

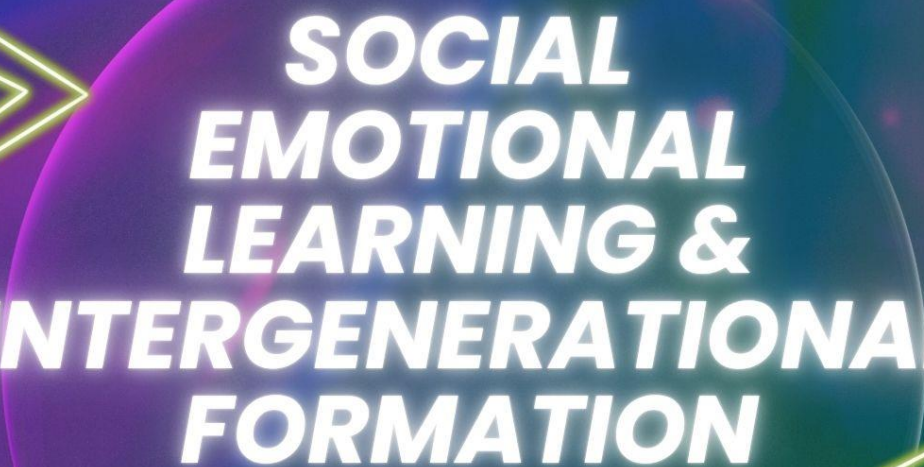


# S.E.L.F.

*Volume 2.0*



**SOCIAL  
EMOTIONAL  
LEARNING &  
INTERGENERATIONAL  
FORMATION**

Rev. Managerrie Winston  
Youth and Young Adult Coordinator  
Disciples Home Missions



# S.E.L.F.

## CURRICULUM VOL. 2

Social-Emotional Learning &  
Intergenerational Formation  
through a Liberation Lens

---

Designed by:

**Rev. Managerrie Winston**

Coordinator for Ministry with Youth & Young Adults

**Disciples Home Missions | Christian Church (Disciples of Christ)**

*"We are dreamers and doers, advocates and allies, seekers and sojourners—  
all journeying together toward a deeper understanding of God, self, and  
community. — Rev. Managerrie Winston"*

## About Disciples Home Missions

---

Disciples Home Missions (DHM) is a general ministry of the Christian Church (Disciples of Christ), headquartered in Indianapolis, Indiana. DHM equips and empowers Disciples to change the world by engaging in coordinated missions on behalf of the whole church, acting and speaking to promote greater justice and mercy, and providing innovative programs and resources for congregations, regions, and communities.

The Ministry with Youth and Young Adults sits at the heart of DHM's community work. It is not your typical youth ministry. We celebrate the dynamic, beautiful intersection of generations, cultures, and communities a space where the bold voices of youth meet the wisdom of elders, where every conversation becomes a catalyst for change, and where faith is more than a Sunday morning ritual; it is a dynamic, lived experience.



### Our Mission & Vision

Our mission is to cultivate an intergenerational community committed to living out the radical love of Jesus Christ in today's world. We are the youth and young adult ministry of Disciples Home Missions, journeying together toward a deeper understanding of God, self, and community.

Our vision is to empower young people and their communities to be vessels of a more just and loving world. We cultivate leadership, create authentic faith community space, and challenge oppressive practices. We are Disciples of Christ, "a movement for wholeness in a fragmented world."

## What We Produce for the Goodness of God and Love of our Neighbor

Through resources like the S.E.L.F. Curriculum, DHM's Ministry with Youth and Young Adults produces:

- **Faith-led human beings:** young people who understand their identity in Christ and carry that identity into every space they enter.
- **Justice seekers:** congregations and ministry groups where every voice is heard, where systems of harm are named and repaired, and where love has real policy implications.
- **Intergenerational bonds:** meaningful relationships between youth, young adults, adults, and elders that strengthen the whole Body of Christ.
- **Holistic wellness:** emotional, spiritual, and communal steps that help young people navigate life's transitions with resilience and grace.
- **Liberating witness:** a lived faith that says embodied Good News is relevant for all, right now.

## Purpose & Vision — S.E.L.F. Vol. 2

---

Welcome back! S.E.L.F. Vol. 2 deepens the journey that began in Vol. 1 by weaving two powerful threads: intergenerational wisdom and liberation. In this volume, youth, young adults, adults, and elders do not simply learn about one another; they learn with and from one another. Every generation brings gifts to the table, and together we create a community of belonging that the Gospel demands and the world desperately needs.

This curriculum is grounded in Luke 4:18–19, where Jesus announces his purpose to bring good news to the poor, release to the captives, and recovery of sight to the blind. A Gospel that sets people free is not neutral. It requires us to name real world harm, practice healing, and do justice in our faith communities, our families, and our public lives.

