friendship, and how that differs from admiration.
3. Give examples of how Jesus and His members helped you sort out your mixed intentions in friendship and are still setting you free to be a good gift for friends.

MINISTRY

Let the ministry time be an opportunity to repent of envy and/or disinterest in same-gender friendship. Use the prayer in the chapter to “break the grip of envy and idolatry.” Then, pray out in the spirit of the “prayer of release for whole same-sex friendships.” Ask Jesus to empower our repentance and to give us His heart for the brothers and sisters we are to encourage onward in Christ.

CHAPTERS 16-19: BECOMING COMMUNITY

These chapters represent the summit of Living Waters. We have worked hard to get here. Cross-in-hand—our little one glowing in the light of Calvary—invites us to launch into the deep of opposite-gender relating. Here we use frequently the language of “the gift”; that describes both the gift we are for the other and the gift we need from him or her. Hopefully, we are now a bit more able to recognize and activate both truths.

Keep in mind: through Jesus, we are not alone in our efforts to not be alone! The Cross assures us that Jesus surrounds us with unfailing love as we surmount every obstacle, and receive every good thing, from this renewed commitment to reach through our fears and offer the gift.

CHAPTER 16: OFFERING THE GIFT

UNDERSTANDING

The pain and shame of Gethsemane does not negate the beauty of Genesis and Ephesians—in truth, the Cross reclaims man for woman and woman for man.

TEACHING

1. Describe the call to honor the opposite gender with the gift of our self-offering, using the “three gardens” as a starting point. With the Cross as key, define the complementary lusts that men and women share.
2. Tell us about your hope for the image of God in humanity. Describe how Jesus frees both the man and the woman to stand upright and to combat the complementary lusts rooted in the fall. What freed you to cross the gender divide? Personalize this as much as you can. We are all bent toward someone, and Jesus is our cure in helping us to find our bearings in relation to the

other. Hard work yes, but all a gift from the One who gave everything to reclaim us!

3. Close with the “Three Marching Orders for Image-Bearers”.

MINISTRY

First bless and empower each one in the good gift they are: knowing we are gifts helps us to refuse getting caught on the creature. Lead the group in a renunciation of relational idolatry by using the “Prayer to Forsake Relational Idolatry and to Launch the Gift.”

Use this ministry time to ask Jesus to reclaim the gift we are in our gendered selves to make other selves better. He upholds us as worthy offerings even when we do not. Align yourselves with that truth, straighten up, and launch!

CHAPTER 17: RESTORING WOMAN'S HONOR

UNDERSTANDING

Chapter 17 emphasizes the need for every woman to be cleansed from the pollution of misogyny, the pernicious assault against the gift of womanhood in our world. The chapter is as important for men as it is for women. Men who understand the damage of misogyny on women can champion and advocate for them in humbled gift-giving.

TEACHING

1. Begin with a brief look at feminine responsiveness, best exemplified in Mary Mother of God. Highlight how Mary's gift was targeted by the enemy, as is every woman's.
2. Define misogyny and its reality as a global, pervasive problem. Look at the most common expressions of misogyny (sexual abuse/ devaluation, masculine immorality, masculine superiority, and misogyny from women).

Personalize that problem and describe how your “deep well” of responsiveness became polluted by this wounding.

3. Speak of Jesus' commitment to women; He bears the dishonor in His body and becomes the One who delivers women from this cursed dishonor! Tell us how you became a “misogyny-free zone” at the foot of the Cross.

MINISTRY

This ministry time is for the women. Male team and participants remain in their seats but are invited to intercede. Invite women up to the cross.

The many prayers at the end of this chapter are not intended to be followed literally but to provide a direction. I would suggest:

1. Begin by taking time to name various wounds of misogyny. Some women will not identify with one specific wound but can feel the darkness of misogyny deep within. Ask Jesus to draw up this darkness and bind it “up and out” and into His wounds. Use water for cleansing and bind away the sin of misogyny decisively into the Cross at the end of this time.
2. Have a man lead the other men into repenting of misogyny. Re-ignite men to intercede and pray with outstretched arms for the women's continued release. Have two men (who have already been well-prepped) pray out their sins of misogyny against the women. Give the women a chance to hear these confessions. Let them take in the reality that some men are sensitive and sorry for their misogyny.
3. Invite women to turn around and see these men who are fighting “for” them in prayer, seeking their healing, not their demise. Pray a prayer of forgiveness (or the start of it) on behalf of women who can release their wounders and arise in their true dignity.
4. Pray a final blessing over the woman. God loves these image-bearers! Confirm the beauty and

value of these extraordinary women. (Ensure that the male members stay back a bit—still too raw for the women to have hands laid on them by the men.)

CHAPTER 18: RESTORING MEN'S HONOR

UNDERSTANDING

Jesus summons men from the corruption of lust and calls them friends, warriors endowed with authority to humble themselves before each other and so become strong in truth. Our becoming real men requires resistance—facing hard areas with focus and fortitude. As Jesus summons our virile gift, we are roused to love women well. We overcome, with Jesus and brothers, the temptation to treat her boyishly, like a mother, or cruelly, like a sexual object. Either initiative incurs her misandry, which casts shame over us like a net. Born of Mary, Jesus leads us to the Father and to each other as sons so together we can become strong in love and love women well.

TEACHING

1. Describe how Jesus summoned you from the grips of lust to free you for gift-giving. Highlight how humble men met you in your humbled masculinity and forged a real brotherhood. Describe how you together aimed to dignify woman, no matter your brokenness. Personalize the arduous adventure of becoming, and how the masculine quest of chastity requires effort, resistance, virtue training.
2. Highlight the “Two Faces of Disintegrated Man” and the damage done by misandry. Use your story of being devalued by wounded, angry women where possible, and how Jesus freed you from that shame.
3. Describe the Cross as the basis and restoration of the true masculine.

MINISTRY

Have the men come up and position them to lay hands on each other, shoulder-to-shoulder. Ask the men to pray out boldly what he wants from the Father, one at a time. Bless them as sons of the Father in good standing. Thank God that He has provided a level playing field for all men before the one Cross—no-one greater or lesser. We stand side-by-side as sons of the one Father, brothers of the Sacred Heart of Jesus.

Ask a woman to come up and lead the women in repenting of misandry. Then ask the two well-prepped women to confess their sins of misandry to the men. Let the men soak this in. Then bind away the sin of misandry from the men. Let Jesus bear the shame! Use water liberally and empower the men to stand up straight and true to love the women in their lives. The Cross restores men's humble authority and lifts up those who have been bowed down by shame. In closing, ask the women in the group to come forward and lay hands on their brothers, imparting life and strength and honor.

To finish these two weeks of restoring gender honor, ask the men and women to gather on either side of the Cross. Read Ephesians 2:16-18 as an encouragement that Jesus has removed the barrier of sin and mistrust between men and women. Ask each to gaze on each other through the lens of the Cross. Then, with eyes wide open, ask one man to pray out a blessing to all the women—“I love you because...” Have one woman follow suit, then another man and let the volley of blessing proceed for a few minutes. Then encourage the men and women “to cross through the Cross” to give a hug to their complementary members.

CHAPTER 19: FOR THE BRIDE

UNDERSTANDING

This chapter closes this communal section by uniting our ache for this “other” with our longing for the mystical marriage God is preparing for all of us—the union of the Bridegroom King with His Church. The chapter works on a few levels: it exhorts us to take our place as part of His healing community. As we do this, we manifest our devotion to our Head Jesus by allowing our feet to be washed by His members, and by our washing their feet, the feet of Jesus. In truth, we heal others as we are being healed. In that way, we participate in preparing a people for Himself, the Bride who is making herself ready for Jesus.

