

Reclaiming My Identity Facilitator Guide
Version 2

RECLAIMING MY IDENTITY

FACILITATOR GUIDE

Version 2

ROB FISCHER

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Version 2

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FOREWORD

I'll be honest with you. This men's curriculum was especially difficult for me to write. Sexual abuse is such an evil, insidious offense, often leaving the victims with trauma and a secret that haunts them for the rest of their life.

Sexual abuse against girls and women disturbs good men to the core, because we want to protect them and keep them from harm. I know this first-hand because our little girl was sexually molested by two male babysitters when she was four years old.

My wife and I returned home that night, paid the babysitters and I drove them home. But when I got back, my wife and two young children were still awake and deep in a serious conversation. I knew immediately that something was very wrong.

That night we discovered that these two teen boys had sexually molested our little girl. I was angry and disgusted! Sons of a co-worker whom I knew and trusted, these babysitters had often watched our young children. I had overwhelming feelings of hurt on behalf of our young daughter. Even back then, I wondered how this trauma would impact her life.

Despite the lateness of the hour, I immediately called the father of the two boys and told him I had to speak with him face-to-face that

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night, even though it was already about 10:30pm. I drove back across town and met with him in my car, describing what his sons had done to our daughter. He was a man of honor; he believed me and was ashamed and horrified by his sons' behavior.

He called his sons to face me and I asked them whether they had molested my daughter. Knowing they had been caught, they admitted their guilt. Their father then imposed disciplinary consequences on them, and I told them that we could no longer trust them with our children. Today, our daughter is grown, has healed from her past sexual abuse and has a family of her own.

But many of the stories of sexual abuse I've listened to have not ended so well. Having served as a pastor for 25 years, I've listened to the stories of many men and women who have suffered sexual abuse or assault. As a husband, father and grandfather, my heart goes out to those who have been abused and victimized in this way.

Sexual abuse against boys and men is disturbing and destructive. And in my experience, boys and men process sexual abuse differently than women. To begin with, sexual abuse is nearly always a secret crime. It occurs in private and often the abuser threatens the victim should he or she reveal what happened.

Sexual abuse almost always brings shame and guilt on the victim. As we'll see, this shame and guilt is misplaced, for the victim is never responsible for what the abuser did. But for boys and men, the shame is compounded because being sexually violated is an attack on our very manhood. Sexual abuse is rarely only about sex but about power and control. When a boy or man is subdued by another man or woman sexually, he may feel like he has lost his identity and for some, his masculinity.

For this reason, I want to commend you for your courage and boldness in choosing to be a part of this SAVAnon men's group. The

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power of any shame you feel is in its secrecy. Expose the secret and the shame will slowly disappear.

Since its inception, I've served on the board of directors for SRT Services. As a professional writer, the board asked me to write the curriculum for SAVAnon (Sexual Abuse Victims Anonymous). In the process, I interviewed the men whose stories are included in this book. Most of these men I know very well, and I've shared in the pain of their experiences.

I've been married to the same woman, Linda, for over 45 years. We have three children, lost a fourth through miscarriage, and have ten wonderful grandchildren. I am passionate about helping men and women who have suffered sexual abuse or assault on their journey toward healing.

We invite you to fully enter into this curriculum and the eight sessions you'll spend with other men like yourself. I'm sure you'll meet some wonderful people and make some life-long friends in your SAVAnon group.

Our hope and desire is that you will experience a good measure of healing and new-found hope through this curriculum!!

— *Rob Fischer*

INTRODUCTION FOR FACILITATORS

Welcome to the Sexual Abuse Victims Anonymous (SAVAAnon) curriculum for men. Thank you for volunteering to serve as a facilitator for a SAVAAnon group. We believe that your personal story and interaction with the men in your small group will have a profound impact in their lives and the lives of their families. As you embark on this experience, we are praying for your protection and for God's favor and wisdom as you lead.

YOUR ROLE AS A FACILITATOR

Please view your role as that of a *facilitator* and not as a teacher or counselor. Your primary goal is to help facilitate the healing of sexually abused men. Skills of a good facilitator include:

- Leading by example and sharing transparently
- Extending genuine empathy and trust
- Building a safe environment
- Getting others to open up and speak as soon as possible
- Asking great, open-ended questions

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- Listening intently
- Managing group dynamics
- Keeping the group on task
- Managing time
- Being present and engaged

To a great extent, we have tried to design the curriculum in such a way that makes it easy for you to follow through with those facilitation skills. Below are some warning signs to watch for that may indicate that you've slipped from facilitating into teaching or counseling. Please try to avoid these:

- Talking too much
- Lecturing, preaching, or instructing
- Reading the story or material aloud unless prompted
- Correcting or shutting down a participant
- Advising participants
- Assuming that your experience should be theirs
- Losing control of the group
- Asking leading or closed-ended questions
- Trying to "fix" people

We've attempted to design the curriculum to help you avoid the pitfalls above, so please follow it to the fullest extent possible. Because you are representing SAVAnon, we trust you to conduct yourself and each of the sessions in a Christ-like manner and according to the guidelines we've provided.

We want facilitators to build relationships with their group participants. At times this requires conversations outside of the group

INTRODUCTION FOR FACILITATORS

meetings. However, experience has taught us that it's best for facilitators not to meet regularly with participants outside the group until it has ended; otherwise, it is liable to damage the trust in the group which is so vital to its success.

Since you will be co-facilitating with another man, learn to work together humbly and harmoniously. Never contradict one another or usurp one another's authority as facilitators. Nothing will destroy the trust in a group faster. Instead, pray together before each session; support and trust each other. Allow the Holy Spirit to use both of you in the special areas of your gifting and experience.

Finally, in the course of the eight weeks, participants may hear the stories of men who were not only sexually abused but may have also participated in an abortion. Sexual abuse and abortion can often be found in the same story. However, a man may not recognize his need for healing from an abortion until he hears about it from someone in the group. Please be prepared to empathize with him and point him toward an AbAnon group.

HOW TO USE THIS FACILITATOR GUIDE

In order to facilitate the SAVAnon curriculum, you will only need the Facilitator Guide. Everything contained in the Participant Manual is also in this Facilitator Guide, with the exception of the journal page at the end of each session.

As you use this Facilitator Guide to lead you through the agenda for each session,

- Text for you to read is presented as normal text that may sometimes be bolded for emphasis.
- ***Text in bold italics*** is intended as instructions for you and should not be read aloud to your group.

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- Remind participants to familiarize themselves with each session before the group starts, especially if they read it at the beginning of the week.
- Please review all the Appendices before facilitating.

SESSION ONE

PREPARATION

- *Read Session One ahead of time so you're familiar with it.*
- *Meet with your co-facilitator and refer to your SAVAnon Workbook for detailed guidance.*
- *Pray beforehand for God's presence, power and work in the lives of the men.*

Start the first session here:

WELCOME

Facilitator Note - Greet the participants and read the following three sections aloud:

_____ and _____ will be your facilitators for the next eight weeks. You are very courageous for taking this step toward processing the sexual abuse or sexual assault that you've experienced. We're glad you're here.

INTRODUCTIONS

(Facilitators, lead and model this. Be careful NOT to share your abuse story at this time.)

- Name
- Where you are from
- What would you like to take away from your experience over the next eight weeks?

OVER THE NEXT EIGHT WEEKS, WE WILL TALK ABOUT:

- Your story of sexual abuse or assault
- How those experiences may have impacted your life
- Ways you may have coped with the abuse or assault
- Your relationships
- Common emotions and reactions surrounding sexual abuse and sexual assault
- God & faith
- Healing & forgiveness

ESTABLISH GROUP NORMS

Continue reading....

We like to establish group norms or ground rules by which we agree to conduct our meetings together. This way we all have the same expectations and can get the most from this experience. Some group norms we see as essential are:

SESSION ONE

Facilitator Note - Ask each participant to take a turn reading a group norm. If you brainstorm norms with your group, be sure to include the essential list below.

- **Keep confidences**—What we say here stays here. We pledge to keep confidences and ask the same of each member of the group.
- **Be present and ready**—Attend all the sessions (except in an emergency). Your presence here is not only important for you, but for the other participants as well. Being present includes keeping up with the light reading or homework between sessions and being ready to share your thoughts. If you have to leave the group, please explain why, so others are not left with the possibility of having been the reason.
- **Be respectful**—We agree to respect each other: our individual situations, our ethnicity, our faiths, the choices we've made, the things we may say, and how we each process the sexual abuse or assault we experienced.
- **Function as a team**—We agree to function as a team: no one dominates the conversation; we listen to each other; we're here to assist, encourage and care for each other.
- **Be humble**—Sometimes the way we suppress our own needs is by trying to fix others. Resist judging or attempting to fix each other.
- **Embrace your unique story**— Resist comparing your experience with those of the other men in your group. Let each man's experience stand on its own.
- **Believe and trust one another**—Some of the experiences shared in the curriculum and in our group

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may sound too disturbing or too strange to be true. Give each other the benefit of the doubt. All the stories printed in this curriculum are factual.

- **“Check-ins”**—Allow each other to check-in and ensure we’re okay through any pain the healing process may prompt.
- **No “sharing hangovers”**—Resist regretting what we’ve shared with each other.
- **Always end on a positive note.**
- **What else** would you like to set down as a group norm?

INTRODUCTION – RECLAIMING MY IDENTITY

Facilitator Note - Ask the participants to put their books down as you read the next two sections aloud.

Welcome! We are so glad you’ve chosen to join us for this eight-week support group designed to help you heal from the sexual abuse that you have experienced. We are so sorry for what was done to you and for the pain and suffering you’ve gone through as a result of the abuse. We want to provide a safe, caring environment as you participate with this small group of men.

All the facilitators come with our own stories of sexual abuse or assault and are in various stages of healing. We are all volunteers.

We recognize that although there are some basic issues that we all encounter, or need to face, each man processes his experiences of sexual abuse in a different way. Some express the need for healing and others do not. We also recognize that your story is unique. But we know we can learn from each other and help each other through the things we’ve experienced as we share with each other.

SESSION ONE

Whatever it is you seek in response to the sexual abuse or assault that you experienced, some sort of change is inevitable. Change can be difficult and scary but necessary if we want to experience different outcomes than we're currently experiencing. Please avail yourself of every method and opportunity that we provide to help facilitate your desired change.

You may not see your particular experience in this curriculum because the stories shared within this book are specific to the storytellers' situations. However, each session uses aspects of the story to explore general, powerful principles for healing that can be applied to many scenarios. Do the work to extract these principles and put them into practice.

SAVAnon is part of SRT Services and is an independent organization, unaffiliated with any particular religious denomination. SAVAnon exists to provide awareness regarding the serious harm caused by sexual abuse and offer a path toward healing for those who have been abused. Anyone who has experienced sexual abuse or assault, whether they claim religious beliefs or not, is welcome to our gender-specific programs.

We freely acknowledge that part of our eight-week program involves discussion about God, faith and forgiveness. Sexual abuse and assault impact the whole person: physically, emotionally, mentally, relationally, and spiritually. Thousands of people have found change and healing through faith and SRT Services would be remiss in our responsibility if we failed to include God and faith in our curriculum. However, in order to make every participant feel welcome and comfortable, our meetings will not include group prayer.

Please be aware that as you read the stories of abuse contained in this manual and as you hear each other's stories, past trauma may be triggered or repressed memories may surface. You may find this experience very painful, but some pain is necessary for healing. So

please continue with us and share with us what you're thinking and feeling as you are able. Remember, you are not alone!

DISCLAIMER

We recognize that every person is different and your situation is unique. Working through issues surrounding the sexual abuse or assault that you experienced usually occurs in layers, over time. Our sincere hope is that you will gain some measure of healing through this eight-week group.

Our facilitators are not functioning as professional counselors or life coaches in this group. They are volunteers with their own stories of sexual abuse or assault and have received significant healing from those experiences. The facilitators are passionate about providing a safe, supportive environment for you.

Any profits from the sale of the Participant Manuals go to cover the cost of printing, shipping and the support and expansion of SAVAnon (Sexual Abuse Victims Anonymous). SRT Services is a registered, 501c3 not-for-profit organization and is financed primarily through the generous contributions of donors.

If you have recently experienced sexual abuse or assault and have not yet reported it, please contact your local police department or other appropriate agency. Pursuing justice could promote your healing and possibly prevent the offender from abusing others.

If you are actively harming yourself or having suicidal thoughts, please seek the help of a professional counselor immediately. This support group is not intended to replace professional counseling or therapy. We can discreetly help you locate a counselor if you like. You can find a comprehensive list of resources, including 24/7 hotlines, at www.srtservices.org/resources.

SESSION ONE

Facilitator Note - Invite participants to pick their books back up and follow along from page 16 as you continue to read.

HOW THE PARTICIPANT MANUAL WORKS

Each week has pre-work that you will complete prior to the next session. For instance, if you turn to Session Two on page 25 in your Participant Manual, you'll see that after reviewing our group norms and hearing a facilitator's story, it begins with Jim's Story, followed by some discussion questions and then a short reading. At the end of the session, you will find a journal page.

Most of the sessions also contain healing action steps with their own discussion questions. Please do this homework early in the week so that you're not scrambling at the last minute to finish. Take your time and seek to gain all you can from this experience. The more you invest, the more you'll take away.

Facilitator Note - Ask group participants to take turns reading the next 5 sections in this Session aloud. Say to the group: Who is willing to read this first section out loud? Repeat the question for each section, keeping in mind that some may not want to read.

SEXUAL ABUSE AND SEXUAL ASSAULT

We are here to acknowledge and empathize with you as you process the sexual abuse or assault that you experienced. You are not alone. Over 300,000 people in the United States experience rape or sexual assault each year¹, and 10 percent are male. Because sexual abuse is such a secret offense, any statistics are likely to be misleadingly low because much of it is never reported.

¹ Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, National Crime Victimization Survey, 2010-2014 (2015).

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According to childtrauma.org, by the age of 18, one in five males have been victims of sexual abuse², and ninety-three percent know their abuser.³ Many of these perpetrators are in positions of trust, such as family members, teachers, clergy or coaches.⁴

SEXUAL ABUSE/ASSAULT DEFINED

Sexual abuse or assault is any form of sexual violence, including rape, child molestation, incest, and similar forms of non-consensual sexual contact. Most experts agree sexual abuse is never only about sex. Instead, it is often an attempt to gain power over others.⁵

Sexual abuse or assault is not confined solely to sexual intercourse but extends to fondling, inappropriate touching, sexual display, inappropriate sexual comments, or photographic exploitation. Voyeurism, or watching someone undress or shower, also constitutes sexual abuse.

SEXUAL EXPLOITATION

Sexual exploitation refers to the exchange of sex or sexual acts for drugs, food, shelter, money, protection, or other basic needs of life. Using technology to request or publicize compromising photographs, or creating pornographic or sexually explicit websites is also sexual exploitation.

The erotic use of a person, physically or emotionally, is sexual exploitation in the fullest meaning of the term, even if no bodily contact is ever made. Often, victims of sexual abuse will try to downplay

2 Susanne Babble, PhD, MFT, "Trauma: Childhood Sexual Abuse," *Psychology Today*, March 12, 2013, <https://www.psychologytoday.com/us/blog/somaticpsychology/201303/trauma-childhood-sexual-abuse>.

3 U.S. Bureau of Justice Statistics. *Sexual Assault of Young Children as Reported to Law Enforcement*. 2000.

4 www.rainn.org/articles/adult-survivors-child-sexual-abuse.

5 GoodTherapy.org, "Sexual Assault/Abuse," 9/6/2018, <https://www.goodtherapy.org/learn-about-therapy/issues/sexual-abuse>.

SESSION ONE

their experience by saying that it “wasn’t that bad.” It’s important to recognize that abuse is abuse even if there was no sexual contact—and that all abuse is bad.⁶

Childhood sexual abuse, sexual assault and sexual exploitation all constitute abuse. Therefore, for the sake of brevity we will use the general term “sexual abuse” throughout the remainder of this manual.

THE TRAUMA OF SEXUAL ABUSE

Sexual abuse can cause lifelong damage to the individual with symptoms that are varied, but universally common. Victims of sexual abuse often express feeling violated and that their bodies no longer belong to them. Many experience guilt, blaming themselves for the abuse, and some may have suffered physical injuries. When not addressed, the trauma of their abuse can create difficulties with careers and relationships.⁷

Many victims of sexual abuse or sexual assault experience feelings of:

- Anxiety and panic attacks
- Despair
- Guilt
- Shame
- That something is fundamentally wrong with them
- Personal responsibility for the abuse or assault
- Fear

⁶ Susanne Babble, PhD, MFT, “Trauma: Childhood Sexual Abuse,” *Psychology Today*, March 12, 2013, <https://www.psychologytoday.com/us/blog/somaticpsychology/201303/trauma-childhood-sexual-abuse>.

⁷ Renee Fredrickson, PhD, *Repressed Memories—A Journey to Recovery from Sexual Abuse* (New York, NY: Simon & Schuster, 1992), p. 29.

