



HEALING
LEADERSHIP
TRAUMA

FINDING EMOTIONAL HEALTH
AND HELPING OTHERS
FLOURISH

NICHOLAS
ROWE, PhD

SHEILA WISE
ROWE, MEd
*Author of Healing
Racial Trauma*



InterVarsity Press
ivpress.com

Taken from *Healing Leadership Trauma* by Sheila Wise Rowe and Nicholas Rowe

Copyright © 2024 by Sheila Wise Rowe and Nicholas Rowe

Published by InterVarsity Press, Downers Grove, IL

www.ivpress.com.

CONTENTS

Introduction | 1

1 🍷 The Heart of the Matter | 7

2 🍷 Our Relational God | 24

3 🍷 The Roots of Detachment | 37

4 🍷 The Pull of Temptation | 53

5 🍷 The Myth of Self-Sufficiency | 65

6 🍷 Healing the Harmed Heart | 78

7 🍷 Gender Trauma | 90

8 🍷 Racial and Ethnic Trauma | 102

9 🍷 The Path of Forgiveness | 118

10 🍷 The Heart of Restored Relationships | 133

11 🍷 The Necessity of Rest | 144

12 🍷 Finding Purpose Again | 155

Acknowledgments | 167

Appendix 1: Prayer of Surrender
and Salvation | 169

Appendix 2: My Family Tree | 170

Appendix 3: My Transformation Plan | 172

Group Discussion Guide | 174

Glossary | 182

Notes | 187

THE HEART OF THE MATTER

*This jumbled-up knot is a cry for gentle care and patient attention.
But most of us haven't been given the tools required to unravel it.*

ALISON COOK

We know what it is like to be celebrated leaders while treading water in ministry and secular settings. Many leaders went through the season coined “The Great Resignation,” a period of re-assessment, grief, rage, confrontation, and impulsivity. This was a season when it seemed the entire world was on fire. Nicholas and I were on the verge of burnout. We were overwhelmed by the number of leaders who desperately needed answers. Many were trying to discern if the Lord was calling them to make a shift away from unsatisfying, toxic, or dysfunctional workplaces. While other leaders stayed, some were dismissed, realized they had waited too long, or left prematurely.

For many, including the two of us, it was a *kairos* moment, an opportune and decisive time. During that period, we experienced several transitions. Our family moved back into the city, and I closed my counseling practice. I wrote two books, focused on spiritual direction, and found myself inundated with writing and speaking invitations. Meanwhile, Nicholas, a historian and spiritual director, transitioned from a senior administrative role at a Christian college to now serving as a professor of leadership at a seminary.

We urgently needed to get to the heart of the matter by answering a singular question: what formed us as Christians and leaders? This question is crucial for everyone, regardless of race, ethnicity, socio-economic status, or season of leadership. There is also another fundamental question related to the *who* of leadership. Author Parker Palmer writes,

Leadership is a concept we often resist. It seems immodest, even self-aggrandizing, to think of ourselves as leaders. But if it is true that we are part of a community, then leadership is everyone's vocation, and it can be an evasion to insist that it is not. When we live in the close-knit ecosystem called community, everyone follows, and everyone leads.¹

Woven in and throughout each of our leadership stories are trauma and loss alongside threads of love, hope, and resilience.

Although each of our stories is different, they all matter because how we lead is influenced by our family, where we live, and who were and are our closest friends. Similarly important are our faith, racial, ethnic, and socioeconomic stories. Openly sharing those stories is essential to healing leadership trauma and helping others to heal. This is why Nicholas and I have chosen to be transparent about our stories. Here's a first glimpse of our early lives that portends some of our later struggles as leaders.

NICHOLAS

I was born in the United Kingdom and lived there until I was nine. My parents were Afro-Caribbean; Dad, a Jamaican, and Mom, a Trinidadian. They were part of the Windrush generation who immigrated to the UK in the 1950s to help rebuild the country after World War II. My parents' decision to emigrate to the United States was prompted by the racial and class discrimination my dad faced trying to pursue an engineering degree. I became a

third-culture kid raised in a culture other than that of my parents and the culture of the country of my birth. My parents hoped the move would give us better opportunities to flourish. While they imparted a passion for faith, fairness, and justice, they also insisted on high academic excellence, believing it was the only way to handle people and institutions questioning our gifts and abilities. As an immigrant and later an adult in leadership roles, I leaned into perfectionism and performance as a means of self-preservation. Sometimes it turned out well and other times not, but there was always a cost.