TEACHING

1. Not surprisingly, this chapter is full of gender imagery. Emphasize Mary as a type of the Church. She is the first face of the Church—fruitful soil who says “yes” to the seed of God. She models for us how organically we must allow Christ in us to be brought to fruition. She is also the vulnerable receiver who endures suffering for her beloved. As in LK 2:25-35, Mary shows how she lets her heart be broken so as to expand it for the Church. Highlight how you have suffered out of love for the Church and must be continually washed by Jesus to stay true to His broken body.
2. Consider the face of St. Peter as a witness of the Church. A man who continually needed to fall on the face of Mercy, Peter’s strength arises from his awareness of his need to stay close to the Mercy-giver. We must do the same.
3. Emphasize the face of the Samaritan woman who—being healed—became a healing agent for others. She represents the broken body of Christ but then becomes a vessel for “Living Water.” Urge your members to make a sober,

long-range commitment to one church and to become part of her solution to the broken there. We who are being healed have at least an opportunity and at most a mandate to make the Church a safe and powerful place of healing for others. Emphasize the privilege of becoming “Living Water” for a people who will perish without it and for a Church who must know who she is to be the hope of the world. We are preparing a people for Jesus.

MINISTRY

In the ministry time, confirm each one as a life-giving member of His body. Emphasize that while we walk out our healing there, we also extend healing. Pray for those wounded by the Church that in forgiving our “beloved offenders” we might become whole once more in our commitment to her wholeness. May the spirit of both Mary and Joseph help us to become fruitful on behalf of the Church, at once a mystic and a fighter for her dignity.

CHAPTER 20: HOPE AND WHOLENESS

UNDERSTANDING

In this chapter we emphasize the adventure of restoration which ends only when we see Him face-to-face. Balance the aspiration to greatness (magnanimity) with our ongoing need to stay near to Jesus and to each other in light of our weakness (humility). Use the acronym H-O-P-E to illustrate your delight in the hills and valleys you have walked through with Jesus. Describe how with each new season, you became more whole. And learned to laugh at your foolishness. Isn’t He good? As you say “yes”, over, and over, He makes you more like Himself. In sun and storm, victory and defeat, God is with us. Eternity begins now. Mercy wins.

TEACHING

1. Describe why wholeness is a process and why hope for perfection must be a heavenly goal. Explain how you work out your frustration with that process here on earth. Balance out the virtue of hoping for more, e.g., “magnanimity,” with humility.
2. Highlight your commitment to becoming the broken body for others. As we are being healed, so we become avenues of healing for others.
3. Describe the acronym H-O-P-E (Honest Humility, Obedience, Patient Perseverance, and Expectancy) and illustrate each personally.

MINISTRY

In ministry time, remind each one of the goodness of their gift. Emphasize their capacity to grow robustly as integrated persons. Asking the Holy Spirit for increased hope, we pray against any worldly sorrow as it relates to integration. The adventure at hand has its challenges, as radical wholeness is no quest for the weary. Our hopeful “yes” welcomes potent redemption! Envision your members for what Jesus may call them to—both their personal healing journey and for a commitment to stir up this “Living Water” for the healing and freedom of others.

This last lesson can be a shorter teaching as to provide opportunity for any member to share what (s)he has gained from the group. Rejoice in how Jesus’ self-gift is making you good gifts to each other. This can be an excellent chance to invite your pastors and/or elders so they too can rejoice in these cleansing, healing “waters”.

**LIVING WATERS
PARTICIPANT
FORMS**



LIVING WATERS APPLICATION

Date _____

Name _____ Age _____

Street Address _____

City _____ State _____ Zip Code _____

Phone _____ Email _____

Gender Male Female

Marital Status Single Married Divorced Widowed Separated
_____ (how long) _____ (how long)

Do you have children? Yes No How many/ages _____

Are you a Christian? Yes No Current church affiliation _____

Please be specific and provide as much detail as you can. If completing this application by hand, please PRINT your answers and use additional pages as necessary.

1. Please describe what you hope to receive from Living Waters.

2. Please define your relational, emotional or sexual problem(s).

3. Please describe any help you are currently receiving from a healing ministry or support group, including any history with Living Waters.

4. Please describe the people in your life who know about your struggles and who are supportive of your recovery.
5. Describe your history of receiving counseling; list any mental health diagnoses.
6. Describe any history of contemplating suicide.
7. Describe any felony convictions.
8. How do you feel about giving and receiving prayer in a group setting?
9. How do you feel about joining persons from other Christian traditions in Living Waters?
10. Describe your moral positions on sexuality, i.e., the parameters of sexual expression. Include your views on LGBTQ+ tendencies and practice.
11. The specific dates and schedule of the local program will be provided for you. A commitment to attend every session, with few exceptions, is required. If accepted, are you willing to prioritize your schedule to honor this commitment? Yes No

COORDINATOR USE ONLY

Date Application Received _____ Referred by _____

Date Contacted _____ Phone Email Letter Other

Accepted

Comments _____



CONFIDENTIAL INTAKE FORM

These questions help inform the small group leader of your background. This form is filled out by Living Waters participants to help place participants in small groups. Please fill out the intake with as much detail as possible. Feel free to use additional pages if necessary. Your responses will be kept confidential.

Date _____ Name _____

NOTE: Please do not put the following individuals in my small group. Name(s) and reason

In case of an emergency, please contact:

Name _____ Phone _____ Email _____

Please describe your relationship with your family of origin.

Please describe any chemical dependencies in your family.

Please describe any significant traumatic events in your life.

Please describe your first sexual experience and your age at the time.

Please describe the most pressing sexual and/or relational problems you are facing now.

If married, please describe your relationship with your spouse and children.

At what point in your life did you consider yourself a committed Christian?

Describe the impact of Christ and Church upon your sexual and relational brokenness.

How active is your current church affiliation?

Please list your past affiliation(s) or religious instruction, beginning in childhood:

Name of church, group or school

From

To

Please list any negative spiritual or moral influences from your family or adult experiences that impact you today.



CONFIDENTIALITY POLICY

Living Waters leadership will hold as confidential all disclosures made in the context of the Living Waters program with these exceptions:

1. All small group leaders reserve the right to discuss matters disclosed by group members for the purpose of receiving supervision and oversight. This oversight will occur in group supervision meetings held by the group coordinator and attended by other small group leaders.
2. Any Living Waters group member who discloses intentions to take harmful, dangerous, or criminal action against another human being or against themselves will necessitate Living Waters leadership to warn appropriate individuals of such intentions. Suspected acts of child abuse or neglect will be reported. Those warned may include a variety of such persons as:
 - the person or family of the person who is likely to suffer the results of harmful behavior;
 - the family of the group member who intends to harm him/herself or someone else;
 - associates or friends of those threatened or making threats, and;
 - law enforcement officials or child protection services.

I have read and understand this confidentiality policy, including its exceptions.

Date: _____

Signature: _____ Printed Name: _____



POLICY FOR INTERACTION WITH OTHER LIVING WATERS PARTICIPANTS

Over the course of our experience, we have found that certain things enhance healthy group dynamics and certain activities detract from the health of Living Waters.

One of the important goals of Living Waters is to create a holy, safe, and intimate context where the deep wounds of each group member's heart can rise to the surface and begin to be healed through the care and prayers of the group.

Because many Living Waters participants suffer from emotional and/or sexual addictions, we have learned that certain boundaries safeguard the intimacy and sanctity of the group. Living Waters is undermined when people intertwine the unique intimacy forged in Living Waters with socializing outside of the group.

To provide the best healing opportunity possible, we ask that you refrain from social contact with group members outside of the parameters of Living Waters. Exchanging phone numbers within the small group will be at the discretion of each small group leader.

We realize that there will be certain exceptions to this rule, such as when two group members attend the same church and share in the same church functions. While bona fide church group activities may be shared, we ask that you refrain from in-depth contact outside of those group activities and maintain the spirit of this policy. Please share with your small group leader if you find yourself in this situation.

Another exception would be if a small group wishes to do an activity together outside of Living Waters. We ask that the small group leader be present and that the entire small group be invited.

Living Waters does value the importance of healthy friendships. We believe that the primary place for these investments is in the context of one's local church. It is important to develop relationships with people in the church who do not share our sexual vulnerability.

I understand and will abide by the policy of refraining from outside social contact with other Living Waters participants. I agree to discuss any complications with this policy with my small group leader. I understand that any willful dishonesty or disregard of this policy may lead to my forfeiting my place in the Living Waters group.