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- Worthlessness, unworthiness, or dirtiness
- Difficulties with intimacy and trust
- Anger
- Personality disruptions
- Attachment issues
- Sexual dysfunction and fertility issues
- Chronic pain

When children experience sexual abuse, they may not immediately understand what is happening to them. Feelings of shame and fear may prevent them from telling someone they trust.

Often, if they do tell an adult, the adult may not believe the child or in some cases, simply dismiss the abuse due to their own fear. Children may also feel a tremendous sense of loss they don't understand.

If not dealt with, the trauma can result in PTSD (Post-Traumatic Stress Disorder), depression and anxiety that could last a lifetime.⁸ Some of the possible symptoms of PTSD resulting from child abuse include:

- Suicidal tendencies
- Withdrawal from and mistrust or fear of adults and authority figures
- Hypersexuality and promiscuity
- Avoidance of sex and physical touch
- Problems with sleep or fear of going to bed
- Nightmares and/or flashbacks

8 Susanne Babble, PhD, MFT, "Trauma: Childhood Sexual Abuse," *Psychology Today*, March 12, 2013, <https://www.psychologytoday.com/us/blog/somaticpsychology/201303/trauma-childhood-sexual-abuse>.

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- Self-harm
- Addictions to drugs, alcohol, or food
- Unusual sexual behavior
- Gender dysphoria
- Same sex attraction
- Prostitution
- Depression
- Phantom pain
- Sexually abusing other children

Among male perpetrators of sexual abuse, a 2001 study found that 35% had themselves been victims of sexual abuse.⁹

Facilitator Note - The symptoms listed above were compiled from both psychological research and the experiences of SAVAnon participants.

REPPRESSED MEMORIES, DISSOCIATION AND SEXUAL ABUSE

Dr. Jim Hopper is a clinical psychologist with expertise in psychological trauma due to child abuse and sexual assault. Dr. Hopper explains that it is common for those who were sexually abused as children “to go for many years, even decades, without having (recognizable or explicit) memories of the abuse.”¹⁰ They may experience emotional or physical responses triggered by something associated with the abuse, but they may not understand why.

⁹ M. Glasser, et al. “Cycle of child abuse; links between being a victim and becoming a perpetrator.” *The British Journal of Psychiatry* (2001): 482-491. <https://doi.org/10.1192/bjp.179.6.482>

¹⁰ Dr. Jim Hopper, “Recovered Memories of Sexual Abuse,” nd, <https://www.jimhopper.com/child-abuse/recovered-memories/>.

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With instances of childhood sexual abuse, a child's brain often represses the memory of the trauma as a defense mechanism that allows him to continue to function despite the abuse.

Dissociation is a survival skill that occurs when the trauma is so horrific the brain disconnects from the event and the world around you. In extreme cases, the mind assigns traumatic incidents to alternate personalities so the individual may continue to function on some level of normalcy. Disconnecting from the world around you can also include blocking memories or just avoidance: failing to connect with family; engaging in fantasy, pornography, social media or video games. Although some of the men's stories in this manual refer to repression or dissociation, these issues may require further assistance from a trained therapist who is proficient in those areas.

Facilitator Note – Ask participants to put their books down. The facilitator NOT sharing his story will be the Leading Facilitator for the next part.

FACILITATOR STORY

Read this introduction to the group: There is great healing in sharing our stories of sexual abuse in a supportive, non-judgmental environment. As facilitators, we want to take that vulnerable step first and model what we will be asking you to do. So today, your facilitator will be sharing his story. As you listen, please think about how you could provide encouragement. Then consider the connections between his story and yours.

We may need time to take in the story we will be hearing, so there may be a few moments of silence after he finishes.

Facilitator shares his story.

SESSION ONE

Leading Facilitator responds with empathy and support, in a way that would model future responses from the group.

When ready, ask the group these questions:

1. What's your reaction to your facilitator's story?
2. In what ways did you find it helpful?
3. ***(To the facilitator who shared)*** How are you feeling now that you have shared your story?

Facilitator Note - Invite participants to pick their books back up and follow along from page 21 as you continue to read the next three sections.

JOURNALING TOWARD HEALING

Many therapists and survivors of sexual abuse encourage us to journal our healing process. There is no right or wrong way to do it. Record both the pain and the strides you're making toward healing. Your journal is for your eyes only, and we encourage you to occasionally reread it and note the progress you've made toward healing.

WHERE DO WE GO FROM HERE?

Some of you may be thinking, "I've been trying to put my sexual abuse behind me for years. Why would I want to revisit that experience? I just want to move on and forget about it." Others may be processing their abuse in a different way that's difficult to describe at this time. That's okay.

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In the following seven weeks of *Reclaiming My Identity*, we want to join with you in processing the pain of your experience. We'll provide you with tools and strategies for doing so. We want to help you find answers, support you, and offer you hope. Many men find tremendous relief in discovering they are not alone, and that healing and regaining their dignity, identity, and love for life is possible.

PREPARE FOR THE NEXT SESSION

Please complete the following tasks before our next session.

1. Self-assessment. Please take a few minutes and go over the two lists of symptoms found in this chapter. Check off any of those symptoms that you have experienced in the past or are experiencing now.
2. Please read Session Two: Jim's story and Healing Action 1: Acknowledge the Abuse. Answer the corresponding questions. We will discuss your responses during our group meeting next week.
3. Write down your answers to the questions about your experience of sexual abuse so you can begin assembling your story.
4. Start your journal by making a note of your thoughts about this first session.
5. We'll meet here each week for seven more weeks at _____ (time).

CLOSING

Facilitator Note - Ask these questions which are not included in the Participant Manual:

1. Is there anything else you'd like to bring up to the group?
2. Each week we want to try to end on a positive note. What you accomplished this session was hard, but what is one positive thing you are taking away from the session?
3. The group norms refer to a "check-in" to support you. How could we do that for you during the week?
Depending on facilitator preferences, this could include texting, emailing, calling or meeting with participants.

Thank you for coming!

SESSION TWO

The real freedom we seek is often found in the vulnerability of the secrets we least desire to talk about.

– Lee Hudson

PREPARATION

- ***Read Session Two ahead of time so you're familiar with it.***
- ***Meet with your co-facilitator and refer to your SAVAnon Workbook for detailed guidance.***
- ***Pray beforehand for God's presence, power and work in the lives of the men.***

WELCOME AND REVIEW GROUP NORMS

Facilitator Note - Welcome participants back and lead discussion reviewing group norms. To the extent possible, let the participants state these.

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- **Keep confidences**—What we say here stays here. We pledge to keep confidences and ask the same of each member of the group.
- **Be present and ready**—Attend all the sessions (except in an emergency). Your presence here is not only important for you, but for the other participants as well. Being present includes keeping up with the light reading or homework between sessions and being ready to share your thoughts. If you have to leave the group, please explain why, so others are not left with the possibility of having been the reason.
- **Be respectful**—We agree to respect each other: our individual situations, our ethnicity, our faiths, the choices we've made, the things we may say, and how we each process the sexual abuse or assault we experienced.
- **Function as a team**—We agree to function as a team: no one dominates the conversation; we listen to each other; we're here to assist, encourage and care for each other.
- **Be humble**—Sometimes the way we suppress our own needs is by trying to fix others. Resist judging or attempting to fix each other.
- **Embrace your unique story**— Resist comparing your experience with those of the other men in your group. Let each man's experience stand on its own.
- **Believe and trust one another**—Some of the experiences shared in the curriculum and in our group may sound too disturbing or too strange to be true. Give each other the benefit of the doubt. All the stories printed in this curriculum are factual.

SESSION TWO

- **“Check-ins”**—Allow each other to check-in and ensure we’re okay through any pain the healing process may prompt.
- **No “sharing hangovers”**—Resist regretting what we’ve shared with each other.
- **Always end on a positive note.**
- **What else?**

FACILITATOR STORY

Facilitator Note—Explain to the group: From this point on, our personal stories will be shared at the beginning of our group time. This allows the person sharing to fully participate in the rest of our time together, instead of being nervous during the entire meeting.

Ask participants to put their books down. The facilitator NOT sharing his story will be the Leading Facilitator for the next part.

Tell the group: Today we will be talking about writing your story. There is great healing in sharing our stories of sexual abuse in a supportive, non-judgmental environment. As facilitators, we want to take that vulnerable step first and model what we will be asking you to do. So today, your facilitator will be sharing his story. As you listen, please think about how you could provide encouragement. Then consider the connections between his story and yours.

We may need time to take in the story we will be hearing, so there may be a few moments of silence after he finishes.

Facilitator shares his story.

Leading Facilitator responds with empathy and support, in a way that would model future responses from the group.

When ready, ask the group these questions:

1. What's your reaction to your facilitator's story?
2. In what ways did you find it helpful?
3. **(To the facilitator who shared)** How are you feeling now that you have shared your story?

Read to the group: Each week, we'll spend some time discussing what we have read. This week we asked you to read Session Two. Please be sure to do the reading each week so you can enter into the discussion.

Tell the group: Let's turn to the discussion questions on pages 29 and 30 and talk about Jim's story.

Facilitator Note - Do not read the stories during the group meeting, and avoid summarizing them; some may use a weekly summary as an excuse not to prepare. Group members can be encouraged to briefly review the stories on their own before the meeting if they read them early in the week. Like all the stories, the following is contained in the Participant Manual.

JIM'S STORY

Please read the following true story and answer the questions that follow.

My mom divorced my biological dad when I was seven years old and in the first grade. My mom soon remarried a much older man. My stepdad introduced odd practices into the family. One such practice was "fondue nights," in which he had us sitting around eating fondue, naked. This included my stepdad, my mom, my sister (who was a few years older than I) and me.

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My stepdad's preoccupation with sex escalated to having my sister and me touch each other and forcing me to watch Mom and Dad have intercourse, while making me stand by, naked. When I was about 12, they had me watching them in this way and I had an erection. My stepdad asked if I wanted to climb on top of my mom and then he laughed, making my mom mad at him. His behavior disgusted me.

When I was in junior high, we moved to a remote ranch and my stepdad's attention turned toward my sister. He would watch her through her window and he touched her inappropriately. She had a relationship with a boy in junior high, which made my stepdad jealous.

So, my sister moved out to live with my aunt and uncle. She claimed that our stepdad had raped her. My mom and grandparents all knew about her accusation, but they never reported him.

When I was in high school, I was the only child in the home. When I brought girls home with me, he would say improper things to them. One time he touched one of my girlfriends inappropriately. I confronted him about it and got so angry that I began choking him. Fortunately, I stopped and felt remorseful about my actions later. But he was never called to account for his behavior.

I stayed away from home for a few days after that incident. But when I finally returned home, my mom told me, "If you want to live in this home, you'll have to live by our rules." So, I moved out that day and into an apartment with my future wife.

At 17, I decided to join the Navy but needed my mom's approval and signature to do so. I had done everything to stay away from my mom and stepdad, but she complied. I was so bitter toward her and my stepdad that when I was on leave from the Navy, I would visit my girlfriend but not my mother.

One day I was in the barracks in San Diego and a Navy soldier came to my room asking if I would like to go to a Bible study. I decided to attend and

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started attending his church as well. And when my girlfriend came to town to visit, she would go to church with me too. We got married at 19.

At least twice during that time, older men in the church pulled me aside and confronted me about the way I treated my wife, saying inappropriate things to her in public. I remember lashing back at one gentleman, "Who the hell do you think you are to tell me what to do?" I had no idea how to have a healthy relationship. But today I consider myself fortunate to have had godly men in my life at this time who called me out on my behavior.

My wife had been raped as a young girl and so she brought her own issues into our marriage as a result of her sexual abuse. For my part, I felt guilty about my past and the things my stepdad had forced me to do. It wasn't until many years later during a counseling session that I was able to label my stepdad's treatment of me as sexual abuse.

I know now that the sexual abuse has affected my life and marriage profoundly. I would always avoid conflicts but would let the pressure build up inside me until I would explode. Also, I have been very guarded in all my relationships—even in marriage—unable to give myself to others. I would stuff and stifle things.

Twice, early in my marriage, I had extramarital affairs. My wife and I had not been experiencing life to its fullest as a result of sexual abuse and the twisted behaviors we learned as a result.

Now, for the first time, we're talking about our sexual abuse and attempting to take measures to heal from it and the garbage it has brought into our lives and marriage.

Forgiveness played a crucial role in my relationship with my mother who had been part of the abuse, but my stepfather died before I really had a chance to reconcile our differences.

DISCUSS JIM'S STORY

Facilitators lead this discussion.

1. In what ways can you identify with Jim's story?
2. In what ways did Jim's abuse impact him?
3. In what ways has your abuse impacted you?
4. What are you taking away from Jim's story to help you process your abuse?

Facilitator Note - Read this paragraph aloud to participants:

All the men whose stories are in this book have experienced a measure of healing. If you feel their stories all have a happy ending, don't be fooled. They each bear the burden of knowing what happened to them... BUT, through the healing they've experienced, they've learned to function in healthier ways. By sharing the positive outcomes in their stories, we want to give you hope for what's possible in your life as well.

Facilitator Note - The material after each story is copied from the Participant Manual. Group members should have already read and reflected on this information, so you do not need to read this text out loud unless prompted. Use your own judgment and the questions in the “Debrief” section to review and discuss this material.

HOW WE HEAL FROM SEXUAL ABUSE

Many survivors of sexual abuse have found the following Seven Actions helpful in their healing process. These actions aren't intended as a sequential to-do list. Instead, seek to integrate all seven into your life as you face your abuse and move forward toward healing.

Try to resist the temptation to minimize or ignore a particular action. These actions work best in conjunction with each other.

We will introduce all seven actions this week but only deal with the first one in depth. Then, we'll delve deeper into each of the remaining actions in the weeks that follow.

SEVEN HEALING ACTIONS:

1. Acknowledge the abuse.
2. Healing occurs in community.
3. Replace the lies with truth.
4. Consider the possibility of repressed memories.
5. Admit to poor choices and abandon unhealthy coping methods.
6. Healing requires forgiveness.
7. Believe you can experience healing and do the work to bring it about..

In this session, we'll focus on Healing Action 1: Acknowledge the Abuse.

HEALING ACTION 1: ACKNOWLEDGE THE ABUSE

You cannot heal or be set free from something you hide, suppress, or deny. A physical wound or cut will fester and become infected if you choose to ignore it. Instead, you must acknowledge it, clean it and dress it. In the same way you must acknowledge your abuse, confront it, and take steps to heal it.

When we speak of *acknowledging* your abuse, we mean acknowledging it as part of your story and getting it out in the open. You need to drag your abuse out of the darkness and into the light. Shame, guilt, anger, and fear thrive in the dark and in secrecy. This does not mean that the whole world needs to know about your abuse, but you must decide not to hide it any longer. Some of you may have already acknowledged your abuse to others, and the fact that you are in this group indicates that you're already moving in the direction of healing.

As men, it is often difficult to name our emotions. You will find a tool to help in Appendix C. Please refer to "The Feeling Wheel" frequently as we process our experiences together.

Facilitator Note - The Feeling Wheel appears as Appendix E in this guide.

WHY IT'S SO VITAL TO SHARE YOUR STORY

One of the most effective ways we've found to acknowledge our abuse is by sharing our stories in a safe, confidential environment. We want this group to serve in that way. This is also the reason we've included other men's stories in the reading for each week.

Sexual abuse or assault leaves a man feeling like a victim. Indeed, you were victimized. But as long as a victim remains a victim, he is powerless, vulnerable, broken, and voiceless. A victim frame of mind leaves

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you feeling trapped and imprisoned by what you have experienced. For this reason, you need to acknowledge your abuse.

But acknowledging your abuse and sharing your story may be difficult for the following reasons:

- You might find it shameful or dirty.
- You don't want others to know about it.
- You feel guilty.
- You feel the abuse was somehow your fault.
- You have tried to talk about it in the past and were shut down or not believed.
- You don't want to stir it up and live through the pain of your abuse again.
- You may be concerned about threats or other repercussions from sharing.
- You might think what happened to you is not serious enough to be called abuse.
- You may feel your story is too extreme to be believed.

Sexual abuse is usually a secret crime with no witnesses. Due to shame, fear, and perhaps a code of secrecy expected within a family, you may have refused to talk about your abuse in the past. So talking about it now may make you feel uncomfortable, or it may seem simply pointless.

It's also important to choose carefully to whom, when, and where you share your story. And we want to assure you that this group is a safe place to tell your story.

While all those reasons for silence seem valid, the truth is any shame, guilt, or fear of exposure will keep you in bondage. It's the shame,

SESSION TWO

guilt, fear and secret memories that can torment you. What is acknowledged and brought into the light can no longer haunt you.

However, if your abuse occurred in your family, be aware that by telling your family about it, they may see your honesty as betrayal, revealing the family secret. They may respond with anger, bitterness, denial, and rejection. This is why it's so important to share your story in an environment in which you feel safe, accepted and protected.

