



INTRODUCTION TO RELIGIOUS TRAUMA

ANCHORED COUNSELLING SERVICES

ACKNOWLEDGEMENT OF COUNTRY

I would like to honour the traditional custodians of
the land we live and work on.

Today I am on Gundungarra Land.

I pay my respects to the Elders past, present and
emerging for they hold the memories, the traditions
and cultures of our First Nations Peoples. I also pay
respect to any First Nations people joining us
today.

We must always remember that the land below our
feet is, was and always will be Aboriginal Land.



ARTWORK: BIGI NAGALA



INTRODUCTION

- Registered Therapist & Clinical Supervisor since 2017
- Specialising in religious trauma, faith deconstruction, and supporting the LGBTQIA+ community.
- Joined by sweet & intuitive Naya in the room.
- Podcast host of 'Beyond the Surface' & 'Inside the Therapy Room'.

Outside of the therapy room

- Wife to Chrissy
- Spirituality and knowledge seeker
- Cricket & reality tv obsessed

MY STORY



Despite not being raised with religion, I was exposed to teachings that deemed my attraction to women as immoral and sinful through the church I attended.

The cognitive dissonance was real; I had no sense of who I was, only who I was supposed to be. The only thing that I knew for sure was that I loved God, and I had a deeply personal relationship with Him.

It all changed when I met, dated and eventually married Chrissy, I lost my church, my community, my friends and my second family. I lost everything that made me who I was; eventually I lost my faith as I had always known it.

WEBINAR OVERVIEW

01 Defining Religious Trauma

02 Understanding the Role of Religion
in Clients' Lives

03 Recognising Signs and Symptoms of
Religious Trauma

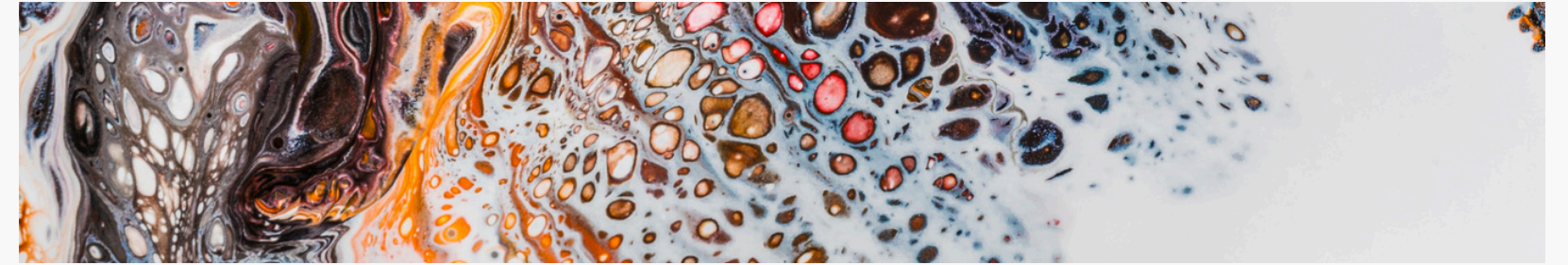
04 Cultural Competency

05 Working with Religious Trauma

06 Lived Experience

07 Q&A and Discussion

WHAT IS RELIGIOUS TRAUMA?



What is Trauma?

The aftermath of experiences that overwhelm our nervous systems ability to cope, leaving a lasting impact on our mental, physical and emotional well-being.

What is traumatic for one isn't necessarily for another.

As Dr Gabor Maté says “Trauma is not what happens to you but what happens inside of you as a result of what happens to you”

What is Religious Trauma?

Religious Trauma occurs when a person's religious experiences results in an emotional, physical or psychological response that is disruptive, overwhelming or leads to adverse effects.

This may be a result of people, systems, beliefs or practices that are stressful, abusive, oppressive or degrading.

COMMON SOURCES OF RELIGIOUS TRAUMA

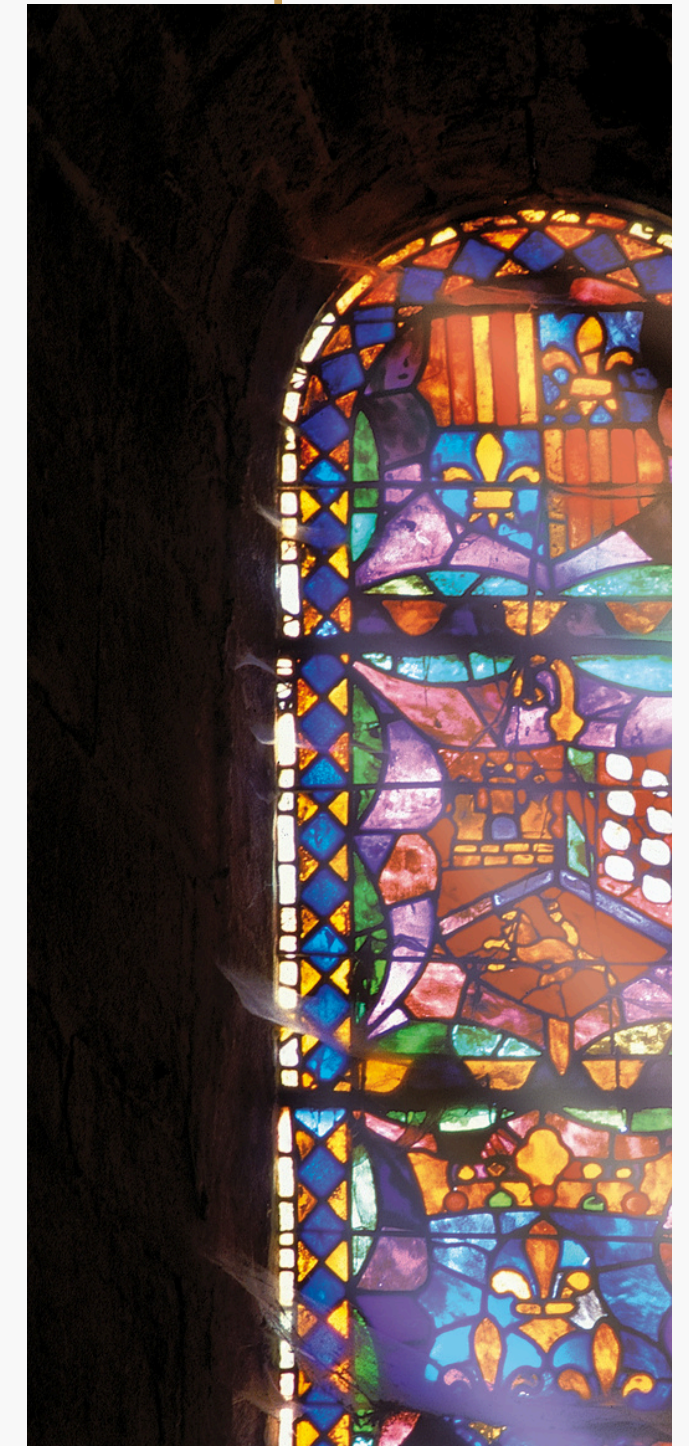
Authoritarian Belief Systems: Rigid and authoritarian religious structures that enforce strict beliefs and practices.

Dogmatic Teachings: Inflexible doctrines that discourage questioning or critical thinking.

Shaming and Guilt: Religious teachings that use shame or guilt as tools for control and conformity. Purity culture is also rooted in shaming and guilt, particularly for women and Queer individuals.

Exclusionary Practices: Discrimination or rejection based on religious beliefs, especially towards the LGBTQIA+ community.

Cultural and Family Pressures: Expectations from family or community to conform to specific religious norms, leading to internal conflict.



Abuse of Power: When religious leaders abuse their authority, resulting in emotional, physical, or sexual abuse.

Fear of Hell or Damnation: Intense fear instilled by beliefs in eternal punishment, causing anxiety and distress.

Suppression of Individuality: Religious environments that discourage individual expression and authenticity.

Crisis of Faith: Experiences that challenge one's religious beliefs, causing internal conflict and distress.

Traumatic Rituals: Participation in rituals or practices that induce fear or trauma.



HOW RELIGIOUS TRAUMA DIFFERS TO OTHER TRAUMA.

Religious Trauma is both relational and complex; often making it challenging to pinpoint it to a specific event, situation, or moment. Because of this it is often misunderstood, dismissed, or minimised by the individuals themselves and others.

