

The Hope-Brained Way™: Reinterpreting Brokenness Through Reparative Restory via Trauma-Informed Spiritual Formation



Curt Thompson addresses a pressing and prevalent concern impacting culture, the Church, and, most critical to both, the character of its leaders. He presents a wicked problem, “**evil wields shame to destroy us.**” (“How Our Attachment History Impacts”) *Shame destories—dismembers and disorders—God’s Story of beauty and goodness in our lives.* James K. A. Smith proposes a novel solution, “**God restores us by restorying us**” (“A Story in Your Bones”), re-membering and reordering our loves with “counterliturgies” through processes, principles and practices “that are loaded with the gospel and indexed to God and his kingdom” (*You Are What You Love* 56–57). *We need a new way of hope; a new pattern to restory destoried stories.*

The Hope-Brained Way (HBW) advocates for “hope-brained restory,” the way of hope composed of an evidence-based system of **attachment, survival pathways (affective abiding) and agency/mastery** (Anthony Sciolli, C.R. Snyder) leading to **help, healing and human flourishing**. *HBW* sets about the mission of mending the shame story of personal and relational brokenness with the shalom story of spiritual and vocational wholeness; exploring FAITH via a spiritual willingness to journey with God, HOPE via emotional and relational wellbeing, and LOVE via vocational wholeness (career coaching) in Christian leaders.

The Hope-Brained Way catalyzes hope by resourcing restory, helping people “reinterpret brokenness” in the **content** of their stories, in the **context** of God’s story and in **community** with others’ stories, for the purpose of **communicating** a better story of reconciliation, regeneration, redemption and restoration. It is the way of being transformed by renewing the *deep* mind (Romans 12:2) and its internal working model (core narrative schema about the self/worthiness and others/reliability) (Bowlby 80–83), *purifying* false-self assumptions and expectations of others and *empowering* true-self anticipation and expectancy in God (Ephesians 4:22b–24) (*emphases* Seamands 38–39).

Hope-brained restory realigns the integrated heart of the tripartite self (intersection of spirit, soul and soma) to the integrated heart of a Triune God by (1) drawing near to the love of a Father (James 4:8; scholarship; spirit realignment), (2) putting on the mind of Christ (Philippians 2:5; discipleship; soul realignment), and (3) being filled with the Spirit (Ephesians 5:18; apostleship; somatic realignment). Informed by noological *processes* (companioning; spiritual direction, soul care and ministry supervision), neuroplastic *principles* (counsel and care; 12-step recovery discipleship), and narrative *practices* (coaching; Rule of Life rhythms), *hope-brained restory presents transformational “hoping strategies”—trauma-informed spiritual formation—necessary to develop a new “way of life” pattern of hope.*

The Hope-Brained Way engages the way of FAITH (*spiritual willingness*), HOPE (personal and relational *soul* wellness, and LOVE (*vocational wholeness*), focused on identity conformation and personality reformation, through an inward, idol-crushing, *intrapersonal*, contemplative journey *and* the outward, altar-building, *interpersonal*, reflective journey (John Wesley, Henri Nouwen, et. al.). Employing the vine metaphor, hope-brained restory presents a process of *naming* and *reclaiming* root-like identity-defining foundational beliefs for the purpose of *reframing* and *exclaiming* shoot-like personality-defying fruitful behaviors:



Figure 1: HBW REstory Course Map, Page 9

- 1) *Naming* the setting and situation of the wicked problem of shame in our stories in the **context of God’s Story** and *reclaiming* the deconstructed pieces of our narratives that make up the **content of our stories**—strengths and struggles, beauty and brokenness—based on early life relational experiences and other heartbreaking circumstances that inform and conform deeply-rooted, insecure, false-self attachment patterns.
- 2) *Reframing* the reconstructed rubble in **community with others’ stories**, based on spiritual gifts and synergy, and *exclaiming*, through strategies and service, the novel solution of shalom in God’s story—a reformed and transformed earned secure, true-self attachment to God, self and others—in order to **communicate a better story**.

The Hope-Brained Way offers a way of hope for relationship ruptures through reconciliation, repair and resilience in Christian leaders through the outpouring, infilling, overflowing ministry of the Spirit, replacing the brokenness in our suffering and shame narratives with a more **coherent (makes sense), cohesive (holds together), congruent (makes sense and holds together across various contexts) and compelling (makes sense and holds together across various contexts in a way that invites others’ engagement)** shalom narrative of wholeness and holiness from which beauty arises. In Internal Family Systems therapy terms, the path of hope-brained restory invites the “exiles”—the emotionally painful parts of our “self”(ruptures)—to become “allies” (Cook and Miller 23–24) in our pursuit of the truth of who God is (attachment help/reconciliation), who we each are in Him (pathway of healing/repair), and exactly what He’s called us to do (agency for human flourishing/resilience) (Ephesians 1:18–19).

The Hope-Brained Way presents the way to “BE hope-brained,” transforming identity-defining beliefs into personality-defying behaviors as we BEhold, BEcome, BELong and BEfriend via trauma-informed spiritual formation designed to synchronize the following constructs in theology, psychology, neurology and sociology:

- **Theology:** trinitarian theology, sanctification, and public theology
- **Psychology (Attachment Theory):** secure, safe, warm and accessible reparative relationship facilitated through words, voices, faces and physical presence
- **Neurology (Neuroplasticity):** whole-brained/co-brained encounters, encoding and embodiment
- **Sociology (Narrative Therapy):** orienting story, deconstruction, reconstruction and unique outcomes

with the following trauma-informed care constructs:

- Trauma Components: events, experiences and lasting effects
- Trauma-Informed Approach: realize, recognize, respond, resist and (I’ve added) resolve
- Trauma-Informed Cultural Considerations: safety; trust and transparency; peer support, collaboration and mutual reciprocity; empowerment, choice and concern for cultural, historical and gender issues

Research in mental health, emotional/relational healing and trauma-informed care converges on a common concern in almost every reparative process—identity reformation—and includes a common core of care—*new information, new experiences* with an “expert,” and *new understanding* in community in order to reconstruct *new meaning*. Hope-brained strategies correlate these four core components of emotional/relational healing with four core components of spiritual formation—read, pray, meet and serve—as a means of facilitating *whole-brained* integration of left/right brains and top/mid/bottom brains with a *co-brained* integration of self with God and others. John Wesley viewed these salvific means of grace as “therapeutic,” “the working of God’s grace in the life of a Christian in order to restore the defaced imago Dei.” (Ayers 266) He believed these rhythms of spiritual formation offered the way to deep wellness and radical (“wide”) wholeness—in the words of Plato, “the only true method of healing a distempered soul.” (*The Works of John Wesley* 194)

Gerald Monk, et. al. refer to the therapeutic processing of narratives as “*the archaeology of hope.*” (v) This hope motivates engagement in transformative learning experiences with intimacy, competency and agency through embodied storytelling (Drake). This path of meaning-making hope leads us from brokenheartedness to wholeness of heart (Romans 8:18). This is the way “words create worlds” (Heschel viii) by recreating new meaning (Frankl) with the One Who is *with us—for us* and *in us* individually, as we contemplate God’s Word and God’s will for our personal lives, and Who moves *among us* and *through us* corporately, we reflect God’s work relationally as the Church for the sake of the God’s world.

