

Welcome to the Second Edition

Thankyou for your response and returned evaluation. Keep your ideas coming to let us know what else you would like to see in Pastoral Care News.

Stress & Burnout

Burnout is a syndrome of emotional exhaustion and depletion of energy that leads to feelings of being overwhelmed by other people's problems, loss of focus and reduced personal accomplishment.

If increasing stress in people's lives is not addressed, then it can lead to other more serious conditions.

Stress will cause fatigue, particularly if a person continues to push on and work too many hours and without sufficient breaks. This will inevitably lead to depression, as the resources to function and cope diminish. This is the start of Burnout.

The real problem with Burnout is the "loss of perspective" which means that we may not see what is happening and, in fact, drive ourselves harder as our level of accomplishment diminishes. This leads to a loss of energy, enthusiasm, idealism, perspective, hope and creativity. It gives rise to exhaustion, detachment (in relationships) impatience and irritability, defensiveness and a tendency to project blame, as the capacity to cope is reduced and a sense of impotence and failure and a general feeling of being unappreciated grows.

(Cont'd p.2)

Is Attachment the BIG ISSUE?...

During a recent visit to a local church I was asked what I thought the 'biggest' social issue was in this country. Was it debt, crime, addictions or something else? I replied, "Insecure Attachment". This led to a lively discussion with people asking why this was more of an issue than anything else. Indeed, what is "Insecure Attachment"?

Attachment theory arose particularly from the work of John Bowlby and has been developed by Mary Ainsworth's attempt to classify insecure attachment behaviour. Many other researchers and writers have subsequently added to our understanding of the need for attachment and the effects of disrupted attachment. Attachment theory attempts to describe a baby or child's need for connectedness with its mother or caregiver.



Attachment involves a number of elements:

- closeness or proximity
- responsiveness or attunement
- consistency and reliability
- visual contact
- touch and skin contact
- duration of contact (or separation)

The provision of these elements not only enables a child to feel safe and secure but also ensures healthy functioning of its body and mind, the strengthening of its immune system and the development of its brain.

Mary Ainsworth developed an experimental procedure to measure the level of security experienced by children, resulting from a series of two or three minute separations from their parents. This led to the essential classification of the five types of attachment response:

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1. Secure Attachment, in which children show some distress at separation. On reunion they greet their parent positively, seek some comfort, contact or friendly acknowledgement but soon return to contented play. Secure babies show high levels of eye contact, vocalisation and mutuality when relating with their parents. The child is confident that the caregiver will be available and helpful in adverse or frightening situations.

2. Insecure or Avoidant Attachment, in which children show few signs of distress at separation. When the parent returns, these children ignore or avoid them. They do not seek out physical contact. They are watchful of the parent and remain generally wary. Their play is inhibited. Such children show little discrimination regarding with whom they interact. They demonstrate no particular preference for either parents or strangers.

3. Insecure and Ambivalent or Resistant Attachment, in which children are highly distressed at separation and very difficult to calm down upon reunion. They seek contact but do not settle when they receive it. When reunited, they resist attempts to pacify them and continue to cry, fuss, squirm, and thrash about. However, they will run back to the parent if he or she walks away. Ambivalent children both demand parental attention and angrily resist it at the same time. Such ambivalent behaviour - displays of need and anger, dependency and resistance - is the key characteristic of this type of insecurity. When the mother reappears ambivalent children are reluctant to return to play. They can be nervous of novel situations and people.

4. Insecure and Disorganised Attachment, Children in this category show elements of both avoidant and ambivalent kinds of attachment behaviour. Upon reunion with parents they show confusion and disorganisation. They appear to lack a defensive strategy to protect them against feelings of anxiety. Sometimes these children will just freeze throughout the separation and reunion. On other occasions they may make mechanical contact but behave throughout the reunion without much show of feeling or

emotion. Although the children tolerate being held they tend to gaze away. In the child's eye, their parents are experienced as either frightening or frightened and therefore not available as a source of safety or comfort. This compounds the child's anxiety. The infant is left with an "irresolvable conflict" to approach the attachment figure who is also the cause of the anxiety.

5. Non-attachment, This term is reserved for children who have had no opportunity to form bonds of affection with other people. This is most likely to be observed in children who have been raised in institutions from early infancy. These children typically experience many anonymous serial caregivers who may be emotionally unavailable or unresponsive. Non-attached children are profoundly developmentally impaired and have problems with social relationships, dealing with other people only on the basis of their own needs. Non-attached children experience difficulties in controlling their impulses and feelings of aggression.