INHERENT BELIEF SYSTEMS

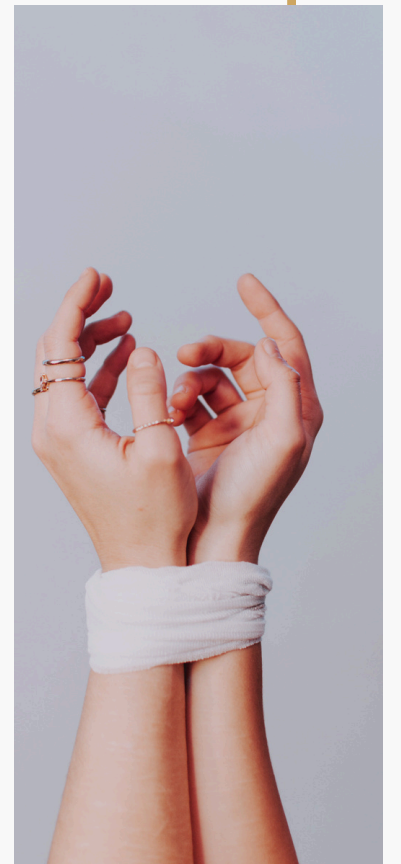
- Deeply intertwined with one's beliefs, often ingrained from an early age.
- Not just about an isolated incident but a series of experiences.

CULTURAL & SOCIAL CONTEXT

- Embedded in culture and society, where community dynamics, family expectations, and societal norms intersect.

LONG TERM IMPACT

- Years of exposure and indoctrination has a cumulative effect, leading to a more complex and deeply rooted trauma.



CRISIS OF FAITH

- Often involves a profound internal struggle related to one's faith.
- This crisis of faith and the subsequent emotional distress may not be tied to a specific moment but rather to a gradual realisation or a series of events that challenge one's beliefs.

INSTITUTIONAL INFLUENCE

- Religious institutions, with their authority structures and dogmatic teachings.
- The power dynamics within these institutions, as well as the expectation of conformity.

INTERPERSONAL RELATIONSHIPS

- Frequently tied to interpersonal relationships within religious communities or families.
- Fear of rejection, judgment, or isolation due to questioning or leaving a faith community.

INTERNAL CONFLICT

- Often involves internal conflicts, grappling with conflicting beliefs, values, and the desire for authenticity.

SUBTLE FORMS OF CONTROL

- Religious trauma can be subtle.
- Involving the constant reinforcement of specific beliefs, practices, or moral codes, creating a pervasive atmosphere of control.



IMPACT ON INDIVIDUALS

PSYCHOLOGICAL DISTRESS

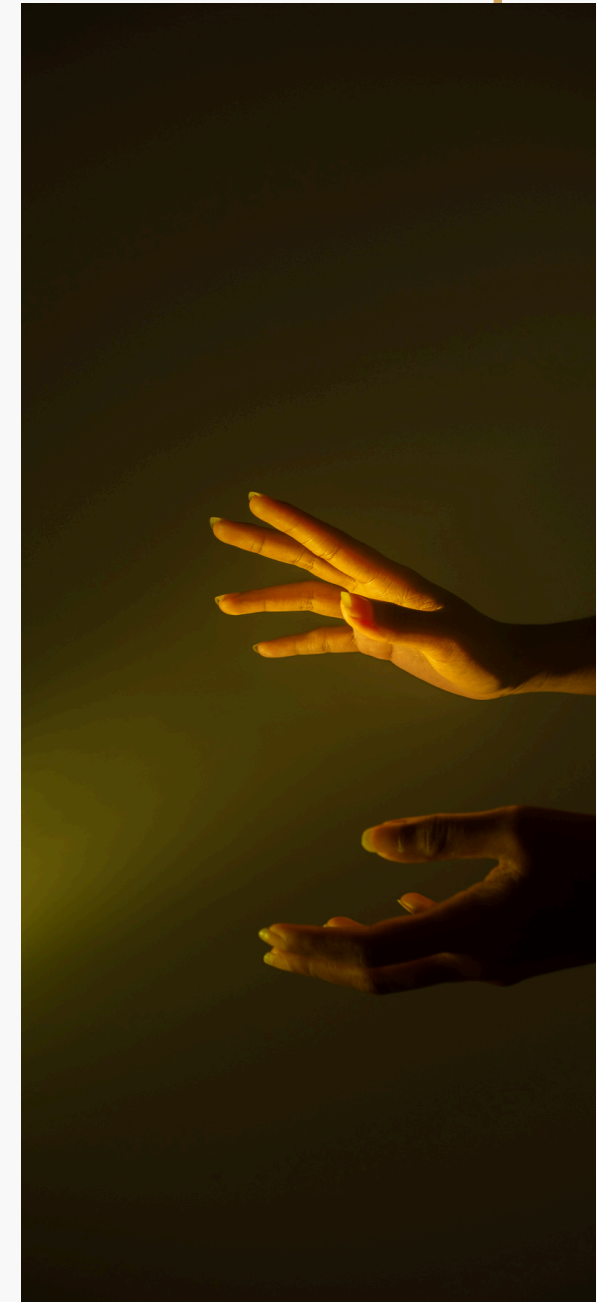
- Anxiety, depression, and other mental health issues.
- Internal conflict resulting from a crisis of faith and the fear of divine consequences.

IDENTITY STRUGGLES

- Grappling with a sense of identity, especially if religious teachings have been deeply ingrained since childhood.
- A struggle to reconcile one's authentic self with imposed religious norms.

SELF-ESTEEM & SELF-WORTH

- Eroding self-esteem and self-worth, leading to internalised guilt, shame, and negative self-perception.
- Leaving individuals struggling with self-acceptance, establishing boundaries, and rebuilding a positive self-identity outside the constraints of religious expectations.



LOSS OF COMMUNITY SUPPORT

- Loss of social support.
- Fear of rejection, isolation, or stigma can exacerbate feelings of loneliness and contribute to a sense of abandonment.

SHATTERED BELIEF IN SAFETY

- Trust in authority figures and institutions can be shattered.
- This can extend beyond the religious context, affecting trust in relationships and broader societal structures.

IMPACT ON RELATIONSHIPS

- The trauma may affect relationships with family and friends who remain within the religious community.
- Differences in beliefs can strain relationships, leading to a sense of alienation.

SPIRITUAL DISCONNECTION

- Disconnection from one's spirituality or sense of the sacred, eroding the individual's trust in spiritual concepts.

GRIEF & LOSS

- Induces a profound grief that encompasses the loss of faith, community, trust, and a once-certain identity.

WE WILL BE GOING THROUGH THESE IN
MORE DETAIL LATER IN THE WEBINAR.

RELIGION, FAITH, SPIRITUALITY & THERAPY

- Understanding religion, faith, and spirituality is crucial for therapists.
- Enhances therapeutic rapport.
- Fosters deeper understanding of clients' unique cultural contexts.
- Promotes inclusivity in the therapeutic process.
- Religion often shapes identity, meaning, morality, and purpose.
- Respecting religious beliefs helps tailor therapy to cultural and spiritual needs.
- Creates a more personalised and effective therapeutic experience.
- Builds trust and open communication.
- Important for exploring the link between religious beliefs and mental health.
- Helps therapists provide holistic and culturally competent care.



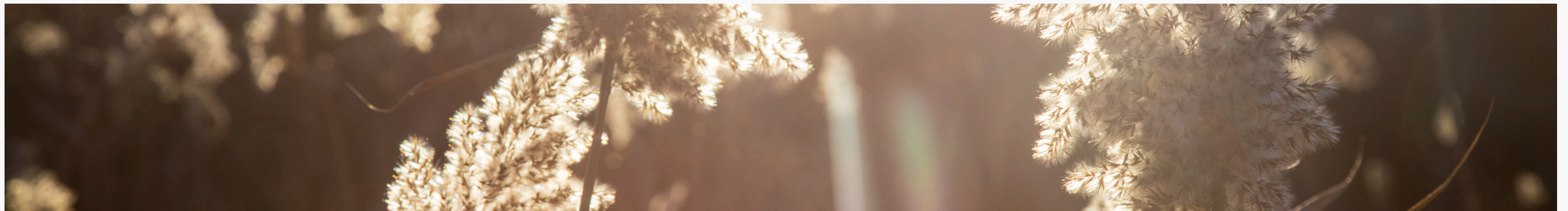
ROLE OF RELIGION IN CLIENT'S LIVES

POSITIVE

- Sense of Purpose
- Emotional Support
- Social Support & Community
- Altruism & Charity
- Moral & Ethical Framework
- Personal Growth
- Coping With Illness & Challenges
- Framework For Grief & Mourning
- Hope & Resilience

NEGATIVE

- Feelings Of Guilt & Shame
- Anxiety & Fear Of Eternal Consequences
- Stigmatisation & Discrimination
- Intolerant & Exclusive Beliefs
- Inter & Intra Faith Conflicts
- Conformity Pressures
- Limited Autonomy
- Resistance To Change
- Close Mindedness