These constructs contribute to the work of trauma-informed spiritual formation through hope-brained restory:

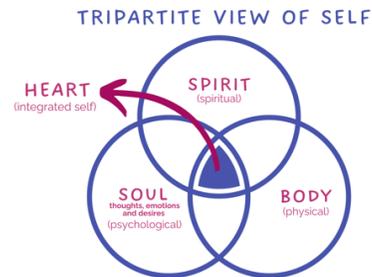
- *encounter* the love of God through new *events* in the conscious top brain; REMEMBER (revisit the soil story); return to *intimacy* (invitation) via God’s REVELATION of love; foundation of hope (faith); scholarship; orthodoxy (right belief).
 - **Intentional ATTENTION to our Reconciling First Love:** Foster safe, secure, warm and accessible attachment with Father God via spiritual *information*. (**Engage God’s WORD: REMEMBER God’s “Orienting” Story**)
 - KNOW FAITH: *Realize* a more faith-based *context* of belovedness in which a person can relocate and reinterpret brokenness in the content of their story.
- *encode* the mind of Christ through new *experiences* in the subconscious center limbic circuitry; REMIND (recall and recount the story); regenerate *identity* (inscription) via our CONSECRATION and redeem *personality* (imitation) via our PROCLAMATION of the grace and truth of Jesus; foundry of hope; discipleship; orthopathy (right experience).
 - **Integrative ATTUNEMENT for a Regenerative Second Nature:** Facilitate trust and transparency in Jesus via personal *conformation*. (**Engage God’s WILL for us, individually: RECOVER Our “Deconstructed” Stories**)
 - **Imaginative ALLIANCES for Redemptive Third Way Living:** Facilitate support, collaboration and unity amongst believers via relational *reformation*. (**Engage God’s WORK as His Church, corporately: RELATE Our “Reconstructed” Stories**)
 - GROW HOPE: *Recognize* symptoms of brokenness in the *content* of our stories and *respond* to opportunities for wholeness in *community* with others’ stories.
- *embody* the presence of the Spirit by *effecting* a deeper sense of love, joy, peace and other fruits of the Spirit in the unconscious bottom brain; REFLECT (reinhabit the story); restore *inheritance* (impartation) via God’s DEMONSTRATION of the presence, power and providence of the Holy Spirit; fountain of hope (love); apostleship; orthopraxy (right practices).
 - **Incarnational ABANDONMENT to Restorative Fourth Gear Ministry:** Further empowerment, choice and responsible missional investments in God’s Kingdom by His Spirit via vocational *transformation*. (**Engage God’s WORLD: RESOUND “Unique Outcomes” of God’s Story**)
 - SOW LOVE: *Resist* despair and *resolve* to hope as we *communicate* a better story of reconciliation, repair (regeneration and redemption) and resilience.

The Hope-Brained Way **cultivates** a biblical foundation for hope, fostering help for relationship; **curates** a theological (historical, systematic and practical) and a theoretical (psychological, neurological and sociological) foundry for hope, facilitating healing for ruptures via repair; and **culminates** in a missiological fountain for hope, furthering human flourishing and resilience, as reflected in familiar spiritual practices made more robust by the incorporation of notable leadership processes. **More than a left-brained checklist of rules, a shallow going-through-the-motions, these hope-brained restory rhythms encourage, equip and enliven (Romans 15:4) Christian leaders for a lifestyle of effective (and affective) engagement with God, self and others capable of evoking a deep and wide movement of God in hearts, homes, churches and communities:**

- REMEMBER God's "Orienting" Story [READ; New Information; God's Revelation]**
Access and Absorb Truth in Scripture; Engage God's Word by Contemplating God's Words in Study & Worship; an *informative space of silence (Nouwen) focused on biblical holiness and Dei verbum (pursuit of divine revelation), psychological focus on relationship with parents/caregivers, recovery steps 1–3 ("Honesty," "Belief," "Surrender"), kenotic "head" work (stretching the leader's understanding of the context), "Cycle of Love" experience of encountering God by abiding, leadership focus on attentiveness and maintaining an ownership mindset, coaching focus on examining the problem in relationship to big-picture goals and re-establishing trust, design thinking emphasis on re-immersion in the setting of the situation, and ultimately leading to **INTENTIONAL ATTENTION to the leader's perceived attachment to God (Trinitarian Resources Model).** ¹ **FEATURED Contemplative Practice: Scripture Meditation***
- RECOVER Our "Deconstructed" Stories [PRAY; New Experiences in Christ; Our Consecration]**
Acknowledge and Appraise Truth in our Personal Stories; Engage God's Will by Contemplating God's Voice in Prayer & Confession; a *conformative space of solitude (Nouwen) focused on personal holiness and imago Dei (recovering the image of God in self), psychological focus on relationship with self, recovery steps 4–6 ("Courage," "Integrity," "Willingness"), kenotic "heart" work (sanctifying the leader's character and motivations), "Cycle of Love" experience of emptying self in humility, leadership focus on asking good questions and active listening to identify success and failure narratives, coaching focus on processing the realities of belovedness and brokenness, design thinking emphasis on ideation about current strengths and struggles, and ultimately leading to **INTEGRATIVE ATTUNEMENT to the leader's sense of calling (Trinitarian Resources Model).** **FEATURED Contemplative Practice: Prayer Journaling***
- RELATE Our "Reconstructed" Stories [MEET; New Understanding in the Church; Our Proclamation]**
Assess and Activate Truth in Community with God's People; Engage God's Work as His Church by Reflecting God's Face to One Another in Submission & Fellowship; a *reformative space of Sabbath (Nouwen) focused on social holiness and imago Dei (recovering the image of God in others), psychological focus on relationships with others, recovery steps 7–9 ("Humility," "Love," "Responsibility"), kenotic "hands" work (enhancing the leader's skills and capabilities in leading others), "Cycle of Love" experience of encouraging unity, leadership focus on collaboration and feedback, coaching focus on co-authoring options / strategies for action and talent development, design thinking emphasis on ideation about spiritual gifts and experimental solutions, and ultimately leading to **IMAGINATIVE ALLIANCES of collaborative problem solving (Trinitarian Resources Model).** **FEATURED Reflective Practice: Christian Conferencing***
- RESOUND "Unique Outcomes" of God's Story [SERVE; New Meaning in the World; God's Demonstration]**
Announce and Animate Truth in God's Kingdom; Engage God's World by Reflecting God's Tangible Presence in Celebration & Service; a *transformative space of service (Nouwen) focused on missional holiness and the missio Dei (advancing the mission of God in the world), psychological focus on substitute attachment figures, recovery steps 10–12 ("Discipline," "Awareness," "Service"), kenotic "habits" work (developing lifelong disciplines for effective leadership), "Cycle of Love" experience of embodying Christ with courage, leadership focus on execution and pursuing unique potential, coaching focus on willful action and release of new things as well as execution and evaluation, design thinking emphasis on the implementation of synergistic service through mobilization and multiplication, and ultimately leading to **INCARNATIONAL ABANDONMENT to ministry orientation based on areas of competency and spiritual practices (Trinitarian Resources Model).** **FEATURED Reflective Practice: Testimony & Advocacy***

¹ Elements for each of the four legs of the journey based, in part, on *The Spirit of the Disciplines* by Dallas Willard, *The Call to Holiness* by Timothy Tennent, 12-Step recovery in *Alcoholic Anonymous* by Bill W., "The Kenotic Leadership Model" by David Gyertson, "Cycle of Love" in *Leading Together* by Bryan Sims, leadership trilogy (*What You're Really Meant to Do*, *What You Really Need to Lead*, and *What to Ask the Person in the Mirror*) by Robert Steven Kaplan, *Coaching for Performance* by Sir John Whitmore and *Unlocking Potential* by Michael Simpson, *Ready or Not* (kingdom-focused design thinking) by Doug Paul, **Called* by J.D. Walt, and the "Trinitarian Resources Model" (TRM) for Christian leadership by Maureen Miner and Grant Bickerton.

