



FAITH LEADERS GUIDE

# PAPER TIGERS

Adverse Childhood Experience



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## Faith Leaders Guide

### HIGHLIGHTED INSIDE THIS GUIDE, WE HAVE SHARED:

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# WELCOME

Greetings Friends,

Thank you for your willingness to become engaged with Paper Tigers and learn more about Adverse Childhood Experiences (ACEs).

Our world, indeed all of creation, is longing for healing. Throughout the world, throughout history, and even more so today, people are longing for a life with dignity in just and sustainable communities. And, not only people of faith, but also the whole of creation seem to cry out for relief, consolation, and healing. Your willingness to engage with Paper Tigers to learn about Adverse Childhood Experiences (ACEs) is a way in which faith communities can support healing.

Told with intimate vérité and diary cam footage, Paper Tigers is a testament to what the latest developmental science is proving: that one caring adult can help break the cycle of adversity in a young person's life.

Paper Tigers follows six troubled teens over the course of a year at Lincoln Alternative High School in rural Walla Walla, Washington. Considered a last chance before dropping out, many students come to Lincoln with a history of behavioral problems, truancy, and substance abuse. Then, in 2010, Principal Jim Sporleder learned about the science of what a rough childhood does to a developing brain. "Stressed brains can't learn" was what he took away from an educational conference. He returned to his school convinced that traditional punishments like suspension were only exacerbating the problems of the students there. Sporleder says: "I was hunting everywhere for the curriculum. It's not a curriculum. So it was trying to figure out, how do you take this theory and put it into practice?"

Sporleder invited the staff, as well as the students, to learn about the landmark ACEs, which shows that stressful events during childhood— like divorce, domestic

violence, or living with someone with a mental illness—massively increases the risk of problems in adulthood. Problems like addiction, suicide and even heart disease have their roots in childhood experience.

Many individuals find comfort and assistance from spiritual leaders and faith communities during times of trauma. In fact, many people turn to faith communities for support before they turn to mental health professionals. For some, religious beliefs and faith provide a source of wisdom or a narrative that can help re-establish a sense of meaning after a life-shattering event.

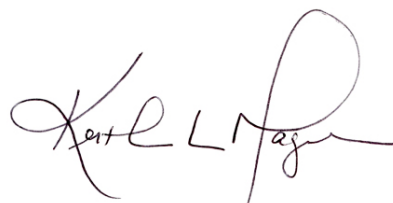
One of the important components of "Paper Tigers" is that it provides insight into how others, such as family members and parents, can help children experiencing the negative impacts of ACEs. The movie isn't as much about the characters' race and identity, but moreso about their individual narratives and voices crying for help . The issue of ACEs is prevalent not only in communities such as Walla Walla, Washington, but also in urban cities, rural towns and suburban communities.

Your participation in learning about ACEs is an opportunity to create, support or further develop "trauma-informed" faith communities. It reflects an understanding that psychological trauma and toxic stress are near-universal experiences that can affect every aspect of life, and that everyone has a role to play in addressing the issues.

To facilitate your participation, you are receiving our Paper Tigers and ACEs Faith Leaders Guide.

We are grateful for your participation and looking forward to being on this journey with you as we share this important message with the world.

Sincerely,



Rev. Dr. Keith Magee

JIM SPORLEDER

# FOREWARD

This Faith Leaders Guide is right on-point with some of my observations, frustrations, and aspirations. As a person of faith, I went through a transformation at Lincoln High School that had a significant impact on my traditional beliefs and how I currently view our faith-based communities. I am grateful to my Lincoln students who helped me through my transformation and who taught me many lessons through their life struggles and their resilience. My personal view is that the church has confined itself into a box. Labeling and judgment is standing at the doors of so many different sacred spaces as to who is welcome and who doesn't fit the image in which it represents. This was played out a few months back when the new minister was going to be introduced to the congregation of 10,000 members. On that Sunday, the new pastor attended the church as a homeless person only known by the deacons. He sat in the front of the church and was asked to move before the service began. He tried to interact with members coming into the sanctuary and he was given dirty looks, and many just walked away from him. When it became time in the service to introduce the new minister, the congregation stood and began clapping to welcome their new minister. The homeless man that had been rejected, treated rudely, and asked to sit where he would not be as visible to others, got up and began to walk to the front of the church. As people notice the homeless man walking to the front of the church their clapping stopped and it became silent. The deacon introduced the homeless man as their new pastor. The new pastor took the microphone and began to share his experience with his new congregation. He shared how he was asked to move away from where he was sitting. He shared the rejection by those that turned away from him, as he tried to talk to them. Tears were flowing down the faces of thousands as they were confronted on how they treated one of the "least of these". The new pastor shared that they had failed to love as Jesus would have loved. He shared that they had failed by rejecting the very person that Jesus would have sought out. And, then he dismissed the congregation and shared that they had a lot of work to do. Before the dismissal, he conveyed that no matter who walked through their doors, they deserved acceptance, unconditional love, and they needed to know they were welcome into the house of the Lord.