Dr. Renee Fredrickson is a psychotherapist who specializes in helping people heal from the trauma of sexual abuse. She encourages, "Do not confuse healing with the absence of pain, for healing wounds, whether physical or emotional, always hurts. I can only assure you that the hurt will pass, and the pain will lessen."¹¹

However, in view of all we've stated above, no one here will force you to tell your story. It's okay if you still feel that the pain is too raw or overwhelming. Throughout this eight-week program, we will give each of you the opportunity to share your story of abuse. But please do not feel pressure to do so if it's just too painful for you. We of all people will understand and accept your decision.

Again, Dr. Renee Fredrickson urges us:

In reality, your life is harder than it need be because you were abused. Dealing with that abuse will enable you to achieve more serenity in your life. My associates and I have a maxim that says the amount of fear you feel about confronting abuse is directly proportional to the impact it is having on your life right now. The greater your fear, the more the abuse is marring your current life.¹²

11 Renee Fredrickson, PhD, *Repressed Memories—A Journey to Recovery from Sexual Abuse* (New York, NY: Simon & Schuster, 1992), p. 18.

12 Renee Fredrickson, PhD, p. 26.

DEBRIEF HEALING ACTION 1: ACKNOWLEDGE THE ABUSE

Facilitator Note–Say to the group: In Session One on pages 18 to 20 of your Participant Manual, there are checklists of abuse and PTSD symptoms. Would anyone like to share a couple you checked off?

Say to the group: Please look at your answers to the discussion questions on page 34 of your Participant Manual.

Lead a discussion based on these questions.

Please answer the following questions and be prepared to share your responses with the group:

1. What fears do you have about acknowledging your abuse or sharing it with others?
2. What are your thoughts about what Dr. Fredrickson said?
3. If acknowledging or sharing our story is difficult, why do it? What are the benefits?

Facilitator Note – Some sample answers include: it gives me a voice, begins the healing process, deals with guilt and shame.

HOW TO TELL YOUR STORY

Facilitator Note – Say to the group: The Participant Manual, beginning on page 35, gives some general guidelines to help you prepare to tell your story. Let's review them.

Read the following paragraph aloud and discuss the importance of writing down answers to the questions.

SESSION TWO

There truly is victory in sharing your story, so we strongly encourage you to do so and to endure any temporary pain it may cause. Your story should be written down and take between 10-30 minutes to read out loud. Focus on the sexual abuse, sharing what led to the abuse, what happened to you, and the effects of your abuse on your life. Refrain from being overly graphic, but don't soften the language you use to describe your abuse.

Write your responses to these questions to help you prepare your story:

1. How old were you when you were first abused?
2. Who was it that abused you?
3. What was the frequency and time span of your abuse?
4. Describe the emotions you felt when the abuse was happening.
5. Did you report the abuse and what response did you get when you reported it?

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6. In what ways has your abuse impacted your life?

7. Describe the emotions you've experienced resulting from your abuse.

8. What has helped you so far in your healing process?

Facilitator Note - Take time to schedule when each participant will share their story and record commitments here:

<i>Session</i>	<i>Date</i>	<i>Participant</i>
<i>3</i>		
<i>4</i>		
<i>5</i>		
<i>6</i>		
<i>7</i>		
<i>8</i>		

Encourage participants to record their commitments in their manuals on page 36.

SESSION TWO

Facilitator Note - Read to the group:

PREPARE FOR THE NEXT SESSION

Please read Brad's story in Session Three and Healing Action 2: Healing Occurs in Community. Answer the corresponding questions and come ready to discuss your responses during our group meeting next week. Continue writing in your journal.

CLOSING

Ask these questions which are not included in the Participant Manual:

1. What is one thing you felt during this session?
2. Is there anything else you'd like to bring up to the group?
3. What is one positive thought or experience you are taking away?
4. In what way can we support you this week?

SESSION THREE

The amount of fear you feel about confronting abuse is directly proportional to the impact it is having on your life right now.

– Renee Fredrickson, PhD

PREPARATION

- ***Read Session Three ahead of time so you're familiar with it.***
- ***Meet with your co-facilitator and refer to your SAVAnon Workbook for detailed guidance.***
- ***Pray beforehand for God's presence, power and work in the lives of the men.***

WELCOME

Facilitator Note - Ask participants: How was your week? Has anyone begun to journal?

GROUP MEMBER STORY

Facilitator Note – Read the following to the group: We want to take time to allow each of you to share your story in a safe, caring environment. Each week, a member of our group will share his story. Today we will be hearing the first story from one of our group members. As you listen, please try to think about supporting and encouraging him before you consider the connections between his story and yours.

We may need time to take in the story we will be hearing, so there may be a few moments of silence after he finishes. **(Say to the one sharing)** Please do not interpret any silence as judgment.

Participant shares his story.

The Leading Facilitator responds with empathy and support.

When ready, ask the group these questions:

1. What is your reaction to his story?
2. In what ways did hearing his story help you?
3. **(To the one who shared)** How are you feeling now that you've told your story?

Tell the group: Let's turn to the discussion questions on page 44 and talk about Brad's story.

BRAD'S STORY

Please read the following true story and answer the questions that follow.

We moved a lot when I was a kid. My family wasn't close and we didn't know how to love each other. The only person who showed me physical affection was a pedophile. Very inviting, he knew how to woo a child. He made me feel important and drew me to him.

My mom would send me over to the neighbor's house when she and Dad were busy. We lived out in the country. A patch of woods separated our house from the neighbor's, a white farmhouse with a fence and a barn where they kept horses, cats and dogs. In the barn was a hayloft and that's where I'd meet Donny.

I was nine years old at the time and Donny was perhaps in his late teens. I really looked up to this big, older guy. And because I had no male role model at home, Donny became that for me. He told me he was going to show me what it was to be a man.

It all started with games. We'd play Monopoly or cards. Donny introduced me to smoking as a manly practice, so I took to it. The card deck had pictures of naked women on them. Regrettably, I can still graphically remember the first one I saw. That was how he introduced me to porn.

Donny was a master manipulator. I don't think he meant to harm me. I wasn't afraid of him, but I did feel uncomfortable with some of what he did to me.

His strategy was slick and progressive. We'd start playing Monopoly but would "pay our debts" by taking off an item of clothing. Sometimes Donny wore women's clothing—panties and a bra. After some time, we'd both be sitting there naked. Without any more clothes to remove, I had to start "paying my debts" with sexual favors.

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The only act he ever performed on me was anal intercourse. Nothing “romantic” ever went on between us—no hugs, kisses, etc. He required other sexual favors from me that I performed on him and I was rewarded with cigarettes. He also taught me to masturbate long before I could even ejaculate. Sometimes I even hurt myself doing it.

I have never forgotten the time I climbed the wooden ladder into the hayloft and was shocked and scared at what I saw. Donny had plastered the walls and ceiling with pictures of naked women from porn magazines and books he had collected. That’s when things escalated.

Frequently after these times with Donny, I remember waking up in a corner of the hayloft naked and in the fetal position. I am still puzzled by this, unsure if I was drugged, traumatized, or both.

After experiencing this routine daily for nearly six months, I discovered one day that Donny also had “other boys.” I had thought that we had a special, unique relationship. But now I felt scared, betrayed, and no longer special.

Learning of Donny’s other escapades really troubled me, so after school one day I walked into the kitchen where my mom was making dinner. I told her what Donny had been doing to me. Without warning, she grabbed a belt and started beating me with it violently, shouting again and again, “This didn’t happen!” Mom had never done anything like this before. I was confused and scared.

While this beating was going on, we heard someone drive up to the house. She stopped hitting me and looked out the window to see our pastor. She told me to go to my room and she’d finish with me later. I went to my room, slunk down onto the floor in the far corner and cried.

Our pastor was a gentleman, so when he found out that Dad wasn’t home, he refused to come in the house. We hadn’t been to church in a while and he had come by to see if everything was okay. When the pastor

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left, I braced myself for the beating to continue, but Mom didn't come to my room.

I stayed curled up in the corner on the floor until Dad came home. Then, Mom came into my room and asked, "What are you doing in here? Supper is ready." And she never uttered another word about what I had revealed. It was as if our exchange had never happened.

Much later, as an adult, I learned that both my parents had been sexually abused as children. Apparently, this was a generational issue in our family and may explain my mom's strange response to my telling her.

I had asked Christ to come into my life when I was seven and was baptized when I was nine. I always knew masturbating and the things I had done with Donny were wrong. But now I hated Donny for what he had done to me. One of the reasons I had decided to tell my mom about Donny was to call him out and protect the other boys.

Everything with Donny stopped abruptly after six months because we had to move. My parents said that a bank loan failed to go through and that forced our move.

Between the ages of 12 and 14, I began taking notice of porn magazines at the store. Somehow, the cashiers let me buy them and I'd keep them for a long time. Sexually, I was very confused at the time. I didn't have homosexual leanings, but probably could have fallen into a similar pattern as before.

I always treated girls around me with respect, but I didn't know how to have a deep relationship with anyone. I was always kind and gentle, but something was missing. I had a hard time believing people could love me. I felt so much guilt and shame. I doubted that God could really love me. I blamed myself for the abuse and assumed it had all been my fault. I felt like I needed to somehow atone for my sin and sought to be baptized again and again.

Reclaiming My Identity

I had told my mom but no one else, and she apparently suppressed the knowledge of my abuse. I have learned that secrecy keeps us in prison. We have to tell someone what happened to us, but not just anyone.

Now in my 30's, I was a pastor of a church, married with children, and I was addicted to porn and masturbation. I was deeply depressed, a workaholic, lacking confidence, and had very poor relationships. Then one day my wife came to me and told me that she and the kids were leaving me. That got my attention! I knew I needed help.

Immediately, I started calling around, hoping to find a marriage conference or something to help me keep my marriage and help me with my addictions. Providentially, there was a pastor's conference the very next weekend, so I signed up. I asked if I could bring my wife and they told me I had to bring her. I knew it was a conference for pastors, but beyond that I didn't know the focus of the conference. I was simply desperate to take action.

My wife agreed to go to the conference with me. As we were sitting there, a pastor got up and began telling his story of sexual abuse when he was a child and I began weeping. My wife looked at me and asked me what was wrong. I told her, "He's telling my story!" She had no idea that sexual abuse had been part of my past.

The conference leadership put me in touch with a counselor and I started meeting with him. I learned so much from him. Healing isn't about the hurt going away. You learn to accept it as part of your story and you move forward despite your fears. Your abuse is a scar that you'll always wear, but it becomes a sacred scar instead of a gaping wound.

I have learned that we all walk with a limp. We all have issues—it doesn't matter who you are. Your issues may be different from mine, but we're all broken, in need of healing.

DISCUSS BRAD'S STORY

1. In what ways can you identify with Brad's story?
2. In what ways did Brad's abuse impact him?
3. What are you taking away from Brad's story to help you process your abuse?

Facilitator Note- The material after each story is copied from the Participant Manual. Group members should have already read and reflected on this information, so you do not need to read this text out loud unless prompted. Use your own judgment and the questions in the "Debrief" section to review and discuss this material.

HOW WE HEAL FROM SEXUAL ABUSE

HEALING ACTION 2: HEALING OCCURS IN COMMUNITY

Early on we noted that the majority of sexually abused children know their attackers. Over a third of their abusers are family members and others may be authority figures in their lives. This makes sexual abuse especially horrible and deeply damaging because it usually occurs in the context of relationships that we trust.

As a result, you have not only been *sexually* abused, but *relationally* abused as well. People who should have protected you and kept you safe and free from harm, betrayed you and harmed you. This betrayal intensifies the abuse because it is so contrary to what you had expected and deserved.

One of the most effective ways to overcome that sense of betrayal and the sexual abuse that occurred in a relational context is to

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acknowledge your abuse and its impact on you in a safe, caring community. That's why we seek to create a safe group of men who understand, empathize and stand with you in this program.

If you were sexually abused as a child, your childhood, virginity, innocence and even manhood were ripped from you. If you were sexually abused as an adult, you were violated and experienced loss of dignity, loss of self-respect and you lived through severe trauma. Either way, you were exposed to evil behaviors and experiences that no one should be subjected to. And for that you have suffered greatly.

Perhaps you were threatened or felt obligated not to tell anyone about your abuse. Perhaps you even feel guilty now because you *didn't* report your abuse when it happened. There's no reason to feel guilty for that. You have been forced to carry a very heavy burden and its weight continues to bear down on you. And perhaps you've never had the freedom to truly grieve your great loss. You may also find yourself grieving the loss of close relationships as a result of your abuse.

There are many ways people express grief. Even within this group, we will all experience grief differently. So, please be patient and understanding with each other.

When we lose a loved one and grieve over the loss of that person, it's in the context of community with other survivors that we experience comfort and healing. A funeral service is not for the dead but for the living. In the same way, you can experience healing from sexual abuse in this community of survivors. We all stand with you. We believe you. We understand you. We accept you. And we care about you.

Grieving comes in stages. It doesn't come all at once like a tsunami. Instead, little by little as gentle waves lap up against your hurt, they slowly wash it away.

As you continue to come to this group, you become those gentle waves for each other. Your grief only finds its voice and consolation

SESSION THREE

in the company of others who care about you. In this way, despite your own pain, you are assisting in the healing of all the others in your group. And hopefully, the others are doing the same for you.

As you seek to assist in the healing of others, you'll find your own pain diminishing. Direct your words and actions toward each other in such a way that you rebuild the foundation and structure of what true, caring relationships should look like.

Speak truth to each other. Encourage one another and build each other up. Weep with each other without shame or reservation. Trust each other. And when relief comes, laugh with each other and let its cleansing power release you from the grip of grief and pain.

DEBRIEF HEALING ACTION 2: HEALING OCCURS IN COMMUNITY

Facilitator Note - Read aloud:

In Session 2, we discussed Healing Action 1: Acknowledge the Abuse. This week, you read about the second Healing Action: Healing Occurs in Community, referencing betrayal and grief.

Say to the group: Please look at your answers to the discussion questions on page 46 of your Participant Manual.

Lead a discussion based on these questions.

Please answer the following questions and be prepared to share your responses with the group:

1. In what ways has betrayal interfered with relationships in your life?

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2. Where or with whom have you had the freedom to express emotion or grieve what happened to you?
3. How did expressing these emotions impact those relationships?

Facilitator Note - Read to the group:

PREPARE FOR THE NEXT SESSION

Please read Charlie's story and Healing Action 3: Replace the Lies with Truth. Answer the corresponding questions and continue writing in your journal. We will discuss your responses during our group meeting next week.

CLOSING

Ask these questions which are not included in the Participant Manual:

1. Is there anything else you'd like to bring up to the group?
2. What is one positive thought or experience you are taking away?
3. In what way can we support you this week?

SESSION FOUR

Lies are like shackles that keep us bound to the secrecy and evil that was done to us.

— Unknown

PREPARATION

- ***Read Session Four ahead of time so you're familiar with it.***
- ***Meet with your co-facilitator and refer to your SAVAnon Workbook for detailed guidance.***
- ***Pray beforehand for God's presence, power and work in the lives of the men.***

WELCOME

Facilitator Note - Ask participants: How was your week?

GROUP MEMBER STORY

Facilitator Note – Read the following to the group: We want to take time to allow each of you to share your story in a safe, caring environment. Each week, a member of our group will share his story. Today we will be hearing from _____. As you listen, please try to think about supporting and encouraging him before you consider the connections between his story and yours.

We may need time to take in the story we will be hearing, so there may be a few moments of silence after he finishes. **(Say to the one sharing)** Please do not interpret any silence as judgment.

Participant shares his story.

The Leading Facilitator responds with empathy and support.

When ready, ask the group these questions:

1. What is your reaction to his story?
2. In what ways did hearing his story help you?
3. **(To the one who shared)** How are you feeling now that you've told your story?

Tell the group: Let's turn to the discussion questions on page 52 and talk about Charlie's story.

CHARLIE'S STORY

Please read the following true story and answer the questions that follow.

I was 17. We had recently moved from Minneapolis, MN to a tiny town in Idaho with a population under 200. I had already graduated from high school, so I was looking for a full-time job. I finally landed a job as a short-order cook at a bowling alley in a nearby town, but after two weeks, the bowling alley closed and I was out of work again.

Friends of mine from Minneapolis called and offered me a good paying job at a mill downtown that manufactured milk replacer for cattle. My parents didn't want me to leave home yet and urged me to keep looking for a job locally, but nothing turned up. So, I went back to Minneapolis against their wishes and started working at that mill.

I was living with friends of the family at the time and caught an intestinal bug. When my condition persisted, I went to see a doctor. A nurse led me into an examination room and the male doctor asked the nurse to leave us.

The doctor asked me to drop my pants and shorts and bend over the examination table. He said he was going to give me a rectal exam to check my prostate. I was naïve at the time. I had no idea what the prostate was or what such an exam entailed.