The five curriculum objectives, self-awareness, self-management, social awareness, relationship skills, and responsible decision making, are practiced here not just personal growth tools but faith in action practices. Each competency becomes a spiritual discipline, a way of loving God and neighbor with our whole selves.

### What Is New in Vol. 2

- **Intergenerational Formation:** Every session is designed for mixed age groups. Youth and elders share stories, gifts, and wisdom across generational lines. No generation is the teacher alone. All are both learners and teachers.
- **Liberation Lens:** We engage scripture and SEL through the lens of liberation, asking always: Who is being set free? Whose voices have been silenced? How does our faith call us to repair harm and build a just world?
- **Home / Church Practice:** Each week includes an intergenerational practice that extends learning beyond the session; a story swap, a dignity blessing, a shared hour of Sabbath.
- **Empathy Facilitation:** All activities are designed with care for participants who carry wounds. We do not rush healing. We create brave, bounded spaces.
- **Community Action:** The curriculum culminates in a shared public action a concrete step your community takes together in the next 30 days to make love visible.

## S.E.L.F. Vol. 2 Curriculum Goals

- **Grow in Holy Dignity:** Youth and adults alike will deepen their understanding of Imago Dei (the image of God) reflected in every person across race, culture, gender identity, sexuality, disability, and class.
- **Build Intergenerational Community:** Create meaningful bonds between generations through structured sharing, mutual learning, and covenanted belonging.
- **Practice Liberation:** Learn to name harm, hold grief, repair conflict, and take action as faith practice.  
Balance: Teach rest, rhythm, and self-care, so that no one burns out in the work of love and justice.
- **Commission Action:** Send participants out with a shared commitment to one act of justice in the next 30 days.

## What to Expect Each Week

Each weekly session in S.E.L.F. Vol. 2 follows the same consistent format to create safety, predictability, and depth. Participants will know what to expect, which is itself an act of care. Here is the flow for every session:

Session Elements	Weekly Elements
<ul style="list-style-type: none"> <li>• Opening Prayer &amp; Centering (5 min)</li> <li>• Teaching: SEL + Faith Connection (10 min)</li> <li>• Activity (15 min)</li> <li>• Guided Discussion (10 min)</li> <li>• Faith in Daily Life Practice (10 min)</li> <li>• Closing Prayer &amp; Blessing (5 min)</li> </ul>	<ul style="list-style-type: none"> <li>• Scripture &amp; Reflection (centering text)</li> <li>• S.E.L.F. Objective</li> <li>• Materials list</li> <li>• Key Takeaways</li> <li>• Journaling Prompts</li> <li>• Intergenerational Home/Church Practice</li> </ul>

The suggested session length is 55–60 minutes. Sessions can be expanded to 90 minutes to deepening discussion time. They can be condensed to 45 minutes by shortening the activity.

### Accessibility & Care — Non-Negotiables

- Facilitate empathy in every session. Assume that some participants carry wounds you cannot see.
- Honor names and welcome pronouns at every gathering. Create a culture where people are addressed as they prefer.
- Offer breaks and multiple modes of participation (speaking, writing, drawing, silent reflection).
- Include hybrid or print options for participants who cannot attend in person.
- Translate key terms for multilingual families; if possible, offer session materials in Spanish, Korean, or French.
- Always have a designated private space for anyone who needs to step out way from the group.
- Follow your congregation's mandated reporting guidelines. Confidentiality has limits. Know them and communicate them clearly.

## Facilitator's Guide

---

Facilitating is a sacred role. You are a teacher, a co-learner, a witness, a container of safety, and a bridge builder. This guide will help you show up prepared, grounded, and ready.

### Who Should Facilitate?

S.E.L.F. Vol. 2 is designed for co-facilitation: at least one adult or elder and one youth or young adult facilitating together. This models an intergenerational ethic. Both facilitators should review all materials together before each session. Where possible, facilitators should reflect demographic diversity.

Facilitators do not need to be licensed counselors or ordained clergy — but they should be:

- Committed to their own emotional and spiritual growth
- Willing to be vulnerable and honest without centering themselves
- Familiar with trauma-informed practices
- Comfortable naming harm (racism, ableism, queerphobia, sexism, classism) without flinching
- Connected to a network of pastoral care resources if deeper support is needed

### Preparation Checklist

Complete the following checklist before every session:

#### One Week Before

- Read the full session outline and all related scriptures.
- Gather all materials listed in the session.
- Meet with your co-facilitator to divide responsibilities and pray together.
- Identify any participants who may need extra support (new grief, recent trauma, first-time attendees).
- Prepare the physical space: arrange chairs in a circle, set up a centering table with a candle, and ensure the space is accessible.
- Review last week's journaling prompts and home practice for any follow-up needed.
- Check in with your supervisor or pastor if you have concerns about any content.