Date: _____

Signature: _____ Printed Name: _____



CONDITIONAL ACCEPTANCE AGREEMENT

(To be negotiated before participant is accepted into Living Waters or in extraordinary cases, over the course of the program)

FOR THERAPY

I, the undersigned, acknowledge that my acceptance into the Living Waters program is contingent on my attending therapy with a professional psychotherapist of my choice.

I understand that my failure to seek out and remain in therapy during the 20-lesson program may disqualify me from continuing the Living Waters program.

I also agree that if I am asked, I will provide my Living Waters small group leader with proof of participation in therapy with a licensed psychotherapist.

Signature: _____ Printed Name: _____

Date: _____ Witness: _____

FOR ADDITIONAL GROUP SUPPORT

Some Living Waters participants may struggle with certain compulsive behaviors such as alcohol/chemical dependency, and sexual addiction. We reserve the right to make your continued participation in Living Waters dependent upon your seeking recovery through other appropriate groups. Your small group leader and group coordinator will propose this to you when necessary.

Signature: _____ Printed Name: _____

Date: _____ Witness: _____



IN PURSUIT OF RADICAL WHOLENESS

AGREEMENT AND RELEASE FROM LIABILITY

I, _____ acknowledge that I have voluntarily applied to _____ (Church Name) to participate in the Living Waters Program, a Christian, non-therapist, worship, teaching, discipleship, and mutual support program.

I am aware that my participation in the Living Waters Program is not a substitute for psychiatric treatment, psychotherapy, therapeutic counseling, or any other form of professional therapy. I am also aware that my participation in the Living Waters Program is not a substitute for my active involvement in a local Christian church body of my choice. I am voluntarily participating in the Living Waters Program with full knowledge of these facts, and I accept complete responsibility for my own psychological, mental, emotional, and spiritual well-being. I acknowledge that it is my responsibility to ascertain my own need for professional counseling and to seek such professional counseling, as needed. I further acknowledge that my participation in the Living Waters Program does not create any special relationship of custody or control between myself and _____ (Church Name) or between myself and any other person.

As consideration for being accepted _____ (Church Name) to voluntarily participate in the Living Waters Program, I, on behalf of myself and my assigns, heirs, executors, guardians and other legal representatives, hereby release _____ (Church Name) (including all agents, employees, officers and directors of _____ (Church Name)) from any liability for any injuries suffered by me during my voluntary participation in the Living Waters Program, resulting from the negligent acts or omissions of _____ (Church Name), or any agent, employee, officer or director of _____ (Church Name), or resulting from the negligent acts or omissions of any other participant of the Living Waters Program. Further, I, on behalf of myself and my assigns, heirs, executors, guardians and other legal representatives, hereby agree that I will not make any claim against, sue or seek to attach the property of _____ (Church Name) (including any agent, employee, officer or director of _____ (Church Name)) and that I waive all actions, claims or demands that I now or hereafter may have, for any injuries suffered by me during my voluntary participation in the Living Waters Program, resulting from the negligent act or omissions of _____ (Church Name), or any agent, employee, officer or director of _____ (Church Name), or resulting from the negligent act or omissions of any other participant of the Living Waters Program.

I HAVE CAREFULLY READ THIS AGREEMENT AND FULLY UNDERSTAND ITS CONTENT. I AM AWARE THAT THIS IS A RELEASE OF LIABILITY BETWEEN MYSELF AND LIVING WATERS AND I SIGN THIS AGREEMENT OF MY OWN FREE WILL.

Executed on _____ at _____
(Date) (City, State)

Signature _____

GENERATIONAL SIN

Generational sin connects us negatively with our ancestors. The sins of our forefathers can impact our path to wholeness.

BREAKING GENERATIONAL TIES

God has given us authority to the Church to break the power of generational sin. Through the Blood of Jesus, we are granted power to be released from chains that keep us bound.

THE WORKSHEET

Take some time to ponder the following list. Make note of the generational sins you are aware of from your own family tree and bring it with you to your small group. You, along with the small group, will have an opportunity to pray through these generational sins individually. You will have opportunity to name the sins of your forefathers and renounce them. Where you have conceived the same sin, you will be given opportunity to repent of it and renounce it.

	ME	MOTHER	FATHER	GRANDPARENTS
ADDICTIONS				
Fornication				
Pornography				
Food				
Alcohol/drugs				
Gambling				
Abuse				
Abortion				
Adultery				
Homosexuality				
Divorce				
Mental illness/suicide				
Early death by physical disease				
Occultism				
Non-Christian spirituality				

CROSSCURRENT FORMS

1. The coordinator must have gone through the LW Training; team leaders must have gone through the program.
2. A leader must have demonstrated awareness of personal vulnerabilities, i.e. the tendency towards relational immorality*. The leader need not possess a complete freedom from temptation; however, (s)he must be free from compulsive behavior patterns.
3. For program leadership, we require freedom from interpersonal immoral sexual conduct.
For coordinators, freedom for 2 years.
For small group leaders, freedom for 1 year.
For assistant small group leaders, freedom for a minimum of 6 months.
4. Leaders who are working out their freedom from pornography addiction may need to work out accountability agreements with their overseers.
5. Sexual involvement by a leader with another in the group will be considered a grave offense and an act of resignation from leadership.
6. A leader who falls into sexual sin involving another person agrees to report this situation to his/her coordinator. Failure to do so will be considered a breach of trust. A coordinator who falls agrees to report to his/her overseer, as well as Living Waters USA Manager at dgreer@desertstream.org or (816-767-1730 x804).
7. All matters of sexual sin will be treated with the greatest confidentiality. Sharing such information among leaders will be on a "need to know" basis. However, if a leader is sexually involved and refuses to report the situation to his/her overseer, any other leader who is aware of the involvement should report it to the overseer.
8. All means of dealing with leaders involved in sexual sin will be redemptive rather than punitive. If a leader is removed because of sexual sin, other leaders of the group shall continue to minister to that person for the purpose of restoration if (s)he is willing.
9. The leader must have a sound reputation as a disciple of Christ, and not be vulnerable to moral laxity. That includes freedom from substance abuse and if married, a demonstrated commitment to one's family.
10. The leader must be committed to a local church.

As a CrossCurrent program leader, I have read, understood, and agree to abide by the preceding principles.

Please indicate the amount of time you have been free from relational immorality (see #3)

6-11 months

12-23 months

2 years or more

Signature _____ Date _____

Please complete and return to your group coordinator.

*Relational Immorality: This includes compulsive masturbation and fantasy, interpersonal contact (prostitution, visiting strip clubs, sex outside of marriage, sexting, phone sex, use of hook-up apps, etc.), pornography use, and inordinate emotional preoccupation with a person.

CROSSCURRENT ETHICS AND BOUNDARIES FOR SMALL GROUP LEADERS

The role of the small group leader in the CrossCurrent program is a very important one. It is the leader's responsibility to facilitate the small group and relate to each member in a clear, holy, and objective manner. In order to carry out this task, the small group leader must clearly understand what is and is not his/her role and responsibility.

It helps for the small group leader to understand tendencies toward codependency. By this we mean the tendency to feel responsible to fix, take care of, or to parent a person in his or her small group who may consciously or unconsciously demand it. A codependent leader will attempt to unhealthily get one's identity and self-esteem from playing the role of the strong, problem-solving counselor and from relieving the pain of group members.

Please be aware of any tendency toward codependency and remain objective when tempted to take responsibility for the group members' feelings or actions. The goal is always to call group members into taking responsibility for themselves.

One good way to counteract codependency is to make sure that your needs are being met. Please seek help from your coordinator when feeling confusion or losing objectivity about the group or a particular member. Be accountable to your coordinator when feeling any romantic or sexual attraction to someone in the group.

