

Chapter 1 : Brenda Schaeffer (Author of Is It Love or Is It Addiction?)

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Number Have you ever been a victim of power plays? Certainly every pastor and congregation has experienced them. Some of it occurs at almost every level of ministry. Sometimes, power plays can dominate a congregation. Power plays can cause a great deal of disruption in congregational ministry. What are some of these power plays? Giving advice without taking it. Unable to ask for help. Difficulty in asking for support, acceptance and love. Expecting too much from others. Vengeance and "getting even"-related behaviors. Actions and words designed to diminish the value of others and their accomplishments. Attacks on others self-esteem via putdowns, persecution, and punishment. Stubborn-ness and "holding out" tactics. Stifling normal growth of others by not allowing them to make mistakes, learn, and gain needed insight. Intimidation and fear tactics. Wresting decisions away from others. Denying that others have the ability to solve problems. Giving indirect and evasive answers to direct questions. Putting others in "no-win" situations. Bullying, bribing, and threatening. Holding on to unresolved grudges. Using "aggression" defined as "being assertive" or "giving a needed push" by the user. Always needing to win. Always needing to feel powerful. Stubbornly resistant and set in their own ways. Defending any of the above behaviors. Denying any of the other above behaviors. Attacking others who lovingly and without motivation for power, point out these behaviors. How many of these describe people in your congregation? How many describe you? On Power Plays Power plays are characteristic of unhealthy dependencies. Sometimes we may find ourselves in such relationships. Other times, we may find ourselves creating or perpetuating these relationships. The most hideous thing about power plays, however, is that they are not usually in our awareness. Individuals may be so used to them that they may not recognize them. Power plays are not easily recognized or given up. Individuals tend to habituate power plays, i. They are masks which hide conscious, unconscious or suppressed fears. Often those with a need to control others have a tendency toward multiple goal confusion. What is multiple goal confusion? Simply stated, healthy individuals have three main goals. First, to feel they can love themselves i. Healthy individuals are able to differentiate their self-esteem from the perception of others. If, for example, a healthy individual fails at a task or makes a mistake, they recognize it does not mean they are a "bad" person. For them, it is not a self-esteem issue. They can fix the mistake without having to unhealthily involve themselves in self-esteem issues. Instead, a mistake made is a mistake needing to be fixed. Address the problem, develop a solution, and implement it. Healthy individuals recognize that mistakes are not cause for unhealthy self-condemnation but for growth and self-awareness. Zero-Tolerance Perfectionism Power-seeking and controlling types, however, have no tolerance for mistakes. In their minds, each and every mistake made--whether in tasks or relationships--is a direct assault on their self-esteem. Everything they do, everything they say, everything they experience and the consequences which may result is a potential threat to their self-esteem. The only "safe" way for such individuals to live and the only way they can avoid the fearful shattering self-esteem is to control others. The degree they must control others is the degree to which they fear the loss of self. Driven To Survive These control-driven hyper-vigilantes are largely driven by their intuition and subjective interpretation of reality. On the basis of their intuitive understanding of the facts, they control, shape and manipulate their world to guarantee their own survival at any price. What, in their perception, attacks or threatens them they reject with a relentless, merciless abandon. Once they have followed their hypersensitive, misguided intuitions to distrust an individual, trust--even if deserved--will usually never be given to that individual again. That is why these hyper-vigilant types tend to prefer being alone, independent and aloof. They have difficulty in almost all relationships The truth, however, is that the relationships they control are superficial and plagued by many of the same fear-avoidant, relationship-destroying, and multiple-goal-confusion-driven dynamics. One-Up-Man-Ship From The Top-Side Since it feels better and is safer to be "one up" than "one down," control-driven individuals will seek those external circumstances which will give security. They will be driven to the best appearance of their homes, the best job performance, the