#### Day of Session

Arrive 20–30 minutes early to set up the space.  
Prepare all printed materials (scenarios, worksheets, pledge cards).  
Light a candle on the centering table as a visible sign of God's presence.  
Have journals, pens, and art supplies visible and accessible.  
Post the session's opening question or scripture where all can see it.  
Have a 'feelings and needs' card or wheel available for self check-in.  
Prepare a brief grounding practice you can lead if the group arrives dysregulated.

## Facilitator Commitments

Before your first session, co-facilitators should agree to the following:

1. Center the most marginalized voices in the room. If a young person or elder is speaking, we listen first.
2. Practice brave space, not just safe space. Some conversations will be uncomfortable. Discomfort is not the same as harm.
3. Name what we see. If harm happens in the room, we address it gently but directly.
4. Hold confidentiality with limits. Nothing shared in session is repeated outside without consent, except as required by mandated reporting law.
5. Take care of ourselves so we can take care of others. We model rest, boundaries, and self-compassion.
6. Stay curious, not certain. We do not have all the answers. We are learning too.
7. Repair when we mess up. We will make mistakes. We apologize, learn, and keep going.

## Empathetic Practices

Liberation theology and S.E.L.F. both require us to hold pain without rushing to resolve it. Here are key practices for facilitating empathy:

- **De-compress before starting:** Begin every session with a grounding practice (breath, body scan, or centering prayer) before moving into discussion.
- **Choice and agency:** Frame all activities as invitations, never demands. 'You are welcome to share, pass, or write' should be said explicitly.
- **Acknowledge before redirecting:** When a participant shares something painful, reflect it back ('I hear you; that sounds incredibly hard') before moving on.
- **Watch for flashpoints:** Signs of flashpoints include sudden withdrawal, flat facial expression, dissociation, or excessive emotion. Have a plan for gentle check-in and private space if needed.

- **End with safety:** Every session should close with a grounding breath, a shared affirmation, or a blessing.
- **Debrief with your co-facilitator after each session.**

## Inclusive Language

S.E.L.F. Vol. 2 is explicitly affirming of all people across race, gender identity, sexual orientation, disability, and class. Facilitators commit to:

- Using people-first language unless a participant prefers identity-first language (e.g., 'disabled person' vs. 'person with a disability' follow the individual's lead).
- Inviting names and/or pronouns at the start of each session.
- Avoiding binary or gendered assumptions in language. Say 'partner' or 'person' rather than defaulting to 'boyfriend/girlfriend' or 'he/she.'
- Using 'folx' or 'y'all' as inclusive plural address.
- Not projecting experience, 'some people might feel...' is safer than 'you all feel...'
- Correcting misgendering or mislabeling gently and promptly.

## Intergenerational Tips

Facilitating across generations requires additional intentionality. Use these practices:

- **Create structured sharing:** Without structure, conversations can be dominated by older, louder, or more confident voices. Use small groups or pass the stick to balance participation.
- **Honor the wisdom of elders:** Invite elders to share stories and history that younger participants have not lived. Do not allow youth to dismiss elder experience as 'old.'
- **Honor the courageous voice of youth:** Protect space for youth and young adults to challenge, question, and envision. Do not allow adults to silence or micro-manage young people.
- **Name the power difference:** Adults and youth do not hold equal power in most church settings. Name this and work to create sessions where power is balanced.
- **Use mixed-age small groups:** Wherever possible, assign small groups that cross generational lines rather than allowing people to cluster with their own age group.

## Resources — What to Have on Hand

### Physical Materials

- Journals and pens / pencils for all participants
- Colored markers and art supplies
- Index cards and sticky notes
- Large sheets of paper or flip chart
- Scissors, glue sticks, old magazines
- Candle and lighter for centering table
- Printed session handouts (activity sheets, discussion guides)
- Feelings / needs reference cards
- Yarn or rope (for Week 4)
- Chairs arranged in a circle

### Pastoral Care Resources

- List of local mental health resources and crisis lines
- Your congregation's mandated reporting contact info
- Private space for one-on-one check-ins
- List of LGBTQ+-affirming counselors in your area
- Food / snacks
- Sensory items: fidgets, stress balls, soft items
- Translation support if serving multilingual families

## Why SELF + Liberation?

---

Social-Emotional Learning, Faith Formation, and Liberation may appear to be different disciplines, but at their core; they share the same conviction that human beings are made for flourishing.

The five curriculum objectives, when practiced through a liberation lens, become more than personal skills. They become spiritual practices.

Objectives	Liberation Counterpart
<ul style="list-style-type: none"><li>• Self-Awareness</li><li>• Self-Management</li><li>• Social Awareness</li><li>• Relationship Skills</li><li>• Responsible Decision-Making</li></ul>	<ul style="list-style-type: none"><li>• Holy Dignity — knowing you are made in God's image</li><li>• Prophetic Resilience — sustaining courage through Sabbath and rest</li><li>• Communal Lament — holding grief and practicing empathy across difference</li><li>• Brave Space— naming conflict as sacred work</li><li>• Living Faith — making God's love public through action</li></ul>



# WEEK 1

## BELONGING ACROSS GENERATIONS

---

### ◆ Scripture & Centering Text

*Acts 2:17–18; 1 Corinthians 12:12–27 — 'In the last days, God says, I will pour out my Spirit on all people... For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body.' We are not alike — and that is the point.*

### ◆ Objective

Create an intergenerational covenant of belonging. Map gifts and voices across ages. By the end of this session, participants will have named at least one gift they bring and one gift they need and made a connection across a generational line.

