



# Healing through *Making*

"In shaping clay, we shape ourselves -  
each purposeful touch  
a step on the path to healing,  
each vessel formed a testament  
to the restoration possible within."

SURVIVOR TO PRECEPTOR PIPELINE



# Preceptorship

I have witnessed firsthand the transformative power of pottery in the lives of trauma survivors. What began as a humble church initiative is growing into a network of healing communities, where the ancient craft of pottery-making becomes a vessel for God's restorative work in broken lives.



## **Core Philosophy and Approach**

At our "Healing through Making" program, pottery is more than a craft—it's a pathway to healing. Just as clay is shaped with patience and care, we believe in the transformative power of community-driven restoration. A skilled potter knows that rushing the process risks breaking the vessel; similarly, we recognize that true healing requires time, compassion, and gentle hands.

When someone comes to us feeling broken, we don't simply address the surface issues. Instead, we cultivate a safe, supportive environment where healing can take root. The pottery wheel becomes a symbol of renewal, a space where fractured pieces are reshaped into something beautiful. Our approach is deliberately slow and communal, grounded in the understanding that lasting healing flourishes best within the embrace of community. As hands mold clay, hearts find restoration.

Our preceptorship program embodies the principle that *"Talent hits a target no one else can hit, genius hits a target no one else can see."* Through kinaesthetic intelligence, or "learning by hand," we cultivate both talent and genius. This philosophy manifests through:

- Practical, hands-on training that develops tangible skills while nurturing the ability to envision innovative solutions
- Engaging activities at the pottery studio, where participants not only work with clay but also discover their modal excellence that open new perspectives to life, learning and futures
- Creative projects, such as studio art specialisations which foster technical prowess and inspire visionary thinking



These activities go beyond imparting valuable skills; they create a transformative environment where individuals can uncover hidden talents and develop the genius to see possibilities others might miss. This approach not only builds community but also empowers those we serve to become innovators and leaders in their own right.



## **Biblical Integration**

Our curriculum follows a divinely inspired progression that mirrors both the pottery-making process and the spiritual journey:

### *Foundational Scripture:*

John 9:6-7 "After saying this, he spit on the ground, made some mud with the saliva, and put it on the man's eyes. 'Go,' he told him, 'wash in the Pool of Siloam' (this word means 'Sent'). So the man went and washed, and came home seeing."

This progression includes:

- Centering: Establishing spiritual foundations and identity in Christ
- Formation: Character development through hands-on experience
- Trimming: Spiritual refinement and growth
- Finishing: Integration of learning into daily life and ministry

For additional scriptural foundations on social justice ministry, see Appendix A, Questions 1 and 2."

## Understanding Trauma's Impact

Before exploring our therapeutic approach, it's crucial to understand how trafficking and exploitation affect the whole person:

- Neurobiological: Trauma disrupts the brain's natural rhythm, leaving survivors in a constant state of hypervigilance
- Psychological: Trust is shattered, leading to profound disconnection from self and others
- Physical: The body holds trauma memories, often manifesting in chronic tension and dissociation
- Spiritual: Deep questions about identity, worth, purpose, and God's presence emerge



# The Clay Journey: *A Holistic Healing Pathway*

## **Therapeutic Framework**

Our approach integrates spiritual formation with trauma-informed care through several key pathways:

### **1. Neurobiological Restoration**

The pottery process naturally addresses trauma's impact on the nervous system:

#### *Sensory Integration*

- The cool, smooth texture of clay provides immediate sensory feedback
- Repetitive throwing motions create rhythmic regulation
- Visual and tactile engagement activates multiple brain regions simultaneously
- The physical pressure of working clay releases muscle tension

#### *Nervous System Regulation*

- The focused attention required naturally drops cortisol levels
- Rhythmic movement stimulates the vagus nerve, promoting calm
- Success experiences release positive neurochemicals
- The predictable environment helps reset threat detection systems

### **2. Psychological Transformation**

Clay work facilitates healing through multiple therapeutic mechanisms:

#### *Trauma Processing*

- Non-verbal expression bypasses language centers often shut down by trauma
- The metaphorical nature of clay work allows safe exploration of difficult themes
- Physical creation provides "displacement activities" for processing trauma
- The contained environment supports emotional regulation



#### *Spiritual Formation and Community:*

- The creative process reflects God's nature as Creator and His redemptive work
- Working with clay provides tangible metaphors for transformation
- Community practice creates space for healing relationships

