




SAFE HAVENS

**Interfaith
Partnership
Against
Domestic
Violence**



PFJCI Interfaith Chaplaincy Services: A Ministry of Presence

Creating Open, Welcoming, and Safe
Settings for a Ministry of Presence



PFJCI Interfaith Chaplaincy Services: A Ministry of Presence

GOALS

Be fully present and welcoming

(Remember the empty bowl.)

Listen, listen, listen

(Remember two ears and one mouth.)


Hear and validate the story

Help clients connect to
their own spiritual resources

Address roadblocks


Refer to PFJCI resources

(Remember the coherent community response to domestic violence.)



PFJCI Interfaith Chaplaincy Services: A Ministry of Presence

Be fully present and welcoming



PFJCI Interfaith Chaplaincy Services: A Ministry of Presence

The PFJCI Chaplaincy volunteer responding to crises practices the ministry of presence through active listening, the spoken word, prayer, and service.


The PFJCI Chaplaincy volunteer is an advocate who hears the story, validates the experience, bears witness to the pain, loss, and sorrow, and maintains confidentiality.



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Domestic violence is a gross violation of what it means
to be in relationship.

Demonstrating compassion by physical and spiritual
presence demonstrates a respectful relationship that
brings comfort, healing, and empowerment.




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PFJCI Chaplaincy volunteers step out of their comfort zone and intentionally enter a place of crisis (danger, pain, fear, anguish, isolation, loss, or grief) during and after the physical, emotional, and spiritual crises of domestic violence.



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PFJCI Chaplaincy volunteers provide a gift of presence and grace. They are available despite many other pressing demands. They are present even when it is uncomfortable to be present.



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PFJCI Chaplaincy volunteers are aware of the emotional upheaval and psychological crisis precipitated by domestic violence, and are open to possibilities for healing and growth.

PFJCI Chaplaincy volunteers do not impose their own answers or timelines, but allow clients to come to their own answers in their own time.




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PFJCI Chaplaincy volunteers allow the client
to “fill the empty bowl.”



PFJCI Interfaith Chaplaincy Services: A Ministry of Presence


PFJCI Chaplaincy volunteers accept survivors in whatever state they are in, no matter what their circumstances.



PFJCI Interfaith Chaplaincy Services: A Ministry of Presence


PFJCI Chaplaincy volunteers welcome victims and survivors of any race, class, faith, culture, country of origin, physical ability, HIV status, and sexual orientation.

Everyone should feel welcome and respected at the PFJCI.



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Listen, listen, listen!



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Victims often minimize the abuse because they fear that the whole story will be “too much to hear,” or will not be believed, or will be judged and condemned.

Listen between the lines.
You are hearing the tip of the iceberg.

Listen for more than is being said.

“Feel into” the words and feelings of the survivor.




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The client is in a state of change, flux, crisis.

The goal of the conversation is not certainty, closure, or control.

The client may be self-contradictory and confused;
this is perfectly normal.



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Listen for “red flags”:


- ✿ I was walking on eggshells.
- ✿ Everyone thinks he’s charming.
- ✿ He was like Dr. Jekyll and Mr. Hyde.
 - ✿ He’s so jealous.
 - ✿ He says it’s all my fault.
 - ✿ He promised to change.
- ✿ He doesn’t like it when I see my friends and family.



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Practice Empathic Listening


- ✿ “God gave us two ears and one mouth so that we can listen twice as much as we speak.” – folk saying
- ✿ Empathic listening requires modesty, humility, trust, and a robust recognition that the client can make good choices for himself or herself.
- ✿ Be client-centered.



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Practice Empathic Listening


- ✱ Set aside your own concerns, needs, agendas, and prejudices.
 - ✱ Do not project your own feelings and ideas onto the client.
- ✱ Put yourself in the client's shoes. See it from the client's point of view.
- ✱ Encourage the client to say more. Say, "Tell me more . . . " or "Keep going, I'm following you. . . "
- ✱ Ask questions in a supportive way that asks for more information or clears up confusion.
 - ✱ Do not advise, criticize, or pry.
 - ✱ Explore the context.