best looks, the best possessions and, in the church, the best appearance of faith. Indeed, they do everything right. The facade, masking insecurity, fear, etc. As long as there are others "not as good" as they, they need not fix or change their behaviors. These are the "victims. Though they may recognize that the relationship is unhealthy and that the control is demeaning, they will persist in these behaviors which, as children, they learned gave momentary relief and a false sense of acceptance. How To Deal With Power Plays Since power plays in the church are both personal and organizational issues, any personal response by the pastor and other leaders will affect the entire organization. Thus, pastors and leaders must be aware that dealing with power plays has far greater ramifications for ministry than would a simple inter-personal exchange. The impact of dealing with the power plays can have potentially dramatic effects on every aspect of congregational life including: Which do you participate in? What is your role in them? Are you a controller or a victim? Do you confront them or avoid them? Do they hinder your ministry or help them? What ministry possibilities do they prevent? Which do they promote? Before implementing a control shift in your ministry, it is important to know your issue. After all, their behaviors are driven by unhealthy reactions to their own hot buttons. Are you scared of rejection? Can you handle failure? Are you prone to guilt or anger? How do you handle fear and deprivation? For more insight see Ministry Health article 83 "Knives: Do you wish to be controlled or in control? How do you wish to be perceived? As being in control? An one judgmentally pointing the finger at a "targeted" person? A serious character self-analysis is very helpful before dealing with power plays. To help overcome blind spots and your own tendency to denial, seek out a confidant to clarify your motivations. Be patient, but be persistent. Re-establishment of the pastoral office is a learning process. But it also takes a patient and persistent teacher. Expecting too much too soon, albeit well-intended, may do more harm than good. What essential power does the office or position have? What is not essential but enjoyable? Am I a controlling person?

Chapter 2 : :: It's All About Love ::

Power Plays by Brenda M Schaeffer Most people, at some time, will be involved in a significant love relationship. The pamphlet discusses the unhealthy power struggles between partners in dependent relationships, offering suggestions for behavior changes which lead to the mutual respect of mature love.

An Interview with Brenda Schaeffer By Mary NurrieStearns The journey beyond love addiction or unhealthy love is a journey of personal transformation, one of profound magnitude. We must recognize that something in our conditioning has suppressed the spirit within, yet that spirit still exists. Our early human experiences with love and power successfully confused us and alienated us from our authentic self. This is the self who understands the real meaning of love and power. Love without power goes idle, yet power without love is intolerable. In short, love and power have been out of balance. It is imperative that out of the imbalance, power and love emerge as co-authors of life, beginning within you. You call this persona or learned self the addictive lover. That addictive lover refers to that part of us that looks outside of ourselves to satisfy our hunger for security, sensation, power, identity, a sense of belonging, and meaning. What we do to empower and take care of other people at our own emotional expense. Is this a way to have an identity and to feel emotionally whole? I believe that, basically, none of us got everything we needed in our development. Our addictive lover is our unconscious attempt to feel whole, to get those missing pieces. Unconsciously, we look outside of ourselves. I use the word unconscious because usually we are not aware that we are doing this. There are the ones we read about in the paper where people are invested in belonging to or owning one particular person. Many homicides and suicides occur in the name of love. Addictive love is based on fear, our unconscious search for that sense of wholeness. We are all addictive lovers, is that necessarily bad? I think the addictive lover comes out of our human condition. I believe we have a human nature and a spiritual nature. Our human nature is a biological entity and has basic survival needs that must be met or it dies. That part of us will adapt to the world as we know it. If our world says that our anger is bad, we may withhold our anger. If a child is pushed aside when reaches out closeness, part of us that is truthful, honest, and wants to believe in himself and wants to quest for identity. We generally recognize this addictive, codependent part of ourself when our lives are not working, when we are not fulfilled in our love relationships or our careers. Life is not giving us what we thought it would or should be. Would you say since this adapted self is part of the human condition, that we all end up incomplete when we reach adulthood? Is our acknowledgment and dealing with it a rite of passage, something that we have to go through to mature? Most of us think we know who we are by age 18 and thrust into life with the illusion that we have what we need to succeed. Lo and behold, we fall on our faces. I might make an evaluation on the degree of destructiveness that is being imposed on their lives or on other people. In the book you say that we are all three kinds of lovers, addictive, healthy and spiritual. The addictive response is an old patterned way of trying to be autonomous or a self. We are trying to reach a feeling of satisfaction. In our childhood, I believe that we all suffered traumas or omission and commission. In traumas of omission, there were certain experiences, certain affirmations, or words that we needed to hear from the significant people in our life. There is a part of us that strives for wholeness. In very creative ways? The things that we decided or leaned upon or the processes we used as children were really very creative. In adulthood, we discover that they are not working very well. The very thing that we decided in order to survive is now killing us. That is the point. So there are two forces, evolution and devolution, and what kept us alive is now doing just the opposite. As children, our frame of reference or the reality we lived in was very narrow. We thought that was the way the world was. We thought in black and white whereas, now as adults, we can look around and say that maybe there is another way. Lotus really speaks to this. We want peace of mind and compassionate living. What is the healthy lover in us? The healthy lover refers to that innate part of us that strives for healthy independence. A healthy state of independence is when that person basically knows who he or she is, in short has an identity. These people able to give to a relationship without losing themselves. In healthy love too, both view love as a process. In traditional commitments or marriage ceremonies, we commit to the person rather than to the process. Is that the side of us that can stand back and observe? Often times, we