SHEILA

I was born and raised by African American parents who moved to Boston from Virginia in the late 1950s. Although my parents later divorced, they instilled in my eight siblings and me the importance of education and hard work. In the 1970s, mandated school desegregation was instituted in Boston, an experience that left me insecure and traumatized. As I grew older, I learned to mask my insecurities to present self-assuredly. After I became a Christian in my midtwenties, I was quickly placed in leadership positions. In those roles, it was assumed I could bear any load and accomplish almost any task. I never complained or asked for help. As a result, I was often overwhelmed and exhausted.

WHAT'S DRIVING YOU?

Like us, all leaders have unknown or unacknowledged drivers that fuel behavior. Sometimes, we have attitudes, words, and actions detrimental to ourselves and those we lead. Our inner critic screams, "You're not good enough." Sometimes, we chastise ourselves for failing to see how, in the moment, we did the best we could. Instead, we tell ourselves, "You're a mess, too sensitive, angry, pushy, or needy." A significant driver is our difficulty identifying

what our real needs are. As leaders, we struggle with overt and covert messages to deny our needs, so there's often a chasm between our head and our heart.

Need is God-given inner yearning to be known, loved and cared for. We were born with needs. However, we sometimes lump legitimate needs, including connection now and in childhood, with being needy or our temptations and sins. While these may be responses to unmet needs, we must be aware of them. When our true need to attach in healthy ways has been thwarted, anything or anyone may hold the false promise of relieving our pain. We must understand our needs do not get nailed to the cross. Our deepest needs are to be acknowledged and worked out in a relationship with God.

We also need fellow believers who are becoming fully embodied and whose faith is spiritually grounded and lived out daily. In *The State of Your Church*, a research book from The Barna Group, a pastor and author shared, "We need sages to advise us, leaders to direct us or hold us accountable, peers to remind us that we aren't alone, healers to dress our wounds and companions who carry us when we can't carry on."² The fact is whether we work in a Christian or secular setting, all leaders desperately need this.

The Lord and trustworthy friends can meet us in what we feel is a mess. In relationships, we find the grace, compassion, and courage to see, hear, and speak messy truths about how we lead and how we can heal. Dr. Judith Lewis Herman writes that recovery from trauma can unfold in stages that we cycle in and out of. She notes, "The central task of the first stage is the establishment of safety. The central task of the second stage is remembrance and mourning. The central focus of the third stage is reconnection with ordinary life." More recently she added justice as the fourth stage.³ In this book, Dr. Herman and others offer helpful frameworks that undergird our approach to healing leadership trauma.

HOW WE LEAD

Much of the attention in popular discourse during the leadership crisis focuses on the toxic leader. We see employees and followers call out a leader and resign *en masse* to guard or tend to their own mental health. However, studies have categorized several leadership styles. We've encountered them or identify with one or a combination, which is usually the case, but before we dive in, let's address how many leaders are dealing with trauma.

Bessel van der Kolk wrote in *The Body Keeps the Score*,

Trauma causes people to remain stuck in interpreting the present in light of an unchanging past. The scene you re-create in a structure may or may not be precisely what happened, but it represents the structure of your inner world: your internal map and the hidden rules that you have been living by.⁴

Leadership trauma is when a leader's current struggles in life and work trigger flash-forwards of a feared future. We've expanded the definition of leadership trauma to also include how current stressors may trigger flashbacks of past trauma. Those triggers may cause us to reexperience past hurt and trauma psychosocially, emotionally, physically, spiritually, or interpersonally. If leaders do not attend to this reality, they are especially susceptible to reenactment, which is when trauma in our past that has not been resolved follows us into new situations that remind us of the past.

Most of us naturally believe that somehow we can fix it, make it better, or respond differently, causing the person or the situation to change. Consequently, the leader may "ignore their own suffering and may dehumanize themselves to 'get through it.' . . . They can then stay in unhealthy or dysfunctional situations far longer than they should, layering damage on damage and risking dehumanizing those around them in turn."⁵ We may punish or self-sabotage

to deny the awful truth that our power is limited. Then at some point we realize how much we need the Savior to heal and transform how we lead.