Rev. Dr. Keith Magee calls on all churches, all religions to come together to seek healing and a deeper understanding of those attending sacred spaces and, especially, for those who we should be reaching out to in our communities. One of the more exciting things I saw while at Lincoln High School, is that several of our faith-based organizations came to ask me what could they do to support our kids. We had one church that was very involved in helping remodel the Lincoln Health Center. We had people bringing clothes and food to our school that were members of a church in our area. What touched me the most, is that those faith-based communities reached out to our kids, but they never asked for anything in return. Their gifts were given unconditionally. It was a powerful model, but at the same time, we had churches that didn't seem to want to be involved with our school and they were not interested in providing any funding or other type of support.

I've also witnessed how some of our churches seem to have an unspoken word, that you don't bring your personal issues or family issues to church. Those issues seem to be encouraged to remain silent for fear of judgment and rejection. Keith is calling for us to open the discussion about Adverse Childhood Experiences so that we can help people of faith share their wounds in a safe place, so that we can wrap support around those that are hurting and help them find healing and hope. I had students sent to me from private Christian schools that made poor choices and were removed from the school. These kids came angry, feeling rejected, and, worse yet, they felt shamed by their school. If we teach forgiveness in our churches, shouldn't we demonstrate forgiveness to those that may make a poor choice?

ACEs is called the silent disease. I have seen where the church encourages those who need support and guidance to keep their pain and wounds covered up in silence. The power of what Rev. Magee is asking and calling for, is what we are told, to love others as Jesus loves us. If Jesus was here today, where do you think he would be spending his time? He would be seeking out those that we reject and label. At some point we have to come together as people of faith and break down the silos that we have built around our churches and respond to what God has called us to do... love the unloved, embrace the ones we reject, and provide a safe environment for those who are severely wounded and let them find hope and healing through what we have been called to do.

From my perspective, I think that our faith-based organizations can have a powerful influence in becoming havens of faith and healing, and giving unconditionally without expectations of return. We have many sacred spaces reaching out into their communities and the results have been powerful. I am confident that Keith's Paper Tigers Faith Leaders Guide will open this discussion and be a beacon of hope for others to follow the call for taking care of the "least of these" that Jesus spent most of his time with. Was it not his mission to seek and save those who were lost?

## ABOUT

# THE FILM

**Paper Tigers is an intimate look into the lives of selected students at Lincoln High School, an alternative school that specializes in educating traumatized youth. Set amidst the rural community of Walla Walla, WA, the film intimately examines the inspiring promise of Trauma Informed Communities - a movement that is showing great promise in healing youth struggling with the dark legacy of Adverse Childhood Experiences (ACEs).**

Exposure to chronic and adverse stress (and the altered brain function that results) leaves a child in a fruitless search for comfort and escape from a brain and body that is permanently stuck in a “flight or fight” mode. That comfort comes in the form of drugs, cigarettes, alcohol, sex, food and more.

Every year, millions of unloved and traumatized youth enter adulthood with damaged brains and hearts. They are highly predisposed to die from self-destructive behaviors, and highly likely to continue the cycle of abuse. Even those who do not engage in self destructive behaviors are highly predisposed to get cancer, high blood pressure, diabetes, and immune disorders.

The impact of unloved and traumatized children on society is profound and widespread. More than 85% of prison inmates were traumatized as youth. Approximately 27% of hospital visits can be traced to causes linked to childhood trauma. Hurt kids grow up to be hurt people. The generational cycles of trauma and abuse are as stubborn as they are tragic. But there is hope.

There are doctors, researchers, teachers, nurses, social workers and law enforcement officers that are turning the tide against the cycle of trauma and abuse. A movement is rising, one that sees aberrant behavior in children as a symptom rather than a moral failing. This movement asks not what is wrong with our youth, but rather what has happened to them. The paradigm is shifting from punishment and blame to a deeper commitment to understanding and healing the underlying causes of aberrant behavior. With this shifting paradigm comes the promise of great improvements in many of the society’s costly ills: less crime, less illness, less teen pregnancy, abuse, rape, and divorce. Simply put, it is cheaper to heal than to punish. **Paper Tigers takes a look at what is possible.**



INTRODUCTION

# THE ROLE OF FAITH IN A GLOBAL SOCIETY



**“GOD HAS NO RELIGION.”**

– Mahatma Gandhi

All religions speak to the human longing for meaning and hope, healing and understanding. Therefore, it places us in a unique position to encourage mutual understanding within and outside of our communities. The information age has brought the world's religious diversity into our homes and communities and paved the way for all religions to reconsider how they relate to one another.



