

Building Spiritual Awareness and Intervention Skills

Interactive Exercises -- Workshop Leader's Script

These exercises are prepared to take place in a group large enough to elicit rich discussion and with the ability to break up into smaller working groups. Following these activities in the FrameWork Health Coach Training Session, attendees will be introduced to the Spiritual Assessment Record through discussion.

Open with prayer.

“Dear Lord and our God in Heaven, our souls, and those of the people we intend to help, are restless until we all find our rest in You. Only in You may our deepest needs be filled. Our hearts long for peace and confidence that only You can provide. Please give us eyes to see the vacuum in ourselves and in those we care for. Tune up our sensitivities to recognize those moments you arrange for a helping dialogue between us and those who seek our help, we pray in Jesus’ name. Amen.”

God has created humankind as multifaceted people. We are physical, emotional, mental, social, and spiritual. Perhaps the most difficult of these facets to give expression to is the spiritual dimension. In these activities we will seek to understand spiritual needs more fully, both in ourselves first so that we might give meaning to cues, and in others. We are going to share with each other and hopefully, bring comfort and love to each other. God is here to help us.

Discussion Questions

1. Some say that part of being a Christian is being a spiritual care provider. What are your thoughts on that? If we are care providers in spirituality, is it overt or intentional or is it influence and example?
2. Why do you think it is often difficult for us to talk about spiritual issues and needs?
3. A friend/co-worker responds in a conversation you are a part of: “I don’t know what to think about religion/spirituality/God. There is so much evil in the world/our lives— Does God really exist? If He does, does He care?” What would you say or do?
4. You know it takes time to truly deal with another’s spiritual concerns. Think about what that means. . . How might you deal with the situation like the following:

You are dashing about in Kroger’s, selecting a few items to make for supper tonight. You see your neighbor from down the street approach you in the produce section. Greetings are exchanged and the response you get to “How are things going?” is: “Oh, its been a tough week. I’m trying to quit smoking.” You say, “Yes, I understand it is difficult, but hang in there; the cravings will probably go away after your 4th day. I’ll be praying for you.”

And you dash off . . .

Is this a common pattern among us?

Let's reconstruct the scene . . .

You are again in Kroger's hurriedly gathering items for tonight's supper. As you neighbor approaches, you change your pace and turn your attention to her. The response to "How are things going?" is the same – difficult week, trying to quit smoking, etc.

You are really looking now and you observe with your other senses:

- a. a hint of tobacco odor on her clothes
- b. you see her nervousness and tense expression
- c. you also remember seeing her husband smoke, so you wonder if the tobacco odor you detect is from *his* smoking.
- d. you wonder if she is trying to do this on her own
- e. what has prompted her to quit?
- f. you also wonder if she knows how to quit.

So you ask her about these things and learn a lot more about her struggles and the level of social support she has in this effort and in her family relationships.

You offer to have prayer with her right there in the produce section of Kroger's. What would it be like?

I now ask each of you to take 5 minutes to write out the prayer you would pray with your neighbor. . .

[It will later be revised and shared with the group in the Activity "Praying for Another."]

Ministering to Spiritual Needs

Role Play Ministry

Groups of 3 with pencil and paper.

We are going to do some role playing to learn more about ministering to spiritual needs. We each bring a different level of preparation to this subject: some are experienced at spiritual interventions, some are new at it. We don't expect perfect responses. This exercise is designed to make us more acutely aware from the viewpoint of others how sensitive and responsive we should be. It is just as important in the grand scheme of things as a physical or psychological assessment that we may pride ourselves in performing. Employ the principles of the helping relationship and therapeutic communication.

Objectives for these exercises are:

1. Gain practice and comfort in personal devotion
2. Gain confidence in helping others by praying and to pray
3. Learn a variety of approaches in prayer intervention

In each of the three situations, two people will be playing roles, the third will observe. After each interaction, there will be a time for you to discuss what went on. During these discussions, each person should share his or her opinion of the interaction and then all three of you talk together about what was done well and how the helping could have been more effective. Identify yourselves as Person A, B, or C.

In the first situation, A & B role play and C observes.

A, your husband has lost his job and the family income is dwindling fast because your part-time job is inadequate to fund the needs. [Other scenarios: serious illness, dysfunctional family problems, errant child]

B, you care for A. As you do this, encourage A to open up about spiritual issues.

You have 5 minutes. . .

Now discuss in your small groups for 5 minutes . . .

In the next situation, A is the observer and B and C role play.

B, you have been feeling very depressed recently and you are telling C about this.

C, you care for B and also try to explore the spiritual dimensions of this problem by asking open-ended questions.

You have 5 minutes.

Now discuss for 5 more minutes in your small group.

In this final situation, A and C role play and B observes.

C, you are feeling vaguely uneasy about your relationship with God, telling A that the warmth and closeness of that relationship has disappeared.

A, you are help C look more deeply at this situation and to explore different aspects of it.

Now discuss for 5 minutes in your small group.

Conclusion to Role Play

Gather all groups together into the large group.