Please understand that leading the small group is a role-defined position and not a friendship. Small group leaders must promise not to socialize or to seek friendship with anyone in their small group for the entire program. The role of the assistant small group leader is to help the group leader in whatever way the leader wishes. The assistant is in the role of an apprentice and a learner. We ask that the assistant be accountable to the small group leader primarily and then to a coordinator if necessary. Assistants are required to abide by the same boundaries and ethics listed above.

I have read, understand, and commit to be faithful to the above boundaries and ethics during my involvement in this program.

Date: _____

Signature: _____ Printed Name: _____

CHAPTER 1: UNFAILING LOVE

TEACHING

Emphasize the truth that the highest expression of love is to give beyond our own need for love. Explain how “passion” for another often masks as sacrificial love when in truth it is based on selfishness. Give an example here.

Talk about how relational brokenness and disappointment highlight our need to be saved by God’s unfailing love. Use your own story here. Explain the story of the Samaritan woman in John 4 and emphasize how God doesn’t use her brokenness against her. Reinforce the truth that God meets us in our area of greatest weakness, even as He met her.

Describe how receiving God’s love has really made a difference for you as you have sought to love other people better.

MINISTRY

Give participants the choice to receive God’s love (“living water”) by standing up and allowing the prayer team to lay hands on them.

CHAPTER 2: GETTING REAL – JESUS AND THE REAL SELF

TEACHING

Emphasize how we don’t see ourselves clearly

and how Jesus alone has the capacity to call forth who we truly are. Use the illustration of the Master Painter reclaiming and restoring His masterpiece. Briefly describe how being an image-bearer means we represent Jesus as male and female. We are His “little mirrors” who reflect His glory.

Give an example of how Jesus helped you to realize your true self. Describe any false or distorted self-concepts he challenged as you looked to Him, especially any that relate to your gender or sexuality.

Talk about how bearing His image involves relationship with others. Describe how God has used others to help you realize who you truly are as a beloved bearer of His image

MINISTRY

Give participants a chance to receive true words about themselves as the team listens to God and prayerfully administers those words to them.

CHAPTER 3: THE CROSS AND THE FALSE SELF

TEACHING

Emphasize that “getting saved” applies to welcoming Christ as our Savior who seeks to save us in areas of need. Thus, we are ‘saved’ and are continually being ‘saved.’

Define the false self by describing the ways you have falsely sought out love.

Describe God's saving work in your own life. Highlight one example of how He empowered you to arise out of the deadliness of sin and live in the true self.

Highlight how Jesus is both God and man, thus qualifying Him to save us.

Emphasize, too, the power of His obedience unto death and resurrection. Tie in how the work of the cross applies to the death of the false self and the resurrection of the new self. Give an example from your own life.

Emphasize Jesus' obedience as our hope for new life. We need Him to go from death to life.

MINISTRY

Invite participants to come forward and to receive Jesus. This would apply to first timers and those making decisions to follow Jesus in areas of sin and struggle. As you pray out, have them repeat the prayer after you. Include the truth that the old self is crucified with Christ, and the new self arises as we say "yes" to Him.

CHAPTER 4: GETTING CLEAN - THE CROSS AND CONFESSION

TEACHING

Describe your own grave clothes, your tension between the true and false self.

In speaking about the "truth," highlight the role of Scripture and the Holy Spirit. If possible, use an example of how you were deceived or blind in a given area of your life, and how God brought you back to the truth.

Use real marriage - commitment and complementarity - as one example of God's truth

that we each must face if we want to grow in the true self. Talk about the effects of going outside the boundary lines of truth, e.g., sexual sin. Use a personal example to highlight how sin brings death. Most of all, highlight the power of the Cross and confession as our hope for cleansing and freedom. Talk about the crucifying effects of becoming known, and the resurrection that follows the words: "You are forgiven!"

Go over the confession steps with the group.

MINISTRY

Before breaking into small groups for confessing to one another, you might want to have a large group time to break off shame and the fear of being known by others as a sinner. Once again, ensure confidentiality. Their secrets are safe!

CHAPTER 5: GETTING HEALED - HOW JESUS ON THE CROSS BEARS OUR WOUNDS

TEACHING

Talk about one way that you were badly wounded by another. Describe why it was hard to face, and its effects upon your freedom to love well.

Highlight the truth that others' sins against us don't cause us to sin but can distort our reality to love as Jesus would have us love.

Highlight neglect, rejection, and abuse: give brief examples if possible.

Describe Jesus' suffering on the Cross as the place we can go with our suffering. Also describe the healing He brings to our wounds through His resurrection. Describe how Jesus healed one of your wounds.

As you point out the steps to how Jesus bears our wounds, highlight the power of forgiveness to keep our wounds bound up into His own. As always, use an example of how you forgave that one who sinned against you. **If possible, use the same example throughout the teaching.*

MINISTRY

Before breaking into small groups to pray through these wounds specifically, you may want to pray out that Jesus would gently identify one area of wounding in each heart and would give the person grace to own that wound and offer it to Christ and the small group. Again, ensure confidentiality.

CHAPTER 6: BECOMING SECURE IN THE FATHER'S LOVE

TEACHING

Point out how God intends for the Cross to remind us of His Father-love.

Give an example of how you learned to receive and become secure in the Father. Describe the obstacles, and the blessings, of becoming secure in Him.

Be sure to point out the importance of the Father's blessing in becoming secure in our gender.

Find an example of your own that tells how His love really changes how you responded to temptation.

MINISTRY

On behalf of the Father, pray out a prayer of blessing for the men and women as His sons and daughters. Reiterate how the Holy Spirit casts out fear and secures us in His love. (Romans 8:15, 16) Bless them as worshipers of the Living God. Then have an extended time of worshiping God in song.

CHAPTER 7: LOVING OTHERS

TEACHING

Describe how becoming secure in God's love must be worked out in our giving love to others.

Describe how you pressed into the body of Christ with that "giving" posture. Stress will, patience, and process.

Talk about personal hindrances to community, like shame, or lust. Highlight how Jesus helped you deal with those things and/or how Christian friendship helped you deal with them (or other weaknesses).

Give a solid example of how God used you to build up others, and at the same time, nourished you through Christian friendship or service.

Describe any recent progress you've made in same-sex or opposite-sex relating.

MINISTRY

Bless the participants as gifts to the body of Christ - wounded healers who have good things to give others. You may want to pray for healing from old church wounds and a new authority to take hold of the good gifts God wants to give you through His body.

CHAPTER 8: BEYOND BROKENNESS

TEACHING

Lead off with the truth that we were created for love, not merely for overcoming brokenness. Use the Genesis teachings to briefly express that God created us to prevail in love over the earth. Though we're broken, Jesus is reclaiming that holy purpose in our lives.

Give an example of how God used you even in your brokenness to extend His reign of love. Highlight the truth that God further healed you as you served others.

Emphasize that Jesus wants His love to prevail over everything else in our lives, including strongholds of sin and brokenness.

Give an example of how involvement in other expressions of the body, e.g., Living Waters, counseling, fellowship groups, etc., are vital to healing. Also highlight the role of service and encourage people to return to CrossCurrent to support others.

MINISTRY

Prepare for communion. Do a brief teaching on communion, and stress that God makes us bearers of His love. Bless all the participants as receivers and agents of Love Himself, the highest and truest calling known to humankind.

CONFIDENTIALITY: This means no sharing outside of the group unless it's about you and what is happening in your own life. Confidentiality creates trust to be able to share openly and honestly without fear.

SHARING

- Use "I" statements, try to refrain from using "you." This creates distance from your emotions as well as distance in the group (it can be seen as advice).
- Talk about yourself, not your spouse, or friends. This keeps you from shifting blame and justifying self-pity.
- Don't tell stories about others.
- Don't preach about what others should think, feel, or do.
- Wait for the person who is sharing to finish speaking before you speak.
- It's okay to remain silent.
- Please ask for permission to touch others for prayer or affirmation.
- Be who you are, not who you think people want you to be.

AVOID CROSS TALK: That means commenting on another's sharing rather than opening up about your own life and struggle. Avoid any criticism, advice-giving, questioning, or denial of another's pain.

FOCUS ON YOU: The focus of the small group time is to address and work on your own issues. Focusing on others will detract you from your healing.

