

Group Proposal: One Body of Many Members By One Holy Spirit

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Abstract

Group-work is increasingly seen as an effective conduit for a person's inter- and intra-personal growth. They are now recognized as having a prominent place in a person's inter- and intra-personal growth. While most are designed for short-term brief group therapy, an unstructured personal-growth approach coupled with a structured psychoeducation format has the potential to support members with developing interaction patterns that nurture healthier relationships in all spheres of life through problem prevention/mitigation/remediation. This paper serves as the proposal for a hybrid group that the author will create and run in either a community agency or local church context for counselors who confess to be followers of Jesus Christ.

Keywords: Biblical counseling, practical theology, group dynamics, group therapy

One Body of Many Members By One Holy Spirit Introduction Counseling and Psychoeducation Group Proposal

Contemporary counseling groups are no longer seen as a distant second to psychotherapeutic treatment. While most are designed for short-term brief group therapy, an unstructured personal-growth approach coupled with a structured psychoeducation format has the potential to support members with developing interaction patterns that nurture healthier relationships in all spheres of life through problem prevention/mitigation/remediation.

A well-thought out proposal with significant input contributed by the target population, potential co-leaders, agency administrators is key to successful operationalization, even before the continued involvement of all stakeholders throughout the group process. This paper serves as the proposal for a hybrid group that the author will create and run in either a community agency or local church context for those in the helping profession who confess to be followers of the great Counselor, Jesus Christ (ESV, Isaiah 9:6).

Rationale

Those in the helping profession provide care to people with personal growth challenges, relational conflict, and individual disorders. When they are busy interacting with clients, it is imperative that countertransference is managed effectively—preparation is a matter of ethical responsibility, not just a luxury for when one has the time (see, e.g., American Counseling Association, 2014; Corey et al. (2018); Erford, 2018). This makes professional helpers even more at risk of mental and emotional stress, and are therefore perfect candidates for therapy. Participating in one's own counseling, whether on an individual basis, or as part of a group, is essential for providing the most ethical level of care to others (see, e.g., Corey, 2015; Cormier et al., 2017; Egan, 2013; Ivey, et al., 2013).

With the case for helping professionals receiving their own therapy clearly laid out, it is

important to point out that group therapy is a particularly potent modality of choice. In fact, a review of thirty-two experimental studies indicated group therapy to be more effective than individual therapy twenty-five percent of the time, with the remainder showing no significant difference between the two (Toseland & Siporin, 1986, as cited in Yalom, 2005).

Furthermore, isolation in the industry is a daunting theme when most helping professionals are self-employed and lack a natural team environment. Just taking licensed psychologists in the U.S., for example, roughly half are either in private practice or self-employed in 2015 (American Psychological Association [APA], 2016). Yalom (2002) has even compared this the helping profession to be one of the loneliest and most challenging fields that one can enter, and support from a group is critical to one's ability to carry on a long-term career. Corey and colleagues (2018) posit that "groups provide a natural laboratory and a sense of community that demonstrates to people that they are not alone and that there is hope for creating a different life."

As we focus on Christians in the helping profession, it can be an even lonelier place. And yet, it is of the author's mind to even go so far as to suggest that group work is what Jesus intended for His most mature followers. If the five-fold office of apostles, prophets, evangelists, pastors and teachers (ESV, Ephesians 4:11), were to be overlaid with the helping professionals in today's church, then it would stand that leaders in the helping professions must be joined as *members of His body*, by His Holy Spirit, (ESV, 1 Corinthians 12:4-11) to rejoice/suffer together for the benefit of the common good. May He bless this proposal and any group work that comes out of it!

Targeted Population. The group will be homogeneous in the sense that all will be professionals in the helping profession, but heterogeneous in the sense that there will be

counselors, social workers, psychiatrists, psychologists, and pastors. At the onset, this will be by design for men only, with certain exceptions made on a case-by-case basis.

However, to begin with, this will only be a group for men, and particularly for those “caught in rigid roles [who fear being] sanctioned if they deviate from those roles Men [who] may be so involved in their roles that they become alienated from themselves. [Those who] no longer know what they are like within because they put so much energy into maintaining an acceptable image” (Corey et al., 2018, p. 389).

Caveats and Potential Issues. The population target is well-functioning individuals with a growth orientation. Careful screening before introduction to the group must be conducted for each individual who applies, so that even with an open format, there will be significant hurdles to pass through (almost as small as the eye of a needle!).

If the road to the kingdom of Heaven is narrow, so too will be the entrance to this group of chosen Christian helping professionals. There will be no room for pew-warmers who want to join just to check the box with their organizations. There must be a sincere desire to not only invest in others, but do so with an eye to personal growth (as opposed to caring for others as they do in their day jobs but without reflection on how God is shaping them through that service). They must desire to key in on their *Coram Deo* here-and-now with God and unlock the interpersonal impacts that they have (or not have) with their fellow brothers/sisters-in-Christ. This requires the humble attitude of not seeing Christian helping as something to be lorded over the flock, but a tremendous responsibility where teachers will be judged twice as harshly in how they handle themselves with those who have been given less (ESV, James 3:1).

Needless to say, mockers and hypocrites à la the Pharisees (who use the group to condemn others instead of as an opportunity to remove their specks) would be excluded. Others

who would elicit a trap-door exit response include: narcissistic types who mistake the group chair for a pulpit, those with delusions of grandeur who cannot see ground-level from their ivory towers, and victims of pastoral burnout who would express compassion fatigue towards other members. Those who have grown accustomed to environments where they are not challenged or grimace at the thought of genuine other-centered introspection will similarly not be desirable candidates to the sharpening group process (ESV, Proverbs 27:17). These parameters may make the open group very similar to a closed group in reality.

Purpose and Goals

The purpose of the group is to bring together *counselors who confess to be followers of the great Counselor Jesus Christ* into a safe environment where they can explore the challenges that they face with helping in the urban environment and together find the way to God's place for each of them—all while enjoying the process and benefiting the common good of those in their families and households of faith. As Corey and colleagues describe:

The broad purposes of a therapeutic group are to increase members' knowledge of themselves and others, to help members clarify the changes they most want to make in their lives, to provide members with the tools they need to make these changes, and to support their changes. By interacting with others in a trusting and accepting environment, participants are given the opportunity to experiment with novel behavior and to receive honest feedback from others concerning the effects of their behavior. As a result, individuals learn how they affect others. (2018, p. 6)

In this case, Christian helping professionals seldom have the time or setting to think hard about how they can grow as Christians or as helpers. Pastors are often too busy leading the flocks that God placed them over, and psychologists are often left to their own in the field. are

Counselors are often focused on others' viewpoints, and social workers are often pulled into too many directions. It is almost too easy to slip into modes of complacency thinking that they have made it—workers who have gotten to the point where they have already been approved by God—when that is just the prelude to the spiritual warfare that beckons the proud into falling into incongruent lives (ESV, 2 Timothy 2:14-19).

Specific goals, then, would include:

- See oneself and all other members as both undershepherds and sheep in the flock who need to be fed by others who love Jesus (ESV, John 21:15-17).
- Grow the ability to actively love all members of the group in the way that God loves them (including oneself!) (ESV, 1 John 4:16-21).
- Foster the positive attitudes of peace in the midst of turmoil (ESV, Philippians 4:7).
- Maintain hope in improving interpersonal relationships outside of the group with faith in the lessons generated during/through the group sanctification process (ESV, 2 Corinthians 10:12-18).
- Comfort others within the group and thereby learn how to rejoice/suffer alongside all members of the body of Christ (ESV, 1 Corinthians 12:12-26).