There are compelling reasons, because of globalization, to seek understanding between faith traditions. Globalization poses new challenges to all communities. The complexity of globalization calls for cooperation and working together toward common responses, while not papering over differences between religions. Interreligious dialogue that does not strive to lead the world beyond the dialogue may be denying its religious essence and also the greatest commandment in both the Hebrew Testament and the Greek, to love God and neighbor.

The call to live out of a vision of hope in response to God's transformative love is a religious imperative in responding to globalized injustice. Everything is changing, yet injustice is often perceived as unchangeable. A vision towards justice should cause us to bend our imagination towards yearning for the world that God wants. Coming together for the mending of the world is not simply wise and necessary, it is an essential part of our religious vocation and God-given vision for a transformed world. The brokenness of the world is a theological conclusion.

Our world, indeed all of creation, is longing for healing. Throughout the world, throughout history, and even more so today, people are longing for a life with dignity in just and sustainable communities. There is a cry for relief, consolation, and healing.

There is a longing for healing. If nothing else, this should bring us together from our different visions and religious traditions. Often religions are solicited to foster peace as an alternative to the use of religion to fuel conflicts. Interreligious organizations have been created to foster co-operation for global good among people of the world's religions, seeking to promote the realization of each religious tradition's potential for peace-building, engaging religious communities in co-operation around issues of shared moral concerns.

Our world is one cloth, a seamless garment. To tear the thread of any one strand inevitably affects all of them together and shreds the whole cloth. Although it has almost become a slogan, there is nevertheless no way around the fact that there can be no healing without justice, no justice without healing, no healing or justice without vastly altered attitudes towards the other and reconciliation.

We are aware that our different religious traditions are complex and that we human beings, as people of faith, are sometimes naive, sometimes noble, sometimes crude, sometimes subtle, sometimes cruel, sometimes suffused with an over-powering gentleness and love. It is not easy to streamline one religious tradition, let alone different traditions. But we need to find, in the midst of our diversity, a possibility of affirming the other, of not allowing ourselves, in our religious traditions, to spend most of our time thinking about ourselves, explaining the social world within our communities, and not taking seriously the other, the outsider. Those outside must no longer be seen as objects they must be included and considered.

## **“COMFORT, COMFORT MY PEOPLE, SAYS YOUR GOD”**

– passage from the Book of Isaiah

Across the country, there is a growing movement to create “trauma-informed” services, organizations and communities. This movement reflects an understanding that psychological trauma and toxic stress are near-universal experiences that can affect every aspect of life, and that everyone has a role to play in addressing the issue.

Many individuals find comfort and assistance from spiritual leaders and faith communities during times of grief, loss or trauma. In fact, many people turn to faith communities for support before they turn to mental health professionals. For some, religious beliefs and faith provide a source of wisdom or a narrative that can help re-establish a sense of meaning after a life-shattering event.

All faith traditions have modes of caring for the other. The art of pastoral/rabbinical care ministry, for instance, are designed to integrate the psychological and theological needs of persons and faith communities. While both theories are always considered with care and intervention, most spend more time addressing the human need of death, illness, birth, marriage, divorce, life passage celebrations, with very little emphasis on mental health trauma.

Trauma is an experience that produces psychological injury or pain. Traumatic events and experiences impact individuals, groups, and communities. Whereas it is believed that most traumas are resolved through natural healing processes, however when trauma is not healed it can lead to outcomes which cause further harm, either to the self or others.

Creating trauma-informed faith communities uniquely supports community members by:

- Understanding how trauma affects people;
- Recognizing the signs;
- Responding by changing practice;
- Resisting re-traumatization by addressing trauma and toxic stress .

According to national experts convened by Substance Abuse and Mental Health Services (SAMHSA), trauma results from events or circumstances that are experienced by an individual as harmful or life threatening and that have lasting adverse effects on mental, physical, social, emotional or spiritual well-being.<sup>1</sup>

Faith communities have the potential to be healing. Becoming educated about how trauma and toxic stress affect people is most essential. One of the key ingredients is learning to ask “What happened?” instead of “What’s wrong?” Often trauma underlies seemingly unconnected problems. One that fully understands the impact of trauma and knows how to respond is trauma-informed.