### ◆ Materials Needed

- Large sheet of paper or flip chart (for Community Constellations map)
- Colored markers and stickers (colored dots)
- Name stickers for all participants
- Journals and pens
- Index cards
- Candle and lighter for centering table

### ◆ Session Structure

#### 1. Opening Prayer & Centering

Begin with a breath prayer: breathe in — 'We are many' / breathe out — 'We are one body.' Repeat three times together.

Welcome everyone by name, age, and pronoun if shared. Say aloud: 'Every generation in this room has been sent here by the Spirit. You are not here by accident.'

#### 2. Teaching: Social Awareness + the Intergenerational Community of God (10 min)

Connect to 1 Corinthians 12: the Body of Christ is intergenerational. The eye cannot say to the hand 'I don't need you' and the elder cannot say to the youth 'I don't need you,' and vice versa.

Introduce intergenerational belonging: we are all shaped by those who came before us and those who will come after us. Faith formation is not just between a person and God it happens in community.

### **3. Activity: Community Constellations (15 min)**

On a large sheet of paper, draw four labeled circles: Youth, Young Adults, Adults, Elders. Give each participant two colored dots. On one dot, write or draw a GIFT you bring to community (a strength, a skill, a way of seeing). On the other dot, write or draw a NEED you have from community (what you need to flourish here).

Each person places their dots in their generation's circle.

As a group, draw connection lines wherever a gift in one circle meets a need in another. Step back and look at the map together, name what you see.

### **4. Discussion (10 min)**

- When have you felt fully seen in a faith community? What made that possible?
- What is one thing you wish another generation understood about your experience?
- Where do you see God in this constellation map?

### **5. Daily Life Practice: Check-In (10 min)**

#### **6. Closing Prayer of Belonging (5 min)**

After each line, all respond: **'We belong to one another.'**

To the youth in this room — [response].

To the elders in this room — [response].

To those who are here for the first time — [response].

To those who have been here longest — [response].

To those who are still finding their way — [response].

All say, 'You are welcome here. I am glad you came.'

#### **◆ Key Takeaways**

Belonging is built through practice, not just words. We must create it. Every generation carries both wisdom and wounds. Both are welcome.

Social awareness includes seeing across generational lines, not just across racial or cultural ones.

### ◆ **Journaling Prompts**

- When did I feel most seen or most invisible in a faith community? What was different about those experiences?
- What gift do I bring that my community needs right now?
- What boundary or bias do I carry about another generation that I want to reconsider?

### ◆ **Intergenerational Home / Church Practice**

Pair one youth with one elder in your congregation for a 15-minute story swap during the week. Share: one joy from your life right now, one challenge you are navigating, and one hope you have for the church.

# WEEK 2

## SELF-AWARENESS & HOLY DIGNITY

---

### ◆ Scripture & Centering Text

*Psalm 139:13–14; Galatians 3:28 — 'For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made... There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.'*

### ◆ Objective

Participants of all ages will explore how God's image shows up across race, culture, gender identity and expression, sexuality, disability, and class. A liberation theology insists no one is belittled. By the end of this session, every person in the room will have created an affirmation of themselves and offered a dignity blessing to another.

### ◆ Materials Needed

- Magazines, scissors, glue sticks, large paper
- Mirrors (small handheld, one per person if possible)
- Colorful stickers and markers
- Journals and pens
- Candle for centering

### ◆ Session Structure

#### 1. Opening: Mirror Affirmation (5 min)

Give each participant a small mirror. Together, look at your reflection and say aloud: 'I am fearfully and wonderfully made. The image of God is in me.'

Note: some participants may find this practice uncomfortable. Name that. Discomfort in self-affirmation is often itself evidence of harm we carry. Invite gentleness.

#### 2. Teaching: Self-Awareness + Imago Dei + Intersectionality (10 min)

Introduce self-awareness: the capacity to recognize our own emotions, thoughts, values, strengths, and limitations.

Layer in Imago Dei: the theological claim that every human being is made in the image of God (Genesis 1:27). This image is not diminished by race, gender, sexuality, disability, or economic status. It is expressed through all of these.

Introduce intersectionality (in accessible language): we all hold multiple identities at once race, gender, class, ability, age, and more. Our whole identity is holy.

Introduce the liberation challenge: oppression functions by telling people that certain identities are less holy, less worthy, less welcome. Our faith says otherwise. Liberation means no one is belittled.