Practically speaking, this requires repenting of areas that need to be changed, reminding one another in front of God to speak truth and avoid arguments built on self-deception. Again, this would happen in a secure setting where group members can be vulnerable without worrying that their transparency will bring about gossip or rumors among their congregation or punitive measures from their organizational hierarchies.

Marketing/Recruitment

The first step in introducing new products and services is to understand the current

market demand and anticipate the future market response/need. To that end, there have already been some advance focus groups set up among local practitioners of the helping profession to assess the need and expectations of any counseling group, which has been incorporated into this proposal. This group design was then been co-created with the co-leaders' respective supervisors and peers to build consensus around the key concepts and the process by which they can be best operationalized in the real-world setting. Working within the system is crucial, as resistance may often be thought of as what group leaders have to deal with from group members, but it is just as potent when dealing with agency administrators (deadly enough to have this proposal Dead on Arrival!) (Corey et al., 2018, p. 154). Of course, upon garnering full support internally, a final draft of the group proposal will be reviewed by key external stakeholders.

Once agency sanction of this proposal is officially obtained, promotion and marketing can then begin through a combination of grassroots word-of-mouth dissemination to those in the agency's network, as well as publicity via the website and social media for access to those who are in the community but may not be directly or indirectly connected to the agency. See Appendix A for a representative flyer.

Admission/Exclusion

Group Type. As mentioned earlier, while there is considerable overlap over the types of groups, this group will be a hybrid counseling and psychoeducational group that focuses on the interpersonal process that "helps participants resolve the usual, yet often difficult, problems of living" (Corey et al., 2018, p. 10) in this fallen world shepherding broken people as broken people themselves. While there have been so many cases of anxiety and depression befalling Christian leaders, this will not be a psychotherapy group because the purview will remain on issues known to the conscious; viz., career, family, personal, social, vocational concerns. Any

members exhibiting need to deal with unconscious fodder, personality issues, or severe psychological or behavioral disorders will be referred to individual counseling sessions. Having said that, there will be ample room for creative exploration of, and purposeful instruction on, Biblical wisdom across a range of problem prevention/mitigation/remediation. In fact, this unstructured approach within the guardrails of a structured format will be ideal for handling the variety of issues that come into play for this population, rather than trying to force it into a pre-canned set of activities that would make more sense for those with a specific set of disorders.

Group Structure. The structure of this group will be hybrid: closed for eight sessions, and then open thereafter, as “the closed phase emphasizes common concerns and fundamental skills that are best acquired if the whole group can move in concert. The open phase, which aims to reduce relapse [and nurture ongoing gains], reinforces the gains made during the intensive phase and helps clients apply their gains more broadly in their own social environments” (Yalom, 2005).

The ongoing structure is *open*, because even though a closed group can foster more close-knit cohesion, it would be more Biblical to allow God to give or take away at His will and timing—an excellent example is how Matthias was brought into the group of apostles after Judas’ untimely departure (ESV, Acts 1:15ff). In this group, not only would Matthias be welcomed, but also Barsabbas, Paul, James, and all others who the Lord sends with their respective gifts to share with the group and thereby increase the benefit to the common good (ESV, 1 Corinthians 12:7-11).

After all, Christian helpers in New York are much like other professionals in New York—rarely born-and-raised New Yorkers—who are more often than not sent by God from outside the local vicinity. An open group will therefore allow new transplants and even the

occasional missionary worker to join (and leave when the Lord wills) (ESV, James 4:13-17), which more closely approximates the reality of urban/ministry life. To mitigate any downsides to the open group, particularly around avoiding a transient culture, a core group will be nurtured with new members introduced very selectively (based on their commitment levels) and in a purposefully staged manner where they are onboarded with a pre-group orientation (Corey et al., 2018, p. 162).

Open groups would also be conducive to bringing in additional perspectives over time. In fact, this is also the reason why the group will not be time-limited, but will be an *ongoing* group. This would allow for seeing group members develop and grow over time through different stages of ministry and their personal family lifecycles, which is expected to bring in quite a bit of grist for the group mill. Corey and colleagues even suggest that “such a time structure allows them to work through issues in some depth and to offer support and challenge in making life changes” while cautioning that “these ongoing groups do have the potential for fostering dependency, and it is important that both the leader and the members are aware of that” (2018, p. 160). Another potential downside to be aware of with an ongoing group is that the members can fall into complacency without the positive pressure of having a limited amount of time to team up, work things out, and then practice with a new cohort; which can be a motivating challenge for gung-ho professionals. To address this, an *evaluation process* every three months will make this open, ongoing group much closer to a closed, time-limited group (see later section).

Group Size. Again, while this is an open group, there will be many considerations that will allow it to function closer to closed groups and take advantage of benefits from both types. The group will initially target a size of 8-10 members (for a total of at most 12 in the group when

including the two co-leaders), which is somewhat on the larger side, although this may fluctuate slightly from time to time. This is not only because that number is representative of the tribes of Israel, but also because it will allow more time for those who may be over-extended in their time contemplating others' issues to sit and be more thoughtful before responding about their own matters, while balancing the concern of having too many members and being too diffuse in the conversations. Processing in the *Coram Deo* here-and-now will be a core skill developed in this group, while giving enough attention to each individual member will always be important.

Co-Leadership. The preference will be for the group to be co-led by two Biblical counselors who are mature in their Christian faith, which implies thorough *maturity in not only their relationship with Jesus, but with those whom He loves*. This combination of unity in theoretical orientation, in tandem with any complementary differences, is paramount given how the co-leaders will be expected to model out the appropriate and healthy ways to interact with one another throughout the group. Therefore, adhering to the Bible's qualifications for elders is absolutely essential (ESV, Titus 1:6-8) if the group members will also be held to the same standard when it comes to being self-controlled, peaceful, and selfless when interacting with the group as a new family unit (which is to be reflected by the maintenance of bona fide marital fidelity and godly parenting in one's actual home). One also must not forget that co-leaders will at some point have to both encourage and refute members in their pre-existing behavior patterns so it is also imperative to know and live according to God's precepts for a godly man, who can then be a godly husband, who can then be a godly dad (ESV, Titus 1:9).

With this in mind, the co-leaders must be quick to be involved as a team and eager to share responsibility through group set-up (even if not doing the exact same things 50/50); i.e., "announcing and recruiting for membership; conducting screening interviews and agreeing on

whom to include and exclude; agreeing on basic ground rules, policies, and procedures and presenting them to members; preparing members and orienting them to the group process; and sharing in the practical matters that must be handled to form a group” (Corey et al., 2018, p. 168). Then, they will not only be able to cooperate well *during* the sessions, but also brief/debrief together *before/after* each session.

Logistics

Session Length. Each weekly session will run for 120 minutes, which is longer than the typical group duration, given that the members are men (who may take longer to warm up to the deep conversations) who are professional Christian helpers (who have the longer attention span of not only well-functioning adults, but potential deep thinkers and theologians). Corey and colleagues (2018) recommend a “2-hour period [that] is long enough to allow some intensive work yet not so long that fatigue sets in” (p. 160), which can go quickly if the group has been satiated with good food beforehand.