In the list that follows, we have tried to categorize different types of leaders as a way of helping identify the various traits active in our leadership styles, which can be telling signs of leadership trauma. By no means is this an exhaustive list, and some of these attributes may overlap or surface when a leader is under stress:

- ☛ **Secure and healing-centered:** In the New Testament, we see how Jesus led from the love of God and for the people. His spiritual and experiential approach of leading and training the disciples happened as they did life and ministry together. The second chapter of Philippians, highlights other essential things for a leader to become secure and healing-centered. In Philippians 2:3-4 NLT, Paul says, “Don’t be selfish; don’t try to impress others. Be humble, thinking of others as better than yourselves. Don’t look out only for your own interests, but take an interest in others, too. You must have the same attitude that Christ Jesus had.” As the Holy Spirit transforms our attitudes and our motives, we are humbly confident in our God-given strengths and abilities. We discern when and how to open up and trust others. Consequently, we feel little or no shame in asking for help from God and others. A secure leader is fully human, not perfect nor a loner. They are good enough yet still growing in their leadership role. They freely offer and receive support, correction, or an apology.
- ☛ **Lax:** The leader offers little oversight or vision casting with their team, who are left directionless or floundering.
- ☛ **Toxic:** The leader micromanages and uses anger, fear, and shame to motivate, manipulate and control those they lead.

- ☞ **Charismatic:** The leader has exceptional people skills, is persuasive, and casts vision, giving folk purpose and meaning. However, a lack of accountability and attention-seeking are a weakness.
- ☞ **Fearful/passive:** The leader is insecure and feels it's too risky to speak the truth. They also don't trust themselves or others, so they may engage in passive-aggressive behaviors to get their wants or needs met.
- ☞ **Narcissistic:** The leader is the center of attention, easily flattered but shame-based, and needs constant affirmation, which they will obtain by any means.
- ☞ **The rebel:** The leader acts in open rebellion against authority figures. This leader may also be one who tells the truth but is slandered or dismissed by a toxic or dysfunctional organization.

Leading well requires examining and healing any drivers of our malformed spiritual formation and relational attachment. Research shows how early attachment issues and unmet needs give rise to the inability to lead and relate well to others.⁶ Many of us grew up in families, communities, churches, and a society where love failed in one form or another. Our loving God intends each child to be loved and blessed with caregivers who model aspects of God's love. From our earliest experiences, we developed an attachment style with those caregivers. This may continue to affect us personally, interpersonally, and in how we lead. If we have difficulty acknowledging our current needs, connecting emotionally, and trusting others, it's time to listen to our heart's cry.

We address attachment theory but do not solely focus on relationships with primary caregivers, recognizing the limitation of the original theory. It neglects to include the impact of other significant people in your life and general society. For BIPOC leaders (Black

people, Indigenous people, and other people of color), the impact of relationships with grandparents, extended family, ancestors, community, the church, and educators may significantly influence attachment and detachment styles. So, we consider these and other challenges, such as experiencing bullying, stigma, racism, and racial trauma.⁷

Attachment theory was coined by psychologist John Bowlby who believed, “The propensity to make strong emotional bonds to individuals [is] a basic component of human nature.”⁸ The fact that we need complete care at birth and need it longer than any other creature is not an accident. God wanted us to experience the beauty of being cared for by another. As infants, our caregivers were meant to provide nourishment, warmth, security, and love. It was God’s intent that we would bond with our caregivers and, through that first relationship, know that we were worthy, acceptable, and unconditionally loved. Bowlby identified four essential elements that help a child securely attach or bond with their caregivers. These elements include Proximity Maintenance, the desire to be close to our caregiver, and Safe Haven, which is when they offer an emotional or literal place of comfort and safety. Additionally, our caregivers were to provide a Secure Base for us to explore our world. Finally, we are so bonded with our caregiver that there is a healthy amount of Separation Distress or Anxiety in the absence of our caregiver.⁹ If certain elements are missing or disordered, there will be a profound impact on the child.

Bowlby coined the term “internal working model of other.” It stresses how, after repeated interactions with a caregiver, a child will develop expectations of how the caregiver will respond going forward. Simultaneously, the child develops an “internal working model of self.”¹⁰ Some children have a healthy sense of self-worth because their caregiver was attuned to and consistently responded to their needs while others had inconsistent nurturing that damaged

the child's self-image and sense of worthiness to be seen and loved. Bowlby posited that internal working models are consistent across our lifetime, affecting how we engage in relationships. However, Bowlby suggests that experiences along the way can shift the internal model of other and of self toward a more positive internal model.