Invite elders to briefly name how their understanding of identity has shifted across their lifetime. Invite youth to share what identities feel most important to them right now.

### **3. Activity: Sacred Collage (15 min)**

Provide magazines, scissors, glue, and large paper. Each participant creates an Identity Collage images, words, colors, and symbols that reflect who they are across their becoming identity.

Invite each person to title their collage with an affirmation. 'Made Holy,' 'All of Me Belongs Here.'

Play gentle music as people work. This is an expressive activity not a competition.

### **4. Discussion (10 min)**

Use these questions to guide conversation across generations:

- Where has the church affirmed your full identity? Where has it hurt your dignity?
- What would repair look like in our specific community?
- Elders: what identities did you hide when you were young? Youth: what identities do you feel pressure to hide now?
- What does it mean to you that God's image is plural and beautifully embodied?

### **5. Faith in Daily Life Practice: The 3-Step Pause (10 min)**

Teach the 3-Step Pause for moments when identity is challenged or threatened:

Step 1 — Name the feeling (I feel...)

Step 2 — Name the need (I need...)

Step 3 — Name the boundary (I am allowed to...)

Practice in pairs. One person names a scenario where their identity was challenged; the other guides them through the 3 steps.

### **6. Closing: Blessing of Identities (5 min)**

In pairs or small groups across generations, each person offers the other a Dignity Blessing a short spoken affirmation of what they see in the other person that reflects God.

Example: 'I see the image of God in your courage. I see the image of God in your laughter. I see the image of God in the way you listen.'

Close with a communal breath and the affirmation: 'Your whole self is welcome. Your whole self is holy.'

### ◆ Key Takeaways

God's image is intersectional. It shows up across every race, gender, body, and life story. Self-awareness is a form of honoring God's creation. Knowing yourself deeply is a spiritual practice.

Liberation means we do not hide or diminish ourselves to be accepted. We bring our whole selves.

Dignity is not earned; we are born with it. The Church should protect it for everyone.

### ◆ Journaling Prompts

- What is something I was told about myself that was never true?
- What is one truth I am claiming, something about myself that I want to stand on?
- Where do I see the image of God most clearly in myself? In someone else?

### ◆ Intergenerational Home / Church Practice

This week, a family member, mentor, or friend writes a short 'Dignity Blessing' for a young person in your group. The young person writes one for someone else in return.

# WEEK 3

## EMPATHY, LAMENT & COMMUNITY CARE

---

### ◆ Scripture & Centering Text

*Romans 12:15–16; Psalm 34:18 — 'Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another... The Lord is close to the brokenhearted and saves those who are crushed in spirit.'*

### ◆ Objective

Practice empathy and communal lament as care. Participants will learn to hold grief, anger, and joy without minimizing or rushing anyone's experience. Liberation theology teaches that naming pain honestly is not weakness. It is an act of faith that nurtures healing.

### ◆ Materials Needed

- Printed empathy scenario sheets (bullying, housing insecurity, church exclusion, grief, discrimination)
- One candle for 'remembrance' on the centering table
- Index cards and pens
- Journals
- Feelings / needs reference wheel
- Quiet background music (optional)

### ◆ Session Structure

#### 1. Opening: Candle of Remembrance (5 min)

Light a candle. Say: 'This candle is for the pain that came with us into this room today named and unnamed. We do not rush past it. We honor it.'

Invite a brief moment of silence for any grief, loss, or struggle in the room.

Opening breath prayer: breathe in 'We hold each other' / breathe out, 'We are not alone.'

#### 2. Teaching: Empathy vs. Sympathy + Listening (10 min)

Introduce the distinction: sympathy looks down from a safe distance ('I am sorry that happened to you'). Empathy enters in ('I am with you in it').

Introduce lament from the Psalms: the tradition of bringing honest pain to God in community. Teach three listening skills:

Reflect Back: 'What I hear you saying is...'

Name the Feeling: 'It sounds like you might be feeling...'

Ask Consent to Help: 'Would it help if I..., or would you rather I just listen?'

Intergenerational note: elders may have been taught that grief should be private or that 'strong faith' does not cry. Youth may have learned to perform strength online. Invite both groups to examine those messages together.

### **3. Activity: Walk in Their Shoes Circles (15 min)**

Form intergenerational trios (one youth, one young adult or adult, one elder wherever possible).

Each trio receives an empathy scenario card (examples: a student being mocked; a family facing eviction; a young person who has been told they are not welcome in church because of identity; an elder facing isolation after the death of a spouse).

One person reads the scenario aloud. The other two practice the three listening skills: Reflect Back, Name the Feeling, Ask Consent to Help.

Rotate so each person has a chance to both share and listen.

Debrief: What was hardest? What felt most healing?