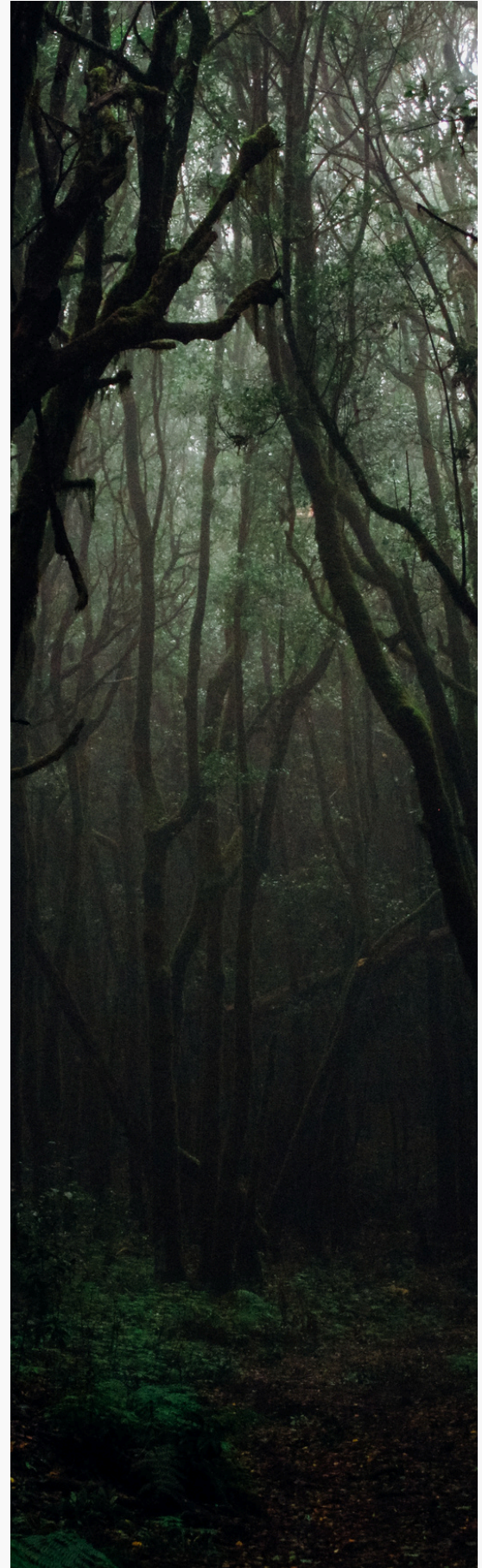
RELIGIOUS ABUSE

Religious abuse refers to the systematic mistreatment, coercion, or manipulation of individuals within a religious context, where power dynamics, doctrines, or practices are wielded to inflict emotional, psychological, or physical harm.

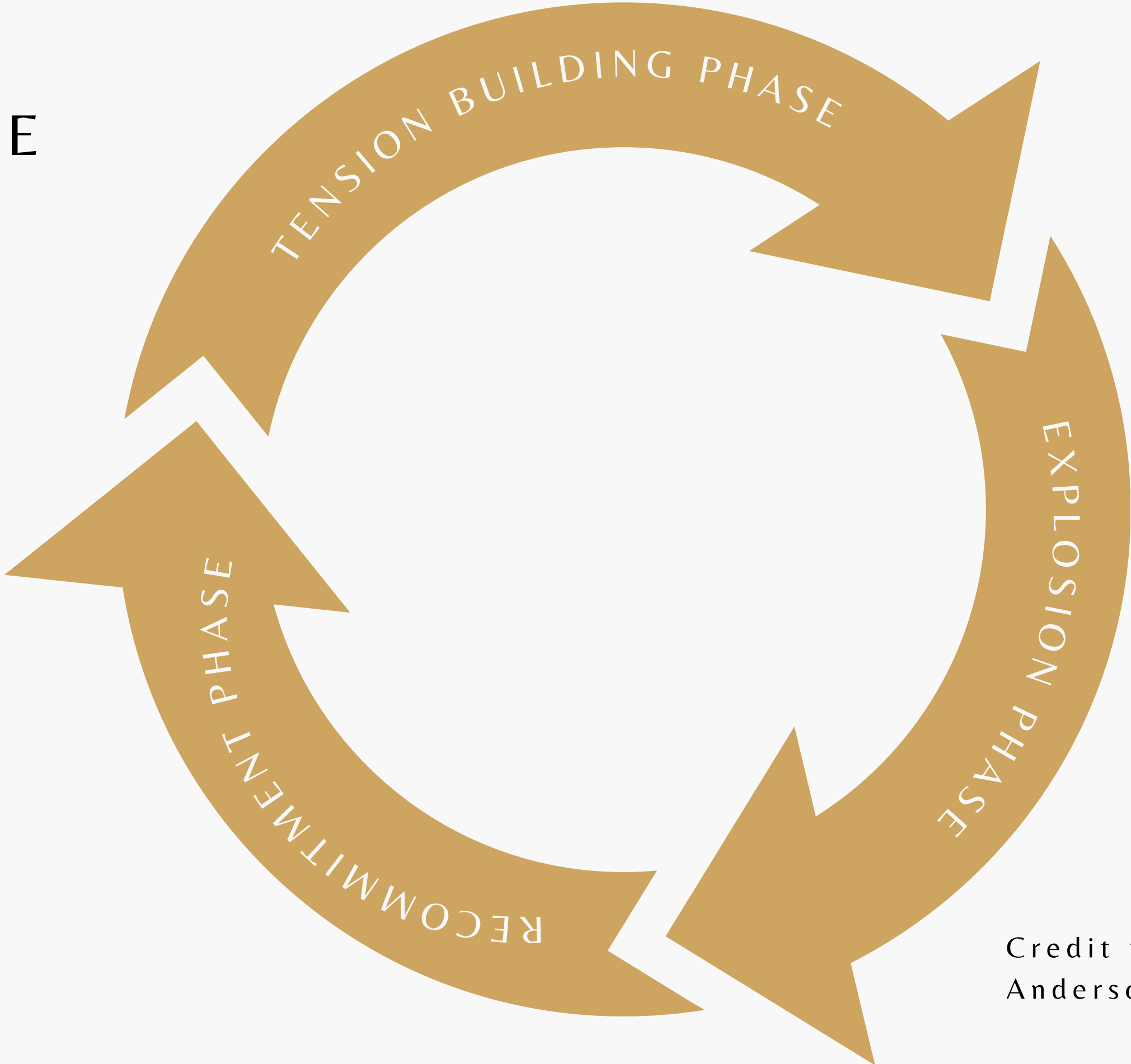
This form of abuse may involve the exploitation of religious authority to control and dominate individuals, suppress dissent, or enforce conformity to rigid beliefs.

Religious abuse can manifest in various ways, including emotional manipulation, spiritual coercion, isolation, or the justification of harmful actions through religious doctrines.

The impact of religious abuse often extends beyond immediate psychological harm, influencing individuals' self-esteem, identity, and ability to trust, as well as shaping their perceptions of faith and spirituality.