Session Location. To the end just mentioned, the group will be held in a reserved private backroom of a local steakhouse. The rationale for this is that it will be a comfortable environment for the members to speak openly without fear of being heard throughout the building; with a round table seating arrangement for 12 (where the co-leaders mentioned later can sit at the 3 o’clock and 9 o’clock positions to have full view of all non-verbal cues) (Corey et al., 2018, p. 161).

This location is also ideal in that it will provide a cover for those who do not immediately feel comfortable with sharing that they are going to a counseling group. Naturally, there are other benefits as well, with the opportunity to eat or drink before/after the group session being not the least of these. This pre/post session time will serve to build camaraderie among the

members and foster greater group cohesion over the long-term (Yalom, 2005).

Multicultural Concerns and Social Justice Concerns

Ethical and Legal Considerations. Given that the target population will initially be all adult males, there should be less concern among the agency administrators of approving this group—which of course is relative—than for a group of children and adolescents that could potentially bring in parental complaints and potential lawsuits (Corey et al. 2018, p. 154). However, while more straight-forward, this is not to say that having any proposal accepted is easy.

Everything contained in this proposal (and in detailed addendums of member recruitment, meeting conduct, etc.) must be vetted and then offered under full *informed consent* to the applicants. According to Corey and colleagues, the Association for Specialists in Group Work (AGSW) *Best Practice Guidelines* specify that informed consent must include at least *all* of the following: (a) confidentiality; (b) exceptions to confidentiality; (c) description of the co-leaders' qualifications; and (d) risks associated with being in the therapeutic counseling group (2018, pp. 62-65).

Even after being accepted, members must be *continually reminded* that they are participating voluntarily and maintain the freedom to withdraw at any time of their choosing.

Also, with only 10 spots targeted in the group, there is bound to be an applicant who will be miffed at having to either wait for introduction into the group, or is outraged at not being accepted at all. This would require the co-leaders to help them deal with their reactions and offering alternatives that may be more suitable for them (Corey et al., 2018, p. 159).

Multicultural Awareness. The group will be a microcosm of society that upholds and engenders a *RESPECTFUL* interaction model: Religion, Economic/social class, Sexual Identity,

Personal style and education, Ethnicity/race, Chronological/lifespan status and challenges, Trauma/crisis, Family background/history, Unique physical characteristics, and Location of Residence or Language differences (D'Andrea & Daniels, 2001, 2015, as cited by Ivey et al., 2018, p. 33).

While the group will be billed as led in a manner consistent with the *Reformed tradition* of the Christian faith, there will be room for those of other religions (and even sexual identity) so that group members can explore their attitudes and interactions with diverse personas, and perhaps generate alternative experiences/solutions than they have had thus far. This is a crucial part of the group, as the group members will likely have a range of people in their communities and it behooves the group leader to provide the best approximation and “sample of reality, with the struggles that people experience in the group resembling conflicts in their daily life” (Corey et al., 2018, p. 9) so that they can learn to respect those people in their community with whom they have differences.

Evaluation Process

Because this is an ongoing group, there will be no post-session evaluation per se. However, in the spirit of continual evaluation, there will be a periodic check-in with all group members. This will likely be on a quarterly basis to assess the effectiveness of the group in reaching the aforementioned goals, with two specific lens: (1) how have they experienced the group dynamics, and (2) how members have been able (or unable) to apply those lessons learned from the group to their external relationships.

Key questions would capture insight on what was helpful, and what was not, but also on what was missing from the group that can be implemented on a go-forward basis. Given the fact that counseling groups with well-functioning members are member-directed, these evaluation

sessions would be helpful in pointing out key themes that can be explored in the next three months as a group, as well as individual action plans for each member.

In addition, one of the unspoken goals of this men's group will be to help members become more communicative and therefore able to develop more male friendships outside of their professional leadership roles, so if the evaluation reveals greater propensity for social expansion, then progress has indeed been made (Corey et al., 2018, p. 392).

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Appendix A

Sample Flyer for Distribution to Target Population to Promote Group

Have you ever felt like Elijah?

"I have been very jealous for the Lord, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away." (1 Kgs 19)

Join a group of Christian helpers to process life's challenges... together as one body of many parts by one Holy Spirit!

What: Hybrid unstructured personal-growth counseling... with structured Biblical psychoeducation

- Identity as undershepherds/sheep (John 21:15-17).
- Love as God loves (1 John 4:16-21).
- Foster peace (Phil. 4:7).
- Maintain hope in group sanctification (2 Cor. 10:12-18).
- Comfort others and rejoice/suffer alongside all (1 Cor. 12:12-26).

How: Open enrollment, Ongoing sessions

Who: 8-10 Christian professionals in the helping profession (counselors, social workers, psychologists, and psychiatrists (Titus 1:6-9)

When: 120 minutes weekly

Where: Private Room at *Heb. 5:14 "the Well-Done" Steakhouse*

Applications to:
connect@Biblicalcounselingservices.org
For more information:
<www.Biblicalcounselingservices.org>

N.B.: Open, ongoing group begins with a time-limited 8-session structured psychoeducational series based on the *Dynamics of Biblical Change* according to the Christian Counseling & Education Foundation (CCEF) Model of Care (Powlison, 2019).

Appendix B*Group Proposal: Introduction*

- Contemporary counseling groups are no longer seen as a distant second to individual counseling when it comes to psychotherapeutic treatment.
- They are now recognized as having a prominent place in a person's inter- and intra-personal growth.
- While most are designed for short-term brief group therapy, an unstructured personal-growth approach coupled with a structured psychoeducation format has the potential to support members with developing interaction patterns that nurture healthier relationships in all spheres of life through problem prevention/mitigation/remediation.

Appendix C

Group Proposal: Components

- Purpose: Unstructured personal-growth counseling to prevent/mitigate/remediate life challenges.
- Goals:
 - Identity as undershepherds/sheep (ESV, John 21:15-17).
 - Love as God loves (ESV, 1 John 4:16-21).
 - Foster peace (ESV, Philippians 4:7).
 - Maintain hope in group sanctification (ESV, 2 Corinthians 10:12-18).
 - Comfort others and rejoice/suffer alongside all (ESV, 1 Corinthians 12:12-26).
- Group Structure: Open, Ongoing.
- Membership: 8-10 Christian professionals in the helping profession (counselors, social workers, psychologists, and psychiatrists (Titus 1:6-9).
- Logistics: 90-120 minutes weekly in backroom of local steakhouse.

Appendix D

Group Proposal: Considerations

- Ethical and Legal Considerations:
 - Before: AGSW Best Practice Guidelines specify that informed consent must include at least all of the following: (a) confidentiality; (b) exceptions to confidentiality; (c) description of the co-leaders' qualifications; and (d) risks associated with being in the therapeutic counseling group (Corey et al., 2018, pp. 62-65).
 - During: Members must be continually reminded that they are participating voluntarily and maintain the freedom to withdraw at any time of their choosing.
 - Or: Applicants who are miffed at having to either wait for introduction into the group, or is outraged at not being accepted at all. This would require helping them deal with their reactions and offering alternatives that may be more suitable for them (Corey et al., 2018, p. 159).
- Multicultural Awareness: RESPECTFUL interaction model to learn how to navigate real-world.
- Co-Leadership: Unity in theoretical orientation, diversity in skills/experiences
 - Before: involved and eager to share responsibility (Corey et al., 2018, p. 168).
 - During: Cooperate well during the sessions.
 - After: brief/debrief together before/after each session.
- Marketing: Grassroots dissemination to those in the agency's network, as well as publicity via the website and social media for further reach.