Hope-brained restory asserts there is a Jesus-worn pathway to earned secure attachment with God, self and others, and we have the Spirit-empowered agency to walk it. In the tripartite view of self as “spirit” (*pneuma*), “soul” (*psyche*) and “body” (*soma*) (1 Thessalonians 5:23), holiness of “heart” (*kardia*)—the integrated center of the self—speaks to a realigned “habitual disposition of the soul,” circumscribed in the spirit and characterized in the body. (Wesley, *The Complete Works of John Wesley: Volume 1 (Sermons 1-53)* 230) To this end, hope-brained restory emphasizes deep, “under-the-waterline” soul care of our thoughts, emotions and desires (three functions of the mind; St. Ignatius “discernment of spirits”). Encouraged by the love of a Father (encountered in scholarship), equipped by the grace and truth modeled by Jesus (encoded through personal and relational discipleship), and enlivened by the presence, power and providence of the Holy Spirit (embodied by apostleship), hope-brained restory authors a way to release our insecure fight, flight, fawn or freeze responses to life’s ruptures, threats and misattunements and re-anchors our wellbeing to the embrace of a Father, the empathy of a Savior, and the endurance of the Spirit. **This is the exilic-return-to-exodus way of hope—the course of life** (*derek*; Isaiah 30:21, 35:8, 62:10)—**for help, healing, and human flourishing.**



Implications for Clergy & Lay Leadership Care

- **ALL OF THE GOSPEL (Reconciled Attachment):** The reconciling *context* for hope is an affection-based attachment to God as mediated by scripture. Hope hinges on the Word of God, with an emphasis on attaching to Father God through His love letter to us, the Bible, as presented in the Old and New Testaments.
- **ALL OF OUR MINDS (Reparative Pathways):** The regeneration of *content* in our stories and redemption of *community* on the survival pathway of healing and repair requires deep, baptismal transformation. The path of emotional healing and wholeness of mind (top brain to bottom brain, left brain to right brain) offers a “highway to holiness” (Isaiah 35:8) via “holiness of heart” for the people of God, with an emphasis on affective abiding in the grace and truth of Jesus.
- **ALL OF GOD (Resilient Agency):** A resilient *communication* response in the work of human flourishing requires *empathetic, mature, masterful agents of change via the Church in the world*. Human flourishing reflects the unbounded freedom of being rooted in the love of a Father (Ephesians 3:16–19), the unhindered fragrance of being grafted into Christ (2 Corinthians 2:14–15; Ephesians 5:1–2) and the unsurpassable fruit produced by the life-giving flow of the Spirit (John 7:38–39), with an emphasis on the human agency given to us by the Holy Spirit’s presence, power and providence in our lives.

The Hope-Brained Way employs *all* of the gospel, *all* of our minds and *all* of God in pursuit of its mission to mend brokenness and facilitate wholeness with neurological processes, neuroplastic principles, and narrative practices. This hope-brained way of transformation “stimulates neuronal activation and growth” (“SNAG” the brain) (Siegel 110), strategically intercepting and contesting the autonomic, nonconscious rhythms of fast-track right-brained *lies* impacting our identity and our identification with others (Warner and Wilder 8). These intentional, integrative, imaginative and incarnational whole-brained rhythms repair the brain’s neural connections by tending to the deep story in our bones by regaining a firm footing on the truth of a Father’s love letter in scripture, following Jesus’s example, and being led by the Holy Spirit. By *encouraging, equipping* and *enlivening* leaders through contemplative and reflective spiritual rhythms, hope-brained restory seeks to facilitate a reconciled *attachment* with God, a reparative survival pathway for healing thoughts, emotions and desires through *affective abiding*, and a more resilient sense of *agency* and mastery needed to flourish in our vocational lives.

As he prepares to ascend to heaven, Jesus points to the Spirit’s arrival as “good.” (John 16:7) In the same way that Father God was *with* Moses and the Israelites in the *baptismal* Exodus and, later, the exilic return to Exodus, and Jesus was *with* the disciples on a transformational New Exodus journey to Pentecost and Peter’s exilic repair of purpose, the Holy Spirit manifests “God with Us” now, working with us, in us, among us and through us to reconcile, repair and increase the resiliency of His people. For those who have embarked on the initial exodus (justification) from death to life, the Spirit promises to guide us on our own exilic-return-to-exodus (sanctification) journeys from brokenness to wholeness, providing the tempered mortar of “God-witness” attachment in the “godward-wilderness” pathways of our lives critical to our “gospel witness” agency in God’s World.

Engaging God’s Spirit facilitates a whole-brained/co-brained connection with God’s presence, and, as a result, God’s affection. God spoke His affection for His people, Jesus mediated God’s affection in human form, and the Holy Spirit remediates God’s affection for us now. For those of us who have “settled for man’s attention” or other coping mechanisms, hoping offers a new way toward “soaking in God’s affection.” *Showing up shifts the story ...* God for us and us for others. In reference to Exodus 13:21, Wesley comments, “They who make the glory of God their end, and the word of God their rule, the Spirit of God the guide of their affections, and the providence of God the guide of their affairs, may be confident that the Lord goes before them, as truly as he went before Israel in the wilderness” (*Wesley’s Notes on the Bible* 748).

Instead of wandering around aimlessly with wilderness wounds of pain and shame, Jesus invites us to wonder on a wilderness walk of pilgrimage to discover a wilderness word of promise. “There is quite literally a word to be found in the middle of the wilderness,” states Anna Lauren Jacobs, “Stripped of anything that might keep us from hearing God speak, may we learn to believe so deeply in God and His Word that we let go of any expectations of what He might say and live expectantly into what He wants us to hear.” In response to each question on the Enemy’s desert “test” (Matthew 4:1–11), Jesus answers with words based on biblical truth, “It is written ...” What word(s) does God give us, through His Word, in our times of testing? When God invites us on a wilderness walk, will we waste time *wandering* in expectation or will we leverage this time set apart with Him *wondering* in expectancy for the Word and the words He wants to reveal to us? Will we resign ourselves to *survive* based on past assumptions or resolve to *thrive* with future anticipation? Will we *languish* in the desert or *flourish* in the Promised Land? **Are we, as leaders, willing to be led?**

A Theology of Repair

You'll use the old rubble of past lives to build anew, rebuild the foundations from out of your past. You'll be known as those who can fix anything, restore old ruins, rebuild and renovate, make the community livable again. – Isaiah 58:12 MSG

As research related to the formation of hope-brained restory—theological, psychological, neurological, and sociological constructs of trinitarian theology, attachment theory, and an exilic-return-to-exodus via spiritual direction, soul care and ministry supervision (processes); sanctification, neuroplasticity, and 12-step recovery discipleship (principles); and public theology, narrative coaching, and Rule of Life spiritual rhythms (practices)—a new pattern, or *blueprint*, for a “theology of repair” was formed. This theology of repair is marked by the following components:

- **HELP (attachment):** encourage hoping strategies that facilitate gospel-inspired attachment to God (Lamentations 3:21–23, Romans 15:4, Colossians 1:23), through both rational knowledge and relational knowing of God (Hall and Hall 123).
- **HEALING (survival pathways; repair):** equip Jesus-followers with the pathway to a “spiritual tipping point” in our relationship with God (Hall and Hall 150–151):
 - naming “pseudo-connection” insecure coping strategies (Hall 21), normalizing brokenness and norming around biblical health (Psalm 147:2–6a, Isaiah 53:3, 58:12), and embracing “second” things, e.g. second crossings, second nature, second baptism (Isaiah 35:1, 43:19, Acts 19:1–7).
 - representing personal and relational wholeness as “the highway to holiness” (Isaiah 35:8),
- **HUMAN FLOURISHING (human agency and mastery; resilience):** enliven “outposts of goodness and beauty” (Thompson, *The Soul of Desire* 112) through Spirit-empowered human agency (Psalm 126; Isaiah 61:1) found in a healthy “comfort-challenge” relationship with God (Hall and Hall 173).

In the *Second Half of the Gospel*, based on the second five stops (in ()) named by George Barna’s “ten transformational stops” (Barna) on a spiritual journey from brokenness to wholeness, J. D. Walt presents the framework adopted by *The Hope-Brained Way*: Discontent (Spiritual Discontentment) > Descent (Personal Brokenness) > Dependence (Surrender & Submission) > Delight (Profound Love for God) > Devotion (Profound Love for Humanity) (Walt, *The Second Half of the Gospel*). These engraved mile markers signify progress on the way to a deeper work of God in our lives; the way for the beloved of God (John 3:16) to become the love of God (1 John 3:16) in others’ lives (Walt, “The Problem with John 3”). Many of Walt’s “Journey of Awakening” concepts also align with and/or augment hope-brained restory concepts (Walt, “The Secret of Awakening”).