CYCLE OF ABUSE
IN A RELIGIOUS
CONTEXT



Credit to Dr Laura
Anderson

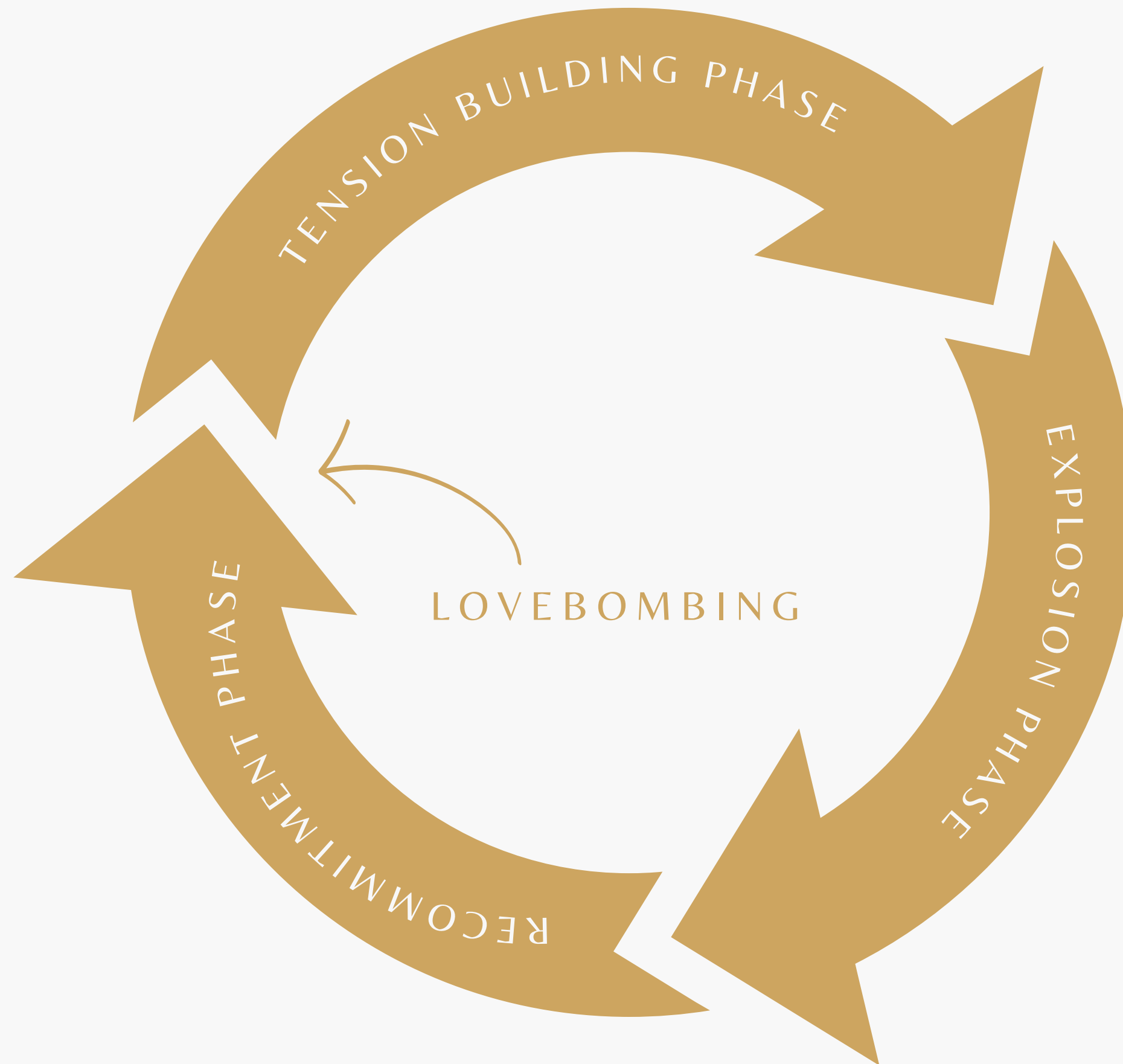
LOVEBOMBING

The term “love bombing” refers to a pattern of overly affectionate behaviour that typically occurs at the beginning of a relationship, often a romantic one, in which one party “bombs” the other with over-the-top displays of adoration and attention.

It often feels euphoric for the person, there is a rush of emotion where they are left feeling like they have tapped into something greater and bigger than themselves.

It is considered intentional and manipulative, in order to increase dependency or create a feeling of unity. Often referred to when speaking about domestic abuse; however we can see similar patterns of behaviour in fundamental churches and cults.

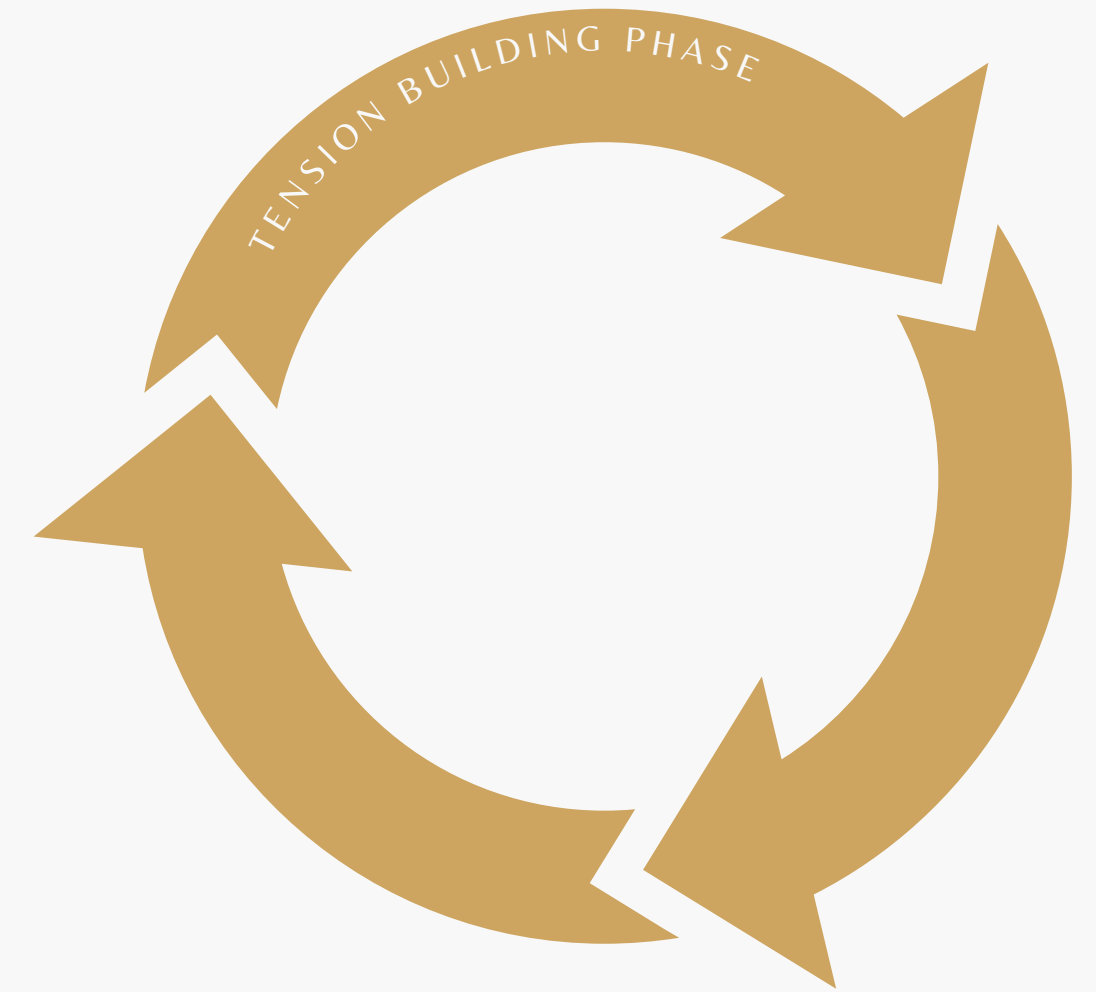




- Intense feelings of belonging and connection
- Continual and regular group activities
- Using the term 'family' or brothers/sisters
- Instant friendships and companionship
- Glamorised sense of support and guidance
- Celebration of salvation and common goal (saving others)
- Romanticised version of a relationship with a saviour figure
- Increased understanding and acceptance
- Group camaraderie

TENSION BUILDING PHASE

- Decreased patience
- Decreased tolerance for not applying religious teachings
- Increased rule following
- Lack of explanations for why certain rules apply ("because god said so")
- Decreased reasoning
- Decreased sense of self
- Villainising of critical thinking skills
- Increase of submission to authority
- Increased self-blame and shame of incorrect actions
- Required compliance
- Decrease in being able to ask questions/share doubts and confusion
- Increased dependence on external people and sources (e.g. clergy, religious texts)
- Decrease trust in self