- Evaluation Process: Quarterly checks on: (1) how have they experienced the group dynamics, and (2) how members have been able (or unable) to apply those lessons learned from the group to their external relationships.
- What was helpful? What was not? What was missing? More communicative? More male friendships outside of their professional leadership roles?

Appendix E*Group Proposal: One Lesson (Key Take-Away)*

- A well-thought out proposal with significant input contributed by the target population, potential co-leaders, agency administrators is key to successful operationalization, even before the continued involvement of all stakeholders throughout the group process.
- “Groups provide a natural laboratory and a sense of community that demonstrates to people that they are not alone and that there is hope for creating a different life” (Corey et al., 2018, p. 6).
- Group work is what Jesus intended for His followers as members of His body, joined by His Holy Spirit for to rejoice/suffer together the benefit of the common good (ESV, 1 Corinthians 12:12-26). May He bless this proposal and any group work that comes out of it.

Appendix F

Individual Group Proposal Lesson 1: Take a Look Around

Objectives

- Initiation to the group structure (as intended) and dynamics (in practice).
- Exchange information so that everyone knows, and is known by, everyone.
- Relate surface-level fears and hopes that can guide to goals within the group.

Activities (Rationale and Time Estimates)

Check-In. One minute round-robin to see how everyone is doing. Estimate 10 minutes.

Pray-In. Bring the group to Jesus as members of His body. Estimate 5 minutes.

Initiate. Co-leaders to walk through a full *orientation* with informed consent and provide color into a complete set of ethical considerations including: (a) confidentiality; (b) exceptions to confidentiality; (c) description of the co-leaders' qualifications; and (d) risks associated with being in the group. This will serve to reduce the anxiety that is likely felt among even those who have been in groups before. Also, because the group members are all Christian helpers, they will have an interest in knowing that their leaders can be helpers of helpers. Estimate 15 minutes depending on the amount of questions presented or reassurance needed.

Exchange. Every member will introduce himself or herself, how they heard about the group, and present any background information that they feel is pertinent. This will break the ice with factual information (no thinking involved) as well as something to show what each person personally chooses/cares to share. With 12 in the group (including 2 co-leaders) sharing for 2.5 minutes apiece, this will take approximately 30 minutes.

Educate. The co-leaders will recite 3 passages of Scripture that showcase God either (a) allowing the heat; (b) turning up the heat; or (c) fighting the heat. Each passage will take 2.5

minutes to read and 2.5 minutes to reflect and discuss in the dyad, and 5 minutes to discuss as a group. This activity will help participants consider their stated situations (and those of their partners) in Biblical light and in the context of God's presence. Estimate 30 minutes total.

Relate. A key part of the orientation is that each member will be given a number on the clock as a mechanism for splitting into dyads to share about personal pressures (i.e., *Mr. 1 o'clock with Mr. 2 o'clock*). These names/place-settings will be retained for the initial 8 weeks.

Because members are still getting to trust one another, the dialogue during this first session will likely be surface-level and may not be the hardest things. This is fine, because the more complex cases are often amalgamations and exacerbations of the simpler cases. Each person will get five minutes to share, which will add to 10 minutes total.

Each person will then share on their partner's behalf to the group, including any reactions that they had to their partner's heat. This will encourage the members to not only pay attention to their partner's stories, but allow them to become a part of it. At 2.5 minutes apiece for 12 people, this will take another 30 minutes.

Check-Out. One minute round-robin to see how everyone is doing and any concerns are noted for follow-up/prayer. Estimate 10 minutes.

Pray-Out. Close as a group in front of God, so that everything is left in the room until next time. Estimate 5 minutes.

Expected Observable, Behavioral Outcomes for the Session

Initiated. Members should be walking away with clear understandings of the group structure and be confident that they can share with those who are committed to growing together. They will begin to trust the co-leaders for their transparency and forthrightness.

Exchanged. Members will be able to begin identifying one another. This is particularly the case for those that they were partnered up with. Members will begin to interact with the broader group and speak with those that they have never spoken with before.

Educated. Members will begin to place themselves in redemptive-historical context. They will begin to learn how to use Biblical terminology to describe their pressures (e.g., despair, anger, anxiousness, immorality, greed, slander, mockery, temptations, trials, tests).

Related. Members will begin to think about what is going on in their lives and how to relate to one another. Reflecting on life will allow the members to engage in more meaningful relationships (with God and man), so the focus will be on the relationships in the members' lives.

Checked. Members should be getting accustomed to the idea that their concerns matter and will be addressed. They should be feeling heard without judgment so that they can be even more vulnerable going forward.

Prayed. Members should be getting accustomed to leaving things to God.

Group Development Considerations

The beginning stages of the group are critical to building trust and the co-leaders' initiative in explaining and detailing will go a long way in anchoring the members' expectations. The first couple of sessions will be a combination of both formal and informal building of norms by the co-leaders and members to guide the group going forward (Corey et al., 2018).

Total Time of Session. This would be the longest session at 2 hours and 30 minutes, which is a testament to the investment of proper time needed to set the groundwork well (see, e.g., Corey et al., 2018; Yalom, 2005). An alternative will be suggested/offered to the finalized set of group members for voting (viz., where the orientation will be a separate pre-group session followed by a good meal to start the path to group cohesion).

Appendix G

Individual Group Proposal Lesson 2: Acknowledge the Responses

Objectives

- Identification of any automatic thoughts or reflex impulses.
- Exploration (elaboration/education) of thoughts/impulses for desirability.
- Repentance of what has become habits of the fallen creature.

Activities (Rationale and Time Estimates)

Check-In. One minute round-robin to see how everyone is doing. Estimate 10 minutes.

Pray-In. Bring the group to Jesus as members of His body. Estimate 5 minutes.

Identify. Each member will be rotate to the next number partner for their dyad (i.e., *Mr. 1 o'clock with Mr. 3 o'clock*). In this session, members will share about how they have naturally responded (seemingly with valid reasons according to contemporary society) to the pressures mentioned in the previous session.

By asking the member to reflect on this first in a one-on-one setting will allow more time/space for true introspection without pressure. Adopting a phenomenological approach where the first brush identification happens before any Biblical psychoeducation allows fully experiencing one's inner man without fear of judgment (or relatively less so) (Yalom, 2005).

Also, because the members are still getting to trust one another, these will likely be surface-level and not the most revelatory confessions. However, this will allow continuity to the conversation, which is beneficial to the ongoing movement of group development. By rotating, there is even more opportunity to further enhance group cohesion. Each person will get five minutes to share, which will add to 10 minutes total.

Elaborate. Each person will co-present with their partner on their behalf to the group,

including any reactions that they had to their partner's reactions. This will encourage the members to not only pay attention to their partner's stories, but allow them to become a part of it. The original members feel less alone in their situations, and group cohesion is enhanced. At 2.5 minutes apiece for 12 people, this will take 30 minutes.

Educate. The co-leaders will recite 3 passage of Scripture that showcase how people have responded poorly (or have been unfortunately tempted to respond) to the heat in their lives. Each passage will take 2.5 minutes to read and 2.5 minutes to reflect and discuss in the dyad, and 5 minutes to discuss as a group. This activity will help participants consider their stated situations (and those of their partners) in Biblical light and in the context of God's presence. Estimate 30 minutes total.