ADDITIONAL APPENDICES

LIVING WATERS COORDINATORS: KEEPERS OF THE FLAME

Besides team building, the coordinator seeks to ensure that three essential components of Living Waters remain alive and well. These include nurturing the Imago Dei (image of God), keeping Living Waters pure, and maintaining an ongoing dependence on the Holy Spirit's guidance and power. In tending to these three components, the coordinator keeps alive the flame of God's holy and healing love in the Living Waters group.

NURTURING THE IMAGO DEI

One facet of becoming an effective coordinator involves nurturing the imago dei (image of God). Central to the essence of Living Waters is the freedom God grants us to labor together as male and female; we demonstrate that freedom, and grow in it, on the Living Waters leadership team. A same-sex team, or one where either gender is significantly under-represented, has yet to convey that essence.

To build a team that conveys such a fullness, the coordinator must be aware of any ambivalence (s)he may have toward the opposite-sex. On par with any brokenness, all must face the natural tendency to want to invest in people who are more familiar to us, like members of our own gender. It takes a concerted effort to cross gender lines and to bless and call forth the other. God changes us as we are stretched by the other's difference. As we seek unity amid gender difference, we will discover the treasure of his/her vantage point. The image of God shines forth upon the entire group and reveals the power of Jesus to bring harmony and wholeness out of potential hostility.

The teachings of Living Waters necessitate members of both genders. For example, the healing of the 'sense of being' requires the feminine voice; a man speaks forth the Father's blessing to those never adequately blessed in their gender identities. Often women are better able to articulate depth wounding and its impact upon the soul, while the call to radical repentance from personal sin and impurity may be better suited for the masculine voice. Women articulate misogyny better than men but would impart a confusing message in seeking to be the primary agents of healing men of their broken masculinity. Both voices are helpful in teachings on temptation and addiction.

As coordinators, seek to incorporate both genders into your team, your teaching schedule, and into the ministry times. Allow men and women to express their gifts and experiences freely. Most importantly, make every effort to work out your own salvation with integrity in relation to the opposite-sex. He will honor your efforts to raise up His image in the Living Waters group.

KEEPING LIVING WATERS PURE

Just as the coordinator is responsible to raise up a gender-balanced team, so is (s)he key to nurturing purity on the Living Waters team. Many of us struggle against impurity of affection, thought, and action, a battle that may intensify as we seek to lead others into sexual and relational purity. Stay covered! Ensure that you have a confessor to go to regularly. Also, model to the team your freedom in expressing honestly the temptations you face; your willingness to be vulnerable will elicit a stream of similar confessions from team-mates. Stress that it is far better to secure grace for little sins before full-scale sin is conceived.

If team members reveal a level of struggle and failure that disqualifies them from pastoral leadership, act kindly yet decisively to remove him or her from that position. At the same time, give him or her the opportunity to pursue his or her healing as a group participant. The coordinator must guard the integrity of the entire group by ensuring that the team is dealing honestly and responsibly with tendencies toward impurity.

Also, the coordinator helps ensure that the small group leaders are keeping an eye out for any seductive, boundary-violating behaviors on the part of small group members. Given the boundaries already set in place to prohibit erotic/emotional enmeshment between group members, the team must deal with any who disregard those boundaries.

DEPENDING UPON THE SPIRIT'S POWER AND GUIDANCE

The coordinator imparts faith to the whole. (S)he seeks to ensure that the good teachings and traditions of Living Waters are ever complemented by the fluid and powerful move of the Holy Spirit. As much as (s)he attends to the practical responsibilities of running the group, (s)he unceasingly prays: "Come Holy Spirit!" Living Waters can become the Dead Sea, a series of lifeless teachings that fail to impact the heart. The coordinator depends upon the Spirit to heal, and thus gives room for God to send rain and fire and fresh wind upon the group.

A practical suggestion here involves listening for the prophetic word. The coordinator needs to listen for the prophetic word personally, or corporately as it comes through the team. That word then needs to be weighed and conveyed to the group, with time given to administer its truth to the participants.

The coordinator also needs to model ministry time after the teaching. (S)he demonstrates what it means to step out in faith and ask God to send His Spirit on the group. That's when the teaching descends from members' heads to their hearts. The coordinator urges other team members to step out accordingly. God honors such faith; He indwells our ongoing dependency on Him by activating His truth through the power of His Spirit.

INTEGRITY & BOUNDARIES

God wants the best for His broken ones. That means that those of us who seek to serve the broken in healing ministry must reckon with His lordship over their lives. They belong to Him! He wants us to reflect purely His healing authority. Our only gain in ministry is to participate joyfully in that one's discovery of Christ's sufficiency for him or her.

That's why we must deal honestly with our relational needs and wounds. If denied, these have the power to further damage the broken! Our service will either reveal or hide God's face from others. We can choose. A significant part of this choice has to do with how we deal with our own brokenness, as well as our hunger for love. Being honest about our motivation to serve is key. Am I serving for the other's good, or to meet my own needs for love? To refuse to consider the latter option can endanger those we serve.

Unrecognized, self-concern can prevent us from perceiving what the other really needs. We lose objectivity and we can begin to feed off of the emotional and even sexual appeal of the broken. We can be deceived into believing that our consuming love for them is pure, when its intensity is founded in our loneliness and need.

This deception results in "feeding off the sheep" and has devastating spiritual consequences. Look at the sin of Achan, described in Joshua 6 and 7. These chapters describe Joshua's inspired victory over the city of Jericho. The one condition God gave Joshua and his army? To "keep away from the devoted things, so that you will not bring about your own destruction by taking any of them. Otherwise, you will make

the camp of Israel liable to destruction and bring trouble upon it." (Jo 6:18, 19)

Jesus picks up on this theme with a vengeance. "If anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea." (Mt 18:6) Jesus then warns all to take drastic action against the aspects of their humanity that tempt them to stumble 'little ones'. (Mt 18:7-9)

Back to Joshua. "The devoted things" applied to riches taken from the city that were to be set aside for the Lord's purposes. Achan, a member of the Israelite army, lied, stole, and hid some of these treasures for himself. We act similarly when we try to possess those who are not our own. When we serve others to meet our own needs, and deny it, we commit the sin of Achan.

Achan's robbery disempowered the whole nation of Israel. Following their battle at Jericho, the Israelites lost an easy battle at Ai. Joshua was perplexed and cried out in despair to God. He responded with these sobering words: "Israel has sinned...the Israelites cannot stand against their enemies; they turn their backs and run because they have been made liable to destruction. I will not be with you anymore unless you destroy whatever among you is devoted to destruction." (Jo 7:12)

God provides painful awareness, and requires decisive action, when we partake of His devoted ones. If we refuse His heeding, He will refuse us, and even withdraw His favor from our midst. Why? Because He cares for the whole,

“ I will not be with you anymore unless you destroy whatever among you is devoted to destruction.”

JO 7:12

not only for us, but for those who suffer under our misuse of authority. His heart must break when His wounded ones are broken further by those claiming to be His healers. We cause one of Christ's little ones to sin: "Woe to the one through whom such sin comes!" (Matt 18:7)

"Feeding off the sheep" can take on more subtle forms as well. When we play favorites, choosing to serve one over another because his/her humanity appeals to us, we commit a quiet expression of Achan's sin. God's word is clear: He detests His people favoring the rich over the poor (James 3:3, 4), and implores us to treat those we serve 'without partiality and favoritism.' (1 Tim. 5:21). "Differing weights and differing measures – the Lord detests them both!" (Prov. 20:10)

Here we must be aware of our hearts – our affections, and the types of people to which we are drawn. Our self-awareness is crucial. When we know, we are inclined to 'bend' into another, we can choose not to do so. The blind healer falls into the trap set by his or her refusal to face this strain of favoritism.

The flipside of favoritism is disdain of another. In the same way that our hearts transfer some of their unmet needs onto idealized 'types' of people, so our hearts can transfer hurt and fear onto others. Here we make unconscious decisions to reject and avoid people who remind us of our wounding. The more we know our hearts, the more easily we can identify old, difficult relationships we are viewing in the new faces before us.