Our attachment experience and response as a child will extensively affect how we relate and behave in our adult life.

(Categories are taken from "Attachment Theory for Social Work Practice" by David Howe 1995).

The attachment styles that develop in childhood stay with us for a lifetime. They influence our feelings of security, the personal meaning given to our experiences, and the ability to develop and maintain closeness with others. We all have perceptions and behaviours across the continuum of attachment styles; however, we tend to adopt one primary style.

IN THE NEXT ISSUE - Adult Responses to Early Life Attachment Style.

Mike Fisher

Stress & Burnout Continued from page 1

Part of the problem when one is in Burnout is emotional exhaustion, trying to do too much and having unrealistic expectations.

Ill health, depression and even breakdown are the outcome if the spiral of burnout is not recognised.

Burnout is wide spread in the caring professions and is endemic amongst Christians, especially Christian leaders.

If you are experiencing burnout, however mild:

- Take a break or holiday.
- Address the causes of stress (Pastoral Care News Issue One for further information).
- See your Doctor.



If Burnout is more serious, be prepared to take some time off work to recover. Sometimes anti-depressants can help. Drop all other demands while you recover. As your physical energy returns, usually gradually, counselling may be of help.

Consider a retreat, but do not get alarmed if you do not have the energy to pray, worship or go to church, as this is quite a common experience. Remember God is still with you wherever you are. However, do get others to pray for you.

Most people fully recover from Burnout if the causes and symptoms are addressed before a full breakdown.

Remember also, that however hard an experience it is, it can also be a journey of deep learning and self-discovery that can lead to very positive life changes.

Mike Fisher

Next Issue:

Attachment Style and Adult Relationships • Eating Disorders • Supervision • Creative Tools

Understanding Stress in the Context of Church Leadership

To my knowledge, the word "stress" doesn't appear in English translations of the Bible. However, there are lots of examples in the Scriptures of people showing a variety of typical stress reactions: Elijah (1 Kings 19), David (Psalm 6) and Paul (2 Cor.1). Jesus (in Luke 22) shows an unusually extreme, but not unknown, stress reaction.

What are we to make of these descriptions? If we subscribe to the dominant view of stress in our society, we will see all these instances as individualistic - it's the person who is showing signs of being unable to cope with the pressures of life. If we were to apply the modern "traditional remedy" we would confront stress where it occurs - in the individual with self-help strategies and, as a fall back, counselling!

A Different Perspective

Stress in the workplace has been cited as the cause of huge losses of productivity and profitability in industry and commerce. It's true of churches, too. However, a literature study reveals that there is a diversity of opinion about the definition of stress as well as its causes, remedies and management.

Stress in the workplace is commonly perceived to be the result of pressures that overwhelm the individual. However, there is a different way of thinking about stress. A "systemic" perspective treats stress as a complex mixture of experience, perceptions and symptoms arising from individuals within their work and other social contexts.



The word "stress" is a shorthand label our society has developed to describe a set of ideas about ill health, a lack of coping mechanisms and physical and emotional reactions to various factors in the environment. From a systemic perspective, it is also useful to think of stress symptoms in terms of a communication about the fit between individuals and their environment.

Implications for Managing Stress

Starting from a systemic point of view, we might address stress as a set of encounters between people and their environment, each one of which is unique, being formed within several interrelated systems - denominational structures, town-

wide church groupings, local church congregation, leadership team/structure, the wider family, husband-wife relationship, etc. Simply focusing on the individual is unlikely to be useful in the longer term without some simultaneous change in the relevant denominational, church, team, family or couple relationship contexts.

Dealing with stress management at an individual level is not always the best service to the wider organisational context, to the church, to the individual or to their family. We should be encouraging our denominational leadership to act more Biblically about stress: i.e. not let ourselves be shaped by the dominant "individualistic" perspective of our culture. Rather, a more useful perspective would be to think and act systemically, i.e. to see the individual church leader as always being positioned in context, and that the meaning of any stress symptom can only be understood and addressed if we pay appropriate attention to the relevant context.

Richard Worthing-Davies

Willows Have Been...

Involved in the following activities in 2002:

- Running workshops for the Bridge Pastoral Foundation (Clinical Theology Association)
- Providing training in Wales, Surrey, Bolton and Kent on Early Life Trauma, Abuse and Dissociative Disorders
- As part of The Trauma & Abuse Group Steering Committee
- As part of Deep Release Ministry Team

Child Abuse is Not Just Confined to the Secular World...