#### *Identity Reconstruction*

- Creating beautiful objects challenges negative self-perception
- Mastery experiences build genuine self-efficacy
- The ability to reshape clay reinforces personal agency
- Completed works provide tangible evidence of capability

### **3. Physical Reconnection**

Our approach helps survivors rebuild a healthy relationship with their bodies:

#### *Embodied Healing*

- Gentle physical engagement promotes body awareness
- Coordinated movements improve mind-body connection
- Grounding techniques become naturally integrated
- Safe touch experiences with clay facilitate healing

#### *Sensory Safety*

- Predictable sensory experiences build trust
- Progressive exposure helps manage triggers
- Physical boundaries are respected and reinforced
- Body autonomy is emphasized throughout



### **The Neighbourhood Pottery Team**

“Just as clay must be centered, worked, and refined through fire, so too must the human spirit undergo similar processes of molding and transformation.”

## **Core Program Components**

### 1. Technical Skills Development

- Centering techniques
- Vessel formation
- Trimming and glazing
- Finishing processes

### 2. Spiritual Development

- Exploring perception of God's Spirit
- Biblical studies in original languages
- Reconciliation studies
- Community prayer and worship

### 3. Leadership Training

- Teaching skills
- Studio management
- Trauma-informed care
- Mentorship preparation

For insights on church leadership in social justice contexts, refer to Appendix A, Questions 6 and 8.

## Implementation Model

Our Distance Education Framework has also enabled us to share God's love and creative spirit across borders. Through carefully cultivated partnerships with local pottery studios and established virtual learning communities, we've created a network of support and mentorship that may span Asia. This expansion will allow us to touch lives and foster spiritual growth in communities we might never have reached otherwise

Our Distance Education Framework operates through:

### Hub Studios:

- Established healing pottery centers in various locations
- Supported by local church communities and partners

### Virtual Connections:

- Online mentoring sessions
- Cross-border prayer and support networks
- Resource sharing between studios

### Leadership Development:

- Spiritual mentorship training

Business skills development for studio management

For perspective on local church partnerships in Singapore, see Appendix A, Questions 4 and 8.





## **Impact & Outcomes**

*The Multiplication Effect: A Human-Centric Journey*

What truly sets our program apart is its self-perpetuating nature, demonstrated through our Survivor to Preceptor Pipeline. In the context of trafficking recovery, this human-centric approach becomes particularly powerful as it restores agency, rebuilds identity, and reestablishes healthy power dynamics—essential elements often stripped away through exploitation.

For theological framework on community transformation, refer to Appendix A, Questions 2 and 3.

## **Survivor to Preceptor (Pipeline)**

Our emerging studio leaders are program graduates who have chosen to pay forward their healing journey. Through pottery, survivors transition from experiencing powerlessness to embodying empowerment, from isolation to community leadership. Their progression reflects a human-centric transformation approach that honors individual healing rhythms while fostering collective growth through meaningful connections.

# Where healing hands *shape* future leaders



## **Journey Phases**

### 1. Initial Healing (Foundation Phase)

The journey begins with gentle reintroduction to physical agency through clay work. As hands shape clay, survivors rediscover their capacity for creating beauty rather than being treated as commodities. During this phase, participants:

- Begin as students, learning basic pottery skills while rebuilding body trust
- Experience personal healing through creative work that validates their worth
- Build trust within a community that honors their dignity
- Discover their unique voice through artistic expression
- Develop emotional safety in a trauma-informed environment

2. Apprenticeship (Integration Phase) This phase marks the transition from personal healing to community engagement. Through teaching others, survivors reclaim their voice and authority. They:

- Master advanced pottery techniques while developing professional identity
- Guide new participants, shifting from receiving care to offering support
- Receive leadership training grounded in trauma-informed practices
- Build mentoring relationships that model healthy power dynamics
- Learn to create safe spaces that promote healing for others

3. Leadership (Transformation Phase) In this phase, survivors fully step into their power as leaders and change-makers. Their lived experience becomes a source of wisdom and inspiration as they:

- Manage studio operations with restored confidence and agency
- Mentor new participants from a place of deep understanding
- Shape program development through survivor-led insights
- Foster community culture built on dignity and respect
- Innovate healing approaches based on personal journey
- Create sustainable pathways for others' recovery

### **Core Transformation Principles**

- Our pipeline embodies principles specifically designed to counter trafficking trauma:
- Restored Agency Through creative control over clay, survivors rebuild decision-making confidence and bodily autonomy. The physical act of shaping materials helps reclaim power over their environment.
- Collective Wisdom Shared experiences create understanding that counters isolation. Multi-generational knowledge transfer builds resilience against exploitation through community strength.
- Sustainable Change Economic empowerment through artistic skills reduces vulnerability to re-trafficking. Leadership development ensures program continuity while providing stable career paths.
- Adaptive Growth Program evolution guided by survivor voices ensures relevance and effectiveness. Creative approaches emerge from diverse experiences, creating culturally sensitive healing paths.