Repent. The members will reconvene in their dyads to reconsider their responses. While the dyads are clearly not meant to be formally psychotherapeutic per se, any maladaptive schemas can be addressed and cognitive restructuring can be effected on an informal basis (Barlow, 2014). Each person will get five minutes to share, which will add to 10 minutes total. The dyad will then pray for one another, so that any change is by God's power, which will add another 10 minutes for 20 minutes in total.

Check-Out. One minute round-robin to see how everyone is doing and any concerns are noted for follow-up/prayer. Estimate 10 minutes.

Pray-Out. Close as a group in front of God, so that everything is left in the room until next time. Estimate 5 minutes.

Expected Observable, Behavioral Outcomes for the Session

Identified. Members should be walking out of the session with clear understandings of their automatic thoughts and reflex impulses.

Elaborated. Members should be clear on where they stand with those ways of thinking and behaving. They will experience others carrying their burdens (ESV, Galatians 6:1-2) and that they are not going through the difficulty alone (ESV, Ecclesiastes 4:9-12).

Educated. Members should be clear on where God stands on how they have been responding to the heat of their lives. They will learn how to use Biblical terminology to describe their behaviors (e.g., steal, kill, destroy) (NIV, John 10:10).

Repented. Members should have had the opportunity to regret their actions and pledge to make amends. There should be an emphasis on not only repenting in the group context, but to develop the spiritual discipline and overall good habit for every day application.

Checked. Members should be getting accustomed to the idea that their concerns matter and will be addressed. They should be feeling heard without judgment so that they can be even more vulnerable going forward.

Prayed. Members should be getting accustomed to leaving things to God.

Group Development Considerations

The beginning stages of the group are opportunities to build trust not only with co-leaders, but also with members of the group, as all contribute to the building of norms (Corey et al., 2018). Members bond over similarities and are dependent upon the co-leaders as they are just beginning to understand their interpersonal style through these interactions; and as with the first session, member engagement and affiliation will be key (Yalom, 2005). As the members get their footing and figure out what membership entails, the rotating dyads will encourage people to interact at deeper levels than simply hearing from or waiting to be prompted to speak to another group member randomly in a restricted group conversation (Yalom, 2005).

Total Time of Session. 2 hours.

Appendix H

Individual Group Proposal Lesson 3: Uncover the Motivations

Objectives

- Identification of underlying drivers to reactions to the pressures.
- Exploration (elaboration/education) of motivations for appropriateness and desirability.
- Repentance of what has become poor choices of allegiance.

Activities (Rationale and Time Estimates)

Check-In. One minute round-robin to see how everyone is doing. Estimate 10 minutes.

Pray-In. Bring the group to Jesus as members of His body. Estimate 5 minutes.

Identify. Each member will rotate to the next number partner for their dyad (i.e., *Mr. 1 o'clock with Mr. 4 o'clock*). In this session, they will consider what is motivating the automatic thoughts and reflex impulses that they shared about in the previous session.

By asking the member to reflect on this first in a one-on-one setting will allow more time/space for true introspection without pressure. Adopting a phenomenological approach where the first brush introduction happens before any Biblical psychoeducation allows fully experiencing one's inner man without fear of judgment (or relatively less so) (Yalom, 2005).

Also, building on each session will allow continuity to the conversation, which is beneficial to the ongoing movement of group development (Corey et al., 2018). By rotating, there is even more opportunity to further enhance group cohesion. Each person will get five minutes to share, which will add to 10 minutes total.

Elaborate. Each person will co-present with their partner on their behalf to the group, including any reactions that they had to their partner's reactions. This will encourage the members to not only pay attention to their partner's stories, but allow them to become a part of it.

The original members feel less alone in their situations, and group cohesion is enhanced. At 2.5 minutes apiece for 12 people, this will take 30 minutes.

Educate. The co-leaders will recite 3 passage of Scripture that showcase how people have been motivated for all the wrong reasons: (a) fears; (b) needs; and (c) desires (see, e.g., Powlison, 2019; Welch, 1994; Welch, 2019). Each passage will take 2.5 minutes to read and 2.5 minutes to reflect and discuss in the dyad, and 5 minutes to discuss as a group. This activity will help participants consider their misaligned allegiances (and those of their partners) in Biblical light and in the context of God's position. Estimate 30 minutes total.

Repent. The members will reconvene in their dyads to reconsider their motivations. While the dyads are clearly not meant to be formally psychotherapeutic per se, any maladaptive schemas can be addressed and cognitive restructuring can be effected on an informal basis (Barlow, 2014). Each person will get five minutes to share, which will add to 10 minutes total. The dyad will then pray for one another, so that any change is by God's power, which will add another 10 minutes for 20 minutes in total.

Check-Out. One minute round-robin to see how everyone is doing and any concerns are noted for follow-up/prayer. Estimate 10 minutes.

Pray-Out. Close as a group in front of God, so that everything is left in the room until next time. Estimate 5 minutes.

Expected Observable, Behavioral Outcomes for the Session

Identified. Members should be walking out of the session with a greater awareness and tolerance for transparency and vulnerability with themselves and openness to share with others.

Elaborated. Members should have a new or deeper understanding of why they do what they profess to not want to do, and/or why they don't do what they say that they want to do.

They will experience others carrying their burdens (ESV, Galatians 6:1-2) and that they are not going through the difficulty alone (ESV, Ecclesiastes 4:9-12).

Educated. Members should be clear on how they have attempted to put other things (i.e., false idols, functional gods) on God's throne. They will learn how to use Biblical terminology to describe their motivations; e.g., "pride, fear of man, selfishness, false beliefs, love of possessions" (Powlison, 1999, p. 12).

Repented. Members should have had the opportunity to feel remorse and pledge to make amends. This skill will be developed for use not only in group, but for use outside.

Checked. Members should be getting accustomed to the idea that their concerns matter and will be addressed. They should be feeling heard without judgment so that they can be even more vulnerable going forward.

Prayed. Members should be getting accustomed to leaving things to God.

Group Development Considerations

The group is entering the transition phase and there are increased opportunities to build trust with more members of the group (Corey et al., 2018). Members are still getting to know one another, developing the group identity, and working to understand their own interpersonal styles through these interactions (Yalom, 2005). However, negative comments and criticisms begin to creep into the discussion and issues such as control over the group (which can be substantial in a group of professional helpers!), power (over the conversation), status (who is viewed most positively with the leaders), competition (over whose successes/failures are greatest), and individual differentiation (how to be unique in a group of similar profiles) are coming into play in greater quantities (Yalom, 2005).

Total Time of Session. 2 hours.

Appendix I

Individual Group Proposal Lesson 4: Recognize the Consequences

Objectives

- Identification of the consequences to bad reactions that came from bad motivations.
- Exploration (elaboration/education) of consequences for desirability.
- Recognition of situations wrongly blamed on others, thereby ruining relationships.

Activities (Rationale and Time Estimates)

Check-In. One minute round-robin to see how everyone is doing. Estimate 10 minutes.

Pray-In. Bring the group to Jesus as members of His body. Estimate 5 minutes.

Identify. Each member will rotate to the next number partner for their dyad (i.e., *Mr. 1 o'clock with Mr. 5 o'clock*). In this session, each will consider what the poor cognitions/emotions/actions shared in the previous session have culminated into.

By asking the member to reflect on this first in a one-on-one setting will allow more time/space for true introspection without pressure. Adopting a phenomenological approach where the first brush introduction happens before any Biblical psychoeducation allows fully experiencing one's inner man without fear of judgment (or relatively less so) (Yalom, 2005).