He conducted the rectal exam but became focused on my male anatomy. He basically fondled me for the next 10-15 minutes. All the while I was in a vulnerable position, still bent over, with my back to him. He said very little and was acting weird. I knew something wasn't right, but as I said, I was very naïve and you're supposed to trust a doctor, right?

He finally stopped, told me to get dressed and left the room abruptly. What he did made me sick to my stomach. So, when the nurse came in, I told her I didn't feel well, and she had me sit in the reception area until I felt better. Then, I left.

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I stuffed what had happened to me. I didn't tell anyone about it. Feeling guilty and ashamed, I blamed myself for the incident, reasoning that it wouldn't have happened if I had stayed in Idaho. I even thought I probably deserved it for leaving home against my parents' wishes.

About 40 years went by and I never told anyone about what had happened. Both my parents had passed away without ever knowing about the incident.

Then, one day when I was in my 50s, I went to the doctor (a different one) for an annual checkup. The checkup involved a rectal exam to check my prostate. By this time, I knew what a prostate exam entailed. But this exam was a revelation; it suddenly brought back memories from the incident in the doctor's office in my youth with clarity.

For so long, I had minimized that experience. I reasoned that it wasn't a big deal and had only happened once. Now I was reliving the incident and feeling guilty and ashamed; I saw it for what it was. For the first time, I was angry. I had been sexually molested, sexually abused by a doctor whom I had trusted! What he did was sick and wrong.

As I processed that shameful event, I recognized that it wasn't my fault and that I had no cause to feel guilt over it. Going against my parent's wishes had nothing to do with the evil actions this doctor committed against me. He alone was at fault.

Soon after this realization, I shared what had happened to me with my wife. She was very supportive. I experienced how therapeutic and validating it was to share my story with someone else.

I've often wondered how the sexual abuse has affected me throughout my life. I know now how complex we are psychologically. During my life I have suffered two bouts of severe depression. Were the seeds of depression planted by my sexual abuse? I'll never know for sure.

SESSION FOUR

I know that I experienced a serious betrayal of trust as a result of the abuse. And for years, I had a strong aversion to doctors.

I no longer minimize that event, saying that it only happened once. Once was too much!

Also, I don't feel angry toward that doctor anymore, I just feel sorry for him. Forgiveness has been a process, but I've been forgiven so much that it's made it easier for me to forgive him. My forgiving him doesn't negate or minimize what he did, but I don't have to carry bitterness toward him anymore.

Recently, I shared my sexual abuse story publicly. After I shared, an elderly man came up to me and thanked me for sharing. He confided in me that he too had been sexually abused as a child, having experienced abuse multiple times over a lengthy period by a family member.

Again, I recognized how validating it is to share one's story. I believe sharing one's story with others is absolutely essential for healing.

As a follower of Jesus Christ, He has relieved me of all guilt and shame and has given me peace. The sexual abuse is part of my personal story, but it doesn't define me or dictate my thoughts and actions.

DISCUSS CHARLIE'S STORY

1. In what ways can you identify with Charlie's story?
2. What were some of the lies that Charlie embraced?
3. How did the lies he believed affect his life and healing?

HOW WE HEAL FROM SEXUAL ABUSE

HEALING ACTION 3: REPLACE THE LIES WITH TRUTH

Due to the secrecy that cloaks sexual abuse, every stitch of the fabric of secrecy is woven with lies. The lies are many and varied. Many of these lies were spoken over you by your abuser, or by other people in your life. Some of the common lies associated with sexual abuse include falsehoods and fabrications like:

- “This is normal behavior.”
- “I did something to deserve or cause my abuse.”
- “It’s my fault that I was abused.”
- “If I had spoken up, it would have stopped.”
- “There is something deeply wrong with me.”
- “I am worthless, dirty, soiled goods.”
- “I will always be irreparably broken.”
- “No one will believe me.”
- “I’m unworthy of genuine love.”
- “I am powerless to make changes in my life.”

“It won’t do any good to look at the past.”

Again, those are all LIES! Sexual abuse is never “normal” or acceptable behavior. Sexual abuse was never your fault. You are not irreparably broken, and nothing is deeply wrong with you. We believe you! You are worthy of genuine love and meaningful relationships.

In previous groups, some men have expressed the following: “When I was abused, I sometimes enjoyed the feeling of being sexually stimulated. Yet, I knew what was happening to me was wrong. This stirred up complex feelings of confusion, guilt and shame.”

SESSION FOUR

The fact that you may have experienced some level of pleasure in the abuse doesn't make you a willing participant. That's where the lie creeps in. Our bodies are designed to respond to physical stimulation—sometimes even against our will. You don't need to carry guilt over something that you did not invite or consent to.

The best way to demolish a lie is with truth. You must replace the lies you've believed with truth. You might think this is primarily a logical, intellectual exercise, but it is not. In the case of the lies spawned through sexual abuse, overcoming them *is* largely a matter of your will. The problem is that your emotions may betray you. The emotions you're feeling may seem to confirm some of those lies.

Emotions are fickle. You can be depressed one moment and angry the next. By engaging your will you can begin to control and change your emotions to behave the way you want them to. You do this through speaking truth to yourself and by hearing the truth from others and accepting it.

The best way to overcome the lies your emotions may awaken is to speak truth to yourself--out loud! This may seem awkward, but engaging your mind and voice, hearing it in your own words, embeds these truths in your heart so you can begin to live them.

Some of these truths might include:

- "It was not my fault I was sexually abused."
- "What my abuser did to me was awful and wrong."
- "There are no reasons that would justify what was done to me."
- "No one's evil actions toward me make me dirty or soiled."
- "I am masculine and loved by others."

Reclaiming My Identity

- “Though I was hurt, I am healing and getting stronger.”
- “I am valued and respected by others.”
- “The innocence and manhood that was taken from me, I take back.”
- “The people who count in my life believe me.”

Also, when someone compliments you, to what extent do you downplay or dismiss their compliment? You might think you’re doing this out of a sense of humility, but you’re unknowingly rejecting the truth they’re speaking over you. Instead, accept their compliment and thank them.

In the last session, we talked about the fact that healing occurs in community. The community you experience in this group also serves in a powerful way to replace lies with truth. We do this for each other by affirming one another. We all need to contradict those lies and falsehoods with truth.

For this reason, as you’re together, catch each other if you hear someone stating a lie. Gently call it to their attention and replace the lie by affirming a truth for them. For this to function well, you must be genuine, caring, and transparent with each other.

As you journal this session, list any lies that you’ve believed surrounding your abuse and replace them with truths. Begin speaking truth to yourself to demolish those old lies.

DEBRIEF HEALING ACTION 3: REPLACE THE LIES WITH TRUTH

Facilitator Note - Say to the group: Please look at your answers to the discussion questions on page 56 of your Participant Manual.

Lead a discussion based on these questions.

Please answer the following questions and be prepared to share your responses with the group:

1. What are some clues that would suggest that there is a lie beneath a struggle you are facing?
2. What are some of the lies that you've identified in your own story?
3. With what truths can you replace those lies?

Facilitator Note - Read to the group:

PREPARE FOR THE NEXT SESSION

Please read Brian's story and Healing Action 4: Consider the Possibility of Repressed Memories. Answer the corresponding questions and continue writing in your journal. We will discuss your responses during our group meeting next week.

Appendix A contains an account of dissociation as a result of satanic ritual abuse. Reading Jasmine's story and the accompanying discussion in Appendix A is completely optional.

CLOSING

Ask these questions which are not included in the Participant Manual:

1. Is there anything else you'd like to bring up to the group?
2. What is one positive thought or experience you are taking away?
3. In what way can we support you this week?

SESSION FIVE

Your mind has played a trick on you, but it is a trick to help you rather than hurt you. When you were abused you were too young and too fragile to retain the memory, or you may have undergone torment too appalling to handle in any other way. You needed your strength for play, for learning, for seeking and holding on to whatever love you could find in your world. So your wonderful, powerful mind hid some or all of the abuse from you until you were strong enough to face it.

— Renee Fredrickson, PhD

PREPARATION

- ***Read Session Five ahead of time so you're familiar with it.***
- ***Meet with your co-facilitator and refer to your SAVAnon Workbook for detailed guidance.***
- ***Pray beforehand for God's presence, power and work in the lives of the men.***

WELCOME

Facilitator Note - Ask participants: How was your week?

GROUP MEMBER STORY

Facilitator Note – Read the following to the group: We want to take time to allow each of you to share your story in a safe, caring environment. Each week, a member of our group will share his story. Today we will be hearing from _____. As you listen, please try to think about supporting and encouraging him before you consider the connections between his story and yours.

We may need time to take in the story we will be hearing, so there may be a few moments of silence after he finishes. **(Say to the one sharing)** Please do not interpret any silence as judgment.

Participant shares his story.

The Leading Facilitator responds with empathy and support.

When ready, ask the group these questions:

1. What is your reaction to his story?
2. In what ways did hearing his story help you?
3. **(To the one who shared)** How are you feeling now that you've told your story?

Tell the group: Let's turn to the discussion questions on page 64 and talk about Brian's story.

BRIAN'S STORY

Please read the following true story and answer the questions that follow.

When I was seven years old, two female babysitters sexually abused me. But the experience was so traumatic for me that I repressed its awful memory and wouldn't recall it until years later. For the time being, my mind had locked that abuse away so I could continue to function.

Shortly after that incident, my mom asked me which babysitters I liked best. I remember telling her, "I don't want that babysitter!" But when she asked me why, I couldn't tell her. But we never had that babysitter or her friend back again.

Between the fifth and sixth grade, I entered puberty and became more aware of my body. No one had ever taught me about the sexuality of the body, so I was left to my own exploration and experimentation. The first time I ejaculated, it scared me. I had no idea what was happening to me. I only knew that it felt good.

Even before this, my older brother and I had found pornographic magazines in our home. We discovered both my dad's stash and my mom's. In this way, I was exposed to both the male and female anatomy in very graphic ways. As a result, I was soon addicted to porn, sexual fantasies, and masturbation.

My sexual addictions gave me temporary sensual pleasure but always left me craving more. I found it all extremely unsatisfying, but every episode heightened my urges and flung me deeper into its grip. This culminated in junior high when I started fantasizing about my male friends. I felt conflicted, being both ashamed and enticed by these sexual fantasies. I didn't know how to deal with this conflict, so I stuffed it. At the time, I didn't have the courage to tell anyone or ask for help.

Reclaiming My Identity

In junior high, I became active in my church and wanted to please God but didn't understand how He could help me with my addictions. So, all during high school and then college, I would vacillate between trying to please God and feeding my lust for sexual expression.

In college, I was meeting with a small group of guys on a regular basis. At one point I confessed to them my struggles with porn, masturbation, and same-sex attraction. As a result, a few of my friends confided in me that they struggled with the same issues. This was not healthy for me (or them) and one of the guys and I started messing around. From that time onward, everything started spiraling down.

In my mid 20s I initiated sexual contact with a 17-year-old boy. I was incredibly remorseful and scared. I wanted to be free from this addiction! So, I went to the elders of our church and confessed what I had done. And because the boy was still a minor, they had to report the offense. They did so discreetly and properly.

But it was a year before I was charged. That year of waiting was hellish! After they sentenced me, I spent five days in jail, and they put me on probation for four years. Those four years were very difficult. My probation was highly regulated with weekly check-ins and monthly polygraph tests. I had to keep a log of everything I did—even when I masturbated—and the polygraphs would expose any lies or gaps in reporting. During my probation, I also had to go to counseling each week.

About three years into my probation, my girlfriend and I became sexually active. She got pregnant and had a baby boy. I had finished my counseling requirement, so I assumed I was now a free man. My girlfriend and I got married and I moved in with her. Soon she was pregnant again.

However, my probation officer shocked me with the news that getting married was in violation of my probation. Until now, the court had withheld judgment, but because I had violated my probation, the law came down on

SESSION FIVE

me in full force. The judge sentenced me to six months in prison at a militaristic penal facility to be followed by another five-year probation.

My life was falling apart. I was married with one child and another one on the way. As a felon, I feared losing my family and gave up hope that I would ever have anything but menial jobs for the rest of my life. At this point, I was out of options. I was totally broken. I recognized my desperate situation and cried out to God—not merely to rescue me from this dark future, but from my addictions that had brought all this on me.

After six months, I had successfully completed the program in prison. I was released a couple days after Thanksgiving that year and was required to register as a sex offender. My parents brought me home. Everyone in the car was quiet all the way home.

My wife and kids lived within sight of my parent's home, but I was not allowed to see my kids for six months, and my wife didn't want to see me.

Again, during my probation, I was required to go to counseling every week. In one of my counseling sessions, the counselor asked me, "What's this issue you have with women? What's behind that?" Up to that point in my life, I could count the number of women on one hand with whom I was able to have any normal relationship.

That afternoon I went to work, and in the wee hours of the morning I was driving home in the dark. It was raining and the roads were void of other cars. I began pondering that question the counselor had asked me and suddenly I recalled the sexual abuse when I was seven years old. The incident began to replay in my mind and unfold vividly, layer by layer.

I remembered that our teenage female babysitter had brought a girlfriend with her that day. They took me out back behind the house and forced me to take off all my clothes. Then they laughed at my privates. They used my hand to stimulate them to orgasm. All this made me extremely uncomfortable and fearful around women.

Reclaiming My Identity

As these memories flooded into my mind, at first I thought, "Am I making this up? How could I have forgotten this?"

So, later that day, I called my brother and told him what I had remembered. He confirmed that the sexual abuse did indeed happen, not only with me but with him as well. The girls had sexually abused my brother too, and that was the first I had heard of it.

Through counseling, I spent the next several years unraveling my sexual abuse. During that time, my wife and I reconciled. My probation officer allowed us to live together and we had two more children. Finally, I completed my probation period successfully. My probation officer told me that my transformation was unique. She saw the change that God had brought to my life.

As I mentioned before, it took many years to recognize that I was a victim, as I thought I had done something wrong and that it was my fault. And I had loathed myself for it. But now I realized that I was a victim of someone else's evil deeds. And as counterintuitive as it might seem, forgiving those girls became an important part of my healing.

Forgiving them allowed me to affirm that I was the victim and was not the one who was wrong, but wronged. Forgiving them made it possible for me to put closure on the pain. Although I was never able to find out why they chose to abuse me, or what might have occurred in their own lives to drive them to it, I was able to put this in God's hands and receive healing from Him.

Around that time, my employer offered me a job promotion to a management position that has allowed me to travel, has paid me handsomely, and gives me a great deal of responsibility and authority. Twelve years ago, we were living in an old, run-down single-wide trailer and had no money. Today, we live in a beautiful, large home in a nice neighborhood. I have my loving wife and four beautiful children. And I have God to thank for it all!

SESSION FIVE

No matter how deep and dark the depravity of the abuser or the victim, God can transform any life if you'll let Him. Do I still experience temptation? Sure, but it no longer controls me, and God continues to heal me. I live in freedom!

DISCUSS BRIAN'S STORY

1. In what ways can you identify with Brian's story? What thoughts and emotions came to the surface?
2. In what ways did Brian's sexual abuse impact him?
3. What are you taking away from Brian's story to help you process your abuse?

HOW WE HEAL FROM SEXUAL ABUSE

HEALING ACTION 4: CONSIDER THE POSSIBILITY OF REPRESSED MEMORIES

During severe trauma, our minds often employ a coping mechanism that allows us to repress those traumatic memories, so we can continue to live with some semblance of normalcy. With instances of childhood sexual abuse, a child's brain often represses the memory of the trauma as a defense mechanism that allows the child to continue to function despite the abuse.

According to psychoanalyst Renee Fredrickson, "Sexual abuse is particularly susceptible to memory repression." She goes on to explain:

Memory repression thrives in shame, secrecy, and shock. The shame and degradation experienced during a sexual assault

*is profound, especially for children who have no concept of what is happening to them or why. Sexual abuse is so bizarre and horrible that the frightened child feels compelled to bury the event deep inside his or her mind.*¹³

Dr. Jim Hopper is a clinical psychologist with expertise in psychological trauma due to child abuse and sexual assault. Dr. Hopper explains that it is common for those who were sexually abused as children “to go for many years, even decades, without having (recognizable or explicit) memories of the abuse.”¹⁴ They may experience emotional or physiological responses triggered by something associated with the abuse, but they may not comprehend why or where these responses are coming from. This can be very unnerving, causing the person to feel like they’re going crazy, which they are not.

POSSIBLE SIGNS OF REPRESSED MEMORIES

In Brian’s story, you read about how he discovered his repressed memories. In the beginning, he couldn’t remember being sexually abused, but it obviously had a profound effect on how he viewed women and sex in general. Brian displayed numerous indicators of the abuse, but it was a counselor that helped prompt the memories of his sexual abuse.

You may know or suspect you were sexually abused, but you may not currently know the extent of your abuse. Not everyone who has been sexually abused displays the following symptoms and their presence does not prove that you were abused as a child, but these are some warning signs that you *may have* repressed memories: ¹⁵

13 Renee Fredrickson, PhD, *Repressed Memories—A Journey to Recovery from Sexual Abuse* (New York, NY: Simon & Schuster, 1992), p. 23.