This multiplication effect creates sustainable change not just for individuals, but for entire communities affected by trafficking.

# Studio Art Specialisations - *"Learning the Hand"*

The vision for the new "Seminary Gate" is to redeem theological wastelands through a unique blend of hands-on artistry and spiritual formation, ie, Studio Art Specialisation with a focus on διακονία (hand genius), in a community college-style curriculum set within a blue-zone (+) community.

We help gifted individuals foster a deep connection between artistic expression and theological exploration. Students will use self-organised learning environments (SOLE) while simultaneously shaping their understanding of faith and ministry. This tactile approach to learning not only enriches the educational experience but also serves as a powerful metaphor for spiritual growth and transformation.

Also we are looking to partner with those with experience in Studio Art Specialisations such as -

- Fine Artists
- Conceptual Artists
- Storyboard Artists
- Craft Artists
- Educators
- Printmakers
- Typesetters
- Ceramicists
- Pastry chefs
- Artisanal bakers
- Community Arts Workers



The curriculum embraces various learning modalities, recognising that spiritual and artistic development occur through diverse experiences. In this blue-zone (+) community, intergenerational relationships thrive, creating a tapestry of wisdom-sharing and support. We help gifted individuals discover genius by modalities of heart, head and hands.

## **Conclusion**

Through this ministry, we witness daily how God uses the simple medium of clay to rebuild lives and restore dignity. The multiplication effect of healed people helping to heal others creates a sustainable model for long-term impact in the fight against exploitation.

### **Explore more:**

 **YouTube** <https://youtu.be/kR5vYy5oals>

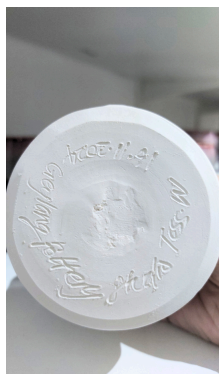
 **YouTube** <https://youtu.be/CeuoHGBKiNU>

 <https://tinyurl.com/KC-AntiHumanTraffic>

# Official Opening of Neighbourhood Pottery

16th Nov

Celebrating new beginnings: Bishop Mike and Tess Wieteska, together with Reverend Gerard and Lianne Seow, and community partners Paul and Geoffrey from E7K, mark the joyful opening of Neighbourhood Pottery studio



# Appendix A

## **Interview: Gerard Seow**

Source: "The Justice Demand - Social Justice and the Singapore Church" by Ronald JJ Wong

### **Brief bio:**

Gerard Seow is the author of *When Favor Comes*, *Divine Response*, *Sex in the City*, and several online ministry and mission periodicals on behalf of GBG Mission. This includes social media sites such as *Mighty Man Camps*, *OATH*, *The Oikos Fellowship (Digital)*, *DAVT-5*, *Bishop's Charge* and other digital monthlies that comprise of searchable resources for leadership & ministry development. Now residing in Singapore, Gerard has lived outside Asia from childhood to teenage years, sharing his family's diplomatic life in Cambodia, Australia, Scotland, Switzerland, the U. S., and elsewhere.

Gerard says: "It's been an ankle-deep, knee-deep & waist-high journey learning from my spiritual forebears (Wigglesworth, Drost, Wieteska) in waters deep-enough to swim in after the Filipino revival under *OATH* in '96 and then again among the post-2006 street revivals in Geylang. Having completed my theological studies at Oral Roberts University in Tulsa, Oklahoma from 1980 - 1984 it wasn't until 17 years later when I received my bishop's charge in 2001 while serving as Chairman and founding pastor of *The Oikos Fellowship*, (Singapore) and President of *OATH Inc* (Philippines)."

**1. Do you think that social justice is a key expression of Christian discipleship and witness?**

**Why or why not?**

The social aspect of justice is not self-evident but is derived from the study of Scripture. If we do not think social justice is a key expression of Christian discipleship and witness, it is because we have not studied the Bible sufficiently. The basics as I understand them are:

1. The poor, as Jesus says, you will always have with you (Matthew 26:11).

2. There is an inherent bias in the Word toward the poor “who are blameless” (Proverbs 28:6).

3. Heaven is not always the domain of the poor man, neither is hell the domain of the rich, however, the temptation is there for the rich to forget to bless God in his prosperity (Luke 16:19-31).