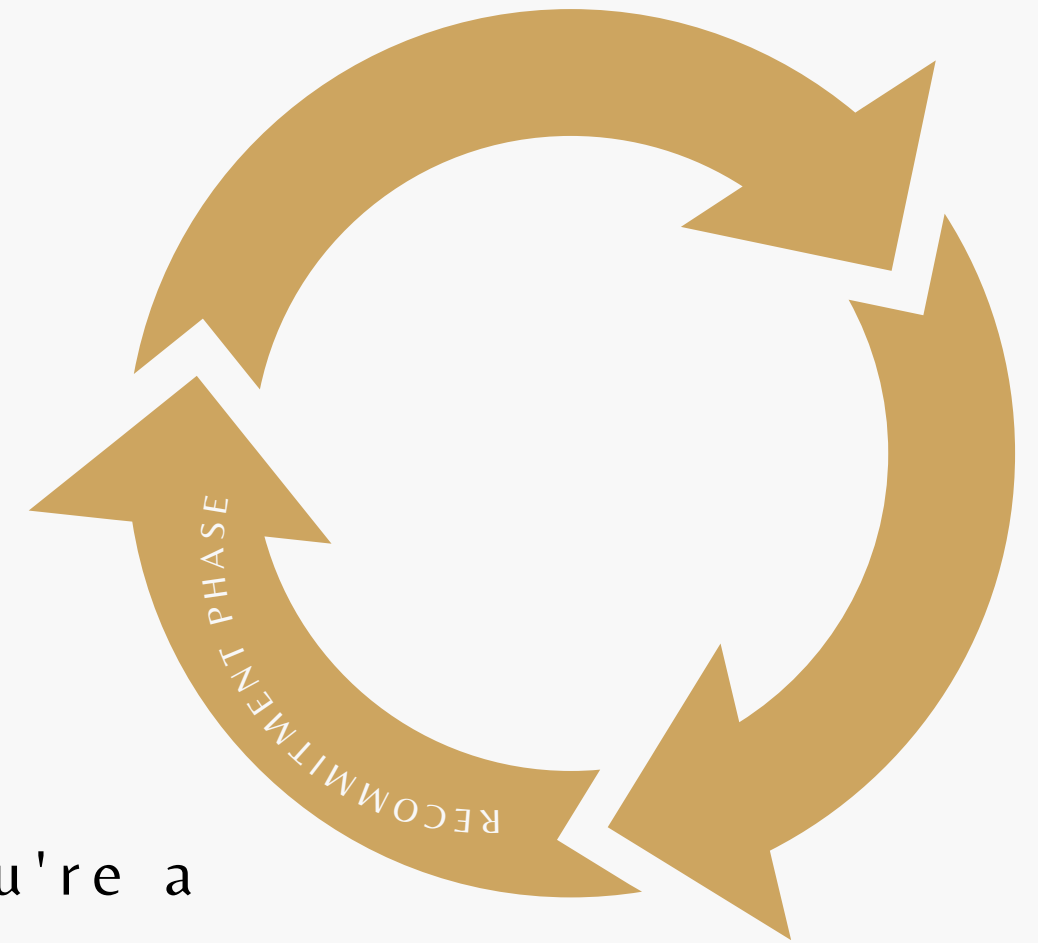
EXPLOSION PHASE

- Punishment for sins or un-condoned behaviours (e.g. going outside the group for help, going against group rules, sins)
- Threats of excommunication or disfellowship
- Actual removal from the religious system
- Public humiliation (e.g. required public repentance, disclosure of "sinful" behaviours to the larger religious group)
- Required repentance
- Requirement to take ownership for things that have been done to you with severe consequences for not taking personal responsibility
- Threats of what will happen to an individual if they are out from the protection of the religious system
- Physical violence
- Sexual violence



RECOMMITMENT PHASE

- Reconciliation
- Repentance
- Apologies
- Promises that this will not happen again
- Some concerns addressed
- Placating statements ("this was for your own good" or "you're a baby-believer, you wouldn't know any different")
- Requirement of the victim to take partial or full ownership in what happened
- Restoration plans
- Promises of connection and relationship
- Reminiscing on how good it used to be (in the love-bombing phase)
- Reminder that the religious system is looking out for you/knows what is best for you

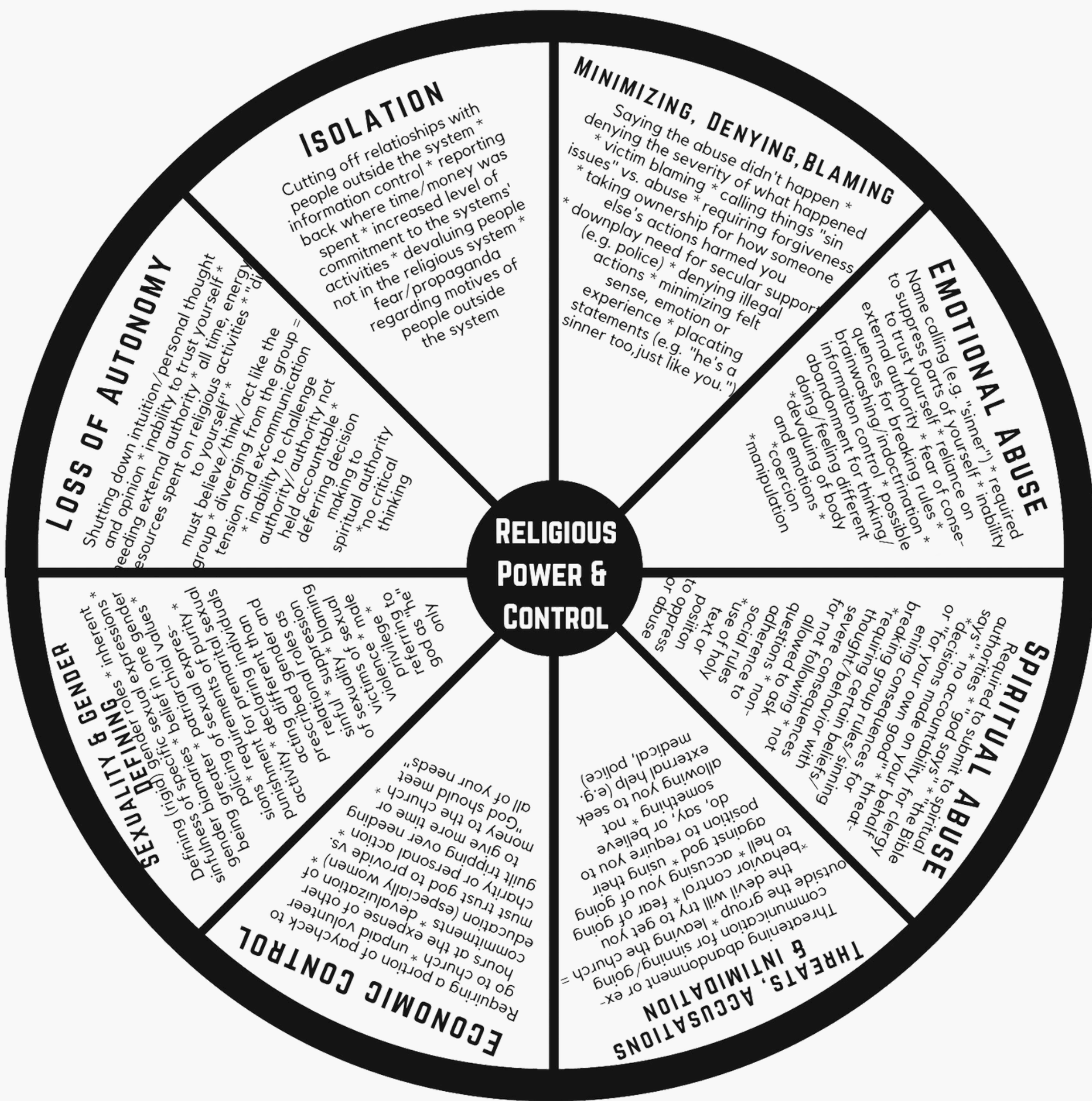


WHY DO PEOPLE STAY?



- Indoctrination
- Hopes
- Dreams
- Possibilities
- Denial
- Fear/Terror
- Friends/Family
- Love
- Cultures
- Positive View of Religion

RELIGIOUS ABUSE SURVIVORS REQUIRE THE SAME NON-JUDGMENTAL SUPPORT AND UNDERSTANDING AS DOMESTIC ABUSE SURVIVORS TO HEAL AND REBUILD THEIR LIVES.



Credit to Dr Laura Anderson

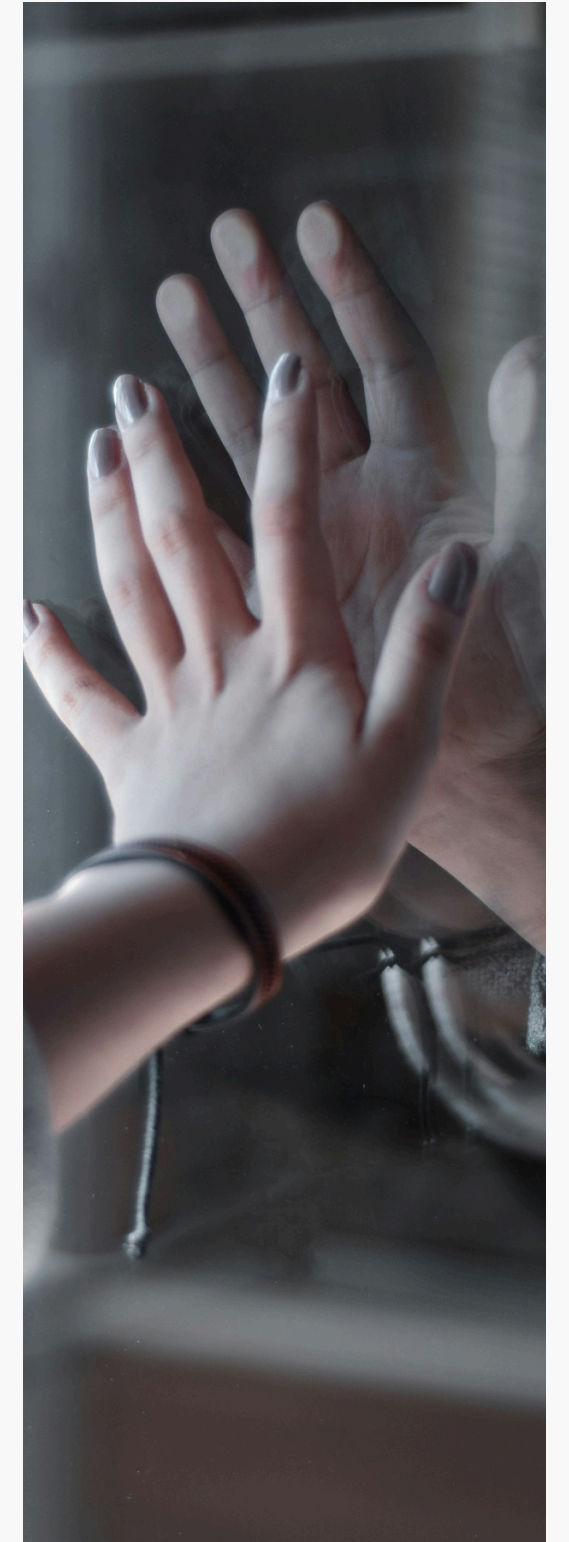
EMOTIONAL AND PSYCHOLOGICAL SYMPTOMS

ANXIETY & FEAR

- Specific religious teachings (e.g., the rapture, doctrine of hell, predestination), fear of divine/eternal consequences, fear of displeasing or disappointing God, hyper-vigilance about making wrong decisions, saviour complex, and encounters with former community members.