The Catholic Church entered the 21st Century dogged by accusations of abuse and of negating their responsibilities for the very people it should be protecting - 'Children'. Some of those who have been affected are now adults and are coming to terms with years of questioning and disbelief.



What can be learnt from this travesty? Lord Nolan, who was commissioned by the Catholic Church in England and Wales to examine and review the arrangements made for child protection and the prevention of abuse within the church, spoke passionately of the importance of remembering.

"The care of children is at the forefront of the teachings of Christ."

It is with this in mind that Lord Nolan presented his findings to the Catholic Bishops of England and Wales on the 23 April 2001. The report made some far-reaching recommendations for change, the most important of which was the setting up of a National Child Protection Unit to advise dioceses and religious orders, to co-ordinate, where necessary, and to monitor and report on progress. Many of the recommendations within the report starkly echo previous secular child abuse review recommendations.

The Bishops accepted the report and recruitment began for a person to head the Catholic Office for The Protection of Children and Vulnerable Adults, resulting in the appointment of Eileen Shearer in January 2002. Lord Nolan, in his report, made a total of 83 recommendations which may impact directly on the way in which priests and lay members of the church interact with children. This will undoubtedly require that priests and others receive training on child protection issues.

It is important that, whatever branch of Christianity we come from, there is recognition that child abuse is not just confined to the secular world. There needs to be an understanding that 'temptation of the flesh' is not experienced only by those who have fallen by the way, but often affects those who are closest to our Lord. This is by no means allowing alleged perpetrators to hide behind their faith. We must be Christ-like in our dealings with these people as they need our care and love as much as those who have been subjected to abuse. These are difficult times for churches in general. What the Catholic Church has experienced should sound a warning to all not to be complacent and assume that abuse 'is something that only happens in someone else's church'.

Further information

1. www.nolanreview.org.uk
2. Policy on Child Protection, General Synod of England Board for Social Responsibility, ISBN 0-7151-65852
3. Child Abuse Pastoral and Procedural Guidelines (1994) Catholic Bishops Conference of England and Wales, ISBN 0-905241-13-4



Jeannette Waghorn
Social Worker
Catholic Church Member

Response

It may well be that the Catholic Church is ahead of other Churches in facing the horror of child abuse from within.

The statutory inquiry into the death of Victoria Climbié will have reverberating effects when the full report and recommendation for action are published. The fact that a child who died from severe neglect and multiple injuries had been subjected to repeated deliverance and exorcism by a Pastor of an Evangelical Church, and others, who failed to notice injuries or consider abuse was happening, has caused deep concern for the Government Inquiry.

Stop Press!
Churches Together in Great Britain and Ireland have just published a Report on the wider issues of Sexual Abuse in the Church.

Self Injury and Self Harm

Self harm is a widespread activity which continues, often unrecognised, in many peoples lives.

Obvious examples are drinking too much, smoking, over working, driving too fast, gambling, substance misuse, eating disorders, to name but a few. These are harmful ways of coping with distress in our lives. For some people, self-injury to their bodies, often secretly, is a way of combating overwhelming feelings of distress.

Why Self Injury?

- As a coping mechanism, providing a release from internal pain.
- As a distraction from distressing thoughts.
- As a way of dealing with feelings of guilt and shame.
- As a way of gaining some control over one's own life.



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What helps someone who self injures?

- Acceptance, listening and caring
- Non-condemnation
- Counselling
- Support from others
- Being understood

We may all indulge in self-harming activities at sometime in our life, (and we probably all need to talk to

someone about the root causes that drive us to do so). But for those who self-injure, often women who have experienced trauma and abuse in their lives, it can often feel very lonely even if they are in a relationship. There is no evidence that the incidence of self-injury is less in church populations than any other - (it might be even more difficult to disclose in a church or Christian setting, if there is a fear of judgement or of "failing" as a Christian). -

How would people who self harm be treated in your church?



What is Project SPEAR?

Willows commend the outstanding work of SPEAR. Based in Swindon, SPEAR works to relieve the illness of those who take the action of self-harm and those who are suffering from stress-related illness.

SPEAR offer support, information and advice to those who self-harm, and they produce a quarterly newsletter (well worth a read) containing creative writing and practical solutions for sufferers.