<sup>1</sup> [mentalhealth.gov/blog/2014/04/creating-trauma-informed-congregations.html](https://www.mentalhealth.gov/blog/2014/04/creating-trauma-informed-congregations.html)

INTRODUCTION

# THE ROLE OF CARING FOR EACH OTHER



# PAPER TIGERS

Understanding Adverse Childhood Experience

## “MY LORD, INCREASE ME IN KNOWLEDGE”

– Quran 20:114

The film Paper Tigers is about the Adverse Childhood Experiences (ACEs) study. It captures the pain, the danger, the beauty, and the hopes of struggling teens—and the teachers armed with new science and fresh approaches that are changing their lives for the better.” The “new science” referred to by the producers in this description of their film are the findings from ACEs.

## ACEs OVERVIEW

Adverse Childhood Experiences (ACEs) are potentially traumatic events that can have negative, lasting effects on health and well-being. These experiences range from physical, emotional, or sexual abuse to parental divorce or the incarceration of a parent or guardian. A growing body of research has sought to quantify the prevalence of adverse childhood experiences and illuminate their connection with negative behavioral and health outcomes, such as obesity, alcoholism, and depression, later in life.<sup>2</sup>

## ADVERSE CHILDHOOD EXPERIENCES (ACEs) STUDY FOUND THE FOLLOWING:

- Adverse Childhood Experiences are common. For example, 28% of study participants reported physical abuse and 21% reported sexual abuse. Many also reported experiencing a divorce or parental separation, or having a parent with a mental and/or substance use disorder.
- Adverse Childhood Experiences often occur together. Almost 40% of the original sample reported two or more ACEs and 12.5% experienced four or more. Because ACEs occur in clusters, many subsequent studies have examined the cumulative effects of ACEs rather than the individual effects of each.
- Adverse Childhood Experiences have a dose–response relationship with many health problems. As researchers followed participants over time, they discovered that a person’s cumulative ACEs score has a strong, graded relationship to numerous health, social, and behavioral problems throughout their lifespan, including substance use disorders. Furthermore, many problems related to ACEs tend to be combined or co-occurring.<sup>3</sup>

About two-thirds of individuals reported at least one adverse childhood experience; 87% of individuals who reported one ACE reported at least one additional ACEs.<sup>4</sup> The number of ACEs was strongly associated with adulthood high-risk health behaviors such as smoking, alcohol and drug abuse, promiscuity, and severe obesity, and correlated with ill-health including depression, heart disease, cancer, chronic lung disease and shortened lifespan. Compared to an ACE score of zero, having four adverse childhood experiences was associated with a seven-fold increase in alcoholism, a doubling of risk of being diagnosed with cancer, and a four-fold increase in emphysema; an ACEs score above six was associated with a 30-fold increase in attempted suicide.<sup>5</sup>

The ACEs results suggest that maltreatment and household dysfunction in childhood contribute to health problems decades later. These include chronic diseases—such as heart disease, cancer, stroke, and diabetes—that are the most common causes of death and disability in the United States. The World Health Organization remarks that the study's findings, while relating to a specific population within the United States, might reasonably be assumed to reflect similar trends in other parts of the world.<sup>6</sup>

**“THERE IS NO GREATER AGONY  
THAN BEARING AN UNTOLD  
STORY INSIDE YOU.”**

– Maya Angelou

## **RESILIENT COMMUNITIES**

Resilience is the ability to recover readily from change or adversity. As knowledge about the prevalence and consequences of ACEs increases, more communities seek to integrate trauma-informed and resilience-building practices into their agencies and systems.

Resilient Communities can work together to meet human needs and human rights without obstructing the needs and rights of others. Before, during, and after, communities can focus on meeting needs and protecting human rights of those with ACEs. Also, communities can help with both structural and direct forms disruption to support those to meet their human needs and inevitably decrease the burden of trauma on individuals and communities.

<sup>2</sup> Felitti, V.J., Anda, R.F., Nordenberg, D., Williamson, D.F., Spitz, A.M., Edwards, V., & Koss, M. P. (1998) Relationship of childhood abuse and household dysfunction to many of the leading causes of death in adults: The Adverse Childhood Experiences (ACE) Study. *American journal of Preventive Medicine* 14(4), 245-258.

<sup>3</sup> “Adverse Childhood Experiences”. Rockville, Maryland, United States: Substance Abuse and Mental Health Services Administration. Retrieved January 2016.