Also, this will allow continuity to the conversation, which is beneficial to the ongoing movement of group development. By rotating, there is even more opportunity to further enhance group cohesion (Corey et al., 2018). Each person will get five minutes to share, which will add to 10 minutes total.

Elaborate. Each person will co-present with their partner on their behalf to the group, including any reactions that they had to their partner's consequences. This will encourage the members to not only pay attention to their partner's stories, but allow them to become a part of it.

The original members feel less alone in their situations, and group cohesion is enhanced. At 2.5 minutes apiece for 12 people, this will take 30 minutes.

Educate. The co-leaders will recite 3 passages of Scripture that showcase the predicaments that people have boxed themselves into: (a) physical/spiritual death; (b) interpersonal conflict; and (c) personal frustration. Each passage will take 2.5 minutes to read and 2.5 minutes to reflect and discuss in the dyad, and 5 minutes to discuss as a group. This activity will help participants connect the dots between their bad motivations, poor responses, ultimately to undesired consequences (and those of their partners) in Biblical light and fulfillment of God's curses or withholding of blessings. Estimate 30 minutes total.

Repent. The members will reconvene in their dyads to reconsider what they have brought upon themselves. While the dyads are clearly not meant to be formally psychotherapeutic per se, any maladaptive schemas can be addressed and cognitive restructuring can be effected on an informal basis (Barlow, 2014). Each person will get five minutes to share, which will add to 10 minutes total. The dyad will then pray for one another, so that any change is by God's power, which will add another 10 minutes for 20 minutes in total.

Check-Out. One minute round-robin to see how everyone is doing and any concerns are noted for follow-up/prayer. Estimate 10 minutes.

Pray-Out. Close as a group in front of God, so that everything is left in the room until next time. Estimate 5 minutes.

Expected Observable, Behavioral Outcomes for the Session

Introduced. Members should be walking out of the session knowing what steps led up to their current situations and how they came about.

Elaborated. Members should have an understanding of what they can do to prevent the

situation from happening or worsening. They will experience others carrying their burdens (ESV, Galatians 6:1-2) and that they are not going through the difficulty alone (ESV, Ecclesiastes 4:9-12).

Educated. Members should be clear on what others have stumbled into when bad motivations triggered wrong responses. They will learn how to use Biblical concepts to describe their own consequences (e.g., unreconciled).

Repented. Members should have had the opportunity to take responsibility for their current consequences and pledge to discontinue the process leading up to them. This repentant attitude must be tapped into during consequences as they arise in the every day, and not just in the group.

Checked. Members should be getting accustomed to the idea that their concerns matter and will be addressed. They should be feeling heard without judgment so that they can be even more vulnerable going forward.

Prayed. Members should be getting accustomed to leaving things to God.

Group Development Considerations

The group is now solidly in the transition phase and are getting ready to do the real work of moving forward from where they are currently (Corey et al., 2018). The competitive issues faced in the third session increase, and members are recognizing that this group has unique individuals and are beginning to experiment with new behavior (Yalom, 2005). Rotating dyads lower the tide of judgment that may come from people getting more comfortable with each other while continuing to allow members to interact at deeper levels than simply hearing from or speaking to another group member randomly in the group conversation (Yalom, 2005).

Total Time of Session. 2 hours.

Appendix J

Individual Group Proposal Lesson 5: Know God

Objectives

- Introduction of God into our struggles.
- Exploration (elaboration/education) of His relevant identities.
- Re-introduction to who God is in the specific situations at hand.

Activities (Rationale and Time Estimates)

Check-In. One minute round-robin to see how everyone is doing. Estimate 10 minutes.

Pray-In. Bring the group to Jesus as members of His body. Estimate 5 minutes.

Introduce. Each member will rotate to the next partner for their dyad (i.e., *Mr. 1 o'clock with Mr. 6 o'clock*). In this session, each will consider what the bad motivations, poor responses, and undesired consequences shared in the previous session have culminated into, by introducing themselves to the God who can handle all of the above (and the below). Each will have a different identity of God in mind, as He has so infinite personas relevant to our myriad struggles; e.g., Protector, Savior, Healer, Provider, Teacher, Counselor, Comforter.

By asking the member to reflect on this first in a one-on-one setting will allow more time/space for true introspection without pressure. Adopting a phenomenological approach where the first brush introduction happens before any Biblical psychoeducation allows fully experiencing one's inner man without fear of judgment (or relatively less so) (Yalom, 2005).

Also, this allows continuity, which is beneficial to the ongoing movement of group conversation. Rotating allows even more opportunity to further enhance group cohesion (Corey et al., 2018). Each person will get five minutes to share, which will add to 10 minutes total.

Elaborate. Each person will co-present with their partner on their behalf to the group,

including any reactions that they had to their partner's consequences. This will encourage the members to not only pay attention to their partner's stories, but allow them to become a part of it. The original members feel less alone in their situations, and group cohesion is enhanced. At 2.5 minutes apiece for 12 people, this will take 30 minutes.

Educate. The co-leaders will recite 3 passage of Scripture that showcase the less thought of roles that God takes on in caring for His chosen people: (a) Sender; (b) Armor; and (c) Champion. Each passage will take 2.5 minutes to read and 2.5 minutes to reflect and discuss in the dyad, and 5 minutes to discuss as a group. This activity will help participants connect the dots between their undesired consequences (and those of their partners) to the character of God that they need to be known to them. Estimate 30 minutes total.

Re-Introduce. The members will reconvene in their dyads to reconsider who God is to them. Each person will get five minutes to share, which will add to 10 minutes total. The dyad will then pray for one another, so that any change is by God's power, which will add another 10 minutes for 20 minutes in total.

Check-Out. One minute round-robin to see how everyone is doing and any concerns are noted for follow-up/prayer. Estimate 10 minutes.

Pray-Out. Close as a group in front of God, so that everything is left in the room until next time. Estimate 5 minutes.

Expected Observable, Behavioral Outcomes for the Session

Checked. Members should be getting accustomed to the idea that they are seen.

Prayed. Members should be getting accustomed to praying to God first before anything.

Introduced. Members should be starting to "make the unconscious conscious" (Corey et al., 2015) with active and intentional looks at who God is to them in their current circumstances.

Elaborated. Members should be able to hear what others are receiving from them in terms of their relationships with God. Seeing how others interpret their views can be eye-opening. They will experience others carrying their burdens (ESV, Galatians 6:1-2) and that they are not going through the difficulty alone (ESV, Ecclesiastes 4:9-12).

Educated. Members should be clear on who God says that He is in less common but very important situations. They will learn how to use Biblical concepts to describe their God (e.g., Suzerain, Promise Keeper, Deliverer).

Re-Introduced. Members should begin to find a new traveling companion in God who not only has characteristics previously assumed, but is relevant in freshly needed ways. It is imperative that this new traveling companion is not just present when the group meets, but that awareness of Him is prevalent through the days in-between group sessions and beyond!

Checked. Members should be getting accustomed to the idea that their concerns matter and will be addressed. They should be feeling heard without judgment so that they can be even more vulnerable going forward.

Prayed. Members should be getting accustomed to leaving things to God.

Group Development Considerations

The group is stretching into the working phase and are doing the real work of moving forward from where they are currently (Corey et al., 2018). There is increased trust and cooperation among the members with a sense of genuine intimacy in the dyads, engagement with the co-leaders is more about exploration than guidance, and cohesion among the group is fostered with greater self-directed interaction (Yalom, 2005). This is the perfect time for more existential conversations to begin and exploration of the members' identification of God.