### **4. Discussion: (10 min)**

Guide the group through these questions:

- What helps you feel safe enough to share pain in a community? What shuts you down?
- When has someone's empathy genuinely changed things for you?
- Where does our community need to practice lament and empathy right now?
- What does it mean to you that God is 'close to the brokenhearted'?

### **5. Practice: 4-Count Breath + Sentence Stems (10 min)**

Teach breath: breathe in for 4, hold for 4, breathe out for 4, rest for 4. Use this when you feel overwhelmed by someone else's pain. It helps you stay present.

Practice: 'I hear...' / 'That sounds like...' / 'Would it help if...?' / 'I am with you.'

### **6. Closing Prayer (5 min)**

Invite participants to offer one word or phrase of grief into the circle.

After each offering, the group responds together: 'We are with you. You are not alone.'

Close by extinguishing the candle: 'The pain is real. And so is the presence of God in it. We carry both.'

### ◆ Key Takeaways

Lament is not a lack of faith it is an act of trust. Empathy is a skill that can be practiced. Communal care, mutual aid, shared grief, and listening are the Body of Christ in action.

### ◆ Journaling Prompts

- When did someone's empathy change the texture of a hard day for me?
- What pain am I carrying right now that deserves to be named?
- Where do I find it hardest to practice empathy? Why?

### ◆ Intergenerational Home / Church Practice

Mutual-Aid Jar: Keep a communal jar in your home. Family members each write one need and one offer on separate cards. Match one need with one offer before the next session.

# WEEK 4

## POWER, VOICE & CONFLICT AS SACRED WORK

---

### ◆ Scripture & Centering Text

*Matthew 18:15–20; Micah 6:8 — 'If your brother or sister sins, go and point out their fault, just between the two of you... He has shown you, O mortal, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.'*

### ◆ Objective

Build relationship skills by naming power dynamics including those related to age, role, race, and gender and learning brave communication and repair. Liberation teaches that conflict is not the enemy of community; unaddressed harm is. By the end of this session, participants will have practiced a repair script and named commitments to each other.

### ◆ Materials Needed

- Role-play scenario cards (printed)
- Yarn or rope (for Web of Connection activity)
- Printed Repair Script handout (one per person)
- Journals and pens
- Markers and large paper for power mapping

### ◆ Session Structure

#### 1. Opening Grounding + Covenant to Do No Harm (5 min)

Begin with a grounding breath. As a group, reaffirm the covenant: 'In this room, we commit to do no harm. When we cause harm, we repair it. Conflict grows us. We stay.'

Name that this session will require courage. We may talk about things that are uncomfortable.

#### 2. Teaching: Power Mapping + Calling In vs. Calling Out (10 min)

Introduce the concept of power dynamics in every group, some people hold more power than others based on role, age, race, gender, ability, and more. These dynamics shape who speaks, who is heard, and whose needs are centered.

Power map the room briefly, what power do facilitators hold? What power do elders hold? Youth? What happens when those powers are used well or misused?

Introduce calling in vs. calling out. Calling out names harm publicly and creates accountability. Calling in names harm privately with the goal of relationship and growth. Discernment determines which is needed when.

Introduce confession as repair: in the Christian tradition, confessing harm to those we have hurt is not humiliation. It is the beginning of restoration.

Liberation requires naming the power that is involved: An elder who talks over a youth, a leader who misgenders a person, an adult who dismisses a young person's anger. They are power dynamics. Repair requires acknowledgment.

### **3. Activity: Repair Rehearsal (15 min)**

Distribute role-play scenario cards.

Each small group role-plays the scenario and then practices the Repair Script:

Step 1 — Name the Impact: 'When you did/said X, it landed like Y for me.'

Step 2 — Own Your Part: 'I also contributed by...' (where applicable)

Step 3 — Name the Need: 'What I need going forward is...'

Step 4 — Agree on Repair: 'What would repair look like between us?'

Step 5 — Bless the Boundary: 'I respect your limit. I will honor it.'

Debrief: Which step was hardest? What made the repair feel real vs. acting?

### **4. Discussion (10 min)**

- When has conflict made your relationship with someone stronger? What made that possible?
- What does authentic repair look like in our specific community?
- Where do you see power being used well across generations in our church?
- What would it look like for this group to be a community that stays together through conflict?

### **5. Practice: Web of Connection (10 min)**

Sit in a circle. One person holds a ball of yarn and names one appreciation for the group ('I am grateful for the way you listen') and one commitment ('I commit to calling in before calling out').

They hold the end of the yarn and pass the ball to someone across the circle.

Continue until everyone is connected in a web.

Hold the web up together. Notice when one person lets go, the whole web changes. That is how our commitments work.

### **6. Closing Prayer of Courage and Humility (5 min)**

'God of repair, give us the courage to name what hurts, the humility to own our part, and the faith to believe that conflict can grow us toward you and toward each other. Teach us to stay. Amen.'

### ◆ **Key Takeaways**

Conflict is not the end of community it is an invitation to deeper community, when handled with courage and care.