<sup>4</sup> Anda RF; Felitti VJ (April 2003). “Origins and Essence of the Study”. ACE Reporter. Retrieved 25 March 2014.

<sup>5</sup> Brooks, David. *The Psych Approach*. The New York Times, September 27, 2012.

<sup>6</sup> World Health Organization and International Society for Prevention of Child Abuse and Neglect (2006). *Preventing child maltreatment: a guide to taking action and generating evidence*. Geneva, Switzerland. p. 12.

PART TWO

# PAPER TIGERS

How Faith Communities Can Help



## **“THE WAY YOU HELP HEAL THE WORLD IS YOU START WITH YOUR OWN COMMUNITY.”**

– Mother Teresa

Faith leaders can ensure that they are developing trauma-informed communities. Trauma often lies beneath seemingly unrelated problems. A traumatic experience for some people of faith can either increase or decrease a person's belief system. Having the tools and the understanding of a caring faith community and its leaders makes an enormous difference.

By understanding Adverse Childhood Experiences (ACEs) Faith Leaders can provide trauma informed counseling, services and referrals. One way of doing this is by invite local experts – including those who have experienced ACEs – to speak with your congregation or at community gatherings.

Faith Leaders already address children and families that are dealing with the potentially traumatic events that can have negative, lasting effects on health and well-being. Having the full knowledge of ACEs and building support networks is critical and essential. It is also an opportunity to direct sermons and liturgy that is inclusive of those who are both affect and effected by ACEs.

## **FAITH LEADERS CAN HELP EDUCATE INDIVIDUALS AND FAMILIES ABOUT ACES**

Talk about ACEs openly in sacred spaces and welcome others to share their stories. Community connectedness and support, like that found in faith-based and other neighborhood organizations, are also important to the long-term recovery of people living with and through traumatic experiences.

## **FAITH LEADERS IN COMMUNITIES CAN MAKE THE RIGHT REFERRALS**

In the process of making the right referrals Faith Leaders should use a three step strategy: Relate, Recognize and, then, Refer.

**RELATE** to the person. Build a relationship in order to transition the individual to the right support network. Keep to the point at all times.

**RECOGNIZE** – the person's emotional, physical and spiritual need and how you can meet their immediate needs in that moment. Use reflective listening, being respectful of dominating individuals who are leading conversations or taking the discussion off topic. This is a safe and sacred space where all shared information is valued.

**REFER** – understand that the issue is larger than onsite spiritual prayer. Counsel and connect them with available and necessary resources.

PART THREE

# PAPER TIGERS

Viewing Paper Tigers and discussing ACEs





## FIVE STEPS TO VIEWING THE FILM

[kpjrfilms.co/paper-tigers](http://kpjrfilms.co/paper-tigers)

Get Everyone Involved: Develop conversation with your local faith community and partners about Paper Tigers and ACEs to create a Team. Make a list of diverse organizational partners, friends, family members, co-workers and community members you would like to engage in this conversation and invite them into a planning conversation. During the planning conversation, be sure to:

**1. IDENTIFY**—the best type of forum for your Paper Tigers and ACEs event. This could be a dinner dialogue, living room chat, watch party or community screening and discussion - to name a few possibilities.

**2. ENGAGE**—diverse community and organizational partners and family and friends in helping you and your Paper Tigers and ACEs Team plan your events. Develop an agenda for the structure of the conversation/dialogue, identify logistics needed for planning and share responsibility for various components of the planning process.

**3. SET THE GOAL**—of having engaging, supportive, uplifting, mutually respectful and honest conversations that will hopefully facilitate greater understanding of ACEs and address all areas that need healing across faith and cultural lines. It helps to have these guidelines for participation shared verbally by the host in the beginning as well as printed hard copies to share with guests.

**4. IMPLEMENT**—your event and be sure to discuss with your Paper Tigers and ACEs Team what your community needs to do to stay connected and engaged in this conversation. Get feedback from the participants about what went well or what could be improved upon.

**5. BEYOND**—after the event encourage guests to go to [www.papertigersmovie.com](http://www.papertigersmovie.com) to stay connected. Also ask guests to share feedback and responses at [www.papertigersmovie.com/events](http://www.papertigersmovie.com/events).

**“I BELIEVE MUCH TROUBLE AND BLOOD WOULD BE SAVED IF WE  
OPENED OUR HEARTS MORE.”**

– Chief Joseph

REV. DR. KEITH MAGEE

# A PRAYER FOR OUR CHILDREN

I have an abundance of hope in our children. As adults we have grown and evolved and I don't think that we are so conscious to admit that our hearts and minds have been framed by all what we've seen, heard and learned. The success of our future, the furtherance of mankind's possible world that looks like what the Creator intended lies within our children.