Total Time of Session. 2 hours.

Appendix K

Individual Group Proposal Lesson 6: Covenant with God

Objectives

- Introduction of covenant language with God as the Suzerain King.
- Exploration (elaboration/education) of His promised blessings/curses.
- Re-introduction to what we are motivated to get as vassal kings (viz., as His helpers).

Activities (Rationale and Time Estimates)

Check-In. One minute round-robin to see how everyone is doing. Estimate 10 minutes.

Pray-In. Bring the group to Jesus as members of His body. Estimate 5 minutes.

Introduce. Each member will rotate to the next partner for their dyad (i.e., *Mr. 1 o'clock with Mr. 7 o'clock*). In this session, each will consider what the God of their situation brings to the negotiation table. Of course, as the One who holds all the cards, God doesn't need to negotiate with His vassal kings per se, but He is a reasonable and just God who knows the need for mercy and grace with objects of wrath like His chosen people. So what would He provide that would empower change? What are the things that we desperately and truly need—the good motivations (as opposed to the bad motivations from the session before last)?

By asking the member to reflect on this first in a one-on-one setting will allow more time/space for genuine creativity without pressure (Yalom, 2005). Brainstorming ideas before any Biblical psychoeducation allows for a wide range of possibilities that stretch only as far as God's imagination in the members.

Also, building on each session will allow continuity to the conversation which is beneficial to the ongoing movement of group development (Corey et al., 2018). By rotating, there is even more opportunity to further enhance group cohesion. Each person will get five

minutes to share, which will add to 10 minutes total.

Elaborate. Each person will co-present with their partner on their behalf to the group, including any reactions that they had to their partner's consequences. This will encourage the members to not only pay attention to their partner's stories, but allow them to become a part of it. The original members feel less alone in their situations, and group cohesion is enhanced. At 2.5 minutes apiece for 12 people, this will take 30 minutes.

Educate. The co-leaders will recite 3 passage of Scripture that showcase the motivations and provisions that come from being in contract with the Lord God Almighty: (a) purpose; (b) focus; and (c) power. Each passage will take 2.5 minutes to read and 2.5 minutes to reflect and discuss in the dyad, and 5 minutes to discuss as a group. This activity will help participants connect the dots between who God is and what we are motivated by in our allegiance to Him. Estimate 30 minutes total.

Re-Introduce. The members will reconvene in their dyads to reconsider what positive motivations there can be to their existences and perhaps come up with experiments to test them out as preludes to the next session (Corey et al., 2015). Each person will get five minutes to share, which will add to 10 minutes total. The dyad will then pray for one another, so that any change is by God's power, which will add another 10 minutes for 20 minutes in total.

Check-Out. One minute round-robin to see how everyone is doing and any concerns are noted for follow-up/prayer. Estimate 10 minutes.

Pray-Out. Close as a group in front of God, so that everything is left in the room until next time. Estimate 5 minutes.

Expected Observable, Behavioral Outcomes for the Session

Checked. Members should be getting accustomed to the idea that they are seen.

Prayed. Members should be getting accustomed to praying to God first before anything.

Introduced. Members should be starting to re-evaluate their motivations/provisions and realize more healthy ones.

Elaborated. Members should be able to hear what others are receiving from them in terms of their motivations. Seeing how others interpret their views can be eye-opening. They will experience others carrying their burdens (ESV, Galatians 6:1-2) and that they are not going through the difficulty alone (ESV, Ecclesiastes 4:9-12).

Educated. Members should be clear on what God offers in order to fulfill His purposes for us. They will learn how to use Biblical concepts to describe what God has granted in motivations/provisions (e.g., cultural mandate, instruments of grace, manifestations of the Spirit).

Re-Introduced. Members should begin to consider not only who God is, but what He provides to us as His chosen instruments. This allows each member to step outside of oneself to see what God's purposes are. Then, it is not about what we do on our own for Him, but what He gives us so that we can work more effectively for Him. Therefore, this allows members to consider what can be done not by their own power on a daily basis, but God's.

Checked. Members should be getting accustomed to the idea that their concerns matter and will be addressed. They should be feeling heard without judgment so that they can be even more vulnerable going forward.

Prayed. Members should be getting accustomed to leaving things to God.

Group Development Considerations

The group is now solidly in the working phase and are in the swing of things with real potential for catharsis (Corey et al., 2018). The members are dropping their guards and not every interaction is as rational and intellectual as before. Trust that has been developed is now

translating into productive interaction at both the dyad and group levels, with members more focused on the *here-and-now* and able to tolerate healthy conflict, where self-disclosure and constructive feedback are consistent with more collaborative relationships that are less dependent upon the co-leaders (Yalom, 2005). As members grapple with their horizontal distance between group members, they can simultaneously assess their vertical proximity with God.

Total Time of Session. 2 hours.

Appendix K

Individual Group Proposal Lesson 7: Act with Love

Objectives

- Introduction of actions and reactions (not mere responses) that are purposeful.
- Exploration (elaboration/education) of what would be considered loving.
- Re-introduction to specific actions, not just words or speech.

Activities (Rationale and Time Estimates)

Check-In. One minute round-robin to see how everyone is doing. Estimate 10 minutes.

Pray-In. Bring the group to Jesus as members of His body. Estimate 5 minutes.

Introduce. Each member will rotate to the next partner for their dyad (i.e., *Mr. 1 o'clock with Mr. 8 o'clock*). In this session, each will consider what loving actions and reactions would look like in the midst of daily pressures (ESV, James 2:14-17).

By asking the member to reflect on this first in a one-on-one setting will allow more time/space for genuine creativity without pressure (Yalom, 2005). Brainstorming ideas before any Biblical psychoeducation allows for a wide range of possibilities that stretch only as far as God's imagination in the members.

Also, building on each session will allow continuity to the conversation which is beneficial to the ongoing movement of group development (Corey et al., 2018). By rotating, there is even more opportunity to further enhance group cohesion. Each person will get five minutes to share, which will add to 10 minutes total.

Elaborate. Each person will co-present with their partner on their behalf to the group, including any reactions that they had to their partner's proposed behavioral activations. This will encourage the members to not only pay attention to their partner's daydreaming/goal-setting, but

allow them to become a part of it. The original members can feel supported in these new endeavors, and group cohesion is enhanced. At 2.5 minutes apiece for 12 people, this will take 30 minutes.

Educate. The co-leaders will recite 3 passage of Scripture that showcase the loving actions naturally overflow from the love/power that God provides: (a) forgiveness; (b) generosity; and (c) presence. Each passage will take 2.5 minutes to read and 2.5 minutes to reflect and discuss in the dyad, and 5 minutes to discuss as a group. This activity will help participants connect the dots between what Jesus provides and how one will act as His disciple. Estimate 30 minutes total.

Re-Introduce. The members will reconvene in their dyads to reconsider what positive actions can be made immediately in their life circumstances, no matter how difficult. Cognitions and emotions can change, and that is all well and good, but the behavioral activations are where lasting and genuine growth is evidenced (ESV, 1 John 3:18). Each person will get five minutes to share, which will add to 10 minutes total. The dyad will then pray for one another, so that any purposeful growth is by God's power, which will add another 10 minutes for 20 minutes in total.

