


**A NEW DAY RECOVERY CENTER**

*Divine Holiness Outreach Ministry*

# Adult Recovery

## FACILITATOR GUIDE

**12 Weeks • 60 Sessions • Recovery Education & Group Services**

**Health • Home • Purpose • Community**

*Organized around SAMHSA's four dimensions of recovery — the same language New Day uses publicly to describe a life in recovery: a healthy life, a stable home, meaningful purpose, and a community that holds you.*

Senath, Missouri

Leadership: Bishop Jamie Jones • Deborah Jones, Chief Operating Officer

Prepared for: Joshua Damon Brown, MS — Program Director

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# SCRIPTURE IN THIS GUIDE

Scripture quotations in this guide appear only in Appendix I, the Optional Scripture Handouts, and are from the King James Version (KJV) of the Bible, which is in the public domain in the United States. No Scripture is quoted or read in the 60 required sessions, and no Scripture wording from any translation is quoted anywhere else in this guide.

No wording from any modern translation is quoted in this guide. If a participant asks how another translation renders a passage, the facilitator reads it from a printed Bible of that translation, outside session time.



# HOW TO USE THIS GUIDE

This guide is written so a facilitator can open it to any session and run group that day. Each of the 60 sessions is complete on its own: objectives, opening, check-in, teaching, discussion, a practiced skill, homework, facilitator cautions, materials, and a closing. The sessions are evidence-based throughout. The faith material that belongs to this program's identity — each session's Scripture anchor, opening reflection, faith teaching, and closing prayer — is preserved in Appendix I as optional handouts, available on request only and never delivered in session time. Sessions run in order for a new cohort, and the rolling, open-enrollment design means a person who enters in Week 3 still receives a coherent foundation — the facilitator names the phase, recaps the one idea a newcomer needs, and keeps moving.

Groups meet five times a week for 60 minutes over 12 weeks, plus a 90-minute Saturday recap group at 10:00 a.m. (see "Saturday recap group and homework — standing procedure"). That is about 11.5 group hours per week (5 curriculum + 5 breakout + 90-minute recap) before individual/home duties. The curriculum runs in one operating rhythm: keep the session order, keep the rhythm inside each session, and keep the phase gates in Appendix F.

Group size cap is 30 on a rolling 30-day average. Add additional group times if necessary.

Read the session before group, not during it. Gather the listed materials, prepare the session's teaching in your own words, and know the crisis protocol on page one of your facilitator binder. If a session runs long, cut teaching — never cut the skill practice or the closing. People remember what they practiced and how they were sent out.

Topics come back across sessions — and that is by design, not by accident. When a session returns to a topic an earlier session taught, name the earlier session out loud ("We met this in Session 6; today we use it"), say in one sentence what the earlier session already settled, and build on it rather than teaching it again. Never re-teach a whole earlier session inside a later one: the later session's job is the new step — the new setting, the new decision, the new practice — and the earlier material is only the footing it stands on. If a participant missed the

earlier session, point them to its one idea in the Saturday recap or the workbook; do not stop the room to re-teach it. If a participant asks a question the earlier session already answered, answer it in one sentence and move on. Repetition that builds is teaching; repetition that repeats is lost time.

**SCOPE — READ BEFORE FIRST USE:**

This is a recovery education and group services curriculum. It is not licensed clinical psychotherapy, and it must not be represented as such. New Day Recovery's public model is person-centered recovery support: recovery housing, care coordination, spiritual counseling, recovery coaching, group services, and transportation for adults 18 and older. Before adopting any language in a program document, brochure, contract, or referral that describes this curriculum as clinical treatment, the Program Director must confirm the program's current certification and licensure status in writing and revise the language to match it. Facilitators work only within their role and the scope in this guide, and clinical, medical, and psychiatric needs are referred out under the protocol in this guide.

These groups are DMH RSS support/educational groups.

Spiritual counseling is a separate individual service provided by qualified clergy; it is not delivered as part of these groups.