GUILT & SHAME

- Feelings of guilt and shame often stem from internalising religious doctrines that emphasise sinfulness or moral imperfections.
- Individuals may constantly scrutinise their actions never feeling as though they are doing enough for God or to advance the kingdom. There is deep shame for those who are who are in the LGBTQIA+ community around their gender or sexuality. Chronic guilt around being responsible for Jesus death and mistakes are seen to have an eternal impact.



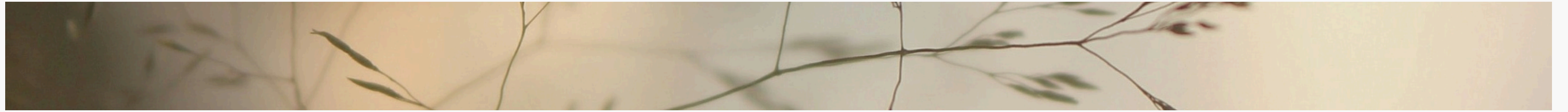


DEPRESSION

- The conflict between personal beliefs and religious teachings can contribute to cognitive dissonance and a deep sense of despair and hopelessness. The reinforced messages around sinfulness and brokenness can develop a sense of unworthiness and feeling unlovable.
- Individuals may feel a loss of connection to their faith community, exacerbating feelings of isolation and loneliness. Being rejected by family, faith community or by God can lead to feelings of betrayal.

LOSS OF MEANING

- The questioning of religious beliefs may trigger an existential crisis, challenging one's sense of purpose and meaning in life. Binary thinking provides structure and stepping outside of this to think and feel other things and can be very disorienting.
- For some their career and their faith are interwoven; if this job is lost it can feel like one has lost not just a role but a life calling. This can feel as though they no longer have a purpose in the world.



GRIEF

- Grief often brings a profound sense of emptiness or a spiritual void, reflecting the loss of a once-deep connection to faith. This can lead to sense of spiritual despair, doubt and confusion. The loss of a spiritual framework leads to uncertainty and internal conflict.
- Loss of community creates a sense of betrayal by previously trusted religious institutions or figures. There can be grief around lost family, friends and other interpersonal relationships, some that come via rejection, abuse and marginalisation.

SCRUPULOSITY

- Obsessions: Fear of committing sin, angering God or going to hell. Excessive striving to be morally good, remain pure both emotionally and sexually. Doubting what you think and feel and seeking a sense of certainty.
- Compulsions: Excessive prayer even writing them to ensure they are done 'correctly', excessive confession, purifying rituals or bargaining with God. Seeking continual reassurance and approval from leaders and seeing religious services as an obligation. Repetition of religious passages and an effort to erase 'bad' thoughts.

BEHAVIOURAL SYMPTOMS

AVOIDANCE

- Individuals may actively avoid religious settings to prevent exposure to trauma triggers or avoid other locations to prevent running into former faith community members.
- This avoidance can contribute to social isolation, limiting interpersonal connections. This can be difficult if one still wants to attend their religious service but feels they cannot due to discrimination, abuse or rejection.

SOCIAL WITHDRAWAL

- The fear of rejection, judgment, discrimination, or abuse from religious communities members may lead to withdrawal from social interactions.
- Individuals may isolate themselves as a protective measure to avoid potential emotional harm. For some this can cause emotional distress and cognitive dissonance especially if the rejection is connected to their identity or lost relationships was not by choice.



RIGIDITY & PERFECTIONISM

- Originating from religious doctrines that set high moral standards, creating an unattainable ideal, often reinforced by belief that we need to ‘be more like Jesus’ who is seen to be perfect. The belief that many religions feel they are morally superior exacerbates this.
- Individuals may be excessively self-critical, striving for perfection to meet religious expectations. Unrealistic expectations are often placed by religious leaders also and many individuals will be self-critical to ensure they ‘perform’ to a high standard.

LOSS OF IDENTITY

- Religious teachings may suppress individual expression, leading to struggles with authenticity and self-discovery. Many also give up parts of themselves to ensure their commitment to their faith is on display. For the LGBTQIA+ community this is a daily and pervasive form of suppression.
- The healing process involves reclaiming one's authentic identity outside the constraints of religious expectations. This can be a lengthy and sometimes lifelong process.



COGNITIVE AND BELIEF BASED SYMPTOMS

INTRUSIVE THOUGHTS

- Intrusive thoughts can be distressing, affecting concentration, sleep, and overall mental well-being.
- Recurring fears or thoughts related to salvation and eternal impact, frantic thinking around never being good enough or making the wrong decisions. Thoughts around avoiding sin or resisting the devil/evil spirits and ensuring that you are always ready in case of a chance to bring someone to Jesus.

COGNITIVE DISSONANCE

- The clash between personal beliefs/identity and religious doctrine creates a form of internal torture. This particularly prevalent for the LGBTQIA+ community, feeling like the core of who they are is sinful and wrong.
- This strain leads to emotional distress, as individuals grapple with conflicting worldviews, beliefs and values. It can also lead to dissociation or spiritual bypassing, as many find the dissonance too much to bear and try to erase, separate or pray away the internal conflict.

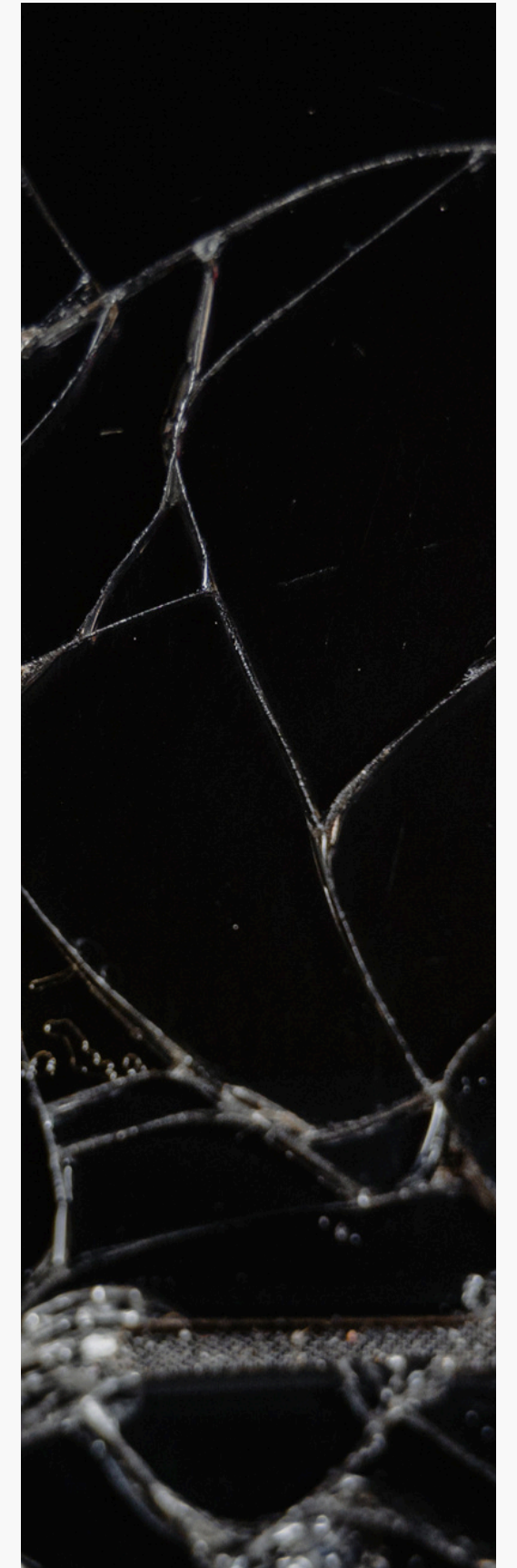


NEGATIVE SELF IMAGE

- Negative self-image often results from internalising religious teachings that emphasise inherent unworthiness or sinfulness leading to feelings of brokenness, being unlovable, or bad in some way. For those in the LGBTQIA+ community, this internalisation is exacerbated by the belief that their gender or sexuality is faulty.
- Individuals may struggle with low self-esteem and low self-worth, viewing themselves through a lens of perceived moral shortcomings.