4. But there is a cost in helping the poor, or for the strong to help the weak: just as the Samaritan had to pay the inn keeper for board and lodge including medical & other expenses incurred (Luke 10:25-37).

5. Thus, the cost of such aid to victims (e.g., of trafficking, of natural disasters, in trouble, transition or trauma, etc.) will always be carried by those who can, “when it is in your power to help” (Proverbs 3:27).

6. However, for disciples of Jesus, this is something that is a given: “to whom much is given, much is required” (Luke 12:48).

7. The underlying logic is, God who “sees in secret, will reward openly” (Matt 6:4) and “with the measure you use, it will be measured to you” (Matt 7:2).



## **2. Do you consider your local ministry an expression of Christian social justice and mercy? How so?**

As we have seen from Scripture therefore, the church is one of the few structures on earth that is organised for the benefit of its non-members. This makes a Christian mission unique from the point of view of other social structure change agents, e.g. NGO's, civil society orders, humanitarian and philanthropic organisations.

The work of the Christian in the marketplace is enshrined in and is an outworking of his salvation. As Paul says, a disciple is one who "works out his salvation in fear and trembling" (Philippians 2:12). Likewise, the work of the Church of Jesus is the outflow of abiding in Christ, in his teaching to love our neighbour and enemies. And based upon the formulation of the doctrine earlier explained, there are poor all around us, and there is therefore a duty for the rich to help the poor, for the strong to help the weak. Favour obligates and love compels. We are blessed to be a blessing and we are changed to effect change. Hence, the inversion of purpose, to Geylang Bless God - which is our present concentration.

### **3. What do you think is the local church's role in relation to justice and mercy?**

As we have seen, it is the strong that helps the weak, the rich that supports the poor, that there is a cost and a burden to do so, but because a church does not live for itself (idolatry) or in its own name, but in the Name and for the sake of the Name, there is, or must be, a purposeful diminishing, a joyful decrease and an intentional denial of riches, as Jesus taught, "lay not up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal..." (Matthew 6:19).

### **4. How do you think the Singapore local churches have fared historically and recently?**

Our Asian forbears had stumbled off boats and into temples, mosques and churches to give thanks to the Almighty for journey mercies and today, the Christian churches have historically continued in this tradition of thanksgiving. Gradually, this attitude of thanksgiving has extended to migrants and those of other religions and races including the alien and the foreigners as is commanded in the law of Moses: "He executes justice for the orphan and the widow, and shows His love for the alien by giving him food and clothing. So show your love for the alien, for you were aliens in the land of Egypt" (Deuteronomy 10:19). Ultimately, this attitude extends to the enemies of the Church as mercy was extended to those, such as Saul of Tarsus who later became Apostle Paul, who persecuted Jesus' body: "Saul, Saul, why are you persecuting Me?" (Acts 9:4).





### **5. What is the relationship between the local church and the individual Christian in relation to justice and mercy?**

The example of the Boaz and Ruth is instructive. Before this mercy encounter, Ruth was known as “the Moabitess”—a term of contempt, perhaps slightly racist, surely derogatory, with respect to Israel’s enemies.

Yet, Ruth is included in the lineage of the Messiah through the kindness shown her and Naomi, her mother-in-law, by Boaz who, as his name suggests, was wealthy as a landowner and also strong in his knowledge of Scripture, and of the laws governing levirate marriage and the rights of the poor. Thus, Ruth gleaned in the fields of Boaz who was the kinsman redeemer. Hence, the teaching of social justice begins with Israel, a type of Boaz, who shows mercy to the Church, typified by Ruth, who asks for the corner of his covering. Likewise, the nations are at the doorstep asking for the covering of the Church, and the individual ‘Boaz’s within the structures can become conscious of this privilege of playing the role as the social kinsman redeemer after the order of Boaz.

### **6. How can Singapore local churches disciple and empower believers in relation to justice and mercy?**

As we have seen, and in the words of the apostle Paul “give no offence to Israel, neither to the Church of God nor to the nations” (1 Corinthians 10:32). So there are three sides to this triangle of (Israel), of the (Church) and of (Society).

**Israel.** Israel must be fully Israel so that the Church can be fully the Church.

Likewise, the Church must be fully the Church so that society can reach up and fulfil its great purpose as society. Likewise, Government, the Arts & Entertainment, the Media, Education, the Family, so on and so forth.