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Practice Empathic Listening

- ✿ Give the speaker time and space, with as little interruption as possible.
- ✿ Give the speaker time to think as well as to speak.
 - ✿ Do not judge the client.
- ✿ Express appreciation for the trust and sharing.



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Practice Empathic Listening


- ✿ Maintain eye contact.
- ✿ Practice an “open” body posture.
- ✿ Lean toward the speaker.
- ✿ Allow silence.
- ✿ Use verbal encouragers as needed.



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PFJCI Interfaith Chaplaincy Services: A Ministry of Presence

Confidentiality Is a Life or Death Issue

Honor the trust that the client has shown in you
by keeping all information confidential.

Never discuss a client without that client's express permission.

All FJCs have carefully crafted and detailed confidentiality policies.
Know your policy!



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The exceptions?

- ✿ A child is being harmed
- ✿ An adult with disabilities is being harmed
- ✿ An elder is being harmed
- ✿ The client plans to harm herself or another

In these cases, notify your PFJCI Supervisor or Director.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

Hear and Validate the Story



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

A recent study by Judith Herman states, “these crimes [domestic violence and sexual assault] are displays of raw power, intended to subordinate the victim and to teach her to know her place. . . . Their goal is to gain or maintain dominance over the victim.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,”
Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“The perpetrator seeks to establish his dominance not only by terrorizing the victim but also, often most effectively, by shaming her.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,”
Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“The crime is intended to defile the victim,
so that she will be publicly stigmatized
and scorned should the crime be
disclosed.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,”
Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-
602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

Herman argues that, for victims, “having the story heard and validated” is the first step in healing and change, and a critical piece in a victim’s sense of justice.

Herman, Judith Lewis, “Justice From the Victim’s Perspective,”
Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“Victims need an opportunity to tell their stories in their own way, in a setting of their choice”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,” Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“Their [Victims’] most important object was to gain validation from the community. This required an acknowledgement of the basic facts of the crime and an acknowledgement of harm.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,” Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“For survivors who had been ostracized by their immediate families, what generally mattered most was validation from those closest to them.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,”
Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“For others, the most meaningful validation came from representatives of the wider community”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,”
Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“They [survivors] wanted their communities to take a clear and unequivocal stand in condemnation of the offense.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,” Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“Community denunciation of the crime was of great importance to the survivors because it affirmed the solidarity of the community with the victim and transferred the burden of disgrace from victim to offender.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,” Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“[Survivors] were unanimous in their wish for family and community to see through the perpetrator’s deceptions and lies.”

“Many . . . expressed the wish [that] they, and not the perpetrators, would walk with their heads held high, and the perpetrators would be the ones to look down in shame.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,” Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“They [survivors] sought the restoration of their own honor and the reestablishment of their own connections with the community.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,”
Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“I still have my art classes. Bill [her husband] called them up and told them what happened, and the director of the school was so sympathetic and kind. He said, ‘That person [the rapist] is not welcome to come back here again. We want you here, not that person. We’ll keep an eye on you.’ . . . It was really hard to be there, but it was important to reclaim my space.”

- a rape survivor, describing her art school where both she and the rapist were well known

Herman, Judith Lewis, “Justice From the Victim’s Perspective,” Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“Validating the story” has two parts:

- ✿ Affirm that you believe what the client has told you, and that the client does not deserve to be violated or abused.
- ✿ Affirm that the perpetrator is the one who is responsible for the abuse and who should be held accountable.

Herman, Judith Lewis, “Justice From the Victim’s Perspective,” Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

“The community support
that victims so ardently desire
does not presently exist.”

Herman, Judith Lewis, “Justice From the Victim’s Perspective,” Violence Against Women, Vol. 11, No. 5, May 2005, pp. 571-602.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

As PFJCI Chaplaincy volunteers, we
have the opportunity to provide
the community support and spiritual care
that victims so ardently desire.



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

Questions and Discussion



PFJCI Chaplaincy Services: Spiritual Care and Faith Resources

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