14 Dr. Jim Hopper, “Recovered Memories of Sexual Abuse,” nd, <https://www.jimhopper.com/child-abuse/recovered-memories/>.

15 Renee Fredrickson, PhD, pp. 33-46.

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- Anxiety attacks that are paralyzing
- Despair and lethargy
- Other symptoms of PTSD
- Sexual addictions
- Shock and confusion about one's odd behaviors and reactions
- A terrifying sense of anxiety associated with an odd phobia

An odd phobia could include a fear of bathrooms, flashbacks when you hear a shower, or being touched or caressed in a certain way. Suppressed memories might be triggered by events, objects or odors unknowingly associated with sexual abuse, or you could have an unusually strong response to someone else's story of abuse.

If these symptoms occur suddenly and without reason, or they are experienced despite a general sense of well-being, you may need to investigate the possibility of repressed memories.

When victims of sexual abuse hear about repressed memories, a common response is, "Why would I *want* to remember those awful incidents?"

But Dr. Renee Fredrickson explains:

Repressed memories affect your quality of life. Deciding to search out the hidden secrets in your past will be as rewarding as it is painful. Not only will you have the opportunity to finally address the damage from the abuse itself, but you will also be able to free yourself from the burden of carrying repressed trauma memories. Burying memories and keeping them buried takes mental energy. When you bring those memories to

*the conscious level, your mind and body will no longer have to struggle to suppress such a heavy load.*¹⁶

Sometimes certain events or experiences will call back repressed memories without effort on your part. But most often, recalling repressed memories requires the help of a professional therapist.

With repressed memories, as your story unfolds, you may experience shock, anger, bargaining, denial, and finally acceptance as each memory surfaces. Like Brian, you may also wonder, “Am I imagining this, or did it really happen?” This is the common, normal response to grief and how we process it.

DEBRIEF HEALING ACTION 4: CONSIDER THE POSSIBILITY OF REPRESSED MEMORIES

Facilitator Note: It is never appropriate to suggest someone has repressed memories. Never say: “Sounds like you could have repressed memories.” Instead say, “If you suspect you may have repressed memories, it would be appropriate to seek professional help.” Provide participants with recommended professional referrals as needed.

Say to the group: Please look at your answers to the discussion questions on pages 67 and 68 of your Participant Manual.

Lead a discussion based on these questions.

Please answer the following questions and be prepared to share your responses with the group:

1. Many suspect they have been sexually abused but are reluctant to consider the possibility of repressed memories. If the possibility of repressed memories

¹⁶ Renee Fredrickson, PhD, pp. 30.

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exists, why would you even want to remember them?

2. Why might it be important to get the help needed to recall what happened to you?
3. What challenges or obstacles would need to be overcome in order to pursue healing from repressed memories?

Facilitator Note - If the information in Appendix A comes up, facilitate discussion, provide encouragement, and consider concluding by reading the final paragraph to the group, found on page 124 of this guide. (Page 110 in the Participant Manual.)

Read the following:

PREPARE FOR THE NEXT SESSION

Please read Russ's story and Healing Action 5: Admit to Poor Choices and Abandon Unhealthy Coping Methods. Answer the corresponding questions and continue writing in your journal. We will discuss your responses during our group meeting next week.

CLOSING

Ask these questions which are not included in the Participant Manual:

1. Is there anything else you'd like to bring up to the group?
2. What is one positive thought or experience you are taking away?
3. In what way can we support you this week?

SESSION SIX

Sexual abuse often creates a twenty-eight-car pileup with massive debris, bent metal, and wounded victims. It spirals into generations. It sinks into the depths of the heart.

— Dr. Dan Allender

PREPARATION

- ***Read Session Six ahead of time so you're familiar with it.***
- ***Meet with your co-facilitator and refer to your SAVAnon Workbook for detailed guidance.***
- ***Pray beforehand for God's presence, power and work in the lives of the men.***

WELCOME

Facilitator Note: Ask participants: How was your week? How is your journaling going?

GROUP MEMBER STORY

Facilitator Note – Read the following to the group: We want to take time to allow each of you to share your story in a safe, caring environment. Each week, a member of our group will share his story. Today we will be hearing from _____. As you listen, please try to think about supporting and encouraging him before you consider the connections between his story and yours.

We may need time to take in the story we will be hearing, so there may be a few moments of silence after he finishes. **(Say to the one sharing)** Please do not interpret any silence as judgment.

Participant shares his story.

The Leading Facilitator responds with empathy and support.

When ready, ask the group these questions:

1. What is your reaction to his story?
2. In what ways did hearing his story help you?
3. **(To the one who shared)** How are you feeling now that you've told your story?

Tell the group: Let's turn to the discussion questions on page 73 and talk about Russ's story.

RUSS'S STORY

Please read the following true story and answer the questions that follow.

When I was ten or eleven, my older sister was in gymnastics. She was participating in a meet in another town and my mom had brought me along. That night, my mom dropped me off at my uncle's house while she and my sister stayed at a hotel close to where the meet was taking place.

It was warm that night, so my two cousins suggested that the three of us boys sleep outside. The older of my two cousins is about three years older than I am. He was an aggressive, intimidating boy and once we got outside, he suggested that we engage in sexual acts with each other. He said, "Everyone has to be gay once in their life."

I had experimented a few years before this in an exploratory manner, but nothing like what my cousin wanted to do that night. I was afraid of him and scared to say, "No." He made me conduct oral sex on him and he performed anal intercourse with me. All this while his younger brother observed.

The whole time, I just wanted it to be over. I remember thinking, "I don't like doing this." I was also scared that someone (an adult) would find out. I was fearful of both the act and of being found out. But my uncle never came out and, to my knowledge, he never found out what we did that night.

In the years to follow, whenever we went to my uncle's house, I avoided interaction with my cousin. I didn't know how to relate to him. The whole incident haunted me. I knew that what we had done was wrong. I kicked myself for playing along and chalked it up to being a "dumb kid."

When I was 12, my mom was in a serious auto accident that confined her to a wheelchair. With her disability and the fact that my dad was now gone all the time at work, I felt neglected and abandoned. It was a very sad time in my life.

Reclaiming My Identity

Also, my older sister became very hostile and bitter in high school. This only added to my sadness and the dysfunction I felt in my family. Later, I learned that she had been sexually abused by the same cousin, which probably accounted for her moods and anger. A couple years earlier I had embraced Christianity, but instead of turning to God to help me through this time, I turned away from Him.

In college, I immersed myself in pornography and that opened the door for strong sexual cravings. I started looking for male sexual partners on the internet and meeting up with them to satisfy my urges. I also began using drugs and threw myself into heavy exercise to cope.

I hated my life. I knew what I was doing was hurting me and that it was not acceptable behavior. Ironically, I was studying to become a therapist and used my studies as an excuse to become fluent in the effects of sexual addictions.

In my senior year at college my life plummeted to a new low and I decided to hang myself on a tree in the backyard where I was living. I had planned it all out and was bent on following through with it. But then, in a moment that I can only describe as coming from God, I heard Him ask me, "What about your friends?"

In my mind, I saw my friends coming home that night to find me swinging from the tree with a rope around my neck. I couldn't shake that image and the hurt and trauma it would put them through, so I abandoned my plan to take my life.

I began seeing a therapist to overcome my sexual addiction and was free from acting out my urgings for a whole year. Then I had a relapse, slipped into my old ways, and found a sexual partner online. But with that encounter, something inside me snapped and I gained a new resolve to change my life.

I recognized that for me to permanently shed my addictions I needed God's help, I needed other godly people around me, and I needed healthy relationships with them. So, I joined a local church and started attending

SESSION SIX

a small group. I also began reading my Bible and praying every day. My new focus was, "How do I get closer to God?"

I also continued seeing a counselor. My experience with one therapist did not go well, but the one I'm seeing now is really helping. I've been clean now for two years, but it's been a struggle. Only a year-and-a-half ago, I finally came to the realization that I had been sexually abused and have recognized the profound impact it had on my behavior and emotional state ever since.

Acknowledging that I was sexually abused by my cousin was a turning point for me. Until then, I had merely dismissed that night as a stupid, kid thing I had done. And I blamed myself for not refusing to participate.

Sexual abuse leaves us with a self-loathing, which explains why I continued to seek sexual acts with men even though I knew I was punishing myself. Consequently, forgiving myself has been very difficult. I've also struggled with minimizing my abuse. After all, it was just one night, right? But, without question, that one fateful night dragged me through some very dark places for many years.

One thing that has helped me tremendously is being open to feeling worse before getting better. Rehashing all the pain and hurt in therapy really sucks! You feel like your wounds are all being ripped open again. The pain is fresh. You're in danger of experiencing those awful cravings again. But I know I can't heal from what I deny or ignore.

I am still healing. The sexual abuse and my subsequent life choices are now part of my story. But I am healing. I want to progress rather than simply be over it. You don't just get over sexual abuse.

The progress I'm making I see as the result of many good choices: cultivating my relationship with God; hanging out with other healthy followers of Jesus who accept me for who I am; spending time with a good therapist; recognizing and acknowledging that I was sexually abused; and being okay with simply progressing—moving forward.

DISCUSS RUSS'S STORY

1. In what ways can you identify with Russ's story? What thoughts and emotions came to the surface?
2. What are some of the poor life choices you have made that could be linked to being sexually abused?
3. Russ's lifestyle and beliefs changed. What influenced those changes? How does this inspire you?

HOW WE HEAL FROM SEXUAL ABUSE

HEALING ACTION 5: ADMIT TO POOR CHOICES AND ABANDON UNHEALTHY COPING METHODS

Sexual abuse often has profound effects on a person's behavior. When a man starts believing the lies that he is worthless, dirty, and broken, he may start living his life accordingly. There are many ways to use coping methods. Experiencing sexual abuse could motivate him to use his body and sex to manipulate people to get what he wants. He may believe that what he wants is sex but never find it fulfilling. Conversely, experiencing sexual abuse could lead him to ignore the abuse and try to live as though it never happened. But this response will not help him heal, only numb him to the reality of what happened.

Coping can result in self-destructive behaviors such as:

- Promiscuity
- Addictions
- Alcohol abuse

SESSION SIX

- Reckless behavior
- Self-harm
- Prostitution
- Failed relationships
- Escape (fantasy/porn/social media)
- Deep depression
- Suicidal thoughts and tendencies
- Poor relational skills

Russ felt like damaged goods because of what someone else did to him. As a result, the shame he carried from the abuse drove him to despise himself and “punish” himself by yielding to self-destructive behaviors.

We might easily recognize the behaviors listed above as unhealthy and self-destructive. There are, however, behaviors that are not as easy to identify as harmful, including:

- An inordinate drive to excel and succeed
- Perfectionism
- Unhealthy attachment to another (codependency)
- Extreme isolation
- Controlling behavior
- Hyper-vigilance

When you add one or more of these self-destructive behaviors to the trauma you’re already experiencing from your sexual abuse, the result can be devastating. Although these practices may be understandable under the circumstances, they are evidence that you are either punishing or protecting yourself in ways that only serve to prolong and worsen your pain.

Reclaiming My Identity

One of the keys to your healing is to recognize and acknowledge any self-destructive behaviors in your life, to denounce them as part of your abuse, and abandon them. Some are not easy to walk away from. You may need to seek help through therapy, a recovery or 12-Step program, or close friends to break free from the bondage. Your journey may take considerable time and be difficult as you experience the setbacks and challenges associated with leaving an addiction.

Finding freedom from self-destructive behaviors is an integral part of your healing from the trauma of sexual abuse. Here are three steps toward freedom from unhealthy coping methods:

1. Your first step is admitting or acknowledging that you are engaging in an unhealthy coping method. Acknowledging this to others, like this group, can help you resolve to abandon this behavior.
2. Next, seek the necessary help, perhaps from a counselor or life coach, to remove this behavior from your life, following the steps they prescribe to help you break free.
3. Stay with it and watch yourself heal. Make yourself accountable to one or more individuals who care about you and will stand by you.

The shame you feel says, “You are bad” and leads to self-destructive behaviors. By changing your thoughts to: “Something bad happened to me,” you can learn to be patient with yourself and do things that help rather than harm you.

You’ve already suffered enough from the trauma of your sexual abuse. Unhealthy coping methods worsen and prolong your pain. Decide now to take the necessary steps to abandon those behaviors. Use your journal to identify and acknowledge any unhealthy coping methods.

DEBRIEF HEALING ACTION 5: ADMIT TO POOR CHOICES AND ABANDON UNHEALTHY COPING METHODS

Facilitator Note - Ask for a volunteer to read the lists of self-destructive behaviors found on page 74 of the Participant Manual.

Say to the group: Please look at your answers to the discussion questions on page 76 of your Participant Manual.

Lead a discussion based on these questions:

Please answer the following questions and be prepared to share your responses with the group:

1. Please check the box next to each coping behavior you have experienced. What led to your participation in these behaviors?
2. ***Ask a volunteer to read the three steps to freedom from unhealthy coping behaviors on page 75 of the Participant Manual. Ask the group:*** What first step will you take to free yourself from self-destructive behaviors?
3. You have read and heard others' stories of sexual abuse and learned how to share your own. What have you learned that might benefit another man who has been sexually abused? ***Facilitator Note: This topic can be further discussed as a "next step" in Session 8.***
4. How might you go about sharing your story with him?

Facilitator Note - Read to the group:

PREPARE FOR THE NEXT SESSION

Please read Greg's story and Healing Action 6: Healing Requires Forgiveness. Answer the corresponding questions and continue writing in your journal. We will discuss your responses during our group meeting next week.

CLOSING

Facilitator Note - Be aware of the emotional condition of the group. Provide a word of encouragement if needed. Ask these questions which are not included in the Participant Manual:

1. Is there anything else you'd like to bring up to the group?
2. What is one positive thought or experience you are taking away?
3. In what way can we support you this week?

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Forgiveness is an act of the will, and the will can function regardless of the temperature of the heart.

— Corrie Ten Boom

PREPARATION

- ***Read Session Seven ahead of time so you're familiar with it.***
- ***Meet with your co-facilitator and refer to your SAVAnon Workbook for detailed guidance.***
- ***Pray beforehand for God's presence, power and work in the lives of the men.***

WELCOME

Facilitator Note - Ask participants: How was your week?

GROUP MEMBER STORY

Facilitator Note – Read the following to the group: We want to take time to allow each of you to share your story in a safe, caring environment. Each week, a member of our group will share his story. Today we will be hearing from _____. As you listen, please try to think about supporting and encouraging him before you consider the connections between his story and yours.

We may need time to take in the story we will be hearing, so there may be a few moments of silence after he finishes. **(Say to the one sharing)** Please do not interpret any silence as judgment.

Participant shares his story.

The Leading Facilitator responds with empathy and support.

When ready, ask the group these questions:

1. What is your reaction to his story?
2. In what ways did hearing his story help you?
3. **(To the one who shared)** How are you feeling now that you've told your story?

Tell the group: Let's turn to the discussion questions on pages 85 and 86 and talk about Greg's story.

GREG'S STORY

Please read the following true story and answer the questions that follow.

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I come from a family of generational sex offenders and victims. My uncle Stan, my dad's brother, was an abuser. The whole family knew what he was. He had sexually molested his stepdaughter, my sister, my stepbrothers, my stepsister, and who knows who else. Then one day, he attacked me.

Despite his known deviant sexual activities, he somehow talked my parents into letting him take me to a state fair. Like most sex offenders, he was a master manipulator. I was seven years old at the time. Uncle Stan was friendlier than normal and bought me all the delicious fair food I wanted.

Then, he took me to the Tilt-a-Whirl, and we climbed inside one of the shells. He had me sit in the corner, and with the hood and walls of the shell around us, no one could see in. As the ride began spinning, he thrust his hand into my pants and began unbuckling his belt with his other hand. I had no idea what he was doing to me or why.

I don't know how far he would have taken things, but with the spinning all that rich fair food decided to come up and I vomited all over him and me.

He started yelling at me and due to the whirling, some of it got in his mouth and he started vomiting too. Then, he began beating me and punching me in the genitals.

When we got off the ride, he dragged me over by the Ferris wheel, grabbed my shoulders and kicked me hard in the groin. Then he left me there. I was hurt, scared, and confused: "What did I do to deserve this?" He had really tried to hurt me.

I wandered around the fairgrounds and found someone in charge, and they called my dad. He came and picked me up, but we didn't talk about what happened. Like so many other similar incidents, this one, too, got buried by the family. Later, I wondered why Dad hadn't taken Stan out, because he knew what kind of man he was. But it would've been like pulling a loose thread on a sweater and the whole family would have unraveled.