Power dynamics are real in every group, including churches. Naming them is a first step toward justice.

Repair is more than apology. It includes naming, changing behavior, and honoring boundaries.

Calling in naming harm in relationship is often more transformative than calling out.

### ◆ **Journaling Prompts**

- What is one boundary I need to name to someone in my life? What is making it hard to name it?
- Where have I caused harm knowingly or unknowingly that still needs repair?
- Where is God calling me to build a bridge?

### ◆ **Intergenerational Home / Church Practice**

Try the Repair Script this week with a small conflict in your home or community. You do not need to wait for a major rupture to practice repair.

# WEEK 5

## COURAGE, SELF-MANAGEMENT & PROPHETIC RESILIENCE

---

### ◆ Scripture & Centering Text

*Philippians 4:6–7; Isaiah 40:31 — 'Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds... But those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not grow weary, they will walk and not be faint.'*

### ◆ Objective

This session names the reality that doing liberating work in an unjust world is challenging and burnout is not a badge of honor. Sabbath is not laziness. Rest is healing. By the end of this session, every participant will have a Calm Plan and commitment to rest.

### ◆ Materials Needed

- Grounding cards (one per participant printed with breath practices and body scan)
- Chairs in a circle (for breath and movement practice)
- Gentle background music
- Journals and pens
- Large paper or whiteboard for group brainstorm
- Optional: art supplies for calm plan decoration

### ◆ Session Structure

#### 1. Opening: Body Scan & Release / Receive (5 min)

Guide a brief body scan: start at the crown of the head, move slowly to the feet, noticing where tension is held. At each place of tension, breathe in — 'I release what I am carrying that is not mine' / breathe out — 'I receive what I need for today.'

Name that justice work costs something. Your nervous system knows it. This session is about giving your nervous system permission to rest.

#### 2. Teaching: Nervous System Care & Sabbath (10 min)

Introduce the stress cycle. When we face a stressor, our bodies activate for fight, flight, or freeze. If the cycle is never completed, if we never shake it off, cry it out, play, or rest, stress accumulates in the body.

Justice workers, caregivers, and people living with marginalization often carry incomplete stress cycles. This is not weakness; it is the cost of doing hard things in a hard world.

Introduce Sabbath as liberation. In Exodus, one of the first gifts God gives to a people freed from slavery is rest.

Intergenerational note: Invite elders to share what rest looked like for them across their lifetime what they were taught, what they wish they had known. Invite youth to name the messages they receive about rest (from school, social media, family).

### **3. Activity: Build Your Calm Plan (15 min)**

Each participant creates a Calm Plan:

Part 1 — Quick Reset (under 2 minutes): something you can do anywhere when stress spikes (e.g., breath, cold water on wrists, a short prayer, stepping outside for 60 seconds).

Part 2 — Daily Rhythm (a regular practice): something you do daily to keep your cup from emptying (e.g., morning prayer, an evening walk, journaling, making tea, a song you play).

Part 3 — Community Support (a person or practice): who or what comforts you in community? Name it. Make a plan to access it.

Decorate your calm plan. This is yours to keep.

### **4. Discussion (10 min)**

- What helps you stay both flexible and brave; soft enough to be moved, strong enough to keep going?
- Where do you receive permission to rest? Where do you feel guilty for resting?
- Elders: What do you know now about sustaining yourself that you wish you had known at 16? Youth: what do you need from the adults around you to sustain your energy for wellness?

### **5. Practice: Gratitude + Breath + Movement (10 min)**

Lead a brief gratitude practice: each person names one thing they are grateful for in their body, one thing in their community, and one thing in their liberation work.

Follow with gentle chair stretches: slow neck rolls, shoulder shrugs, hands open and closed. Name: even small movement helps complete the stress cycle.

Close with a breath: breathe in — 'I am allowed to rest' / breathe out — 'My rest serves the community.'

### **6. Closing: Communal Blessing for Rest (5 min)**

Lead a communal blessing. After each line, all respond: 'You are allowed to rest.'

To those who have been carrying too much — [response]. To those who do not know how to stop — [response]. To those who were never taught that rest is holy — [response]. To those who are weary from fighting — [response]. To all of us — [response].

Close: 'Go rest. God will still be here when you return. So will we.'

### ◆ **Key Takeaways**

Rest is not the opposite of justice work it is the foundation of sustainable work. You are enough. Resilience is communal, not just individual. We share the load so no one person carries it all.

Self-management includes knowing when to stop, when to ask for help, and when to play.

### ◆ **Journaling Prompts**

- Where am I carrying stress in my body right now?
- What would it mean for me to practice Sabbath this week even for one hour?
- Who in my community helps me refill?

### ◆ **Intergenerational Home / Church Practice**

This week, spend one screen-free hour in Sabbath rest with an intergenerational partner. Choose an activity that replenishes you both: a walk, shared art, listening to music together, cooking a meal, or sitting quietly in nature.