Our answer to a better world for all, is through letting go of the haunting memories of the past, while keeping the value of personal culture and yet understanding that each day we become new; renewed. Each waking opportunity we journey forward as we are moving towards a future that is whole. We must see that we are in a new place and time. A place that springs forth hope beyond anything that we can imagine, which has the intrinsic possibility for our children to exist in love and solidarity.

Our greatest assignment as community, elders, and parents is to advocate and pray for our children. Prayer is not something to check off right before bedtime or before a meal. Prayer is the core of our relationship with God and with each other and more essential it is the way of advocating for the other.

I believe that God wants us to take on the responsibility of praying for and with our children. We should pray for them as we put them to bed and while they are asleep. We must let them hear us pray out loud, so that they know that we are talking to God on their behalf and are trusting God with their lives and the future. We have the collective responsibility to let them know how much we love them and that loving other people, no matter what, is the great purpose for their lives.

## LITURGY

This liturgy is an ecumenical source of praise and worship to the Creator. It serves as a prayerful action and symbol of the collective human spirit in reverence for our children. It is written across faiths with all of children in mind that we as adults might come to have clarity of heart, with regard of our individual faith, to have simplicity in our concept that the Creator desires that we create a just world for our children. So as we gather in sacred spaces, community and in our home to pray for our children, let us be mindful that our prayer have the impact to change their future.

The liturgy is designed for leader as the reader. The leader as the reader must read with a passion to open the hearts of the hearers to understand that what we long for is a world that's better for our children. The leader as reader must make it clear that these affirmations, prayers and words are to cause us to atone, while presenting ourselves and our children before in the presence of pureness.

For the respondent, they are to speak with authority, as a proclamation, that we pray this for our children. The sound of the collective voices should be audible, clear, and reverent, with faith and understanding. The power of our unity will cleanse and heal our world for our children.

As you enter into this time of still, meditation or prayer begin with an opening as simple as:

We know that the Creator loves us  
So let us be still for ourselves  
And for others  
We are one family  
Filled with the same spirit of Love  
So let us be still  
For our Children

~ **LEADER** ~

"And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me."  
– *Mark 9:36-37*

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

"There is no trust more sacred than the one the world holds with children. There

is no duty more important than ensuring that their rights are respected, that their welfare is protected, that their lives are free from fear and want and that they grow up in peace." – *Kofi A. Annan*

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

"We reverently pray for eternal, harmony in the universe...May the weather be seasonable; May the harvest be fruitful May countries exist in harmony; May all people enjoy happiness." – *Buddhist Prayer*

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord.  
– *Ephesians 6:1-4*

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

O Thou kind Lord! These lovely children are the handiwork of the fingers of Thy might and the wondrous signs of Thy greatness.

O God! Protect these children, graciously assist them to be educated and enable them to render service to the world of humanity.

O God! These children are pearls, cause them to be nurtured within the shell of Thy loving-kindness.

Thou art the Bountiful, the All-Loving.  
– 'Abdu'l-Bahá

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

May God bless you and watch over you. May God shine His face toward you and show you favor. May God look on you with favor and grant you shalom peace.  
– *Numbers 6:22-27*

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

Lo, children are a heritage of Jehovah; [And] the fruit of the womb is [his] reward. As arrows in the hand of a mighty man, So are the children of youth. Happy is the man that hath his quiver full of them: They shall not be put to shame, When they speak with their enemies in the gate. – *Psalms 127:3-5*

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

"We seek protection in the Perfect Words of Allah from every devil and every beast, and from every envious blameworthy eye."  
– *Al-Bukhari 4/119*

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

Let us know peace. For as long as the moon shall rise, For as long as the rivers shall flow, For as long as the sun shall shine, For as long as the grass shall

grow, Let us know peace. – *Cheyenne Prayer*

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belong the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them. – *Mark 10:13-16*

~ **THE PEOPLE** ~

We lift this to You for Our Children

~ **LEADER** ~

God, I pray that we become a people that can celebrate our likeness that we might be one. In our yielding state, that we realize how blessed we are and that there are many who don't have the opportunities that we have; and knowing this we further commit ourselves to the cause of equality and justice. Cause us all to understand that difference is the very thing that the Creator designed to bring us closer together rather than further apart – We pray this for our children's, children's, children. - Keith Magee for Paper Tigers

~ **ALL** ~

We lift this to You for Our Children - And it is so...