Psychologist Mary Ainsworth's research built on Bowlby's work. She identified three significant styles of attachment: secure attachment, ambivalent attachment, and avoidant-insecure attachment. Researchers Main and Solomon later added a fourth: disorganized-insecure attachment.¹¹ The attachment style developed in childhood may have helped you to cope. As with trauma, it becomes embedded in the neural pathways of the brain and the central nervous system. As an adult, when we engage in certain attachment styles, it can be challenging to regulate our emotions. We may also tolerate or not recognize our dysfunctional behavior and that of others. Because it's primal and familiar, we respond accordingly. As we examine each of these influences—good, bad, attached, or detached—we may discover how often we lead from how we were led. We may hold one or a combination of these attachment styles.

Secure attachment. One or more of your parents/caregivers may have been good enough. They weren't perfect, but they were good at regulating emotions and creating a compassionate, supportive, and loving home. Your caregiver(s) were attentive to your needs. As a baby, you received good enough care, so you developed object constancy. You internalized the good enough parent, and experienced love and comfort even when they weren't present. As a result, you were securely attached to your caregivers. You felt accepted and encouraged to be independent and explore your unique gifts. The secure and healing-centered leader's attachment to God and others is good enough and growing.

Many were not securely attached to their caregivers because of troubling or traumatic early experiences. Your caregivers may have been abusive, neglectful, or dysfunctional. Although you knew something was off, you experienced gaslighting from your caregivers. They denied the truth which exacerbated your fear, self-doubt, and ability to establish boundaries. You were too young and vulnerable to discern what was real or what to do about it. What is the current state of your boundaries? Do you know when and how to say no to others? Are your boundaries secure, lax, or rigid?

We've learned that trauma is not just an event that took place sometime in the past; it is also the imprint left by that experience on mind, brain, and body. This imprint has ongoing consequences for how the human organism manages to survive in the present. Trauma results in a fundamental reorganization of the way mind and brain manage perceptions. It changes not only how we think and what we think about, but also our very capacity to think.¹²

To cope, survivors of traumatic childhoods detach from their caregivers and develop one or more of a series of attachment styles.

Avoidant-insecure attachment. Your caregiver is emotionally unavailable and insensitive toward your needs. You were pressured to grow up fast, perhaps becoming a parentified child. You met your family's emotional and practical needs, including caring for your younger siblings. According to Bowlby, an avoidant child has an internal working model of a self that says "you are not worthy of care."¹³ It is often difficult for a leader with avoidant attachment to open up to others and ask for help. We see this in several leaders such as the charismatic and the toxic leader.

Ambivalent/anxious attachment. You couldn't trust your caregivers because they were inconsistently attuned to your needs. You still longed for the good enough parent and, at times, appeared

needy or relied on something dramatic to get a positive response from them. A leader with an ambivalent/anxious attachment style will need clearer boundaries, instead of people-pleasing, and self-sacrifice to get attention and affirmation. They are ambivalent and anxious about their relationship status at home and work. Lax and passive leaders often have this attachment style.

Disorganized attachment. You have a mixed style of anxious and avoidant attachment because your caregiver was physically, emotionally, and/or spiritually inconsistent or abusive. You wanted to bond with your caregivers but were fearful, so you avoided them. A leader with disorganized attachment has both anxious and avoidant attachment styles. They struggle to trust others, believing they will be rejected, abandoned, or harmed if they're genuinely known. Another trauma response is to get bigger or louder to self-protect, such as the rebel, narcissistic, or toxic leader.

Nicholas and I had to come to terms with our attachment styles and how they affected our relationship and how we led. One thing to note here is that we all have early attachment styles that are connected to our relationship with each of our parents. So, we may have a combination of two or more attachment styles. Additionally, remember we are impacted by other relationships, extended, family, school, classmates, teachers, and so on. These all influence or affirm the attachment styles that we lean into. Nicholas shared about the difficulty in his relationship with his dad early on. As a result, he had a disorganized attachment with his dad who was emotionally inconsistent. So, Nicholas had a combination of anxious and avoidant attachment, which led to a struggle to allow himself to be fully known. On the other hand, Nicholas felt more securely attached to his mom. This combination of attachment styles led to a more nuanced way of relating. There were significant relationships where his attachment style was more secure, while others, often work related, were sometimes insecure or anxious.