# WEEK 6

## LIBERATING CHOICES: LIVING FAITH

---

### ◆ Scripture & Centering Text

*Matthew 7:12; Isaiah 58:6–12; Exodus 3:7–10 — 'So in everything, do to others what you would have them do to you... Is not this the kind of fasting I have chosen: to loose the chains of injustice... I have indeed seen the misery of my people... I have heard them crying out... and I am concerned about their suffering. So I have come to deliver them... So now, go. I am sending you.'*

### ◆ Objective

This session integrates all five SELF 2.0 objectives. By the end of this session, every participant will have committed to one measurable act of liberation in the next 30 days, and the group will have a shared action plan.

### ◆ Materials Needed

- Printed 'Living Faith' discernment worksheets (one per person)
- Local issues list (school equity, food access, trans inclusion, elder care, housing — research your context)
- Poster board and markers (for group action posters)
- Pledge cards (printed; one per participant)
- Journals and pens

### ◆ Session Structure

#### 1. Opening Prayer of Availability (5 min)

Open with Moses' prayer adapted for today: 'Here I am, God — and here we are, together. Send us.'

Invite anyone who wants to add to the prayer to offer one word or phrase: a justice concern, a community need, a hope.

Name that this is the commissioning session. We are not just learning anymore. We are going.

#### 2. Teaching: Liberation Basics — God Hears, We Join (10 min)

God hears the cry of the oppressed (Exodus 3). God is not a distant observer, God moves toward suffering. And God sends people.

Self-awareness (knowing who you are) + Self-management (sustaining yourself) + Social awareness (seeing others clearly) + Relationship skills (repairing and connecting) = the foundation for responsible action in the world.

Name that decisions shape worlds.

Love has societal implications. Faith that does not touch the systems of the world is not rooted in the gospel of Jesus.

### **3. Activity: From Value to Action Lab (15 min)**

Distribute the 'From Value to Action' discernment worksheet.

In small intergenerational groups, choose one local justice issue. Work through the worksheet together:

Value: What core value is at stake here? (dignity, fairness, belonging, safety)

Stakeholders: Who is most affected? Whose voice is not yet in the room?

Risks: What is the cost of action? What is the cost of no action?

Supports: Who and what do we have to help us?

Next Faithful Step: What is the ONE action we can take in the next 30 days? Each group presents their next faithful step to the whole group.

### **4. Discussion: Discerning Our Shared Action (10 min)**

- Which proposed actions would make the most difference in our specific community?
- Who is not yet in this room that should be part of this action?
- What would success look like in 30 days? In 6 months?

### **5. Practice: Public Pledge (10 min)**

Distribute pledge cards. Each participant writes their personal commitment:

I commit to ONE CALL (a phone call, an email, a message to someone who needs to hear from you).

I commit to ONE MEETING (attending, organizing, or hosting a gathering around this issue).

I commit to ONE MUTUAL-AID ACT (a specific act of care for someone in your family or community).

Hold the pledge cards up together. Read them aloud or in unison.

Pair across generations: share your pledge with an intergenerational partner. Ask them to hold you accountable.

## **6. Closing Commissioning (5 min)**

Lead an intergenerational commissioning. Elders lay hands on (or gesture toward) youth. Youth lay hands on (or gesture toward) elders.

Together: 'We send each other. The work is holy. The work continues. We do not do it alone.'

Close: 'Go and love publicly. We will meet again in 30 days to celebrate what God has done through us.'

### **◆ Key Takeaways**

Responsible decision-making at its fullest is communal.

God hears the cry of the oppressed and sends people to respond. We are those people. Every decision we make is a theological act.

Love has community implications. Faith that does not touch the world's systems is not rooted in the gospel of Jesus.

### **◆ Journaling Prompts**

- What step in our group's action plan stretches me the most?
- Where is my own freedom still tied to someone else's freedom?
- Six months from now, what do I hope I can say I did with courage and clarity?

### **◆ Intergenerational Home / Church Practice**

Do action, keep your pledge, and come to the 30-Day Celebration ready to share what happened, what you learned, and what comes next. This is end of our S.E.L.F. 2.0 activities but the beginning of Christian mission.

---

## A Final Word for Facilitators

- You are doing holy work.
- You will not do it perfectly.
- Take care of yourself.
- Lean on your community. This curriculum was not designed to be carried alone.
- Trust the Spirit. Some of the best moments in any session are the unplanned ones the unexpected testimony.

### **S.E.L.F. Curriculum Vol. 2**

Designed by Rev. Managerrie Winston

**Disciples Home Missions | Christian Church (Disciples of Christ)**

P.O. Box 1986 | Indianapolis, Indiana 46206

[mwinston@dhm.disciples.org](mailto:mwinston@dhm.disciples.org) | [www.discipleshomemissions.org](http://www.discipleshomemissions.org)