There is a rhythm to soul repair—emotional healing through gospel reframing—as evidenced by God’s ongoing redemptive work with, in, among and through His people. Thompson states, “Through suffering we form hope. Durable hope.” (*The Deepest Place* xv). Ed Welch contends, “Hope ... as a skill, takes practice.” (46) Dan Allender states, “Hope waits but does not sit. It strains with eager anticipation to see what may be coming on the horizon. Hope does not pacify; it does not make us docile and mediocre. Instead, it draws us to greater risk and perseverance.” Hope-brained restory presents one way to form, practice and persevere in hope ... essentially giving hope legs. It puts the Word to music through synchronized rhythms of beholding, becoming, belonging and befriending orchestrated to name and reframe deeply rooted, identity-defining beliefs capable of producing personality-defying fruitful behaviors.

BELIEVE: Be *comforted* and *captivated* by God’s Story written *for* us.

TRUST: Be *curious* about Christ living *in* our stories.

OBEY: Be *confident* about Christ living *among* the stories of His people.

HONOR: Be *courageous* about the Holy Spirit’s breathing life in God’s Story *through* His people’s stories.

[#rehope](#) [#behopebrained](#) [#hopework](#) [#hopeonpurposeexpectantly](#) [#staytherestorycourse](#)

The Hope-Brained Way Restory Workshop provides a space to encourage, equip and enliven Christian leaders (clergy, chaplains, lay leaders and marketplace ministry leaders) for spiritual leadership through the work of "trauma-informed spiritual formation" via a two-day, seven-session workshop (in person or via Zoom). *This workshop meets the recommended "best practices" for 1 CEU credit (US).*

The Hope-Brained Way REstory Course translates hope-brained restory research into an actionable pathway informed by evidenced-based processes (spiritual direction, soul care and ministry supervision), principles (12-step recovery discipleship) and practices (Rule of Life spiritual rhythms and narrative coaching) for the benefit of the church and specifically for the efficacy of our ministry leaders. HBW offers the REstory Course in two formats: a four-day/three-night intensive² (in-person only) OR eight weekly sessions (in person or Zoom). The REstory Course employs *The Hope-Brained Way Workshop* restory concepts—accompanied by "hopework" before, during and after the course—and Wesley's "penitent band" community formation model (REgroups) for the purpose of a specific "time set apart" to process our stories as well establishing lifelong strategies for practicing hope. REgroups continue to meet via Zoom for three months. *This course meets the recommended "best practices" for 1 CEU credit (Canada).*

For More Information on presentation options and costs for *The Hope-Brained Way*, see page 21.

² The four-day, three-night *HBW Restory Course* intensive option is hosted at your local retreat center/lodge. We recommend offering an optional night/day of stay immediately prior to and/or immediately following the workshop (e.g. Monday evening–Thursday morning workshop preceded by an optional Sunday night stay and/or followed by a Thursday night stay).

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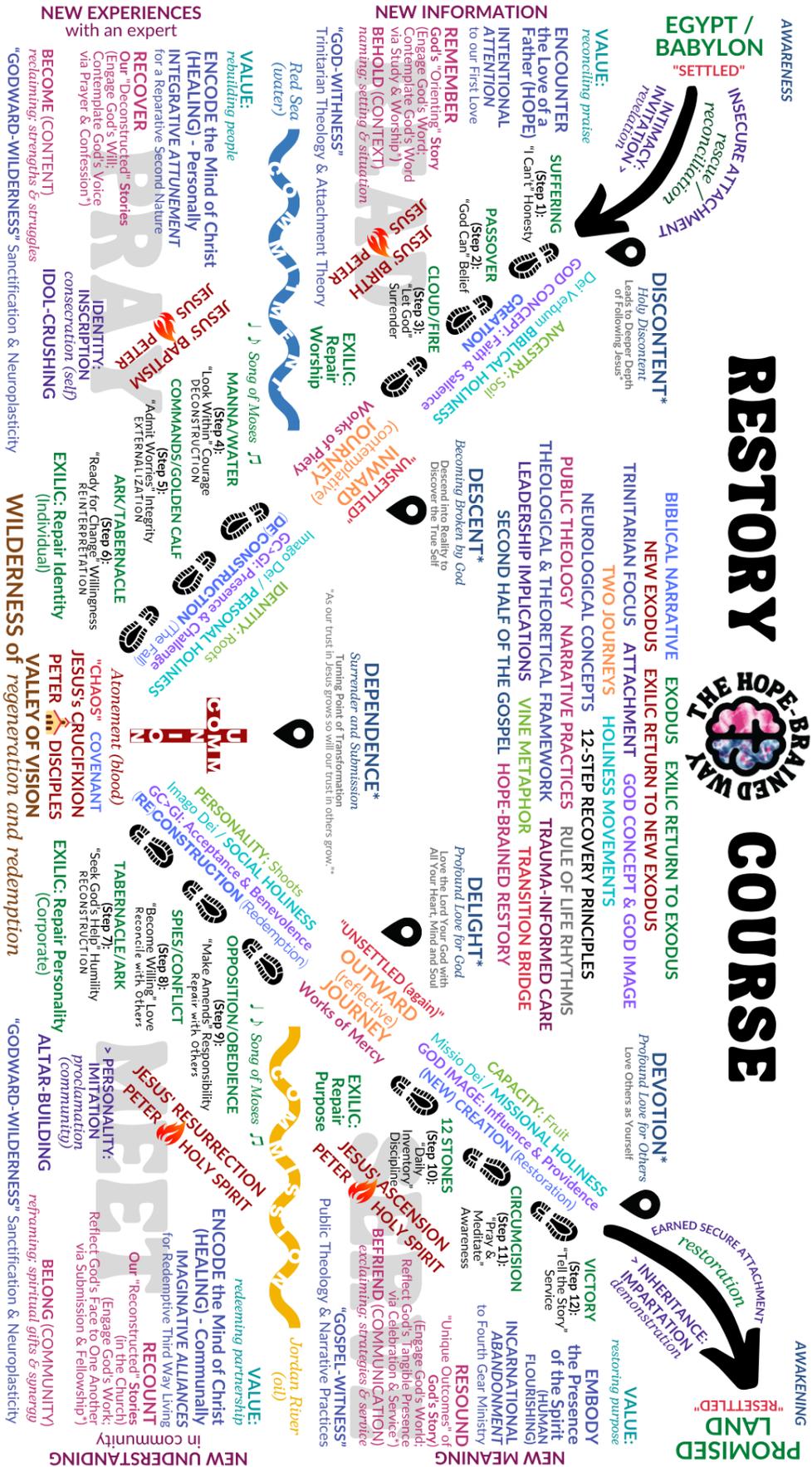
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RESTORY COURSE