For Sheila there was definitely a sense of ambivalent anxious attachment with her dad. She says “I felt like I needed to do something dramatic to get what I needed. So, I got straight As and performed for the attention that I longed for. Later in life I struggled with overextending myself in work and ministry. As for my relationship with my mom there was a level of secure attachment. She modeled self-sacrifice but sometimes I sensed how overwhelmed she was from parenting nine children alone. I was never told I had to be the caretaker for my siblings, but I felt a level of responsibility for them that was never communicated by my mother.” From our stories you will see how fluid attachment styles can be. They can be a certain way early in life and yet we stand here today and see how we can lean back into the familiar if we’re not careful. This is why it is important that we engage in embodied practices. They can help us and alert us to when we are slipping back into old patterns.

EMBODIED PRACTICES

Consider this: if Jesus could heal with nothing more than a word, why did he engage physically? Jesus healed people with words, prayers, soil, saliva, and physical touch. Jesus came to earth in bodily form; he knew the importance of the body as well as the mind and spirit. We are spirit housed in a body, a fact we shouldn’t ignore. Each of us is on our individual and unique healing journey and in need of embodied practices that are centered in Christ. These practices employed consistently can shift our focus from being solely about our struggles. They help us draw nearer to God who reconnects our spirit, soul, and body. Increasingly, we focus on Jesus, the one who heals and aligns who we are with who we will be.

The Holy Spirit can work through embodied practices to help us feel safe enough to respond affirmatively to Jesus’ question in John 5:6, “Do you want to get well?” The practices include SIFTing,

Scripture reading, body scanning, prayers, and examen. As we prayerfully engage in these, they can help create the foundations of a healthy Christian life and support and sustain spiritual and emotional healing and growth.

Scripture and prayer. The Scriptures have profound spiritual truths embedded in verses, parables, and stories. In many ways, the Scriptures are countercultural. They make little sense from a worldly perspective, as the Lord's perspective is eternal, and he has laid out the path for our salvation and transformation. We are being transformed by the renewing of our minds. We can begin and end the day with a Scripture meditation. This sets the tone for our day and orients our attention on the Lord. He also communicates with us in other ways. Although we may doubt, we have the assurance that God hears us and responds to the most resounding cries of our heart. Yet many of us struggle to accept the invitation to pray regularly. Perhaps we are unfamiliar with other modes of prayer—writing, listening, breath and soaking prayers, and examen—which may involve talking, listening, receiving, and giving, and through which the Lord imparts his peace, joy, and healing presence.

Body scanning. Because trauma is held in our body and affects our emotions, we remind ourselves to stay connected to our body by engaging it. To become aware of what is happening within us right now, we can engage in SIFTing, an acronym for what we are *sensing* in our body, *images* that surface, our *feelings*, and *thoughts*.¹⁴ The term was coined by Dr. Daniel Siegal who posits that when we are attentive to our body, we can discover what we need, want, love, and fear. We can use SIFTing to identify peaceful or painful points within. We can ask the Lord to help us to discern what is being communicated to us. Body scanning helps identify if there is unease connected to a recent or past encounter or trauma. We notice areas within or outside of us that need compassionate

attention and care. The ongoing practice of the body scan will increase our awareness of how we really feel and how we might respond.

Writing and expressive arts as prayer. Pastor Rich Villodas wrote, “Writing, for me, is an act of prayer. It’s a space to confess; to contemplate; to wrestle; to behold; to fall asleep; to be awakened. I think of the words of Thomas Merton, who said, ‘Learn how to mediate on paper.’”¹⁵ Use your journal to write letters to God, record your prayers and responses. Engaging in expressive arts such as art, dance, and music are additional ways to communicate with the Lord.

Listening prayer. Jesus states, “I am the good shepherd; I know my sheep and my sheep know me. . . . They too will listen to my voice, and there shall be one flock and one shepherd. . . . My sheep listen to my voice” (John 10:14, 16, 27). The Holy Spirit brings us into all truth, and listening prayer helps to identify the truth of what’s affecting our heart, mind, and body. As we pray, we may hear the still small voice of the Spirit in the Scriptures, through an image, hunch, a situation, or another person. We can listen for the voice of the Holy Spirit as we go about our day. It is an essential part of any healing journey. As we learn to listen to God’s voice, we begin to distinguish it from other voices, as he always speaks to us from a place of love and with compassion and mercy. The enemy condemns, while God convicts.