Other help available from Project SPEAR includes:

- Booklets
- Telephone enquiries
- Face to face therapy
- Advice & Leaflets
- Newsletter
- Website
- Studydays/ Presentations for helpers
- Postal Support Service

To find out more contact:

Project SPEAR

Pembroke Centre
Cheney Manor Industrial Estate
Swindon SN2 2PQ

Phone: 01793 520111

Email: info@projectspear.com

Website: www.projectspear.com
www.why-me.org.uk

Resources to help those who 'Self Harm'

- **Project SPEAR**
01793 520111
Email info@projectspear.com
(Newsletter, advice, information, therapy, Website)
- **Bristol Crisis Service for Women**
0117 925 1119
Email bcsw@womens-crisis-service.freeserve.co.uk
(Booklets, training packs, reports and leaflets)
- **The Basement Project**
PO Box 5, Abergavenny.
01873 856524
(useful booklets email basement.project@virgin.net)
- **Willows Counselling Service**
01793 706646

Introduction to Pastoral Counselling

Level 1 Training: Cost: £160

Fulfills the criteria for ACC Level 1 Course in Christian Counselling (CTi/NOCN Introduction to Counselling Units).

12 Monday evenings (7.00 - 10.00 pm)

13 January 2003 until 7 April 2003

(excluding 24th February).

Plus one **Saturday - 18 January.**

Venue: Rodbourne Cheney Baptist Church, Swindon.

The Course will have an Integrative Christian approach to Counselling and will address the following topics:

- The Helping Relationship - defining the role
- Made in God's image - Brokenness and Wholeness
- Being there as the Helper
- "The Skilled Helper" - an overview
- Listening 'skills' and listening practice
- Theoretical Models of counselling
- Awareness of "Self" in the Role of helper
- Increasing our Understanding of Ourselves
- Facing and staying with 'pain'
- Using creative tools in the helping process
- Sensitive Issues and "Good Practice"
- Integrating our personal faith with our Counselling
- Life Transitions and 'Endings' - and "Where do we go from here?"

This Level 1 training course is intended as preparation for those who may wish to pursue Level 2 training (and higher), at a later date, (not necessarily at the same location, or by the same organisation). The course is also suitable for those who are involved in pastoral work within their church situation and who wish to further equip themselves with good basic listening skills in order to be a more effective helper.

For an Application Form and further information, contact Grace Hempstock, Training Manager at Willows, and Course Leader for this Level 1 Course.

Training Information

Advance Notice

Level 2 Training: Start date - Sept 2003

Two Year Certificate Course in Integrative Christian Counselling

ACC Level 2 (CTi/NOCN Advanced

Certificate in Counselling Skills)

Entrance criteria - Successful completion

of a Level 1 Training Course. Further

information available in the New Year.

Level 3 Training: Start date - Sept 2004

Two Year Diploma Course in

Integrative Christian Counselling

ACC Level 3 (CTi/NOCN Advanced

Diploma in Counselling)

Entrance criteria - Successful completion

of a Level 2 Training Course and a

minimum of 50 hours Supervised

Counselling practice.

Financial Help!

Willows need to increase its income by £5000 during 2003. Would you consider giving a small amount regularly? Or would your Church like to make a contribution to the work of Willows?

Job Vacancy

This is an exciting opportunity to contribute to the development of Christian Counselling.

New Team Member required for the position of TRAINING MANAGER With The Willows Christian Counselling Service



With the forthcoming retirement of our Training Manager Grace Hempstock, Willows is seeking someone with counselling experience, good

administration and managerial skills with an interest in training. This is a self employed, part-time post to commence March 2003. For further information and an application form contact Mike Fisher, Executive Director at the address below.

Saturday Topic Workshop Programme for 2002/3 - Venue: Harnhill

(Jointly organised with Harnhill Centre of Christian Healing, to equip the church in Pastoral Care, Counselling, Healing and Prayer Ministry)

£15 each, or Discount of £5 when booking the three workshops in either Series 1 or 2 at the same time.

Series 1: Deepening Understanding on...

16 Nov 2002

Journeying through Grief and Bereavement:

Revd. David Payne

15 Feb 2003

Understanding and Working with Eating Disorders:

Helena Wilkinson

8 Mar 2003

Coping with Stress and Those who are Stressed:

Dr Mark Mrs Stella Doggett

Series 2: Specialist Counsellor and indepth training

10 May 2003

Journeying with God, Being Effective with People

Father Gerard W Hughes

7 June 2003

Working with those Traumatised by Disaster

Nicky Gale and Mike Fisher

12 July 2003

Working with Dissociation

Mike Fisher

Booking Forms for the above workshops are available by contacting Grace Hempstock, Training Manager at Willows (01793 706646) or from Harnhill Centre of Christian Healing (01285 850519) (Booking forms for these workshops should be returned to Harnhill)

The Willows
COUNSELLING SERVICE



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