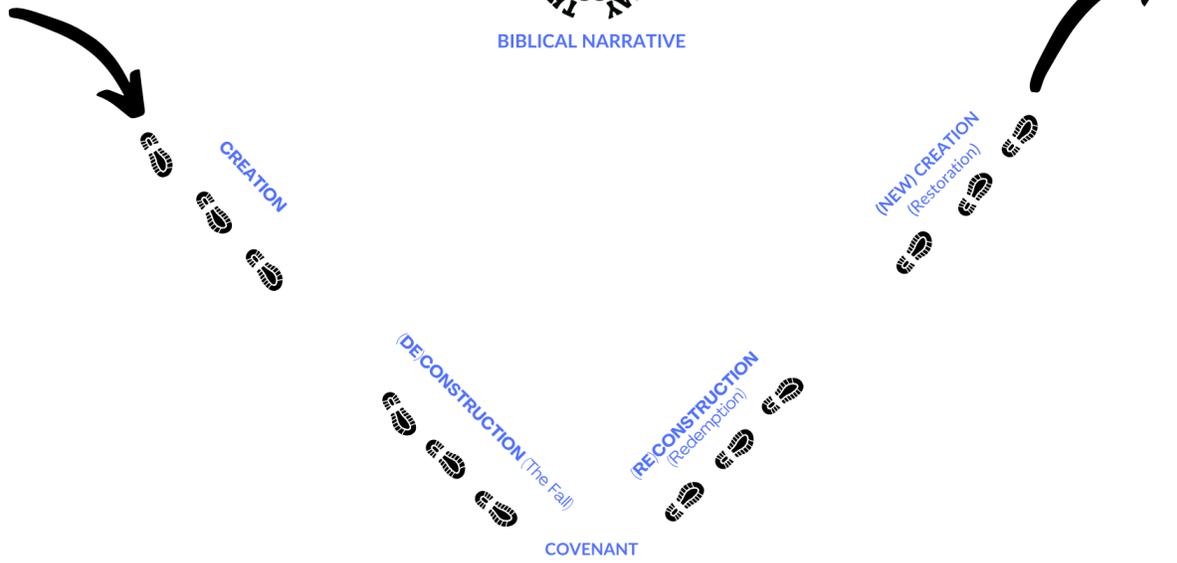


The Hope-Brained Way Restory Course Map (The map is presented in layers, as shown on the following pages.)