Each one take 8 minutes to contemplate your previous experience. In the dependent role you played, do you feel you received adequate spiritual care had it really been you in the situation? What would have helped you more? Write down your thoughts.

Now, in the context of this learning environment, share with the group your suggestions. What we learn here will sharpen our skills as wholistic coaches in the Call Center.

Home Assignment

In thoughtful meditation this evening, I invite you to examine your self on these points:

1. How is my relationship with God?
2. How do I wish my relationship with God could be better?
3. What is my most pressing spiritual need?
4. If I am unable to resolve it personally with God, to whom can I go for help? Am I willing to do so?
5. What must I do in my own spiritual life to be a sensitive, ready vessel of hope to those I coach in the Call Center?

Prayer

Prayer is a valuable tool for us to use in Christian caring, but it needs to be used sensitively. It needs to be accompanied with concern and by active listening. You have a small, but valuable book to read as a requirement in preparation for coaching, “The Incredible Power of Prayer” by Roger Morneau. Identify the 6 Dimensions of Intercessory Prayer and the factors that yield success in it. There are other reading requirements that will acquaint you with the opposing powers of addiction and freedom in grace, the world view of spirituality and holistic care, and EGW’s admonitions regarding balanced living and ministering to those in deleterious lifestyles.

Discussion Questions

Today we will learn more about prayer through Biblical model prayers, discussion, and praying together.

Many people find it difficult to pray publicly—either in twos or large groups. Why is that?

What happens in the relationship with another person when two pray together?

What are the constructs of “prayer”? Are there styles of prayer?

Some spiritual adherents have written prayers for specific occasions. Is there Biblical precedent for that?

Review some model Bible prayers and define structure. [Refer to Bible Prayer Models, Appendix C]

Should health care professionals have different prayers for different types of need or blessing?

Define Prayer . . .

Praying for Another

Pair up with someone you know least in the group.

We'll be role playing in this exercise, but we will also be ministering to another's needs.

First pray for each other out loud as you begin. . .

Now, share with your partner two worries and two joys that are going on in your life right now. Take about 5 minutes.

Now, each of you pray for the other in light of what you now know. . .

Did you notice a difference in the quality of the prayers? Could you describe the first as maybe "Thin"? And the second as Fat?

It's easy to *te//* people when to pray. It's often very difficult to figure out in a caring situation when is the right time. Have you ever been confronted with the decision to "pray or not pray" with someone?

How did it work out?

What was good/not so good about it?

How could it have been improved?

What will you watch for in future situations?

Well, let's return to the story of you meeting your neighbor in Kroger's . . . What was the prayer you prayed with her? (Group share)

Using the resources from your required reading and personal Biblical study, how might we construct this prayer for your neighbor so that it models the appropriate presentation to God?

[Use easel or illustration board to work this out from front . . .]

How to Introduce Prayer to Another

In the real world of coaching with the time constraint of 15 minutes, the discouragement of the participant, and the complexity of the calling technology, how may you integrate prayerful assistance in your script-based conversation?

You will notice that in the first Assessment there is opportunity to learn the spiritual condition/status. If need is not picked up then, it may appear sometime in the first week of daily calls. Spirituality is mentioned every day for the first 5 days as "spiritual strategies." Each day that the Depression Scale is used is an opportunity. If **Taking Control** is being used, they are being encouraged to seek power from Heaven. Offering to pray with them at the end of each call is written into the script should you sense by cues given that the participant is amenable to that intervention.

Once a relationship between the Coach/Coaching Team and the participant is struck and there is more openness to discuss the difficulties in overcoming an addiction, the Coach may say,

“It sounds as if you are having quite a struggle today (this week), in spite of our conversations and the materials you have at home to guide you. I notice that you have family (spouse, friend, etc.) listed as supportive persons. But do you need a little more moment-to-moment help? Could we talk about spiritual (faith) in your life?”

(If so) “There are some questions I can use to guide us in this area of discussion. Could we use them as we talk together now?”

[Proceed with the Spiritual Assessment]

You may not be able to complete both Parts A and B of the Spiritual Assessment during this call. Limit the call to 30 minutes and negotiate to continue at the next call. There is no hurry in this. Hopefully each question and topic discussed will lead to personal contemplation between calls. Before you close your record in the computer, flag your record as a spiritual dimension client and make a note in your little dialogue box of what should be done at the next call.

Spiritual Dimension Activities

Find the Thimble

1. In large group discuss cues participants may give to spiritual need. Compose a list to be prepared as a handout to the group.
2. Have a 15-minute break, during which the typed responses are separated on paper approximately 3” X 4”. Hide them about the room. Hide one in a thimble.*
3. On their return, given attendees a worksheet and the complete list of cues. Instruct them to find one hidden cue each.
4. They then spend 15 mins. Alone with their course materials and reflect on a response to give to the cue in hand.
5. They each present their response to the group and get feedback. A typist records the responses and comments/corrections in computer to hand out after activity.

*The individual who found the thimble goes first.