Check-Out. One minute round-robin to see how everyone is doing and any concerns are noted for follow-up/prayer. Estimate 10 minutes.

Pray-Out. Close as a group in front of God, so that everything is left in the room until next time. Estimate 5 minutes.

Expected Observable, Behavioral Outcomes for the Session

Checked. Members should be getting accustomed to the idea that they are seen.

Prayed. Members should be getting accustomed to praying to God first before anything.

Introduced. Members should be considering what they can do differently given what

God provides.

Elaborated. Members should be able to hear what others are receiving from them in terms of their proposed actions and attitudes. Seeing how others interpret their goals can be eye-opening. They will experience others carrying their burdens (ESV, Galatians 6:1-2) and that they are not going through the difficulty alone (ESV, Ecclesiastes 4:9-12).

Educated. Members should be clear on what God expects of us in terms of loving actions (ESV, 1 Corinthians 13:1-3). They will learn how to use Biblical concepts to describe what God commands (e.g., love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control) (ESV, Galatians 5:22-23).

Re-Introduced. Members should be able to refine their planned behavioral activations and commit to actual goals that bridge the group experience with their external worlds. This is the part of the group where surface-level ideas are challenged by Scripture to be deeper for every interaction without exception (ESV, John 13:34-35), and that means transferring lessons learned in the group to members' every day lives (Corey et al., 2018).

Checked. Members should be getting accustomed to the idea that their concerns matter and will be addressed. They should be feeling heard without judgment so that they can be even more vulnerable going forward.

Prayed. Members should be getting accustomed to leaving things to God.

Group Development Considerations

The group is moving into the termination phase for the time-limited psychoeducation part of the group, and preparation must be made, as “adequate time should be set aside for integrating and evaluating the experience” without putting too much emphasis or pressure on the very final session or risk fragmenting the group and letting gains from the initial eight sessions evaporate

(Corey et al., 2018, p. 316).

For this group, there may be a sense that the structured portion of the group is coming to a close, but given the open, ongoing format, the members can look forward to continued interaction and greater focus on applying what they have learned in the upfront psychoeducation-focused lessons. In fact, communication is yielding good fruit by now, becoming increasingly personal and affective with less intellectualizing (Yalom, 2005).

Total Time of Session. 2 hours.

Appendix L

Individual Group Proposal Lesson 8: Bask in Reward

Objectives

- Introduction of what members' saw with their eyes of youth when they dreamt grand dreams and/or what they hope to get from their behavioral activations.
- Exploration (elaboration/education) of what God considers a blessed life.
- Re-introduction to the future that is promised.

Activities (Rationale and Time Estimates)

Check-In. One minute round-robin to see how everyone is doing. Estimate 10 minutes.

Pray-In. Bring the group to Jesus as members of His body. Estimate 5 minutes.

Introduce. Each member will rotate to the next partner for their dyad (i.e., *Mr. 1 o'clock with Mr. 9 o'clock*). In this session, each will share what they envisioned in their childhoods when they saw with eyes of youth and dreamt grand dreams and/or what they hope to get from others after the behavioral activations specified in the previous session.

By asking the member to reflect on this first in a one-on-one setting will allow more time/space for actual recollection without pressure (Yalom, 2005). Resurfacing childhood hopes before any Biblical psychoeducation allows for a wide range of possibilities that are not confined to church Sunday school answers or what church or biological family members pushed upon them. It also allows members to be honest about what they are hoping to get for all their expected effort.

Also, building on each session will allow continuity to the conversation which is beneficial to the ongoing movement of group development (Corey et al., 2018). By rotating, there is even more opportunity to further enhance group cohesion. Each person will get five

minutes to share, which will add to 10 minutes total.

Elaborate. Each person will co-present with their partner on their behalf to the group, including any reactions that they had to their partner's childhood dreams or current day expectations of their reward for acting rightly/differently. This will encourage the members to not only pay attention to their partner's reality-checking, but allow them to become a part of the reality that is unfolding. The original members can be held accountability for these new goals, and group cohesion is enhanced. At 2.5 minutes apiece for 12 people, this will take 30 minutes.

Educate. The co-leaders will recite 3 passage of Scripture that showcase the kingdom that God is already building in this final age: (a) family-of-Christ; (b) personal sanctification; and (c) inter-generational consequences. Each passage will take 2.5 minutes to read and 2.5 minutes to reflect and discuss in the dyad, and 5 minutes to discuss as a group. This activity will help participants connect the dots between who God is, what He gives to members as motivation/power, the actions that are empowered, and the resulting miracles. Estimate 30 minutes total.

Re-Introduce. The members will reconvene in their dyads to reconsider what God is actually envisioning when He gives them the cultural mandate to flourish the earth (ESV, Genesis 1:28). Each person will get five minutes to share, which will add to 10 minutes total. The dyad will then pray for one another, so that any purposeful growth is by God's power, which will add another 10 minutes for 20 minutes in total.

Check-Out. One minute round-robin to see how everyone is doing and any concerns are noted for follow-up/prayer. Estimate 10 minutes.

Pray-Out. Close as a group in front of God, so that everything is left in the room until next time. Estimate 5 minutes.

Expected Observable, Behavioral Outcomes for the Session

Checked. Members should be getting accustomed to the idea that they are seen.

Prayed. Members should be getting accustomed to praying to God first before anything.

Introduced. Members should have an honest appraisal of what they have always/previously epitomized as the be-all-end-all, whether that stems from their innocent childhood perceptions, or their current day self-centered expectations.

Elaborated. Members should be able to hear what others are receiving from them. Seeing how others interpret their goals can be eye-opening. They will experience others carrying their burdens (ESV, Galatians 6:1-2) and that they are not going through the difficulty alone (ESV, Ecclesiastes 4:9-12).

Educated. Members should be clear on what God is planning beyond what is in our hearts (ESV, Psalm 33:11). This goes beyond the substance of their quality worlds à la reality therapy (Corey, 2015), and touches upon what we would not choose on our own accord. They will learn how to use Biblical concepts to describe the positive consequences that God brings about (e.g., faith, goodness, knowledge, self-control, perseverance, godliness, mutual affection, love) (NIV, 2 Peter 1:5-7).

Re-Introduced. Members should be able to conceive of social justice and change that happens beyond one's own limited sphere of existence (ESV, Proverbs 19:21). They should be able to integrate their lives as roles in God's story and re-introduce their entire narrative and project how they plan to move forward. There should be an emphasis on not only considering this in the group context, but a focus on application in the members' daily lives (Corey et al., 2018).

Checked. Members should be getting accustomed to the idea that their concerns matter

and will be addressed. They should be feeling heard without judgment so that they can be even more vulnerable going forward.

Prayed. Members should be getting accustomed to leaving things to God.

Group Development Considerations

The group is now on the final structured session (the close of what would be the termination phase of the psychoeducational series had it been a time-limited only), and is ready to consolidate the lessons learned thus far. Each member is looking to “clarify and integrate the meaning of their experiences in the group, consolidate the gains they have made, and decide what newly acquired behaviors and changes they are committed to bringing to their everyday lives” (Corey et al., 2018, p. 316). Communication patterns have been learned, set, and applied within the group as the members have matured to offer empathic and positive dialogue not only in the dyads but also the broader group discussions; where group members focus more on the here-and-now, are less avoidant of productive conflict, offer constructive feedback, are more disclosing, and are more collaborative (Yalom, 2005).

Total Time of Session. 2 hours.