# APPENDICES

**A** – ACEs

**B** – Trauma Informed Ministry Guide

**C** – Reference Guide

**D** – Social Media Guide

**E** – Producers

**F** – Author



## APPENDIX A

# ACES

Resources to Learn More about the ACE Study

## ACESTUDY.ORG



## ACESCONNECTION.ORG

ACEs Connection is a social network that accelerates the global movement toward recognizing the impact of adverse childhood experiences in shaping adult behavior and health, and reforming all communities and institutions – from schools to prisons to hospitals and churches -- to help heal and develop resilience rather than to continue to traumatize already traumatized people.

## THE UNITED STATES CENTERS FOR DISEASE CONTROL AND PREVENTION

[cdc.gov/violenceprevention/acestudy](https://cdc.gov/violenceprevention/acestudy)

## THE PHILADELPHIA URBAN ACE STUDY

[instituteforsafefamilies.org/philadelphia-urban-ace-study](https://instituteforsafefamilies.org/philadelphia-urban-ace-study)

# **TRAUMA INFORMED MINISTRY GUIDE**

Adapted from  
Rev. Dr. Frederick J. Streets, Senior Pastor & Clinical Social Worker  
Dixwell Congregational United Church of Christ

A trauma informed ministry is one by which faith leaders representing all traditions have a basic understanding of the nature of trauma and how it may impact the overall quality of life of the person or persons who has been traumatized by a life event and the impact of that trauma on their relationships with other people and their understanding of God and spirituality.

A trauma informed ministry seeks to sensitively use a basic understanding of trauma and reflect upon its implications for the various aspects of a faith such as, preaching/teaching, sacred text, prayer and other rituals and spiritual practices.

A trauma informed ministry means that the faith leaders are aware of the impact of trauma upon persons depending upon where they are along the life-cycle, age, gender, social and marital status and sexual orientation.

A trauma informed ministry brings to bear upon those suffering from trauma the wisdom, insights and resources of the faith and tradition of those who have been traumatized and utilize these cultural attributes for the sufferer's benefit.

A trauma informed ministry seeks to collaborate with other community members who can provide additional resources and to whom the faith leaders can refer those needing assistance in coping with their traumatic experiences.

A trauma informed ministry aims to increase the skills of coping with or reducing the stress that can otherwise lead the sufferer to feel that they can no longer manage or prevent their traumatic and post traumatic experience from destroying them.

A trauma informed ministry understands how vulnerable people are who have been traumatized and that their sense of safety can be triggered by any number of things. Most importantly, those who have been traumatized need to be encouraged and supported in being hopeful about their own recovery from having been traumatized.

One of the most significant impacts of suffering from trauma is the stigma associated with needing help to deal with the traumatic experience. The shame some people feel as a result of having been traumatized prevents them from seeking help. Faith leaders helpers can play a vital role in reducing this shame by reminding those suffering from trauma there is no shame in getting help, that in fact doing so is a sign of their strengths.

# REFERENCE GUIDE

Potential Responses to Difficult Audience Members or Questions

Consider responses to Difficult Audience Members/Questions.\*

- **STUCK/REPEATED POINT:** If someone is stuck on a point that is not helpful to the discussion, acknowledge you've heard them but need to move on.
- **DOMINATOR:** If someone is dominating the discussion, try stating: "Thank you for your input. We've heard from you, I'd now like to hear from more people here. Are there others who have a question or a point to make?"
- **ANGER/INTENSE EMOTION:** If someone is really angry or expressing another strong emotion: try "reflective listening," that is reflecting back the emotion that is being expressed. For example: "I can see/hear that you are really \_\_\_\_\_. These issues can tap into really strong feelings. (If the person is combative). I respect your feelings and your point of view, but I want to make sure this is a space where everyone feels safe and respected so we need to move on. If you'd like, we can chat after the event."
- **LEFT FIELD:** If someone came to make a certain point that has little or nothing to do with the film and/or discussion, remind them that people came to watch Paper Tigers and discuss the ACEs and you need to bring the discussion back to the point. If you want or feel a need, offer to meet with the person later.
- **DISCLOSURES:** If someone says "that happened to me too," acknowledge that can be difficult to talk about, there are likely others who've also experienced traumatic events who haven't mentioned it and –depending on the situation one or more of the following may help:
  - There are people here who you can talk to more (note the information in preparing for the discussion on identifying helpers).
  - I'm here for a while after the discussion if you want to talk more.
  - Thank you for acknowledging your truth. One prevention strategy is allowing for those who want to talk about what happened to them to not be silenced and to know their voices matter in building a movement to end the harm.