EXCESSIVE GUILT

- Religious conditioning may instill excessive guilt for questioning beliefs, hindering open exploration and critical thinking. Questions are often not encouraged in many high control religious spaces, they are viewed as doubtful, resistant or defiant.
- Therapy aims to normalise questioning and facilitate a healthy exploration of beliefs without judgment or fear of consequences.



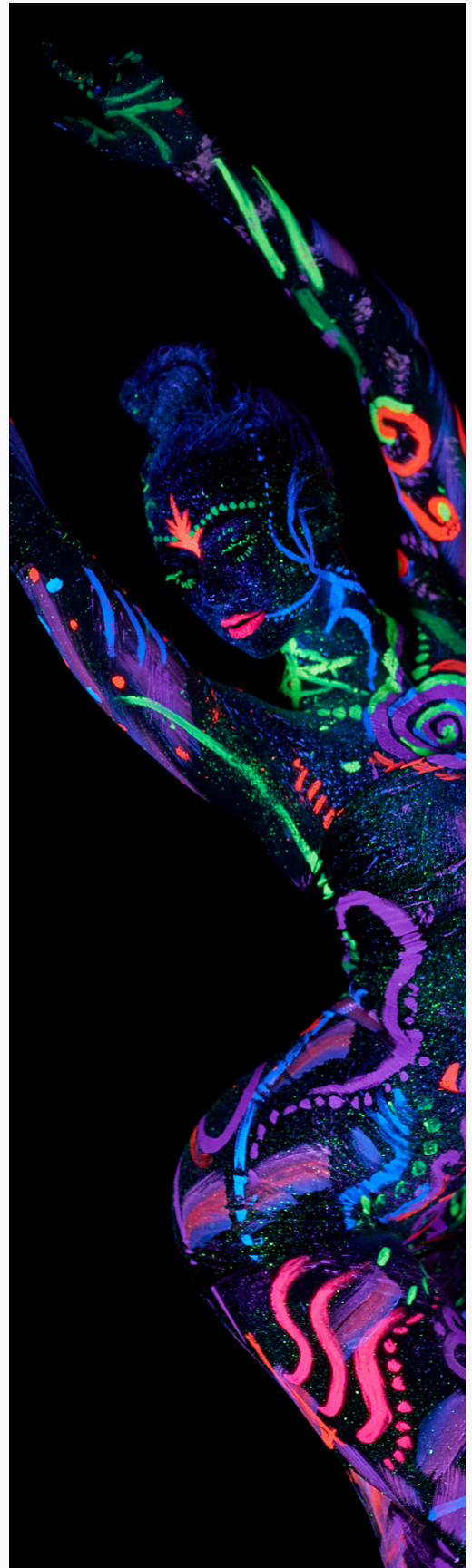
PHYSICAL SYMPTOMS

PSYCHOSOMATIC

- In many religions, a disconnect from your body is encouraged as it is seen as of the world and therefore sinful. It manifest's in physical symptoms like headaches, stomachaches fatigue, chronic pain, hormonal issues, or sexual dysfunction in response to emotional distress.
- Addressing psychosomatic symptoms involves exploring the emotional roots and employing holistic therapeutic approaches. It is crucial that the body is incorporated into healing trauma, including restoring the disconnection.

INSOMNIA & NIGHTMARES

- Insomnia or sleep concerns may be indicative of heightened stress levels and unresolved trauma. Recurrent nightmares to abuse or other traumatic memories can be common and can cause significant distress.
- Therapists may use dream analysis (if they are trained to do so) as a tool to explore and process subconscious thoughts related to religious trauma.



INTERPERSONAL AND SOCIAL SYMPTOMS

TRUST

- Difficulty trusting others may stem from past experiences of betrayal or abuse within religious contexts. This can impact future romantic relationships out of fear of betrayal but also feeling as though you cannot trust yourself.
- Therapeutic interventions focus on rebuilding trust by creating a safe and non-judgmental space for clients. Modelling this within the therapeutic relationship is crucial in healing trauma centred around betrayal or rejection.

ISOLATION

- The fear of judgment or rejection from religious communities, leading to a sense of alienation. Being excommunicated is a real threat, and this often comes with being seen as a risk to the religious community.
- When one no longer has the support of their faith community and if they do have support outside it is often misunderstood, leading to loss of belonging. Group support for religious trauma is vital.



REINTEGRATION

- For those raised in high control religion; leaving can involve profound disillusionment. Sometimes individuals are not able/aware of common experiences in secular society. There is often also a lack of awareness of social norms and how to integrate into society can be incredibly overwhelming.
- Therapy often involves supporting individuals in gradually reintegrating into social settings and forming new connections. Psycho-education can be very beneficial for this stage of healing.



RELATIONSHIP STRAIN

- Strain in personal relationships may arise when religious differences contribute to conflict or judgment. This can be particularly painful and difficult if family members or a partner is still religious.
- Boundaries within high control religion are nearly non-existent and so developing boundaries and being able to communicate these is crucial for navigating conversations and having healthy interpersonal relationships.

SPIRITUAL SYMPTOMS



LOSS OF SPIRITUALITY

- A sense of loss or abandonment of spirituality may result from trauma-induced disconnect from previously held beliefs. This can feel like a disconnect from self.
- The therapeutic journey often includes exploration and reconnection to spirituality on one's own terms. This can be reconstructing former beliefs to a more progressive or authentic belief system or it can be exploring new religions and beliefs. It is important to note that whilst positive, it can involve confusion, fear and anxiety.

EXISTENTIAL ANGST

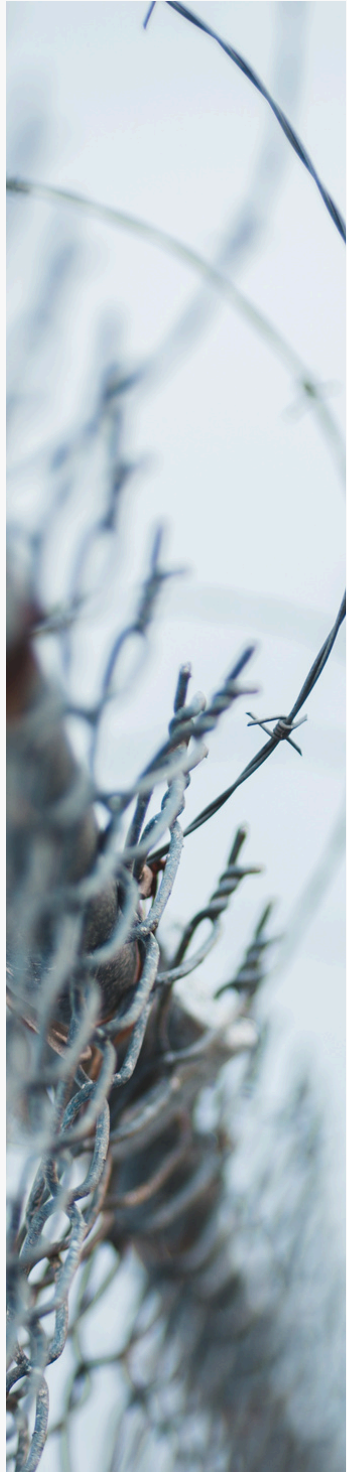
- Existential angst involves a profound search for meaning, purpose, and understanding beyond religious frameworks. This can be difficult if the search is interconnected with a religious sense of calling and their career path.
- Navigating the uncertainties of existential exploration, finding support and learning tools for self-discovery are all positive steps in moving forward, though awareness that these can be seen as evil, sinful or counterproductive is crucial.

CASE STUDY



- Gain permission from a client/individual

POTENTIAL CHALLENGES & BARRIERS



- Stigma & Misunderstanding. - Individuals experiencing religious trauma may hesitate to disclose their struggles due to the fear of judgment or stigma associated with questioning religious beliefs.
- Cultural & Religious Sensitivity - Therapists may lack familiarity with diverse religious beliefs and cultural contexts, making it challenging to recognise subtle signs of religious trauma.
- Therapist Bias - Some therapists may find it difficult to separate their own belief system with clients, running the risk of re-traumatisation.
- Blurred Lines - Distinguishing between normative religious experiences and traumatic ones can be challenging, especially when beliefs themselves contribute to distress.

POTENTIAL CHALLENGES & BARRIERS



- Lack of Criteria - Unlike some other forms of trauma, religious trauma lacks standardised diagnostic criteria, making it challenging to define and recognise within clinical settings.
- Resistance - Some clients may resist framing their religious experiences as traumatic, fearing that it could undermine the importance of their faith.
- Intersectionality - Religious trauma often intersects with other forms of trauma, such as cultural, familial, or interpersonal trauma, complicating the identification process.
- Lack of Validation - External validation of religious trauma may be lacking, with societal norms often emphasising the positive aspects of faith while downplaying the negative impact on mental health.