Another form of listening prayer is the breath prayer which has its origin in the early church. As we engage in rhythmic breathing this helps turn our attention toward God then we pray and listen. Breathe deeply using the 4-4-4 method: inhale to a count of four, hold your breath to a count of four, then slowly exhale to a count of four. An example is to use a Scripture such as 1 Samuel 3:9, allowing these words to quiet your soul and express your desire to hear from God. On the count of 4, inhale the first part of the verse. “Speak, Lord.” Hold for count four then slowly exhale for a count of

four saying “For your servant is listening.” As you exhale listen for how the Lord might answer your request. You can repeat the steps three or four times.

Here are some practical tips for engaging in listening prayer:

- ✪ First, acknowledge that Jesus is Lord and that you can boldly come before the throne of grace in your time of need (Hebrews 4:16). Your prayer may be from your heart, scripted prayer, or liturgy. You may also engage your body by kneeling, standing, or sitting. While praying, you can be conscious of your breath. Stress and trauma cause us to breathe shallow or hold our breath. Praying, breathing deeply, and incorporating Scripture can help release trauma, tension, and strain on your body. As you engage in these, listen.
- ✪ We all have different ways of receiving guidance. Some experience it through reading the Bible, hearing the Holy Spirit’s still small voice, conversation with others, walking in nature, or an inner knowing from the Lord.
- ✪ If you’re struggling ask the Lord to reveal what it is that you truly need, whether it’s before, during, or after that moment.
- ✪ In prayer, ask for clarification. After hearing, always invite trusted others to confirm the word. It shouldn’t contradict the Scriptures.
- ✪ If the Lord exposes sin, it’s not to shame us; it’s for our healing. So confess and repent.
- ✪ Sometimes, you will hear something, other times not. That’s okay. Silence can help us re-center on God.
- ✪ Continue to practice listening during personal reflection and while engaging with others.

Soaking prayer. Alongside listening and breath prayers, we recommend the practice of soaking prayer, which is an act of

offering to God the dry and weary places within and ask for a soaking of his waters of refreshment. Listen to worship and restful music that helps facilitate deep breathing and allow it to wash over you while you listen for any words the Lord would have for you. Soaking prayer can happen in church during worship. While the music may not be quiet, you can still sense the presence of God bringing you rest and peace.

Examen. The examen is a spiritual discipline where you present your life to the Lord at the end of the day.¹⁶ The objective is to deepen your intimacy with the Lord by asking him to reveal where you felt connected and/or disconnected with yourself, others, and God. The structure of examen can look like this:

- ☞ Thank the Lord for the gift of today.
- ☞ Ask the Lord to help you become aware of his presence and help you reflect on your day.
- ☞ Review the day, asking yourself the following:
 - What am I the most grateful for today?
 - What am I the least grateful for today?
 - While SIFTing, what surfaced that needs attending to?
 - How did my attachment style affect how I lead?
 - Do I need to confess anything to the Lord that's troubling my heart, mind, or body?
 - What needs to change by the grace and power of God?

There are variations on this exercise, but the point is to ask the Lord to show you how your life can become more surrendered to him and to trust that he will do so. Jesus has given us a promise to hold onto: “My purpose is to give them a rich and satisfying life” (John 10:10 NLT). The heart of the matter is that we still need Jesus, our Savior, healer, and redeemer, to do the mysterious work of healing.

As he gently loosens and opens our tongues, ears, and hearts, we receive more life to the full.

CREATIVE EXERCISE

Purchase a journal with a blank cover. Decorate it with Scripture and images that will encourage you as you embark on the journey. Alternatively purchase a journal that has images that do the same.

REFLECTION

1. Reflect on how your family history has contributed to your attachment and leadership styles.
2. Ask the Lord to reveal at least two people who will support you and hold you accountable during this journey.

LISTENING PRAYER FOR STRENGTH FOR THE JOURNEY AHEAD

Father God, I accept that Jesus Christ is my Lord and Savior. I surrender all to you, Lord, and welcome your invitation to journey toward healing my leadership trauma. I must admit that it's a bit scary. I choose to come to you with my fears and any ambivalence. I want to get well; please help me to stay the course no matter what I may face along the way. Help me to accept the help of those that you have called into my life to point me to you. You are the only source of true healing and holiness.

Lord, I pray for healing and breakthrough in the following areas: _____ . Although you will reveal attachment or other issues in my life to address, right now, I listen for you to reveal some of them: _____ . Lord, as I embark on this journey I ask for you to confirm in the Scriptures your promise for me: _____ . In Jesus' name, amen.

BUY THE BOOK!

ivpress.com/healing-leadership-trauma