God uses such reminders to deepen our own healing. He then challenges how we interpret our gut level responses to some people. More often than not, we are merely transferring our unhealed affections onto them. This awareness

frees us from rejecting those that trouble us. Rather, we can understand what is going on in us so that His little ones can be helped and not hurt by us.

Our only recourse is confession, repentance, and forgiveness. God implored Joshua (7:13) to "Go consecrate the people. Tell them, 'Consecrate yourselves...That which is devoted is among you, O Israel. You cannot stand against your enemies until you remove it.'" Achan confessed his sin. He admitted that he had made the whole liable to destruction through his hoarding of the devoted things.

Consecration begins with confession. Our personal and corporate freedom hinges upon our admission of wrongdoing. Mousing mere problems isn't enough. Like Achan, we must confess the sin of coveting devoted ones as an offense against the Creator. Taking sin seriously begins with serious confession.

Here the 'good boy/girl' will resist such confession. It is painful for the shame-based one to admit impure motives in Christian service. But admit it we must! The consequences of self-serving, blind motives in Christian service are severe.

After his confession, Achan and his family were stoned to death. The severity of the offense and its impact warranted death. As I pondered their frightening end, I recalled how sin's wages are indeed death. Each of us deserves Achan's punishment; none are exempt as "all have sinned and fallen short of God's glory." (Rom.3:23)

We confess and we die. We die to our rights to have special love interests among those we serve. We die to our secrecy, our fantasies, our favoritism toward some, and disdain of others.

We die to the unique attention and affection we share with him or her. And we die to the lie that we are above and beyond such attachment. We die to it by speaking out our feelings and motives. We crucify the social saint—the religious self that wants only to be petted for his or her sacrificial giving when in truth we are giving to meet our own needs for love.

We go the way of the cross with the devoted ones. We do so through confessing to our elders/priests. We need seasoned overseers to whom we will tell the truth! We speak out our heart's motives; we die. We discover the cross and the opportunity for resurrection. And for renewed anointing. But we must choose to expose ourselves. God will act righteously to expose sin unless we beat Him to it.

Bonhoeffer writes: “In confession occurs the breakthrough to the Cross. The root of all sin is pride...and confession in the presence of a brother is the worst kind of humiliation. It hurts, it cuts a man down, it is a dreadful blow to pride...In the confession of concrete sins the old man dies a painful, shameful death before the eyes of a brother...The Cross destroys all pride. In confession, we break through to the true fellowship of the Cross. The old man dies, but it is God who has conquered him. Now we share in the resurrection of Christ and in eternal life.”
Life Together

God resurrects two things in us when we confess our hoarding of the devoted things. The first is integrity, and the second is boundaries.

First, integrity. Integrity means to be “upright, unimpaired, and undivided.” We are all wounded healers. We minister out of the healing we have received. For many of us, that healing is fresh and dependent on our ongoing

reliance on Jesus, especially in areas of need and wounding. So, to have integrity begins with admitting where we are still vulnerable in our motives and desires. We may still be broken. But when we admit it, we reveal that the real self is still in process. We do not hide behind the perfect testimony others may want to hear!

So, we reveal our broken hearts and submit them carefully and consistently to others. We close the gap between our private and our social selves. We thus give the enemy no opportunity to harass us with the potential for sin. Keep that in mind—the difference between sin and weakness. We sin when we choose not to admit our weakness because it gives the world, flesh, and the devil opportunity to entrap us. In the light, known by others, our weakness can stay clear of the sinful debris always seeking to cover us. We can admit our vulnerability to another before it becomes a sin. Confession before the sin can enable us to remain empowered by God in our weakness.

One way I like to define wholeness: “How well do you deal with your weakness?” Integrity means that we are free to be weak with those whom we trust, so that our weaknesses need not digress into sins like Achan's. We can make the choice from the beginning of our healing ministry. “I will be honest with my overseer. When I sin, I'll confess and discover the cross. When I am weak, I will admit that before it becomes sin, so that His power can cover me instead of deception.”

That kind of confession grants us integrity. And it gives us the opportunity to establish necessary boundaries with those we are serving. These boundaries are necessary dividing lines that help define and protect our helping relationships.

“For all have sinned and fall short of the glory of God,”

**ROMANS
3:23**

Good boundaries in our helping relationships help us to determine what our role is in another person's life. For example, a Living Waters small group leader knows his or her role in relation to a small group member. (S)he is defined as a helper in the small group. (S)he is not a pal or a parent or a pastor or a therapist—the small group leader has one role over the course of the program. That role is to help the participant to discover the sufficiency of Jesus Christ in his or her life, especially in the areas of sexual and relational brokenness.

This applies to all who function as a healer in the life of another. With that clarity of definition, the leader can set boundaries that separate his or her sins and weaknesses and needs from the needs of those (s)he serves. One deals with those parts of one's life with one's friends and overseers. The godly healer seeks to separate his or her need for care and counsel from the needs of those (s)he serves.

The boundary that defines us as helpers, not friends, in relation to those we serve protects everyone. First, it protects the participant. (S)he needs your clear and objective help. The broken one is best served by you having only one role in his or her life for the run of your healing relationship. It can be very confusing to receive deep healing from the caregiver one hour then be burdened with his or her need for love the next!

The receiver needs the boundary that defines you as a helper; it helps him or her to receive from you without confusion or mixed signals. It is common for the broken to transfer their needs onto you the helper. If the boundaries are clear, (s)he will be protected by the order you bring to the relationship.

And that boundary protects you, the helper. You are a wounded healer who is still sorting out how to meet your need for love in life-giving ways. It can be a temptation to try and befriend those you serve. You have the privileged position. Receivers will begin to transfer onto you romantic or parental expectations; if you are not careful, you can begin to draw from them your needs for attention and affection. That's why you need a boundary—one that says: "In spite of many conflicting feelings, my one role is to serve him or her well with honor and integrity."

If you experience desire or any conflicting emotion toward a participant, you can speak that out to your overseer. That way the impact of the broken one upon you can be sorted out within the right channels. You can regain objectivity and return to your goal—to help the receiver secure what (s)he needs from Jesus, not from your confused humanity.

Can you imagine the confusion of confessing to a participant that you are attracted to him or her? Or bothered and needlessly critical? It breaks the boundary intended to protect both of you—you become unsafe, a potential Achan. One thing is clear—we uphold the boundary of our role, and remain within those boundaries in sorting out our conflicts toward those we serve.

Given those boundaries, each leader must take responsibility for finding good sources of love and healing outside of the small group. Our role as helpers is one part of our lives; at the same time, we need to draw consistently from three other sources. These sources need boundaries to define and protect their precious, life-giving offering.

The first is our devotional relationship with God. We must ensure that we are growing regularly in prayerful reliance upon Jesus. We must tend to that relationship unlike any other. His presence, His Word, the rest only He can offer us we simply quiet ourselves and remember His faithful, unfailing love. He has the authority to satisfy our soul only unlike any other. Being centered in Him is essential in our ability to appropriately rely upon other human beings for our sustenance.

And rely upon them we must. We were created to have fellowship with others. We need those ones in our lives who we can look up to, who are further along than we are, and who help guide us as we seek to grow in love. We need the boundaries that establish us as receivers in relation to those who agree to help us. That can include your Living Waters coordinator, your pastor, your counselor, or your spiritual director.

And we also need friends, people who meet us on the ground of our humanity and who share similar interests. This third category would be mutual friendships; they are not defined by a helping role but simply by a desire to bless and bolster one another in Christ. We need relationships based on the capacity of both parties to give equally and casually. Here we can bear each other's burdens. And here we face the good and necessary challenge of learning to love without selfish or lustful motives. We discover that we can help meet another's need for love through our whole enough presence, even as we receive the same.