RESTORY COURSE



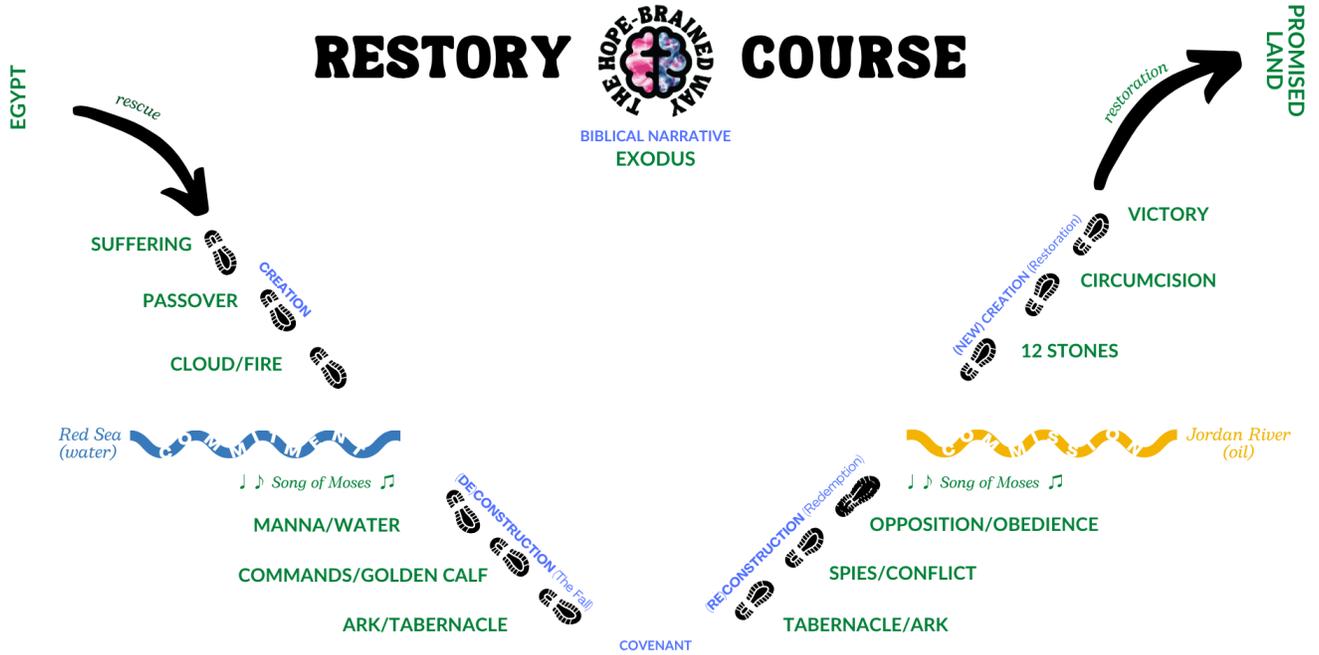
BIBLICAL NARRATIVE



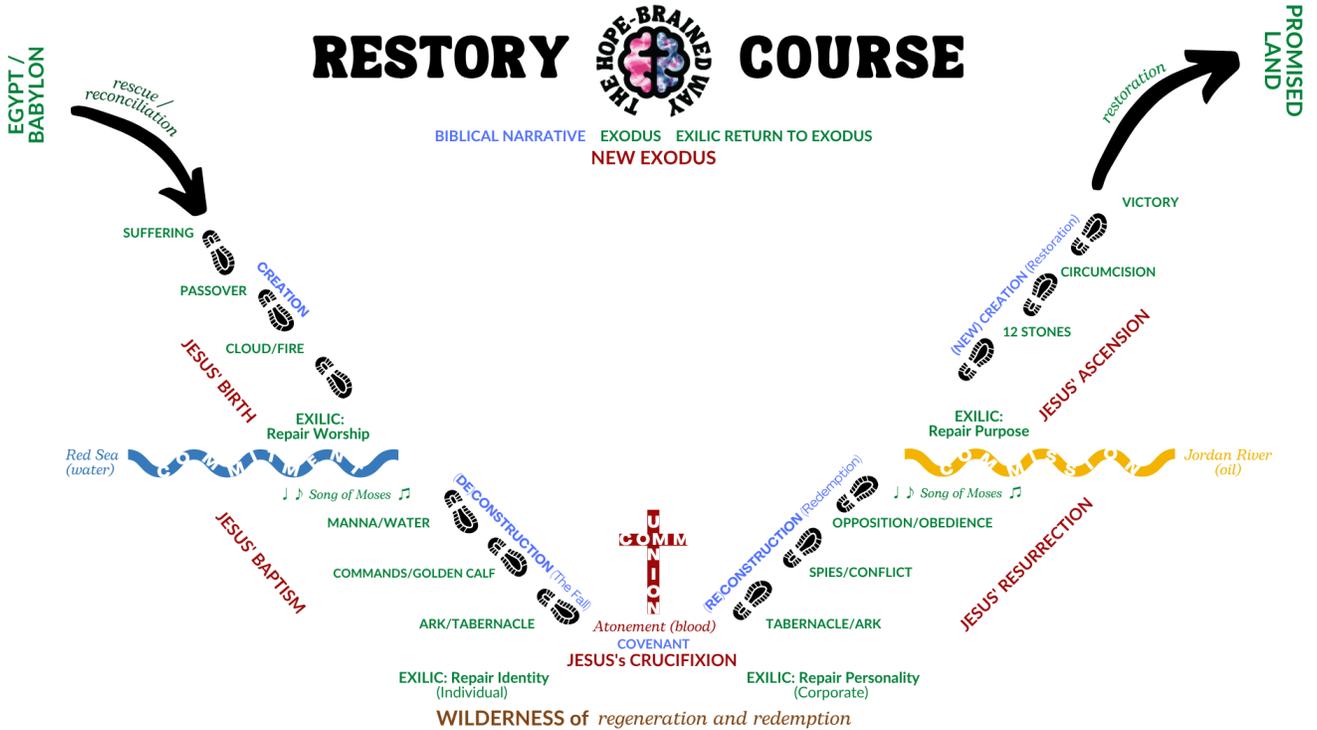
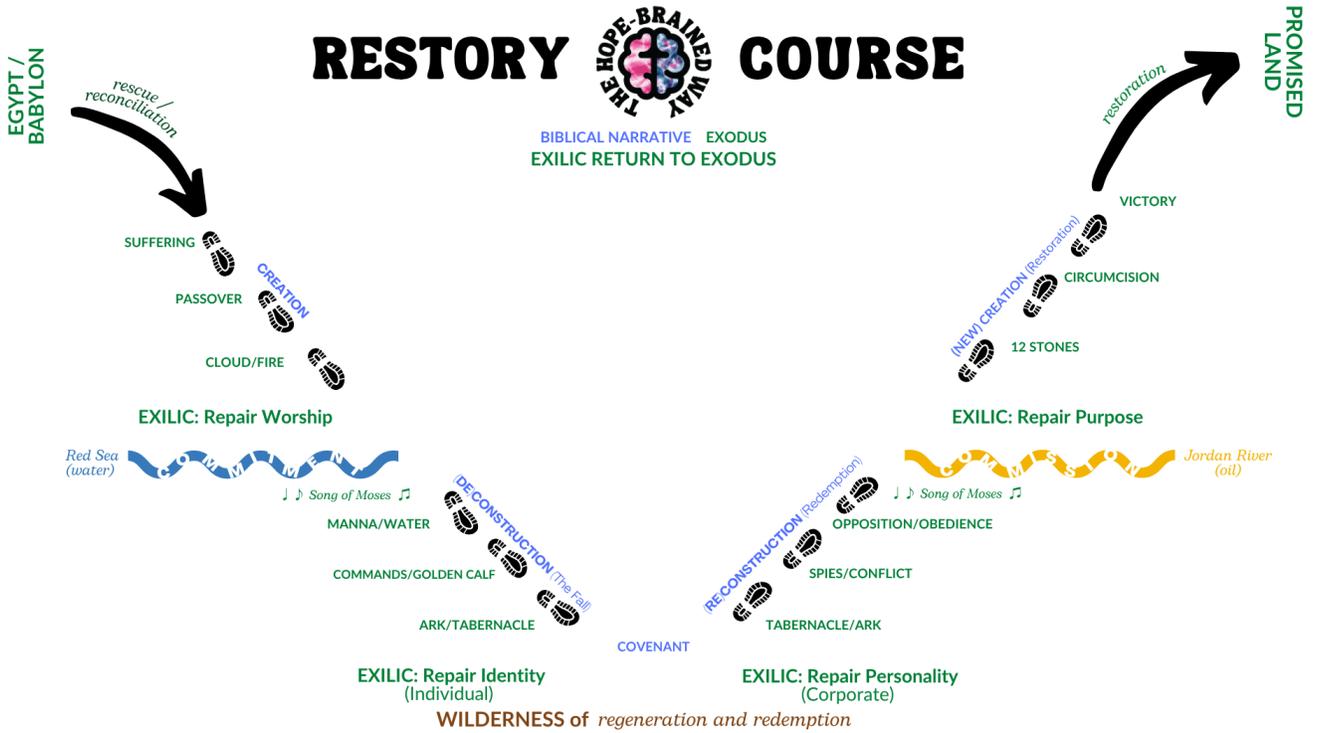
