



## THE THREE SELVES ON THE WEEKEND AND IN ROCK WORK

### ***False Self***

### ***Broken Self***

### ***True Self***

All “three selves” show up at our events in both the attendees and staff. *Here’s a principle: How we show up on the weekends is how we show up in life.* The reactions and interactions that we experience on a weekend are windows into how we show up in everyday life. When a person comes to an event, they bring with them all three selves. Throughout the weekend everyone will be moving in and out of these three selves. The healthier we are, the more we will show up in our truest self – the new creation in Christ. This healthy, true self emerges within us as we surrender our false selves and welcome the transforming presence of God’s love and power into our humanity, especially in those wounded expressions of our “broken” humanity.

On our weekends we prepare people for Rock Work by introducing the concepts of the three selves through the brief teachings on the false self and the three selves. The idea that we have different “parts” may be a new concept for the attendees. Yet, it is not unfamiliar to biblical teachings. Paul talks about the old self and the new self. Even the command to “love God with all of our heart, soul, mind and strength” expresses the idea that there are different aspects, or parts, of our being through which we engage God. Throughout the weekend and during Rock Work we may experience each of the three selves showing up within us. Likewise, each attendee will manifest any one of the three selves during the weekend, and specifically during Rock Work.

### **Common manifestations of the Three Selves on the weekend and in Rock Work:**

#### **The False Self:**

- *Skepticism (not all of this may be false, but it is a common reaction on the weekends)*
- *Resistance to participate fully*
- *Rigid spirituality (“This is not biblical.” “How is this biblical?”)*
- *Lack of self-awareness expressed through various false selves: The Know it All, The Expert, The Clown, The Judge,...*

Much of the foundation of these manifestations is rooted in fear of the unknown, a feeling of not being in control, and a lack of exposure to diverse ways of experiencing God and transformation. They are an effort to bring safety and security through various means of control.

Through the teachings on the weekend the attendees become more aware of the false selves in their lives. These false selves may not show up on the weekend, but they can become the focus of their Rock Work. In Rock Work we deal with the negative messages of these false selves with the intent to aid to the attendee in drawing a boundary with these messages as a first step to let go of the false self and turn one's focus to God who is present to meet them in their "brokenness."

### **The Broken Self:**

- *Connection to and expression of emotions related to wounds in their story*
- *Stuck in their pain or emotion*
- *Expressions of victimhood or blame*
- *Feelings of resentment, bitterness, hurt*
- *Reactive, triggered*

These manifestations are rooted in the "unfinished business" from a person's story and may show up throughout the weekend because of the teachings and processes. They are indicators of a need to experience the healing presence of God. These expressions point to the need to surrender, most often through a connection experience with God.

### **The True Self:**

- *Takes risks*
- *Able to receive and to give*
- *Presence to self and others*
- *Clarity of thought*
- *Integrating heart, mind, and strength*
- *Stepping into a secure identity*

### **The Emergence of the True Self throughout the Weekend**

One of the main goals of Rock Work is to create an opportunity for the attendee to step into his/her true self. The entire weekend experience is designed to facilitate this movement through:

- *The design of the weekend itself. From the Greeting on Friday through the Sunday morning processes there are a series of "threshold moments" which take people out of their comfort zone – out of the status quo. This is "disruptive" in nature and elicits within the attendee manifestations of the "three selves."*
- *Creating safety (Welcoming everything, modeling, sacred space, symbols)*
- *Experiences of support and care in the small groups – authentic community*
- *The teachings (False Self, Fear Talk, Three Selves, Shame Talk, Taking the Weekend Home, Blessing Talk)*
- *All the processes, including Rock Work*

This is a process. Everyone moves at their own pace, according to their capacity in the moment. We welcome each person's capacity, accepting and honoring them where they are at.

**Some of the dynamics impacting a person's ability to step out of their false self and into their true self:**

- *The level of self-awareness they bring to the weekend*
- *Life experiences (history of safety and trust, connection to core needs, and the level to which they are searching for "more" in their life)*
- *Their openness to be authentic, to take risks, and to trust the process*
- *The filter through which they interpret the weekend (spiritual background, beliefs, ...)*

**A Further Description of the Three Selves:**

***The False Self***

It emerges from our personality and our attempt to navigate our environment from early childhood. The false selves in each of us are there to protect and provide for our humanity in its brokenness. They are our way of trying to acquire for ourselves what God has already given us. It can show up along a spectrum – from immaturity in our lives or as sin, expressing a lack of trust in God to meet us in the core of our being. Some false selves are not necessarily "sinful" but rather expressions of our immaturity.

The false self is:

- *The part of us which responds to people and situations in our lives with the purpose of meeting our core needs. (Safety and Security, Affection and Esteem, Control and Power)*
- *Responding to our feelings of anger, fear, sadness, and shame from a defensive posture.*
- *Taking on the role of God in that it we are unconsciously leaning on it – trusting in it – to protect and provide for us.*
- *Defensive in nature, attempting to protect our "broken self"*
- *The part that we let go of, to let it "die." God is not transforming it, but rather freeing us from it.*

***The Broken Self – The Experience of our Fallen Humanity***

It is the part which carries in our humanity the broken image of God. It is being renewed in Christ whereby we experience the restoration of the image of God within. The 'broken self' holds a history of our sins and the sins of others against us. It has experienced wounds as a result of our own choices and by the actions of others (parents, spouses, family members, society.... )

The broken self:

- Holds our longings and deepest desires – but from a place of deficit and unmet needs.
- Feels the hurts, pains, and losses and the emotions that go with them [Shame, Fear, Anger, Sadness] – without resolution or healing

- Is the part which is reactive to persons and situations which touch on the above.
- Is stuck in the “story” or the “wound,” oftentimes feeling powerless, victimized, confused, detached, out of control, unsafe, insecure, unloved, alone....

Without the aid of the true self, the broken self requires, even demands, that it be cared for and this is where the false arises. It will yield to the false self to protect it and provide for it. By creating opportunities for the broken self to be exposed in a safe environment the true self can emerge and open itself to God’s presence and love, healing the broken self. This takes place in the context of the community being developed on the weekend.

### ***The True Self***

This is the new creation, our ‘new self’ made alive by Christ. It is who we truly are. Our true self is the part of us which fulfills God’s design for us – to be like Jesus in the world.

The true self is:

- *Resourced in God, filled with His Spirit and bears the fruit of the Spirit*
- *The conduit through which God brings healing and transformation to our broken humanity*
- *The part of us which sees clearly the false and broken self and chooses to bring them into the presence of God*
- *Connected to our deepest desires and exercising faith that God fulfills our core needs*
- *Engaging life from an ever increasing integrated heart, soul, mind, strength*
- *Relating to God and others from a centered security and identity*
- *Able to navigate the realities of life – the blessings and the challenges - anchored in faith, hope and love*