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That wasn't the last time I saw my uncle Stan, but after that he always hated me. Once, my mom broke her leg skiing and left my sister and me with my aunt and uncle. I was in the next room with his two daughters and suddenly he burst into the room yelling at them for something they hadn't done. Then, he pulled their pants down and made me watch while he spanked their bare bottoms. He was a sick man!

I learned years later that both he and my dad had been sexually abused into their teens by others they should have been able to trust.

At a young age, I always wondered what was wrong with me to deserve the kind of treatment I got from my family. But when I got into my teen years, I realized that my family was crazy and dysfunctional. My poor sister had been sexually molested, and it affected her by making her hypersexual, so that by the time she graduated from high school she had already had four or five abortions.

I grew up in the remote village of Bethel, Alaska. My mom was very wealthy and loved to travel and we always toured countries with a large entourage of people—both family and friends. On one such trip to the British Isles, I was 13 years old. I hadn't grown into my man body yet. I was pudgy and had long blond hair.

While traveling through Scotland by train, four of us kids were sleeping in the bunks in our berth. Suddenly, I woke up feeling sick to my stomach and found two large, drunk Scotsmen over me and one of them had his hand in my pants. His look of surprise told me they had been expecting a girl.

I yelled, "What are you doing!?" He punched me hard in the face, then they stripped me, rolled me over, and raped me. The others in the berths across from me were awake and saw what was happening but froze in fear.

When the men left, I got up and dressed. I was bleeding in my underwear and into my pants. I went to my mom and pulled her into the hallway to speak to her privately. I told her what they had done to me, and just then, one of the two men stumbled out of their compartment. He came up to

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Mom and tried to apologize to her. She had a Bic lighter in her hand and shot a flame out that singed his eyebrows.

Then, the second man came out and Mom yelled at him to get back into his compartment. She pulled the emergency chain—but nothing happened, so she pulled it again. She grabbed my hand and we tried to leave our car, but we found both ends of the car locked. Apparently, the conductor knew there was a problem and put the car in lockdown.

Soon, we pulled into a major train station and the platform was crawling with policemen. As soon as the train stopped, they stormed our car. Mom told them about the two men, and they hauled them out. We went to the police station and the investigator asked me to tell him in detail everything that had happened.

Then the investigator asked Mom, “What do you want to do?” Mom asked me if I was okay, meaning, was I physically okay. I was resilient and told her I was all right, so we left. At the time, I thought my mom was wonderful because she didn’t allow this incident to spoil our vacation. But once again, this got buried. She never told my dad and none of the witnesses in my compartment ever spoke a word of it.

Experiences like that affect different people in different ways. Trauma from sexual abuse is like a gateway drug that leads to all kinds of junk. For me, I longed for a functional relationship. I saw all the dysfunction around me and felt an overwhelming need to rescue people. As twisted as it sounds, I felt like I needed to be used by others.

I dated a girl for eight years. All the people in her family were alcoholics and I was always trying to save them and her. She eventually drank herself to death in her early 30’s. I just didn’t know how to do relationships, and one way or another I always managed to sabotage them.

By profession, I was a nightclub entertainer, musician and standup comedian. As I grew in popularity, alcohol and drugs became readily available to me as a perk of the job and I was hooked. My lifestyle and my past

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soon began to destroy my physical and emotional health, my marriage and family, and my finances. I hated my life. I knew I was enslaved to a master that was killing me, but I couldn't break free.

My wife and I had an argument early in our marriage. She pushed me and I pushed her back. She fell and hit her eye on the fireplace, and it gave her a big black eye. I was scared to death! I realized, "I'm acting just like my parents!"

That incident caused me to kick my drug and alcohol habit on my own for a while. During this brief time, I started coming home at a reasonable hour after work and my wife saw a glimmer of hope that I really was changing. But again, I fell into the clutches of drugs and alcohol and spiraled down to depths I had not yet known. However, I was a good actor. I was good at faking life.

Ironically, for six years during this time, the happy, smiling faces of me, my wife, and our daughter appeared on TV and in print ads promoting health club memberships. Promotional material usually loses its effectiveness well before six years, but the health club believed we "epitomized the ideal family" and it sold memberships. Little did the public know that the "family man" in those ads was living a double life.

Then one night, my wife dropped me off at the nightclub. As usual, I went to the back door to avoid having to talk to people. But the back door was a vile place. It's where the garbage was dumped, where people vomited from too much drink, and where bouncers tossed out troublemakers.

That night, I became overwhelmed with the stench and filth of that place. As I looked around taking it all in, I saw how it mirrored my own life. In desperation, right then and there, I dropped to my knees in the muck. I threw my hands toward heaven and begged God to either save me or kill me.

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Tears were streaming down my face as I pleaded desperately to God. I became vaguely aware of people passing near me, laughing at me. Apparently, they thought this was some new gig designed to entertain them.

When I got up, I knew I had to somehow make a clean break from my lifestyle. But I was blown away by what happened next.

I walked into the nightclub, resolved to quit that very night. And as I entered, I saw an old friend sitting at the bar drinking coffee. I walked up to him and greeted him. I asked him what in the world he was doing there. This friend was my former boss. He explained that he was there to ask me to come back to work for him, managing a warehouse. He told me he needed my expertise badly and to name my terms.

I accepted his job offer on the spot. Then I called my wife to tell her what I had done. That night as I left the nightclub, I walked away from my drug and alcohol addictions as well. God was already working in my life and for the first time I felt hopeful.

Shortly after this, the events of September 11, 2001, prompted my wife and me to go to church. We attended for several weeks and were overwhelmed by the love and kindness of God we felt there. One Sunday evening we decided to go to the new members' class, and we heard a clear presentation of the Gospel. My wife surrendered her life to God. I left undecided but wrote on a note that I needed prayer.

The following morning, as I was opening the warehouse, I noticed a voice message on my cell phone. When I listened to the message, it was from a man at the church who had read my request from the night before. He told me he was praying for me and he wanted me to know that he felt a connection with me. Then, he said, "Greg, I know you don't know me, but I love you."

I was stunned. Normally I would have thought such a message corny, weird, and maybe even inappropriate. But that morning, standing at my receiving desk in the busy warehouse, this was the message God used to

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draw me to Himself. I listened to the message again and again. And then, right there in the warehouse, I broke down and surrendered my life to Jesus Christ. Immediately, God began His transforming work in my life—a work that I had hopelessly tried and failed at on my own.

Just a year after I had surrendered my life to Christ, an incident occurred at home that showed me how thoroughly God had changed me. I was playing the piano when my ten-year-old daughter climbed into my lap and asked me to teach her to play the song I was playing. I had her place her hands on mine to follow my lead.

As we played, my daughter began asking me questions about dating when she was older. Then she asked, “Daddy, when it’s time for me to get married, how will I find a boy like you?” Tears streamed down my face as I realized the darkness-to-light transformation I had experienced with Christ leading my life. My daughter’s question was testimony to that change!

Many more years have passed now, and my family and I continue to experience the joy of life change that Jesus Christ has brought about in every area of our lives. Jesus has made all things new. My life is proof that Jesus Christ can profoundly heal us, even from sexual abuse and all our dysfunction. Thank God, He has broken that chain of generational sexual abuse in our family!

“If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.” – 2 Corinthians 5:17 (NKJV)

DISCUSS GREG’S STORY

1. In what ways can you identify with Greg’s story? What thoughts and emotions came to the surface?

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2. What are you taking away from Greg's story to help you process your abuse?
3. In what ways do you think you could receive the same healing as Greg?

HOW WE HEAL FROM SEXUAL ABUSE

HEALING ACTION 6: HEALING REQUIRES FORGIVENESS

You've read the stories of six men who are survivors of sexual abuse. Many of these men expressed the vital role that forgiveness played in their healing.

EXTENDING FORGIVENESS

You might be wondering, "Why do I even need to consider extending forgiveness to someone who abused me?"

From an emotional and spiritual standpoint, extending forgiveness is something that's done from a position of power and authority. Like some of the men explained, when we see ourselves as victims, we're powerless and imprisoned by that mentality. But when we extend forgiveness, we break free from that which has held us captive. Ravensbrück concentration camp survivor Corrie Ten Boom affirmed, "To forgive is to set a prisoner free and discover that the prisoner was you."

Forgiveness is something we must give freely. No one can demand or pry it from us. For forgiveness to be genuine, it must be given

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willingly. When we forgive our offender, we do so by exercising our will with kindness and mercy.

Conversely, when we withhold forgiveness and hold a grudge against someone, we are admitting that they hold power over us. We grant them “free rent” in our minds and thoughts. As someone has so aptly put it, “Holding a grudge is like taking poison and hoping the other person will die.” Our bitterness and anger toward our offender keep us victims of their abuse.

Holding a grudge and withholding forgiveness eats away at us. It consumes us and makes us bitter, cynical, and untrusting. This attitude oozes out of us, affecting even those we love. This is why extending forgiveness is so vital to our healing from sexual abuse.

Forgiveness is **NOT**:

- justifying our abuser’s behavior
- letting our abuser get away with it
- forgetting
- an open door for more wrongdoing
- reconciliation

Forgiveness **IS**:

- a choice
- a process
- feeling the hurt and then releasing the hurt

As you reflect back to when you were sexually abused, perhaps you’re thinking, “I could never forgive that person!”

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In Charlie's story from week four, he explains how he chose to forgive his abuser:

I don't feel angry toward that doctor anymore, I just feel sorry for him. Forgiveness has been a process, but I've been forgiven so much that it's made it easier for me to forgive him. I don't have to carry bitterness toward him anymore.

When we talk about forgiving our abusers, we're not in any way minimizing what they did to us. Nor are we dismissing it. On the contrary, forgiveness is only required where sins and offenses exist.

In Brian's story from week five, he emphasizes the benefits:

Forgiving those who abused me allowed me to affirm that I was the victim and was not the one who was wrong, but wronged. Forgiving those who abused me allowed me to put closure on the pain. Although I was never able to find out why they chose to abuse me, or what might have occurred in their own lives to drive them to it, I was able to put this in God's hands and receive healing from Him.

As part of this week's healing action, we encourage you to consider extending forgiveness to those who abused you. How do you do that? Here are some suggestions for extending forgiveness:

1. To forgive someone who has sexually abused you, it is not necessary to communicate with that person. Often a perpetrator denies the abuse anyway, so if you were to tell them that you forgive them, they might get angry and deny it. This recommendation applies even if you're still in regular contact with that individual.
2. This act of forgiving your abuser is for *your* peace of mind, not theirs. The exception to this would be the rare case in which your abuser comes to you willingly,

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in remorse and contrition, begging your forgiveness for what they did to you.

3. Prepare a short statement that you will actually speak aloud. This statement may say something like: “(person’s name)_____, I choose to forgive you for what you did to me and I release my grudge against you.” Go somewhere private to do this. Saying it out loud is important.
4. If you occasionally still see the person who abused you, be sure to maintain strict boundaries to protect yourself. Having boundaries is not only okay, but healthy. By forgiving that person, you have changed, but they may not have changed. Forgiving them does not mean that you have to trust them from now on. However, they should see kindness and not hate or bitterness in your treatment of them.
5. From time to time as memories of your abuse surface, you may find yourself struggling with hostility toward your abuser. This is natural. Remind yourself that you’ve forgiven them and repeat your statement of forgiveness as many times as you need to. Some people experience an immediate and complete sense of release and freedom in forgiveness. With others, it occurs over time. Don’t be discouraged; keep rehearsing the truth of what you know and who you are. With time, those caustic feelings toward your abuser should lessen.
6. If you are a praying person, or would like to be, you could pray for help to forgive. Talk to God. Ask Him to

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help you forgive that person so you can live free from the torment of the abuse.

7. If the statement in #3 is something you are just not ready to say, consider backing it off to something like: “(person’s name) _____, I **want** to forgive you for what you did to me and release my grudge against you.”

RECEIVING FORGIVENESS

You might be wondering why we would be talking about *receiving* forgiveness, since you were the one abused. To be clear, we are not talking about a need for forgiveness for the abuse you experienced. We’ve already settled the fact that the abuse was not your fault.

However, men who have been sexually abused usually feel a tremendous sense of shame and guilt associated with their abuse. Some have expressed feeling dirty, broken, worthless, or like trash. Even though we did not bring the abuse upon ourselves, we feel a need for cleansing. But how and from whom?

Also, as we’ve seen, the sexual abuse we experienced has often driven us to poor choices and unhealthy behaviors. In anger, frustration, shame or fear, we may have lashed out at others. Under the weight of great depression, we may have resorted to self-destructive behaviors or tried to numb the pain with drugs, alcohol, pornography or sex. Although we were not responsible for our abuse, we are responsible for our responses to it. And for this reason, we may need to receive forgiveness ourselves.

This week as you read Greg’s story, he described how he surrendered his life to Christ and that God began His transforming work – a work that Greg had hopelessly tried and failed at on his own. Greg

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admitted his need for Jesus to radically change his life and Jesus did it!. As Greg attests,

Many more years have passed now, and my family and I continue to experience the joy of life change that Jesus Christ has brought about in every area of our lives. Jesus has made all things new. My life is proof that Jesus Christ can profoundly heal us, even from sexual abuse and all our dysfunction.

Today, Jesus extends this same invitation to each of us. Jesus says, “Come to me, all of you who are weary and carry heavy burdens, and I will give you rest.” (Matthew 11:28)¹⁷ Regardless of our past and what we’ve done or what was done to us, Jesus can forgive us and cleanse us from all guilt and shame and give us a new life. His forgiveness is nothing we can earn. Jesus paid for our sins by dying on the cross and rising from the dead. By simply trusting Him, we are forgiven and reconciled with God.

Our intent is not to convert you to some religion or force a belief on you. We simply want to introduce you to Jesus Christ, sharing with you what He has done in our lives and what He can do for you, too. He brings the truth of who we are, the motivation to want to heal, and the ability to do the work required.

Facilitator Note - If participants indicate an interest in following Jesus, you can share with them this prayer of repentance, not printed in the Participant Manual:

Thank you, Jesus for dying for me. Thank you for accepting me as I am. Please forgive me of my sins and cleanse me from the burden of guilt and shame that I’ve carried. I love you and thank you for loving me. Amen.

¹⁷ *Holy Bible: New Living Translation*. 2015. Carol Stream, IL: Tyndale House Publications.

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Forgiveness is incredibly restorative. Extending and receiving forgiveness is vital to your healing process, offering a cleansing, renewed emotional outlook. If you have any questions or would like someone to walk with you through this process, please talk to one of your facilitators.

FORGIVING YOURSELF

Sometimes you might struggle to forgive yourself, despite the fact that the abuse is not your fault. Perhaps you carry guilt over poor coping choices or anger directed at people uninvolved in your abuse. Maybe you are tormented by choices you made that may have led to your abuse such as getting drunk or failing to say no. Whatever your reason, if you struggle with forgiving yourself, there are ways to move forward.

We encourage you to look at yourself as you would look at another man who might be in your situation. Would you accept him as he is and extend mercy and forgiveness to that man? If so, do the same toward yourself.

It can be very helpful to repeat step #3 on page 89 of the Participant Manual (page 100 of this guide), putting your name in the statement and releasing the grudge against yourself.

DEBRIEF HEALING ACTION 6: HEALING REQUIRES FORGIVENESS

Facilitator Note - Say to the group: Please look at your answers to the discussion questions on page 92 of your Participant Manual.

Lead a discussion based on these questions.

Please answer the following questions and be prepared to share your responses with the group:

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1. Why is extending forgiveness so crucial to our healing?
2. What challenges do you find in extending or receiving forgiveness?
3. Forgiveness is often a process. Where are you in that process?

Read the following:

PREPARE FOR THE NEXT SESSION

Please read Paul's story and Healing Action 7: Believe You Can Experience Healing and Do the Work to Bring It About. Answer the corresponding questions and continue writing in your journal. We will discuss your responses during our group meeting next week.

In preparation for our final session, please allow extra time to address the following special activities:

1. Record your celebrations: where you were emotionally before participating in this group and where you are now. There is a place in your manual to write these. If you are willing, we will all have an opportunity to share in your celebrations at our final meeting!
2. What decisions or next steps could you take to continue your healing process?

CLOSING

Ask these questions which are not included in the Participant Manual:

1. Is there anything else you'd like to bring up to the group?
2. What is one positive thought or experience you are taking away?
3. In what way can we support you this week?

Facilitator Note - Start work on your affirmations as soon as possible; plan to meet with your co-facilitator to coordinate them if you choose.

SESSION EIGHT

Sooner or later you act out what you really believe.

— Norman Vincent Peale

PREPARATION

- ***Read Session Eight ahead of time so you're familiar with it.***
- ***Meet with your co-facilitator and refer to your SAVAnon Workbook for detailed guidance.***
- ***Pray beforehand for God's presence, power and work in the lives of the men.***
- ***Manage the discussion so as to leave plenty of time for the closing: affirmations and next steps. Be sure your affirmations are ready to share and to email to participants after the meeting.***
- ***Have available the link to the SRT Services Participant Survey. The link can be found on the SRT Services website (facilitator resources) or in your SAVAnon Workbook under "prep for Session 8."***

- ***Check out the SAVAnon section of the SRT facilitator website for additional small group sessions and other resources.***

WELCOME

Facilitator Note – Congratulate your group participants for persevering and completing the program. Tell the group: Before we begin our final session together, we would like to ask you to take five minutes to fill out our digital Participant Survey. The survey asks about your healing journey so far, how SRT Services might continue to serve you, and your interest in helping others with their healing.