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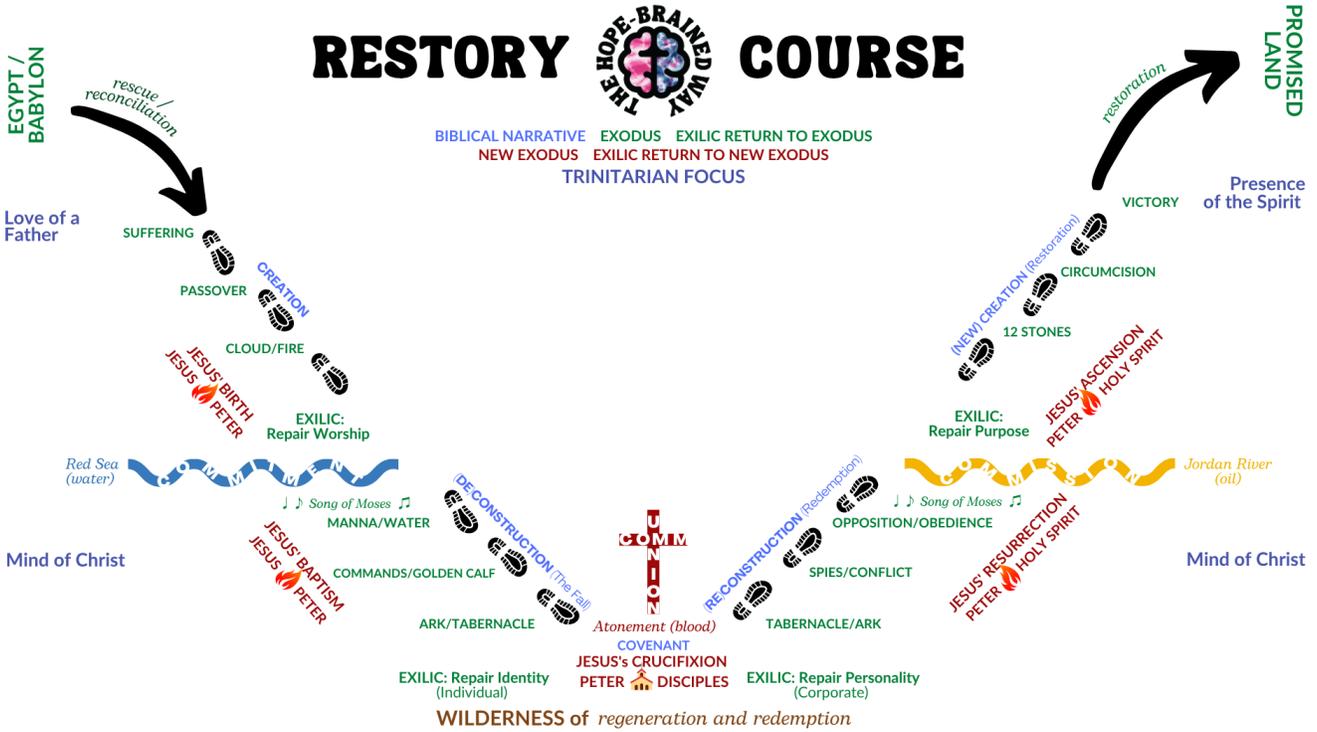
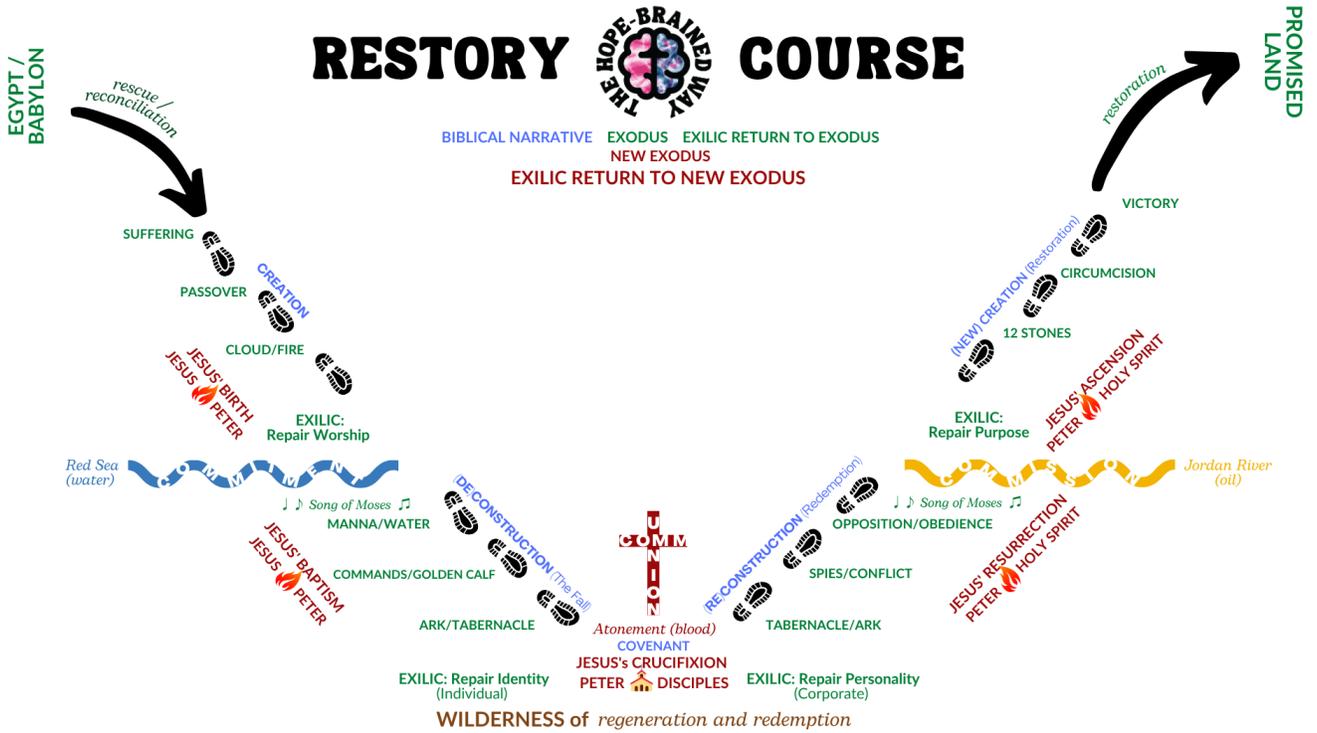