Boundaries help us to separate one thing from another. We need love, and with good

boundaries, we can grow in love. We need love from God, from those who help us in a role-defined way, and from friends. If we can draw from these three sources as healers, we will be less likely to commit the sin of Achan. We will be nourished, not in need of drawing life from those we serve. "The devoted ones" will have the freedom to find Jesus as their source without our neediness getting in the way. With good boundaries, we can free them to discover His sufficiency. And we can continue to grow in love through the right channels.

"Do not move an ancient boundary stone or encroach on the fields of the fatherless. Their defender is strong. He will take up their case against you!" (Proverbs 23:10)

"The Lord will guide you always; He will satisfy your desires in a sun-scorched land, and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail." (Is. 58:11)

“*The Lord will guide you always; he will satisfy your needs in a sun-scorched land and will strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail.*”

ISAIAH 58:11

LISTENING PRAYER

OUR MAIN OBJECTIVE IN THE SMALL GROUP

As small group leaders, our main objective is to listen, both to the small group member, and to the Word that God is speaking to him or her. Our task is at once profoundly human and divine. We must first learn to listen effectively to the cry of the member's heart. But our response must be God-breathed. That means we must wait and listen for God's response to him or her. His touch, His Presence, His Word applied specifically to the expressed need will be far more healing to group members than all the advice we can muster.

I. KEYS TO LISTENING TO OUR SMALL GROUP MEMBERS

"The first service one owes to others is listening to them. Just as love to God begins with listening to His Word, so the beginning of love for the brethren is learning to listen to them. It is God's love for us that He not only gives us His Word but lends us His ear. So, it is His work we do for others when we listen to them...

"Most people are waiting for an ear that will listen. They do not find it among Christians, because these Christians are talking when they should be listening. But those who can no longer listen to others will soon no longer be listening to God either; they will be doing nothing but prattling in His Presence too...

"Christians have forgotten that the ministry of listening has been committed to them who is Himself the great listener and whose work they share. We should listen with the ears of God that we may speak the Word of God." Dietrich Bonhoeffer, *Life Together*

FIRST THINGS

Suspend advice giving, those quick spiritual band-aids we apply upon first hearing of another's distress. It is a discipline to not give

an answer at first but to simply seek to listen. Our waiting to give an answer gives a person the right to be heard and understood. It does not reduce another's experience to an equation for which we supply the magic answer.

We also should not impose our experience prematurely upon another's. We must first listen to discover the unique nature of his or her reality. Only then can we determine what about our story is relevant to the member's. Expressing how Jesus met us in our struggle is helpful only to the degree that it applies to another's.

It is Jesus—not primarily my experience or advice—who is the ultimate solution. Our goal is to help each small group member to discover the resources in Christ and His community that (s)he needs to become whole. As a small group leader, I must cooperate with Christ so that He might increase as Lord and Healer of those I serve in the small group.

ACTIVE LISTENING

Posture of listening speaks louder than words: S (squarely) O (open) L (leaning slightly) E (eye contact) R (relaxed)

Communicating back what we hear from them. Our doing so conveys respect—it lets member know we are seeking to understand their reality. It also helps him or her to clarify what is going on.

WHAT ARE WE LISTENING FOR?

Listen to identify member's core message. Listen for both the feelings expressed, and the content tied to the feelings. Ask yourself as member shares: "What are the emotions here? The content?"

Gently break in and give your feedback. "It sounds like...", "If I'm hearing you correctly...", you feel (emotion) because (content).

Your feedback is not an exact restatement but a concise and clarifying summary of what the member has said, the more essential your feedback is, the more helpful it will be for the member.

EFFECTIVE PROBES

Good questions follow your "you feel... because..." statements. Try to ask open-ended questions, not those answered by yes or no. Also, avoid "why" questions.

Probe what is missing or unclear: if emotion is missing, feedback the content and ask, "How do you feel about that?" Also, request clarification if content is unclear: "I'm not following you; could you please clarify...?"

Key probe: where is Jesus in your struggle? This is key to understanding where the member is in trusting Jesus in this difficult area of his or her life.

II. LISTENING TO GOD ON THE MEMBER'S BEHALF

Having listened to the member to grasp his or her reality, we then seek God for His Healing Word in response to the member. This too requires a posture of listening.

HOLY PRESENCE

Following our active listening to him or her, we as small group leaders quiet the group to hear and impart what God wants to say or do. This is a naked, faith-filled moment; is it any wonder we often bypass the quiet of listening for our self-generated "prattling in the Presence?" Still, we resist the temptation and ask: "God, do what only You can do..." We wait and listen for Him on the premise that He wants to answer the deepest cries of the human heart. Our faith is based on the following:

The Father releases the Healing Presence of His Holy Spirit through His people. He is true to His Word (Is. 61:1-3, and Lk 4:18); He wants to restore His people. He pours out His Spirit to bind up the broken-hearted through the faithful attentiveness of His people who function as conduits of His Healing Spirit. The New Testament (especially Acts) testifies to how the disciples laid hands on people to impart healing, deliverance, spiritual gifts, and simply more of God's Spirit to enable God's people to live out His Will for them. We do the same in our groups.

We employ touch as the medium through which the Holy Spirit imparts healing. The way we touch people matters. If done correctly, it communicates respect to the member; it also conveys the truth that God is reaching out to the person through the hand of another. Given our powerful role as helpers and the vulnerability of those we serve, we exercise the following guidelines:

First ask the member if you can lay hands on him or her. You must also determine, then ask, concerning the laying on of the other members' hands on the one. Please no patting, massaging, or rubbing; we place our hands firmly yet gently on the member's upper back or shoulder. By virtue of our baptism, we are priests, not masseurs. Also, though we want to model appropriate healthy use of touch, as in affirming hugs, we ask you to avoid lengthy embraces. If more intensive touch is required for deeper wounds and needs (e.g., profound lack of sense of being), this must be worked out with the group coordinator and be facilitated by at least two helpers and preferably the whole small group.

Our healing is always rooted in the cross. As Thomas Smail writes: "We must go through Calvary to get to Pentecost." When we pray for others, we point to the healing power of the cross. The symbol of the cross is crucial here. It is the place we direct our members to go—again and again—to lay down our idols, our agendas, our ideas of self and others, our wounds. Jesus in turn releases to us the same flow of blood and water released at His Crucifixion. (Jn 19:34) The blood cleanses us from sin and its effects, the water washes away the debris of sin and imparts new life to us. Water in the Gospels represents new life, the truth of who we are as His new creation. Symbols matter here. We urge our members to envision the cross as we pray for them. Often, we use oil here, anointing the member's forehead with the sign of the cross. This imprints the cross as the source of healing and conveys the Old Testament meaning for oil as a sign of God's blessing, joy, and healing balm. (Ex. 30:25; I Sa 10:1; Is. 61:3; Ps 23:5) We also use water as a symbol of cleansing and resurrection. Especially during prayers of

confession and renunciation, we use water to make apparent the cleansing and release that goes on in the unseen realm as we appropriate the power of the cross. (Ez. 36:25; Heb. 10:22; I Jn 5:6-12)

OTHER KEYS TO EFFECTIVE LISTENING PRAYER

Many people struggle with whether they can hear from God. We all can! Jesus speaks to us continuously as the Good Shepherd. His Word to us is clear and true: "I am the Good Shepherd; I know my sheep and my sheep know Me...They will listen to my voice, and there shall be one flock and one shepherd...My sheep listen to my voice..." (Jn 10:14-16; v.27).

God speaks to us to guide and to heal. When we listen on one another's behalf, we will hear His voice. "God hides things from the wise and intelligent and makes them known to babes" (Matt. 11:25). We should not be as concerned about our ability to listen as much as to rely upon His ability to speak. Jesus wants to talk to us so much that He will get through to us somehow.

He speaks to us in our language. We all have different ways of hearing—some of us will receive guidance through His still small voice, others receive pictures. Some receive gut-level hunches from the Lord; you simply know in your knower how to proceed on to pray. Listening to God on behalf of others is an adventure in which we are continuously growing. His Spirit will guide us as we are faithful to listen and humbly impart what we are receiving. Again, we hear out the member, actively listening to their cry. We then wait and listen for God's response to that cry.