**Church.** The Church and her leadership must become aware of the greater overarching intent of the Kingdom to establish communities where the core business of heaven is fulfilled, where the 8 heavenly virtues (Philippians 4:8) are expressed, “whatsoever things are true, honest, just, pure, lovely, of good report, virtue, of good report...” As the Israel increases in these things, so does her stature in the eyes of the world (which is why the Jewish state is so quick to respond in times of natural disasters, etc.).

**Society.** Likewise the Church will rise to prominence as she contributes to civilisation as a mouthpiece of righteousness in the cause of the defenceless (stand against abortion, victims of rape, violence, genocide, etc.) and the oppressed minorities (abolition of slavery, rights of migrants, trafficking of persons, etc.).

## **7. What do you think is the relationship between social justice and evangelism?**

There is a whole lot of goodwill in getting involved in the lives of the people we help. Often it is the teacher who learns from his students. Likewise, when we help others, often we find that we ourselves are helped and that this is often true: the girls we reach in the back lanes are our teachers.

It is their desperation that qualifies us and we end up on the receiving end, as recipients of blessing and comfort and new ideas. Social justice is a two-way street in many cases. For the church reaching to domestic helpers, new communities in the country of origin are birthed as resources and manpower are poured into missionary causes.



However, kindness has a way of rebounding back to the one who shows love. This boomerang effect (action-reaction) is seen as daughter churches mature, and as saplings develop and mature into oaks of righteousness. All this is from the long-view for churches willing to see social structure change as life-giving not only for the mother but also for the son.

Jesus teaches this in his final act of mercy in bringing his own biological mother under the change of the apostle John, "When Jesus then saw His mother, and the disciple whom He loved standing nearby,

He said to his mother, Woman, behold, your son!" Then He said to the disciple, "Behold, your mother!" from that hour the disciple took her into his own household" (John 19:26). Tradition has it that Mary eventually died in John the Elder's house and was buried in Ephesus. And that later, it was Luke that interviewed Mary and recorded all the birth narratives of Jesus from his mother there in Ephesus.

## **8. What do you observe about the Singapore Church in relation to justice and mercy?**

There are progressive stages in the process of developing a maturing maturity. As it was said to Peter, "Truly, truly, I say to you, when you were younger, you used to gird yourself and walk wherever you wished; but when you grow old, you will stretch out your hands and someone else will gird you, and bring you where you do not wish to go" (John 21:8). There is river that flows from the Throne (Ezekiel 47:1-6) that brings life everywhere it flows.



*(Philippians 4:8)  
"whatsoever things  
are true, honest,  
just, pure, lovely, of  
good report, virtue,  
of good report..."*

There will be much experimentation in churches especially in their infancy and growing up years. Gradually, leaders in churches will come round to new wineskins structures that will be relevant to the needs and concerns to society. Some will reach to the homeless, others to the blind, others to the lame and the incapacitated.

Those who are hungry will receive food, the illiterate will be taught, the fatherless will receive counsel, those behind bars will hear the gospel, the addict will receive shelter and love.

There are churches for the rich man and also for the poor man even as there are big denominations and smaller ones in the currency of mercy. The hand, the ear, the mouth, the foot are all interconnected and our perception may not always be God's reality.

There is an underground movement of kindness and mercy, that many do not see even as the Lord has taught, "But when you give to the poor, do not let your left hand know what your right hand is doing, so that your giving will be done in secret; and your Father who sees what is done in secret will reward you".



# FREE “Breaking Cycles” Workshop Pass

---

## HEALING THROUGH CLAY PRECEPTORSHIP

Experience transformative pottery workshops in the heart of Geylang.

This ticket entitles the bearer to:

1. One Pottery Healing Session
2. Guided Trauma-Informed Practice
3. Personal Discovery Journey

Where healing meets craftsmanship in breaking generational cycles.

\*Complimentary admission

\*Transferable and non-expiring



Contact us at  
[7modalities.com@gmail.com](mailto:7modalities.com@gmail.com) for details.

## **REVEREND GERARD SEOW**

"Its all about you but you are not what its all about". We help leaders discover their potential enabling total church resources to flow, without hindrance, so as to be nurtured in fresh ideas that enlarge our capacity for constructive change.

[www.7modalities.com](http://www.7modalities.com)  
[7modalities.com@gmail.com](mailto:7modalities.com@gmail.com)  
+(65) 9645 8840

175B Geylang Road, Singapore

*Design by: Besalel Creatives*