In-person group: text the link (SRT Services Participant Survey, found on the website or in your SAVAnon Workbook) to each participant.

Online group: Drop the link into the chat and help the participants access it.

If anyone has difficulty with the survey, text them the link for them to try at their convenience.

GROUP MEMBER STORY

Facilitator Note – Read the following to the group: We want to take time to allow each of you to share your story in a safe, caring environment. Each week, a member of our group will share his story. Today we will be hearing from _____. As you listen, please try to think about supporting and encouraging him before you consider the connections between his story and yours.

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We may need time to take in the story we will be hearing, so there may be a few moments of silence after he finishes. **(Say to the one sharing)** Please do not interpret any silence as judgment.

Participant shares his story.

The Leading Facilitator responds with empathy and support.

When ready, ask the group these questions:

1. What is your reaction to his story?
2. In what ways did hearing his story help you?
3. **(To the one who shared)** How are you feeling now that you've told your story?

Tell the group: Let's turn to the discussion questions on page 98 and talk about Paul's story.

PAUL'S STORY

Please read the following true story and answer the questions that follow.

I was physically and sexually abused by a family member from the time I was six years old until I was about 12. I had no idea what to do about the sexual abuse. I didn't even have a name for it. As a result of it, however, I experienced deep shame and guilt. As illogical as it seems today, at the time I felt like the abuse was all my fault.

Because of that shame and guilt, I've always felt like I had to overachieve in everything I did. I never thought I could be good enough. The sexual

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abuse totally messed up my mind about what is normal, and what is right and wrong.

The physical abuse gave me a high tolerance for pain, so I just stuffed that physical and emotional pain from being abused sexually. Everything about my abuse was steeped in lies. Consequently, I became good at lying to myself and others. I accepted others' problems and sins as my own, and even found myself covering for them.

The sexual abuse also had a profound effect on how I viewed myself and sexual intimacy. Anything to do with sex felt dirty, shameful, nasty, and hurtful. I also suffered from nightmares and other symptoms of PTSD.

A couple years after graduation, I married my high school sweetheart and we've been married for 43 years. But I couldn't even be intimate with my wife without feeling like I was hurting her and doing something shameful. I hated sex and what it had become to me.

Then, one day my wife and I were watching TV and Oprah came on. Oprah had survivors of childhood sexual abuse on her show. Some of the survivors were men who talked about their abuse. Suddenly, I blurted out, "Holy crap! That's me. That's what happened to me!" And that was the first time I had been able to call what happened to me "sexual abuse." It was also the first time I had shared the sexual abuse with my wife.

All those years I had been in denial. During the time I was abused, no one talked about sexual abuse and it felt as though there was no way to name what was happening to me. Consequently, I had been afraid to tell anyone what the perpetrator was doing to me.

Once I knew I had been sexually abused and could put a name on it, I started looking for ways to heal. I soon discovered there was very little out there for men who had been sexually abused as children. I picked up a book by Dan Allender but found it too painful to read.

SESSION EIGHT

Then one day, my wife caught me looking at pornography and asked me to get help. I wasn't addicted to porn; as a matter of fact, I hated it. But I used porn to alleviate the pain of my inability to enjoy sexual intimacy. I started seeing a counselor who tried to help me with a porn addiction that I didn't have. This was very frustrating! He had no idea what I was dealing with.

But this incident caused me to get serious about the causes of my sexual shame. Meanwhile, Dan Allender had rewritten his book and created an online curriculum for victims of sexual abuse called "Healing the Wounded Heart." I joined an online group of five guys and found the interaction with these guys very helpful. It was good to know that I wasn't alone. It was painful to hear each other's stories and to share my own, but it helped me heal. Men who have been sexually abused are especially hesitant to share their stories, but I believe it's a necessary part of the healing process.

Victims of abuse have a hard time with forgiveness for obvious reasons. For me, the forgiveness had to start by recognizing that the person who caused me harm was an abuser, which was difficult because it was a family member. For too long I had assumed that the abuse was my fault. It took time to peel back the layers of hurt and denial.

The process of healing was complicated. I had to hate the act of abuse and the abuser first, then forgive myself, and finally acknowledge that it was not my fault. I had to accept that my body naturally responded to the arousal of physical touch, which was also not my fault, but by God's design.

After all that hard work was done, I had to focus on real forgiveness of the abuser... in a way that didn't just sweep the abuse back into my subconscious mind. This took a lot of brave work and was especially hard for me since my abuser was no longer alive.

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I've experienced a degree of healing, but still find sexual intimacy difficult. To this day, I have to encourage myself to be intimate with my wife and repeatedly tell myself that sex is good and right in marriage.

I have been uncovering the wounds a layer at a time. Healing doesn't come all at once, so I've learned not to expect immediate results. Having experienced childhood sexual abuse is like losing a limb. There's nothing you can do to reverse it. You simply have to learn to live with it to the best of your ability.

For me, knowing that God loves me and accepts me as I am is a tremendous comfort. He has taken away my guilt and shame. My identity is no longer defined by the sexual abuse I experienced but by the fact that I am a child of God.

DISCUSS PAUL'S STORY

1. In what ways can you identify with Paul's story? What thoughts and emotions came to the surface?
2. In what ways did Paul's abuse impact him?
3. What are you taking away from Paul's story to help you process your abuse?

HOW WE HEAL FROM SEXUAL ABUSE

HEALING ACTION 7: BELIEVE YOU CAN EXPERIENCE HEALING AND DO THE WORK TO BRING IT ABOUT

Believing that you can experience healing is essential to your healing process. But belief is not just a feeling; it's an action. It's how you choose to "be" and "live" each day, with the confidence that by doing the work laid out in this curriculum, your life will change. This belief becomes a living reality through the decisions you make, the steps you take, and the commitment you show to your healing.

There will be challenges to this belief that you will have to face and battle along the way. Some of those challenges may include:

- "I fear the unknown, especially because I think I have repressed memories."
- "I've been suffering for so many years; why should I believe things will be any different now?"
- "My family still insists the abuse never happened."
- "I've already experienced so much pain! I don't know if I can handle this."
- "What if I'm just imagining the abuse?"
- "My life is such a mess. I don't think there's any hope for me."

You will likely encounter other doubts that challenge your belief in healing. However, belief is not just about hoping things will get better—it's about trusting that by doing the work, healing is possible. All the stories included in this manual demonstrate the hope and belief that anyone can find healing and recovery from sexual abuse. These men have overcome incredible odds to get where they are today. Having put in the work, they are experiencing healthier relationships

and functioning well. Remember, healing does not mean the complete absence of pain; healing often comes with pain.

Many of the Healing Actions we've discussed can help you maintain and strengthen your belief that healing is possible. Telling your story, engaging in community, replacing lies with truth, uncovering repressed memories, and abandoning unhealthy coping methods all aid in your belief that healing is attainable. The critical thing to remember is that belief without action is not enough—belief must be lived out.

Among the Healing Actions, community is particularly significant in strengthening your belief. When we become fearful or depressed, we tend to isolate, and in isolation our outlook can worsen. But in community you can witness healing in others, and that fuels your belief that healing is possible for you, too.

Another way to keep your “belief muscle” strong is through action. Keep moving forward, even when progress feels slow, and journal your experiences. Progress is often incremental at first, but when you track it, you'll be able to look back and see how far you've come. Every step forward will reinforce your belief in your healing journey. Some suggestions for action include:

- **Continue building a support network:** Share your story confidentially with trusted people who can help you heal and be a listening ear.
- **Set goals:** Set small, achievable goals to increase motivation and confidence.
- **Practice self-care:** Make time for therapy, self-care, and support group meetings.
- **Continue to abandon unhealthy coping practices:** Join a 12-step or similar program such as Celebrate Recovery, Sexholics Anonymous, Alcoholics

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Anonymous, Codependents Anonymous or Narcotics Anonymous.

- **Develop a healthy lifestyle:** Practice healthy habits, discover new hobbies, and exercise.
- **Set boundaries:** Learn to set boundaries with people, places, and things that are harmful to your healing.
- **Commit to helping others:** Any 12- step program will teach you that being a “sponsor” is as important to recovery as being a “participant”. Consider supporting someone through their healing journey from sexual abuse.

We all have moments of resistance, when the task seems overwhelming, and we might want to give up. But belief without action is useless. True belief in healing means being willing to take the steps, no matter how small, toward that healing. It means living as though your healing is not just possible but inevitable if you do the work.

By committing to the supportive and non-judgmental community you’ve experienced in this group, you’ve seen that there are others who have walked a similar path. Now, as you continue on your journey, seek out these potential sources of comfort and healing, spending time together to build healthy relationships.

DEBRIEF HEALING ACTION 7: BELIEVE YOU CAN EXPERIENCE HEALING AND DO THE WORK TO BRING IT ABOUT

Facilitator Note - Say to the group: Please look at your answers to the discussion questions on pages 101 to 103 of your Participant Manual.

Lead a discussion based on these questions. Be sure to leave time for Celebrations.

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Please answer the following questions and be prepared to share your responses with the group:

1. To what extent do you believe you can be healed?
2. We strategically call this curriculum *Reclaiming My Identity*. What connection do you see between experiencing healing and reclaiming your identity?
3. Healing occurs along a continuum, from victim to survivor to more than a survivor—even a warrior! The process is fluid; it is perfectly normal to feel like a warrior in one aspect of your healing but feel nowhere close to that in another area.

On the scale from 1 to 10 below, circle where you are in the healing process:

1 = "I remain a victim" and 10 = "I am a victorious survivor."

1 2 3 4 5 6 7 8 9 10

In what new area of your healing do you see yourself ready and able to start moving forward?

4. Please write down your Celebrations: where you were emotionally before participating in this group and where you are now. We want to celebrate the progress you have made and, if you are comfortable, will give you an opportunity to share what you wrote during our final meeting.

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- a. Before joining my SAVAnon group, I was...
- b. After joining SAVAnon, I feel...
- c. This group has helped me...

CLOSING

Facilitator Note - Address the following questions 1-3, which are not included in the Participant Manual:

1. Having heard your celebrations, we would like to take our turn to let you know what each of you has meant to us!

Facilitator Note - Take turns reading Affirmations. Share them on a screen or pass them out to the individual if this is an in-person group. If there is time, encourage participants to affirm each man as well. Email the affirmation to the relevant participant after the meeting.

2. On pages 103 and 104 in your Participant Manual, there is a list of additional steps for healing. ***(These are printed below, under “Where Do You Go From Here,” for facilitators.)*** Which steps do you see yourself taking advantage of? In what ways can we help you continue your healing process?

WHERE DO YOU GO FROM HERE?

Even though we're at the end of this eight-week program, there are many other actions you can take to continue your healing process. We readily admit that *Reclaiming My Identity* most likely represents just one element of your healing. Below are some other things to consider; choose one or more and keep moving forward. Don't lose

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the momentum and the ground that you've gained during these last eight weeks.

- Make an appointment to see a counselor, especially if you have identified any self-destructive behaviors. If you suspect that you have repressed memories or suffer from dissociation, make sure that the counselor you find has expertise in those areas. Your facilitators may be able to refer you to such a counselor.
- Consider asking one or more of the men in your group to meet with you weekly as a confidant. Keep journaling your progress and share your joys and struggles with each other. Hold each other accountable and support one another.
- Each of you has learned how to tell your story of sexual abuse. Think about identifying someone outside this group you can share your story with and how it might benefit you both. What criteria will you use to select this person?
- You may wish to go through *Reclaiming My Identity* a second time. Healing from sexual abuse often occurs in layers, so you may find it helpful to repeat this experience with another group of men. If past abortion is part of your story, consider joining an AbAnon group. Go to www.srtservices.org to enroll in an upcoming group. An intake coordinator will contact you.
- Talk with your facilitators; share with them where you are in your progress and ask them to suggest other possible next steps.

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- If you would like to hear more about God and Jesus Christ, please let us know and we can provide additional resources and opportunities for you.
3. Is there anything else you would like to share with the group?

Facilitator Note - If anyone had difficulty with the Participant Survey, text them the link for them to try at their convenience.

Read the following, which is in the Participant Manual.

Thank you for being a part of this 8-week experience with us. Keep in mind that the healing process is seldom linear, and we commend you for all the hard work you have put in. It's encouraging to see your progress! Just having you in our group has contributed greatly to the healing of us all!

APPENDIX A

DISSOCIATION & SATANIC RITUAL ABUSE

WARNING: The following story is graphic and may trigger traumatic feelings.

DISSOCIATION

Dissociation is a defense mechanism in which the trauma was so horrific that the brain assigns those incidents to alternate personalities or one mentally retreats to a different place so that the individual may continue to function on some level of normalcy. Dissociation is not a mental illness. Treatment for both repression and dissociation often requires the expertise of a trained therapist who is proficient in those areas.

Jasmine was raised on a farm in rural Canada. She grew up with her mom and dad, a sister who was 16 years older, a brother 14 years older, and a brother who was three years younger. Her older sister left home while Jasmine was still very young, so when her older brother became engaged, Jasmine had hopes for a healthy relationship with an older sister in her sister-in-law-to-be.

To Jasmine's joy, her soon-to-be sister-in-law invited her to go out with her one evening. As they held hands, little four-year-old Jasmine felt all warm inside. But when they arrived at their destination, Jasmine experienced such horrific trauma that her mind dissociated those events to enable her to survive them.

Jasmine explains:

Reclaiming My Identity

It wouldn't be until my late 20s or early 30s that I began to remember what happened to me that night and many nights thereafter. Due to the trauma of those events, my mind had retreated to a coping mechanism called dissociation. Dissociation is both a blessing and a curse. The blessing of it enabled me to live my life without feeling traumatized all the time. The curse of dissociation I would learn about much later in life.

Because of her dissociation, Jasmine experienced night terrors, nightmares, paralyzing fear, panic attacks, and serious health issues for decades to come. She was plagued with unexplained physical and emotional problems and often thought she was going crazy.

But when Jasmine was finally able to recall what had happened to her, her story was so bizarre and horrific that we hesitated to include it in this curriculum. *Would anyone believe her story?* However, after researching the matter thoroughly, we discovered that this form of sexual abuse is far more common than we thought. But by its very nature it tends to be even more secretive than incest.

Jasmine tells her chilling story:

One night, my sister-in-law took me on an outing. She was holding my hand as we walked into a building. But once inside the room, she let go of my hand and the 13 people who were gathered there took over. I was to be my sister-in-law's "virgin sacrifice" in a witch coven that she wanted to join. As the rituals proceeded, the horrified look on her face told me that she did not realize what it meant to have me as her "entry fee" to the coven.

They stripped me naked and laid me on a table and pronounced curses over me. They began a total and thorough abuse of my body, soul and spirit. Satanic Ritual Abuse (SRA)

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is more than just sexual, emotional or physical abuse. It is also spiritual. I felt its attack in every fiber of my being.

They abused me sexually and repeatedly in unspeakable ways. They wore terrifying masks and poked, prodded, and tortured me with needles and other sharp instruments. They did this while speaking demonic chants over me to prevent me from remembering these events in the future. They used terms I was familiar with from the Bible, but they used them in a twisted, counterfeit, mocking way.

I was numb with fear. Every fiber of my being was traumatized— physically, emotionally, psychologically, and spiritually. They prevented me from crying or making any other sounds by threatening me with torture and retribution. They starved me and kept me from drinking, so I wouldn't have any fluids in my body to discharge while under their control.

I was forced to be completely subjected to them and open to every whim of their abuse. If I didn't obey them, they would torture me. They showed no mercy. They threatened me and the other children who were there. I was forced to watch as they committed horrible atrocities to those children.

Each ritual and covenant I went through was designed to kill, steal, and destroy my soul. They now "owned" me, and I became subject to their abuses repeatedly over a long period of time. In fact, they made it clear to me that I now belonged to Satan. The more pain they inflicted in numerous ways, the greater the opportunity to cause me to dissociate. They drove me to dissociation, intentionally, to prevent me from associating these tortures with myself. In this way, they would be free from fear of being found out.

God is so kind to create the brain with the capacity to freeze when faced with death-threatening torture. I am grateful that I was

Reclaiming My Identity

able to dissociate and freeze and collapse under severe torture – it spared my life in some ways. Sure, I have to overcome the memories and patterns of coping now – but God also made the brain capable of adjusting and rewiring so that I could learn new ways of coping that are different from what I had to use back then. When I reflect on how far I have come, and how much change God has accomplished in me, I praise Him with my whole being!