As we wait for His guidance, we are waiting for an impartation of one of the many gifts of

the Holy Spirit. I Cor. 12:7-11 describes many of these gifts, which we impart to one another for the building up of Christ's body; we build that body, one prayer, one broken person at a time. Some common gifts God gives as we pray in our small groups include: words of wisdom—particular sight into what God is doing now in that person's life; words of knowledge—precise words about a person that only God knows; gifts of faith and prophecy—powerful, prophetic encouragement that calls a person into his or her higher, truer self (these may also include gentle words of warning or correction); gifts of healing—miraculous moves of God that repair inner wounds instantly; discernment of spirits—identifying specific spiritual strongholds in the members' life that need to be renounced. God gives these gifts to those praying as He determines (I Cor. 12:11); our job is to wait, listen, and impart what we receive. This is also where we want to train our small groups to listen on behalf of the other members. He may very well give the healing word through another. Your main job as the leader is to ensure that the group is listening to God, and not advising or counseling the member with his or her eyes closed. Another possibility is that God is speaking directly to the receiver. We can and should ask the one being prayed for: "What is God showing you as we pray?"

After we give what we have received, we want to be sure and give the person the chance to respond to what we (or the member) have received from the Lord. Our words are not entirely accurate; we need feedback as to whether we are on track in our listening. At times, our words will be resisted, not because they are false but because they are either painfully true or not yet graspable by the member. In any case, we respect the member by inviting him or her to consider the validity of our offering. In truth, (s)he is free to do with it

what he or she wants. It is not our responsibility to impose the gift. That is abusive and dangerous, given that we hear only in part. If we identify in prayer a particular area of sin, we lead them in the steps of confession. However, if a spiritual stronghold is discerned, and the member is willing, we then lead them to take authority over the darkness at hand. We empower them to renounce whatever is preventing them from moving forward. We are wise to follow up here as well; most strongholds are not broken down in one vigorous prayer session.

Lastly, there will be times when the Lord does not lead us into a particular prayer for the member. When we are dealing with longstanding deprivations of soul, it may be God's will to simply have us abide with him or her. Here the untouched needy soul can receive the Father's love as He extends it through the healing hands of His body. Much can occur in quiet, through the abiding love of the church for its thirsty member.

This is the pure and profoundly powerful ministry of His Presence. Leanne Payne writes beautifully: "The knowledge that God is truly with us—that it is possible to be in familiar communion with Him—is the primary need of every lonely, suffering soul. Our work as ministers is that of praying "Come, Lord Jesus," and then of inviting each and every soul into the healing Presence." (The Broken Image, p.145)

Leading a small group is all about listening—listening to the member, listening to God on his or her behalf. Embrace the challenge, the creativity, and the reward of the ministry of listening prayer.

STRENGTH IN WEAKNESS

Serving LW/CC is a free-will offering. Each team member responds to the call as God and conscience lead. Saying yes, (s)he then chooses to carry the Cross in whatever role is assumed, from the coordinator to the off-site intercessor. However, the coordinator ensures that each team member is ready and well-suited for the task (s)he has taken on.

God is not partial to the one key leader; we each have a calling and a measure that we must take seriously. God does! All He asks of you is to pick up the Cross in the place of service that is right for you.

FIRST WEAKNESS: PERSONAL DOUBTS

As we take our places on the team, we will be targeted by the enemy in two main weaknesses-- doubts about our moral readiness (am I pure and whole enough?), then doubts about our ministry capability (am I smart, wise, anointed enough?)

The enemy will hammer us on both counts. Here we must exercise good self-awareness: in LW, we define wholeness as how well do you deal with your brokenness. That applies to both personal vulnerabilities and ministry insecurities. Knowing our self-doubts in both areas, we can take refuge in the Cross. United with the Crucified, we agree with St. Paul when he describes the Cross as the 'foolishness of God, which is wiser than man's wisdom', the Cross 'as the weakness of God, which is stronger than man's strength.' (1Cor. 1: 25)

'Where can the weak find a firm security and peace except in the wounds of the Savior? Indeed, the more secure is my place there, the more He can help me. The world rages, the devil lays his snares but I do not fall, for my feet are planted on solid rock.' St. Bernard of Clairvaux
When we truly discover His wounds--the power

of the Cross--we will not be ashamed of feeling weak and inadequate. Rather, we will see both expressions of moral and ministry weakness as opportunities for His holy power to mature in and through us. 'For when I am weak, then I am strong...' (2Cor 12:9)

That applies pointedly to serving the Body. Paul said of his apostolic band: 'Jesus is powerful among you. To be sure, He was crucified in weakness, yet He lives by the power of God. We are weak in Him, yet we by God's power we will live with Him to serve you.' (2Cor 13: 3, 4)

We surrender our weaknesses to Jesus through His community. We cannot split Head from Body. We go through the Body to discover His loving headship over our most vulnerable areas. Here we invite the holy power of the Church into our weaknesses, over and over. That is the basis for our anointing in LW/CC.

This is a ministry of weakness! And it is among the reasons wounded healers so love LW. We become whole as we share our brokenness with beloved members of His Body.

We must distinguish weakness and wickedness here. If we are still bound by besetting sins, we need to consider together whether we need to

just be on the receiving end. The most powerful leader faces vulnerabilities. We learn to submit them to one another as a preventative strike against sin.

We learn how to work out these areas with friends/ leaders outside the group. Yet we must also bring our weaknesses and insecurities into the leadership team so that we can receive grace and prayerful covering. The coordinator must ensure a solid 30-45 minutes 'Cross Time' prior to the group for team leaders.

This is a chance for leaders to name sexual/ relational sins and weakness. We receive mercy for sin and welcome the Spirit's power upon our weakness. Then we pray for needs of the greater group.

'Prayer gives us the weapons of true humility and blazing love, because prayer gives us proper knowledge of our weak selves as well as of God's infinite love towards us in our weakness.' St. Catherine of Siena

SECOND WEAKNESS: LARGE GROUP MINISTRY TIME

This is always the weak link in LW/CC. It is the least used and yet the greatest chance to say: 'God we are weak, do what only You can do!' In other words, this is Cross time! It is time for the Kingdom to come—a chance for the Spirit to take the Word spoken and give members a chance to respond. The Word can then descend from member's head to heart. It requires both an act of the members' wills, and the team giving the Spirit room to act.

The coordinator works with the teacher before the meeting: 'Where are you going with the teaching? What is the challenge, impartation, invitation you want to give?' Teachers must have a leading, but a coordinator can help; usually the

teacher invites members to respond to teaching 'decision' and come forward to the Cross. Other team members may give words from the front, supervised by the coordinator. The team begins to move around to lay hands on those receiving. It is helpful to blend words from front and specific words whispered from team in ears of participants.

Don't forget to linger. Take the whole 20-25 minutes plus. Learn to abide as a team—to receive and give words to members in the large group setting. This time preps all for the small group.

THIRD WEAKNESS: NO TIME OR STRENGTH FOR LW/CC

Never enough time, never enough energy—LW/CC can often feel like a load that we cannot manage in our busy lives. Hard-pressed to do yet another group, God said: 'Be the bread, offer yourself, and I will multiply your little offering and will feed my lambs.'

In a time when many of us have never felt more hard-pressed, LW/CC gives God an opportunity. We invite Him to take our little weak offering and empower many. In the process of surrendering yet again to Jesus' heart to heal others through us, we are made new by the Kingdom come to us.

Let the weakness of what we cannot do become the opportunity for God to act. As agents of LW/CC, we embrace the Cross and God gives the increase. 'I resolved to know nothing when I was with you but Christ Crucified. I came to you in weakness and fear and much trembling. My message and my preaching were not with wise and powerful words but with a demonstration of Christ's power, so that your faith would not rest in man's wisdom, but in the power of God.' (1Cor 2:2-5)

LIVING WATERS

The logo graphic consists of several concentric, curved lines that resemble a stylized wave or a series of ripples, rendered in a light blue color.

IN PURSUIT OF RADICAL WHOLENESS