# SOCIAL MEDIA GUIDE

## FACEBOOK

- Join our Facebook Community at: **facebook.com/PaperTigersDocu**
- Set up a Facebook event page to advertise your events.
- Share highlights and pictures from your events on our Facebook Group Page at **facebook.com/groups/PaperTigersCommunity** and use our trackable hashtags: #PaperTigers #ChildResilience #BeTheOne #ACEs #ToxicStress #TraumaInformed

## INSTAGRAM

- Post pictures of your event using #PaperTigers #ChildResilience #BeTheOne #ACEs #ToxicStress #TraumaInformed

## TWITTER

- Post quotes and questions during the movie and discussion that speak to your experiences at: **twitter.com/PaperTigersDoc** Handle: **@PaperTigersDoc**

## POST FACEBOOK/TWITTER DISCUSSION QUESTIONS LEADING UP TO THE VIEWING:

- How does faith and belief tie you and your community together?
- What faith practices do you engage in to sustain yourself and community during the most challenging times?
- What is your hope for the future of the world?
- How does our faith community address trauma?
- What about your faith speaks healing from adverse circumstances?

# PRODUCERS

**JAMES REDFORD** writes, produces and directs for film and television. Prior to Paper Tigers, he directed Toxic Hot Seat, an HBO documentary film that examines the possible health dangers of chemical flame-retardants used in upholstered furniture. Other HBO documentary films include The Big Picture: Rethinking Dyslexia, Man V. Ford and The Kindness of Strangers. Redford is the co-founder and chair of The Redford Center, a non-profit organization committed to transforming environmental and social challenges into stories that inspire action and change. Recent projects include the Raise the River PSA campaign, the film Watershed, and the short documentary Fighting Goliath.

**KAREN PRITZKER** is an accomplished film producer, editor and writer. She executive produced The Big Picture: Rethinking Dyslexia, a documentary that demystified dyslexia and generated widespread awareness of this misunderstood disability. Shown on HBO in 2013, and winner of the Parents' Choice Award, the film continues to be screened all over the world acting as a starting point for conversation and change. In addition to her film credits, Pritzker co-founded the My Hero Project, an interactive website for kids that is devoted to telling the stories of ordinary people who have accomplished extraordinary things. She is also President of Seedlings Foundation.

**DANA SCHWARTZ** is a filmmaker, social advocate and the Co-Producer of Paper Tigers and Resilience. Dana combines her passions for public health and documentary film to promote advocacy and widespread social awareness through a trauma-informed lens. She earned her Master's in Social Work from Columbia University, where she specialized in advanced clinical practice. As part of her degree, she worked for the National Multiple Sclerosis Society and NYU Langone Medical Center's Initiative for Women with Disabilities, where she gained a profound understanding of healthcare disparities and how to promote social equality for marginalized populations.

# AUTHOR

**REV. DR. KEITH MAGEE** is an internationally sought-after public intellectual, theologian, and social justice scholar. He is the Director of The Social Justice Institute, which aims to integrate public policy and public theology to impact the whole of public life. He also serves as a Senior Research Associate, University College London; Scholar in Residence, Boston University; Visiting Professor, St. Joseph's University, Faith-Justice Institute (Philadelphia); and Senior Fellow, Edward Cadbury Center for the Public Understanding of Religion, University of Birmingham, England. He holds a doctorate of theology and also has extensive training in economics, pastoral counseling and strategic planning.

Rooted in the Methodist tradition, Dr. Magee's ministerial calling has led to leadership as pastor, The Berachah Church, Boston, MA, as resident seminarian, Mount Carmel Church and minister of summer programs, Northminister Presbyterian Church, both of Washington, DC. He has served on the White House African American Clergy Network and as co-chair of the Massachusetts Council of Chaplains in State Institutions for Governor Deval Patrick.

He is chair of the board of directors of NOW Boarding, a study abroad program for African American college bound males. He also serves on the board of directors, Sankofa Justice and Equity Fund, founded by Harry Belafonte; patron, Co-ED Foundation in the United Kingdom; leadership council, Facing History and Ourselves; and board of advisors, Anti-Defamation League-World of Difference Institute.

Keith is the author of *A Prayer For Our Children*, Lulu Publishing, August 2014 and the forthcoming *Restoring Hope: 50 Years of Remembering, Retelling and Reframing the Civil Rights Era*, Beacon Press, Autumn 2016.

**FAITH LEADERS GUIDE**

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