CULTURAL COMPETENCY

- Cultural competence is crucial for understanding and addressing religious trauma.
- Recognises the link between personal beliefs, cultural backgrounds, and mental health.
- Helps therapists navigate emotions tied to faith in religious trauma clients.
- Enables understanding of specific religious teachings, rituals, and community dynamics.
- Allows for more tailored and effective therapeutic interventions.
- Fosters an environment where clients feel heard and respected.
- Reduces potential misunderstandings or biases.
- Appreciates the significance of faith without imposing personal beliefs.
- Facilitates collaborative exploration of religious trauma and its impact on mental health.
- Enhances the therapeutic relationship.
- Ensures interventions are sensitive, inclusive, and culturally aligned.



CREATING SAFETY



Validation: Validate clients' experiences of religious trauma, acknowledging the legitimacy of their feelings and beliefs without imposing personal judgments or biases.

Respect Diversity: Recognise and respect the diversity of religious experiences, avoiding assumptions or stereotypes based on your own beliefs or cultural background.

Encourage Dialogue: Create space for clients to explore their religious beliefs, doubts, and experiences of trauma without fear of judgment or condemnation.

Normalise Questioning: Normalise the process of questioning and re-evaluating religious beliefs, emphasising that doubt and uncertainty are natural aspects of spiritual growth and self-discovery.

CREATING SAFETY



Shame Resilience: Help clients build resilience against shame and guilt associated with religious trauma, emphasising self-compassion, and self-acceptance.

Externalise Responsibility: Assist clients in externalising responsibility for their trauma, recognising that they are not inherently flawed or deserving of punishment.

Self-Reflection: Reflect on your own beliefs, biases, and reactions to religious trauma, being mindful of how they may influence the therapeutic relationship. Seek supervision if any concerns or issues arise.

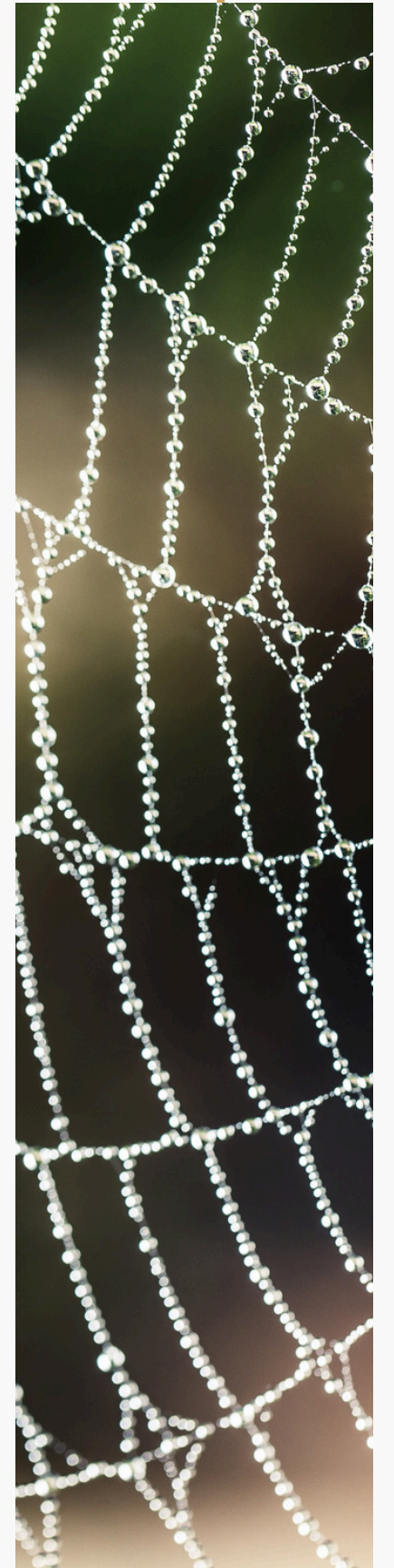
COMPLEX TRAUMA

While there is currently no specific diagnosis for religious trauma, the experiences and symptoms often mirror those of complex trauma.

Complex trauma encompasses a range of psychological and emotional difficulties resulting from prolonged exposure to multiple traumatic events, often beginning in childhood and occurring within interpersonal relationships or systems of power and control.

Similarly, religious trauma involves the long-term impact of harmful or abusive religious experiences, including indoctrination, shaming, coercion, and manipulation within religious contexts.

Despite similarities, its unique features, including the centrality of religious beliefs, practices and eternal consequences, call for tailored approaches that consider the intersection of spirituality and psychological well-being.



WE HEAL RELIGIOUS TRAUMA BY WORKING WITH THE NERVOUS SYSTEM

AWARENESS & CURIOSITY

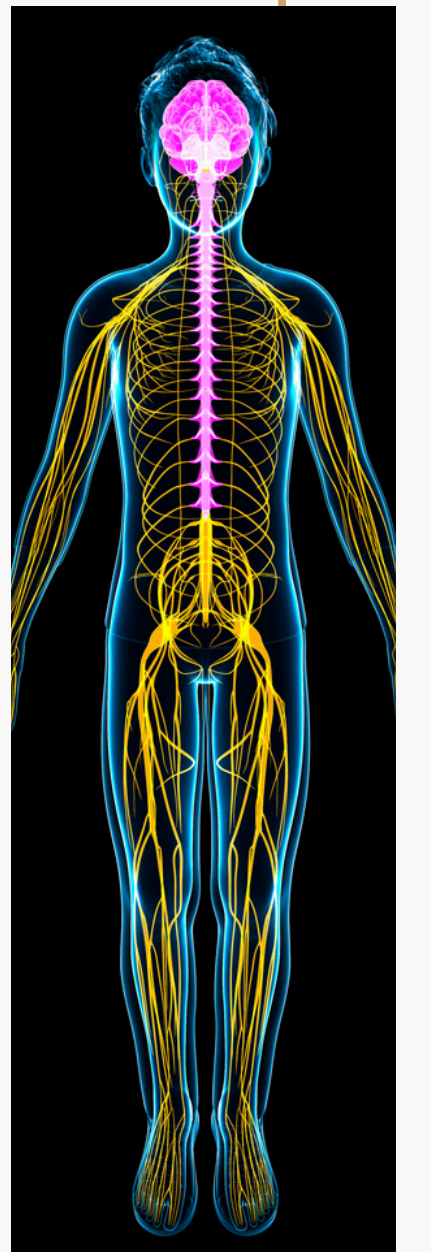
What do I notice about the space I am in? What do I notice about my body?
How does my body interact with the environment I am in?

MOVEMENT

What does my body feel if I move in this way? Or that way? Incorporate movement that serves the need of the body, this doesn't need to be huge it can be as simple as doing neck and jaw stretches.

SAFETY

Looking at safety externally first and then internally. What makes me feel safe externally and in relationships? What does safety feel like in my body, how do I nurture, and nourish my body when in an activated state?



ADDITIONAL THOUGHTS



- A client does not need to abandon their faith or belief system, to work with and process the religious trauma.
- Whilst you don't need to know everything - don't expect your clients to educate you about their faith/religious origin.
- Read biographies of other people who are healing from religious trauma and navigating a faith shift. They are a powerful form of education in this space.

LIVED EXPERIENCE



- Enhanced Empathy
- Authentic Connection
- Tailored Resources & Interventions
- Increased Awareness of Bias
- Modelling Cultural & Relational Sensitivity
- Deepened Understanding of Issues
- Nuanced Understanding

IF YOU ARE SOMEONE WORKING WITH RELIGIOUS TRAUMA, I STRONGLY SUGGEST HAVING A SUPERVISOR WITH LIVED EXPERIENCE.

CLIENTS SOMETIMES FEEL LIKE THEY ARE SPEAKING A DIFFERENT LANGUAGE, WHEN TALKING ABOUT THEIR EXPERIENCE.



QUESTIONS?
COMMENTS?
THOUGHTS?



OTHER RESOURCES

EMBRACING QUEERNESS & FAITH - A REFLECTIVE WORKBOOK

The workbook is 204 pages and is designed to be a safe space for individuals to explore and reconcile their Queer identity with their spiritual beliefs, regardless of their specific faith or religion. This workbook is not about breaking down doctrine or referencing specific scriptures, instead is about personal reflection and exploration.

RELIGIOUS TRAUMA & THE LGBTQIA+ COMMUNITY - WEBINAR

Blurb...

A SHATTERED SANCTUARY: FROM FELLOWSHIP TO FREEDOM - EBOOK

In this raw and real journey, I invite you to join me as I navigate through the highs and lows, the twists and turns of my own life. My hope is that as you read, you'll not only find pieces of yourself mirrored in my words but also feel seen, believed, and valued in your own unique narrative.



LET'S CONNECT

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