refer to that as the observer self or the higher self. That part of us can maintain a sense of balance in the chaos of life, keep us on our path, and remind us when we are off. You say in your book that we have to establish a relationship with ourself in order for us to establish relationship with others. What do you mean by that? That support is mutual which makes it different from addictive love where we look to relationship for identity. In or out of relationship, our challenge is to know ourself, to love ourself, to trust ourself, and to be free to receive as well as give love. I am amazed at how many people block the very thing they say they want. I believe we have all been betrayed or wounded to some degree. It can be very minor or far more direct. In that betrayal we begin fearing closeness and yet relationship is fundamental. One of the laws of physics is that we are all related. We are not islands. As much as we try to be alone, prevent closeness or sabotage relationships, that we are all related. It can also be a supportive context for us to expand our definition of who we are yet not be our definition. Yes, we are not a role. We have an essence and that essence needs to be visible in the relationship and separate from the relationship. In your book, you say that we each need to come to terms with the male and female in us our powerful and loving aspects. One of the primary characteristics of addictive love is power plays. There is rarely a person who cannot identify with power plays. What I learned from my own background and experience is that there seems to be a tendency to look at love and power as commodities out side of ourselves. Love is often identified with the feminine and power with the masculine. There are a lot of historical reasons for that. What I learned is that love without power goes idle. We basically take care of people at our own expense in some way. Power without love injures. Each man and woman has these capacities. The chalice symbolizes the power of the universe to love, give, and nurture life and is the feminine principal. I think of the womb where the child is initially nurtured and protected. The blade is symbolic of the power of the universe to assert, order, and protect and is the masculine principal. I believe we need both, not in opposition or competition, but to live cooperatively. I think what happened is that the power of the blade was exalted in history so that violence began killing the life that was symbolized by the chalice. Look at the world right now. If you look at most of the problems, I believe they are truly about love and power being out of balance, take versus give. The challenge that we have is for the woman to have the freedom to assert the masculine aspects of herself without, and I emphasize without, jeopardizing the feminine. The same with the man. There is some concern that men have become too tender, that they have given up some of their masculinity and that women have become masculine at the expense of the feminine. Our challenge is for each of us to develop an internal mother and father who we know can nurture and protect us. As we bring forth those parts and integrate and share them with life we can provide that safety valve necessary in relationships, a sense of mutual respect. There going times you have to call on the nurturing part of yourself for your self and for your partner, other times when you have need to be nurtured and protected. Relationships can be a wonderful dance and if we are locked into roles and expectations we each are emotionally handicapped. We do not have to create these aspects in ourself. They are present and have been diminished by many forces. To integrate them is a part of being whole.

Chapter 3 : Brenda Schaeffer, Loving Me, Loving You

Read "Power Plays" by Brenda M Schaeffer with Rakuten Kobo. Most people, at some time, will be involved in a significant love relationship. The pamphlet discusses the unhealthy pow.

Chapter 4 : HCI Books - Brenda Schaeffer

Schaeffer is a licensed psychologist, a certified addiction specialist, and holds a doctorate in Spiritual Psychology. She has extensive training and experience in a number of psychologies, including (but not limited to) child development, sexual addiction, and trauma.

Chapter 5 : Results for Brenda-Schaeffer | Book Depository

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Dr. Brenda Schaeffer is a psychologist, best selling author of the self help classic "Is It Love or Is It Addiction" and now her first fiction novel "Grip of the Hawk". Dr. Brenda Schaeffer is a psychologist, best selling author of the self help classic "Is It Love or Is It Addiction" and now her first fiction novel "Grip of the Hawk".

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Chapter 8 : Is it Love Or is it Addiction? - Brenda Schaeffer - Google Books

Brenda Schaeffer is a psychologist who conducts workshops on addictive relationships and is the author of "Is it Love or is it Addiction?" and "Loving Me Loving You." In your book Loving Me, Loving You, you state that life events, including pain in our love life, can be an opportunity spiritually to transform ourselves, so we can know a.

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