Alan Redpath once said, “God will take you through if you can stand the pull!” So, I hung onto God and let Him pull me through when I had no strength or courage of my own to take the next step on the journey to recovery. And God proved faithful every time I dared to trust Him!

Jasmine’s recovery came slowly over a long period of time. She doesn’t know how she would have made it without Jesus Christ in her life. While Jasmine occasionally confronts alternate personalities from time to time, she is experiencing a productive life as she works as a licensed professional counselor who specializes in helping women recover from trauma and sexual abuse.

If you have repressed memories and/or dissociation, these were necessary to protect you during your trauma. But because those memories were inaccessible, you could not process through them and, as a result, have unresolved grief. Recalling those repressed memories allows you to fully grieve what happened to you. Grieving hurts and is messy. It is not sequential, nor does it follow a given pattern. And sometimes the process takes considerable time. But after you have sufficiently grieved, you can experience closure and move on with your life.

APPENDIX B

ADDITIONAL RESOURCES

Allender, Dan B. *Healing the Wounded Heart: The Heartache of Sexual Abuse and the Hope of Transformation*. Grand Rapids, MI: Baker Books, 2016.

Stringer, Jay. *Unwanted: How Sexual Brokenness Reveals Our Way to Healing*. Colorado Springs, CO: NavPress, 2018.

The Allender Center:

<https://theallendercenter.org/offerings/online-courses/healing-the-wounded-heart/>

Allender, Dan et al. Produced by The Allender Center. *The Allender Center Podcast*. October 14, 2014 forward. Podcasts. <https://www.theallendercenter.org/resources/podcasts>.

Ebat, Amy and Bren, Rachel. Produced by SRT Services. *Grace & Grenades: Dropping Truth Bombs About Sexually Related Trauma*. May 18, 2024 forward. Podcasts. <https://www.graceandgrenades.com>.

Young, Adam et al. Produced by Adam Young Counseling. *The Place We Find Ourselves*. <https://www.adamyoungcounseling.com>.

APPENDIX C

COMMON FACILITATOR SCENARIOS

Group Participant Asks Facilitator for Advice

- Don't teach or counsel.
- Refer to the curriculum: "Let's go back and see what the Participant Manual says about this." Read it to the group or have a participant read it out loud.
- Turn the question back to the group: "What does the rest of the group have to say about this?"
- If the participant continues to press you, after trying the above two steps, respond by sharing something from your own story.
- Get more information or assistance: "Can we come back to that later? I'd like the chance to look into that further before I respond".
- Notify your Program Director; he can help you decide on the next step.
- Some questions may be best addressed outside of the group. Private conversations are also a good place to gather more information or share resources.

GROUP DOESN'T RESPOND TO QUESTION(S)

- Don't be the answer person.
- Allow for awkward silence.

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- Refer to the curriculum: “Let’s go back and see what the Participant Manual says about this.” Have a group member read a paragraph or sentence that addresses the question.
- Do not read the assignment out loud. This could discourage them from doing the assigned reading the next week.
- Revisit the group norms: “One of the group norms we agreed on was ‘Be Present and Ready.’ How do you feel we are doing with this?”
- Text a copy of the group norm(s) to the participants after the meeting and remind them to “Be Present and Ready” for next week’s group meeting.

ONLY ONE GROUP MEMBER RESPONDS TO A QUESTION

- Look for an opening in the conversation and consider asking the other participants one of the following questions:
 - “Have you experienced that in your own life?”
 - “One of the group norms we agreed upon was ‘Be Present and Ready.’ How do you feel we are doing with this?”
- Text a copy of the Group Norm(s) to the participants after the meeting and remind them to “Be Present and Ready” for next week’s group meeting

GROUP MEMBER GIVES A “WRONG” ANSWER

- Ask a follow up question; stay curious: “What makes you feel this way?”
- Ask the group: “Does someone else have a different response?” Repeat the question if needed. Allow for awkward silence.
- Call on one of the other participants. Say: “John, what are your thoughts about this question?”
- Refer to the curriculum: “Let’s go back and see what the Participant Manual says about this.” Have a group member read a paragraph or sentence that addresses the question.
- Share an example from your own story if no one else responds.

GROUP MEMBER IS THE “SILENT ONE”

- Encourage equal participation by:
 - Paying particular attention to their body language and eye contact. Look for indications they may have something to say.
 - Looking for questions that are safe and don’t require self-disclosure. Call on them: “Kyle, would you like to respond?”
 - Allowing for awkward silence.
- If necessary, say: “Would you like to pass?”

GROUP MEMBER IS THE “ANSWER PERSON”

- Encourage equal participation by redirection. If the “Answer Person” has already responded several times during a group meeting and he begins to answer another question, say: “John, let’s hear from someone in the group who hasn’t shared yet....Chris, how did you answer this question?”
- If the “Answer Person” continues to dominate discussions, notify your Program Director to help you:
 - Determine if a private conversation with the “Answer Person” is needed.
 - Prepare for a private conversation.

GROUP MEMBER ADMITS THOUGHTS OF SUICIDE

- Take it seriously. Contact one or more of the resources listed. Get them help immediately.
 - Call 911.
 - Call any hospital ER in their area.
 - Notify your Program Director about suicidal participants.
 - Call a Local Crisis Hotline - in my area it is:_____
 - National Suicide Prevention Hotline: 800-273-8255
 - Link people to emergency mental health services in their area or state. Provide assistance for individuals or concerned family members.
- Assist with referral—You are doing triage, not counseling.
 - If you are concerned about depression or there is any confession of thoughts of suicide by a

APPENDIX C

- participant, contact your Program Director immediately. Take it seriously.
- If disclosure of suicidal thoughts happens in the healing group, ask the participant to stay, so you can talk with them privately.
 - Ask the question: Are you thinking about suicide? This will show the person that you are concerned about them. You will open communication and allow the person to express their thoughts freely.
 - Listen intently to their reasons for wanting to die and listen for reasons that they have to live. (You may need to help them recognize these.)
 - Persuade them to seek help from a qualified professional or call for help.
 - If he has expressed an immediate plan, or has access to a gun or other potentially deadly means, do not leave him alone.
- Warning signs needing immediate attention:
 - Threatening or talking about hurting or killing themselves.
 - Seeking access to firearms, available pills, or other means of suicide.
 - Talking or writing about death, dying or suicide.
 - Additional Warning Signs:
 - Increased substance use
 - No reason for living; no sense of purpose in life
 - Anxiety, agitation, unable to sleep or sleeping all the time
 - Feeling trapped-like there is no way out
 - Hopelessness

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- Withdrawal from friends, family, and society
- Rage, uncontrolled anger, seeking revenge
- Acting reckless or engaging in risky activities, seemingly without thinking
- Dramatic mood swings
- Family history of suicide
- Previous suicide attempts

GROUP MEMBER ADMITS TO DOMESTIC VIOLENCE/ABUSE

- Call:
 - 911-if in immediate danger
 - Law Enforcement- to report any incident of domestic violence
 - Any Hospital ER
- Notify your Program Director about domestic violence.
- Local Crisis hotline in my area for men:

- National Domestic Violence Helpline-1-800-799-7233 for victims or concerned friends/family.

ADMISSION OF RECENT/ONGOING SEXUAL ASSAULT/ABUSE

- For Sexual Abuse or Assault:
 - Call 911-if in immediate danger
 - Call Law Enforcement to report any recent incident of sexual abuse or assault
 - Call hospital ER facility
- Assist with referral -Do Not Counsel
 - If you suspect Sexual Abuse/Assault notify your Program Director immediately.

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- Sexual Abuse and Sexual Assault are considered a crime and should be reported to the authorities.
- Call Child Protection Services if concerned or you suspect a child or teenager is being sexually abused by a family member or someone who lives with them.
- Express concern and show empathy: “I was so alarmed and concerned when you shared.”
- Make an action plan: “The emotional trauma you experienced needs immediate attention.” Support their decision. If needed make the call with them.
- National Sexual Assault Hotline 800-656-HOPE (4673)
- Sexual Assault for Military 877-995-5247

APPENDIX D

RESPONDING TO TOUGH QUESTIONS

Facilitator Note - Addressing tough or puzzling questions is rarely only an intellectual matter. Many of the difficult questions that you will be asked will probably arise out of strong emotions instead. For this reason, you may want to reflect the question back to the participant. One of the following responses may be more appropriate than a specific answer:

- “I’m so sorry. I can tell that this is a very difficult topic for you.”
- “That’s really a tough question. Rather than try to answer it now, may I suggest that you continue to seek out an answer?”
- “I’ve asked the same question myself. I’ve concluded that sometimes there isn’t an easy answer that will satisfy our pain.”
- “That’s a hard question. Have any of the rest of you ever wondered the same thing? How did you wrestle through that question?”

Facilitator Note - However, if a participant wishes to pursue a deeper discussion, consider these approaches:

- ***Arrange to have the conversation one-on-one with the participant, not in the group. Don’t hesitate to***

admit you need to have time to carefully consider the question, and:

- ***Feel free to contact your Program Director at SRT Services for help and guidance.***
- ***Consult “Some Tough Questions” below for specific responses you could draw from to address common questions people have asked in the past.***

SOME TOUGH QUESTIONS

1. If God is so loving and all-powerful, why did He let me suffer sexual abuse for so long or at all?

Response: First, I want to acknowledge how deeply painful this experience is and the suffering you’ve endured. It’s natural to struggle with the “why” when it comes to trauma, and it’s a question many wrestle with, especially when considering God’s love and power.

We believe God’s heart breaks when we suffer. He never created the world to be filled with pain, but because of human free will and a broken world, terrible things can and do happen, including abuse. God created us with the ability to make choices, and sadly, some people use that freedom to cause harm. It is not His desire, and He is not the author of evil.

However, God’s love is not absent in our suffering. While we may not always understand why things happen, we can hold onto the truth that God promises to be with us in our darkest moments. Psalm 34:18 says, “The Lord is close to the brokenhearted and saves those who are crushed in spirit.”

He is present in our healing, providing comfort, strength and restoration.

God also works through others—through communities like ours that provide support, through counselors and friends, and through healing groups. He can bring good even out of the darkest situations. Though we can never undo what happened, God can use your story to bring healing not only to you but also to others who are suffering. It is through embracing our pain and allowing God to work in our lives that we can find healing and even a renewed sense of purpose.

2. How can a just God forgive a sexual abuser?

Response: This is a difficult question, and it's completely understandable to struggle with the idea of God forgiving someone who has committed such a terrible act. Abuse is a profound violation of trust, and it causes deep harm to the victim. From a human perspective, the idea of forgiveness for such a person can seem impossible or even unjust.

When we consider God's justice, it's important to remember that God sees every act of injustice and every wound inflicted. The Bible is clear that God cares deeply about justice—He is a God who protects the vulnerable and will hold people accountable for their actions (Psalm 9:9-10, Micah 6:8). Justice is a core part of His character. Abusers will face the consequences of their actions, both in this life and before God's eternal judgment.

But alongside God's justice is His mercy. This does not mean that God excuses or minimizes evil, including abuse. The forgiveness offered by God is not a "get out of jail free card" or a

dismissal of the wrong done. Rather, it is rooted in His desire for transformation and repentance. True forgiveness requires sincere repentance—a turning away from sin and a commitment to change. For abusers to be forgiven by God, they must face the gravity of their sin, seek forgiveness with genuine remorse, and take responsibility for their actions, including facing earthly consequences like legal justice.

It's also crucial to understand that God's offer of forgiveness never negates the need for justice or healing for the victim. Forgiveness for the abuser does not erase the pain caused to the victim, nor does it remove the need for the abuser to be held accountable. God's forgiveness is about the possibility of redemption, not the removal of consequences.

3. My experience with Christians and the church is they're all a bunch of hypocrites.

Response: I hear your frustration and the real pain that comes from being hurt or disappointed by people who claim to follow Christ. Sadly, there are times when Christians don't live up to the values they profess, and that can be incredibly hurtful and disheartening, especially when people are looking for support, love, and integrity.

The truth is, Christians are human, and humans are all flawed. We make mistakes and we fail to practice what we preach. In fact, the Bible acknowledges this struggle—Jesus often confronted hypocrisy in religious leaders during His time (Matthew 23:1-36), and He spoke very strongly against it. It's important to remember that no one is perfect, and that includes those in the church. We are all in need of grace and forgiveness.

However, the failures of individual Christians don't reflect the heart of Christ. The central message of Christianity is not about human perfection but about God's grace for imperfect people. Even when people fail us, God remains faithful. He calls the church to be a place of healing, compassion, and justice, and while churches don't always get it right, there are many who are genuinely trying to live out those values.

Ultimately, Christianity isn't about the perfection of its followers—it's about a relationship with a perfect and loving God who meets us in our brokenness and helps us grow. I would encourage you to resist letting the actions of people turn you away from the love and truth of God. There are communities and individuals who are genuinely trying to reflect Christ's love in the world, who take seriously the call to live with integrity, humility, and compassion.

4. I'm not a Christian. Why do you say that Jesus is the only way to God?

Response: This is a big question that people have wrestled with for centuries. I want to respect where you're coming from, whether you hold to a different faith or no faith at all. It's important to have open, honest conversations about these things and I'm glad you asked.

From a Christian perspective, the belief that Jesus is the only way to God comes directly from Jesus' own teachings. In John 14:6, Jesus says, "I am the way, the truth, and the life. No one comes to the Father except through me." This is central to Christian belief because it speaks to who Jesus claimed to be—God in human form, sent to reconcile humanity to Himself through His life, death, and resurrection.

Reclaiming My Identity

Christians believe that through Jesus, God provided a way for us to have a direct relationship with Him.

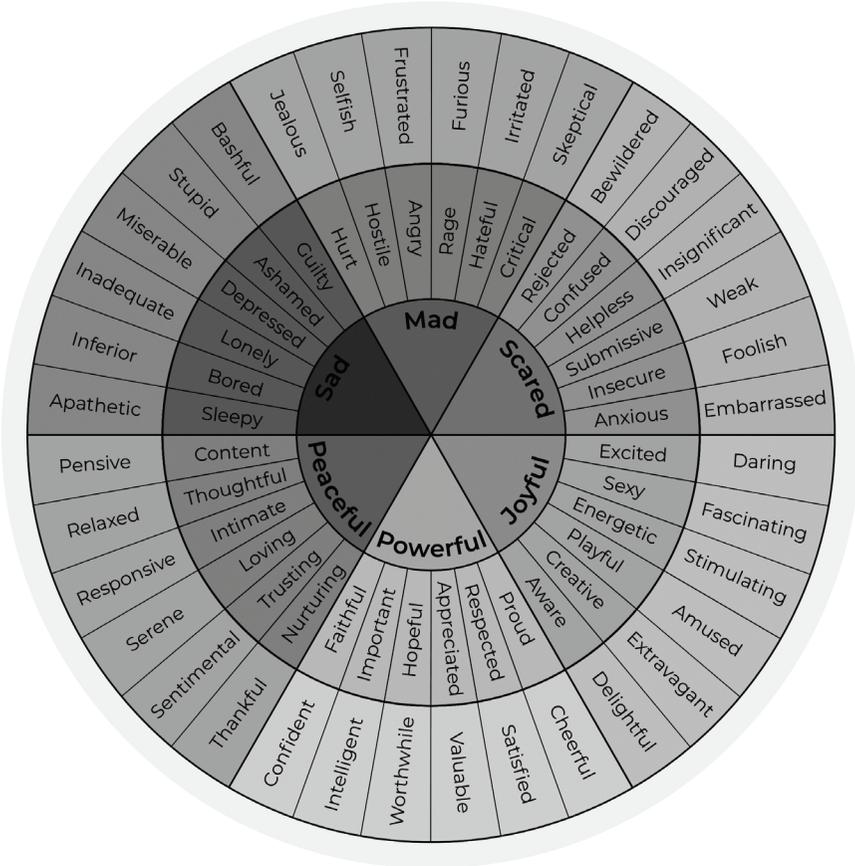
The reason Jesus is seen as the only way is because Christianity teaches that the problem of sin—our brokenness, wrongdoing, and separation from God—can't be fixed by our own efforts. It's not about trying to be good enough, but about accepting the gift of grace that Jesus offers. His life and sacrifice on the cross are seen as the ultimate act of love, where He took on the consequences of sin to open the door to reconciliation with God.

Now, this might sound exclusive at first glance, and I understand how that can feel difficult to accept, especially if you come from a different background or belief system. But what Christians believe is that Jesus' invitation is open to everyone, regardless of who they are or what they've done. The offer of grace and forgiveness through Jesus isn't limited by culture, background, or past choices. It's an invitation to all people to experience a personal relationship with God.

It's also important to note that Christians don't say this in a way that seeks to condemn or diminish other beliefs, but rather to share what they have found to be true in their own lives. Many people who have come to faith in Jesus have experienced deep transformation, healing, and hope, which is why they are so passionate about sharing their faith.

APPENDIX E

The Feeling Wheel



The Gottman Institute
 Developed by Dr. Gloria Willcox