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EXODUS

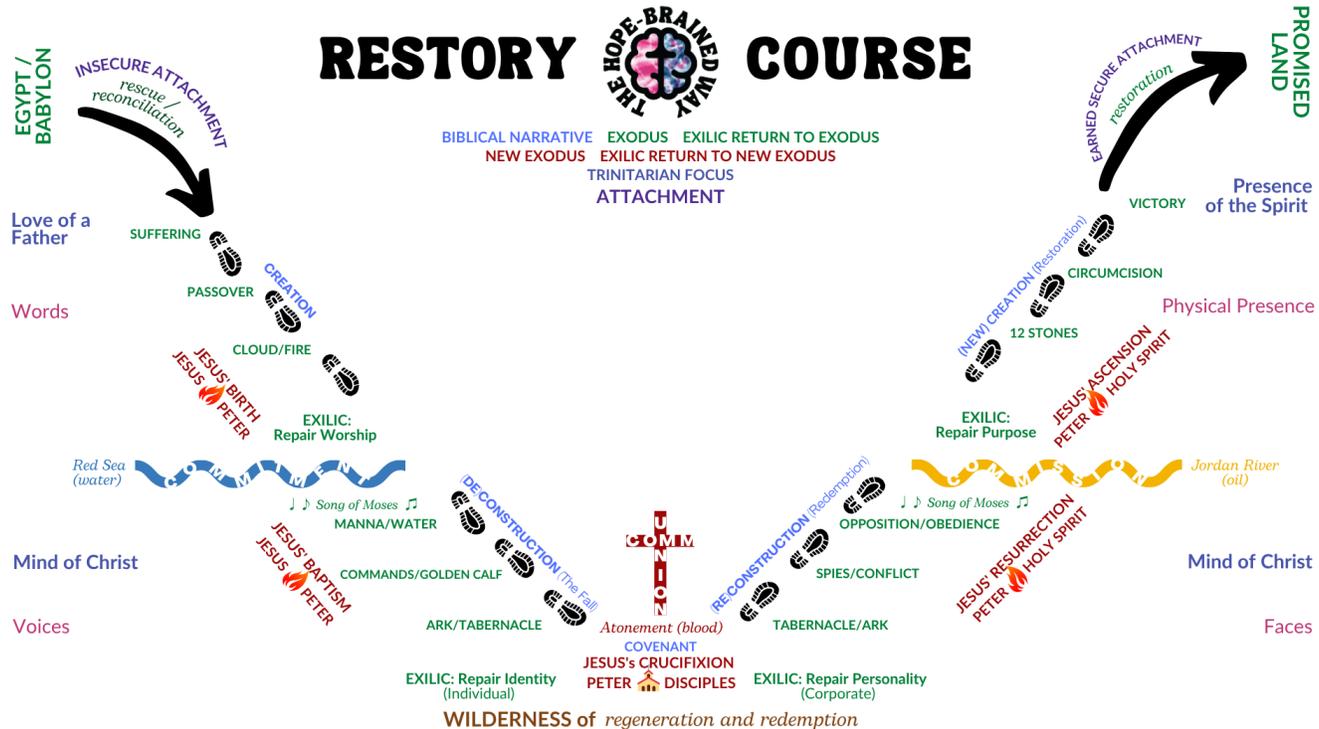


WILDERNESS of *regeneration and redemption*

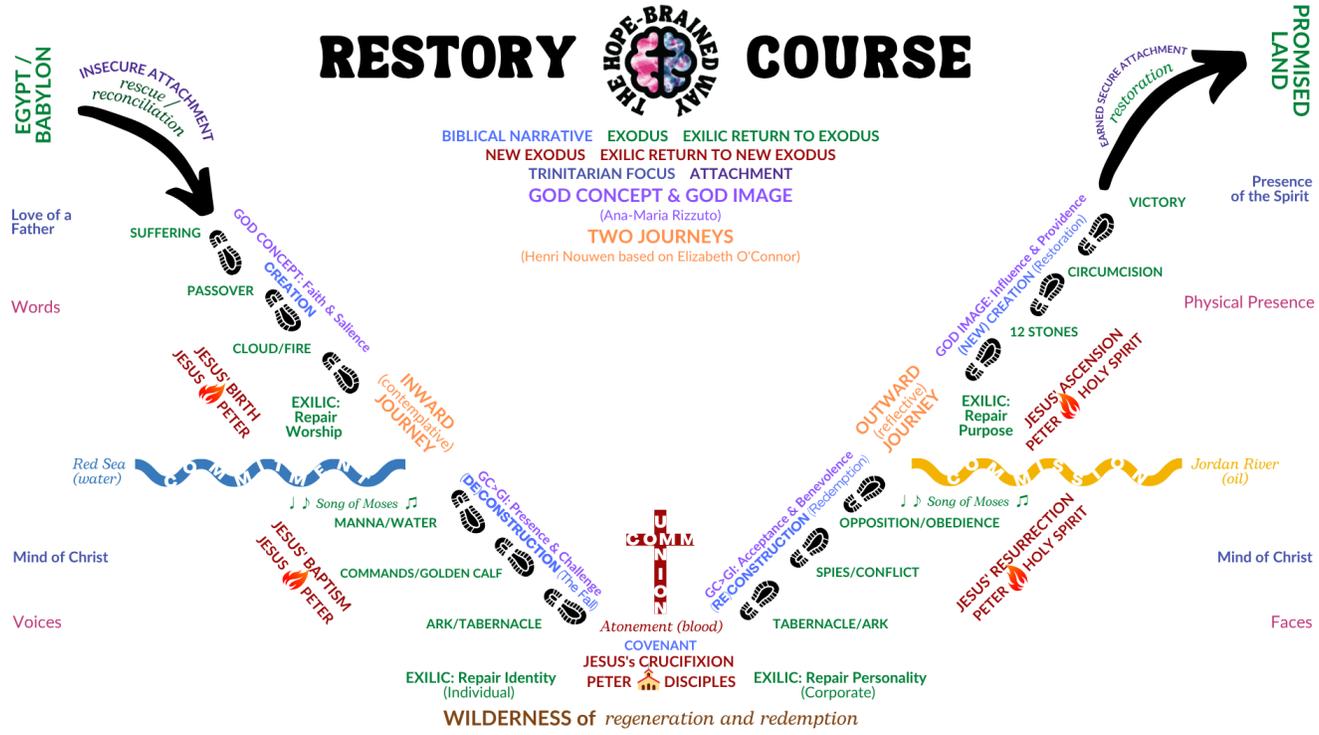




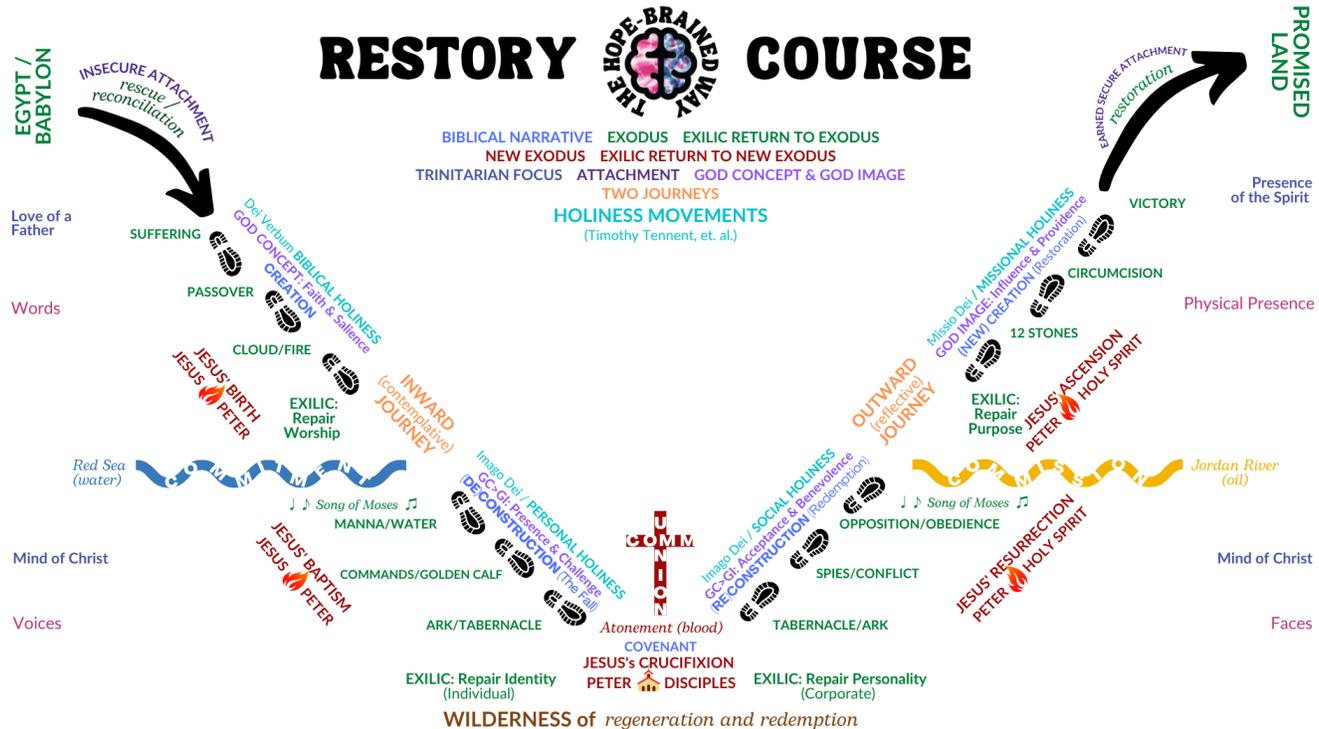
RESTORY COURSE



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BIBLICAL NARRATIVE EXODUS EXILIC RETURN TO EXODUS
 NEW EXODUS EXILIC RETURN TO NEW EXODUS
 TRINITARIAN FOCUS ATTACHMENT GOD CONCEPT & GOD IMAGE
 TWO JOURNEYS HOLINESS MOVEMENTS
 NEUROLOGICAL CONCEPTS
12-STEP RECOVERY PRINCIPLES



RESTORY COURSE



BIBLICAL NARRATIVE EXODUS EXILIC RETURN TO EXODUS
 NEW EXODUS EXILIC RETURN TO NEW EXODUS
 TRINITARIAN FOCUS ATTACHMENT GOD CONCEPT & GOD IMAGE
 TWO JOURNEYS HOLINESS MOVEMENTS
 NEUROLOGICAL CONCEPTS
PUBLIC THEOLOGY



RESTORY COURSE



RESTORY COURSE





The Hope-Brained Way™: Reinterpreting Brokenness Through Reparative Restory via Trauma-Informed Spiritual Formation



Group Presentation Options & 2024 Speaking Rates

1–1.5 hour(s) Presentation – 1 Session

\$250 + Travel/Food/Lodging

- Introduction to *The Hope-Brained Way* of Trauma-Informed Spiritual Formation

1-Day Training – 3 Sessions

\$500 + Travel/Food/Lodging

- Wholeness of Heart: A Reflection on Isaiah 61
- Introduction to *The Hope-Brained Way* of Trauma-Informed Spiritual Formation
- Hope-Brained Restory Rhythms

2-Day HBW Restory Workshop – 7 Sessions

\$1000 + Travel/Food/Lodging

The Hope-Brained Way Workshop provides a space to encourage, equip and empower Christian leaders (clergy/chaplains, lay leaders and marketplace ministry leaders) for spiritual leadership through the work of "trauma-informed spiritual formation" via a two-day, seven-session workshop (in person or via Zoom).

- Wholeness of Heart: A Reflection on Isaiah 61
- Introduction to *The Hope-Brained Way* of Trauma-Informed Spiritual Formation
- REMEMBER God's Story – Engage God's Word
- RECOVER Our Stories – Engage God's Will (for our individual lives)
- RELATE Our Stories – Engage God's Work (corporately as the Church)
- RESOUND God's Story (Through Our Stories) – Engage God's World
- Implications for Ministry Leadership and Care of the "Big C" Church

4-Day HBW Restory Intensive + 3–Month Zoom Group – 9 Sessions

\$ Per Individual Registration + Travel/Food/Lodging

The Hope-Brained Way REstory Course translates hope-brained restory research into an actionable pathway informed by evidenced-based processes (spiritual direction, soul care and ministry supervision), principles (12-step recovery discipleship) and practices (Rule of Life spiritual rhythms and narrative coaching) for the benefit of the church and specifically for the efficacy of our ministry leaders. HBW offers the REstory Course in two formats: a four-day/three-night intensive³ (in-person only) OR eight weekly sessions (in person or Zoom). The REstory Course employs *The Hope-Brained Way* Workshop restory concepts—accompanied by "hopework" before, during and after the course—and Wesley's "penitent band" community formation model (REgroups) for the purpose of a specific "time set apart" to process our stories as well establishing lifelong strategies for practicing hope. REgroups continue to meet via Zoom for three months.

- Wholeness of Heart: A Reflection on Isaiah 61
- Invitation to *The Hope-Brained Way* of Trauma-Informed Spiritual Formation
- REMEMBER God's Story – Engage God's Word
- RECOVER Our Stories – Engage God's Will (for our individual lives): Part 1 – Presentation & Discussion
- RECOVER Our Stories – Engage God's Will (for our individual lives): Part 2 – Individual Exercise
- RELATE Our Stories – Engage God's Work (corporately as the Church): Part 1 – Presentation & Discussion
- RELATE Our Stories – Engage God's Work (corporately as the Church): Part 2 – Group Exercise
- RESOUND God's Story (Through Our Stories) – Engage God's World
- Celebration of *The Hope-Brained Way* of Trauma-Informed Spiritual Formation

³ The four-day, three-night *HBW Restory Course* intensive option is hosted at your local retreat center/loge. We recommend offering an optional night/day of stay immediately prior to and/or immediately following the workshop (e.g. Monday evening–Thursday morning workshop preceded by an optional Sunday night stay and/or followed by a Thursday night stay).