How Scripture appears in this guide. Scripture is not part of the required sessions. It appears in Appendix I, the Optional Scripture Handouts: one handout per session (S-1 to S-60), preserving each session's Scripture anchor — quoted from the King James Version and cited as (Book Chapter:Verse, KJV), because the King James Version is the translation this community reads from — together with its opening reflection, faith teaching, and closing prayer. Participants often arrive carrying other translations, and a facilitator will hear, 'My Bible says it differently.' Appendix G, the Scripture Translation Cross-Reference, lists the anchor passage for each handout, so the facilitator can find the passage a participant is asking about; no wording is quoted there, and the facilitator verifies wording from a printed Bible outside session time.

Before your first group, a licensed counselor completed your assessment, safety plan, and treatment plan. In your first group, your facilitator confirms the counselor plan is in place, without reading your clinical detail.

Curriculum groups meet separately for men and for women. Breakout groups are coed unless otherwise specified; the Domestic Violence breakout is gender-specific. Placement for participants who do not fit a men/women split follows the participant's stated preference, confirmed with staff for safety and privacy. Nothing about a participant's placement is disclosed to the group. The stated preference stands unless a stated safety reason requires a private conversation. Safety and privacy are the only criteria.

Recovery is culturally shaped. Facilitators respect participants' cultural practices and pathways without assuming them, and never require a participant to adopt a practice or pathway that is not their own.

This program welcomes each participant as a warrior in the plain sense: a person who gets back up and stays in the fight worth fighting. That welcome is offered once, as an invitation, never as a test.

Homework is due at the next group after it is assigned. Report it honestly — done, partly done, or not done with the obstacle named. Honest data is never punished. Sessions and homework from before a participant entered do not count as outstanding. The phase count runs from the sessions you attend after entry: attend at least 8 of 9 sessions in Phases 1–4, or at least 22 of 24 in Phase 5, counting attended sessions plus facilitator-assigned makeups (attending the session in a later rotation or completing the facilitator-assigned equivalent), with any remaining gap carried in a completion plan set with the Program Director — never exclusion.

Example: Maya joins at Session 7, in the second week. Sessions 1 through 6 do not count, because the count starts with the sessions she attends after she joins. She attends Sessions 7, 8, and 9, and she completes 5 makeups set by the facilitator. That gives her 8 of 9 for Phase 1. Anything still missing goes into a plan she sets with the Program Director. Joining late never shuts her out. She missed 6 sessions and made up 5; 3 attended + 5 made up = 8, which meets the 8-of-9 count, and the 1 remaining session goes in the completion plan.

Entry box — rolling open enrollment: a participant may enter at any session. There is no gating, delaying, or excluding of newcomers. Every newcomer is welcomed inside the group, with the 60-second newcomer bridge in the session opening and the first-group checklist below.

First-group checklist (inside the hour): confirm the counselor plan is in place, without reading clinical detail; state the group agreements; point to the Workbook front pages; give crisis contacts (988, 911, and program contacts); explain the Saturday recap's role.

Example: Maya joins at Session 7, in the second week. She attends Sessions 7, 8, and 9, and completes 5 makeups set by the facilitator — 3 attended + 5 made up = 8, which meets the 8-of-9 count; the 1 remaining session goes in the completion plan.

Crosswalk: Appendix A ↔️ the Session 8 handout (Safety Plan), Appendix B ↔️ the Session 11 handout (Thought Record), Appendix C ↔️ the Sessions 28 & 30 handout (Warning-Sign Chain), Appendix D ↔️ the Session 36 handout (90-Day Plan).

One running daily log: Your workbook carries one running daily log. The HALT check, craving log, living-amend log, trust ledger, and drift-checks are entries in that one log, not separate logs. The two daily sheets (Daily Inventory and Gratitude Practice), where used, are the same one log on paper. Never run two daily logs at once.

## The program at a glance

| Element | Standard |
|---|---|
| Site | Senath, Missouri — A New Day Recovery Center, Divine Holiness Outreach Ministry |
| Who is served | Adults 18+ in recovery housing and community-based recovery support |
| Format | 12 weeks, 5 sessions per week, 60 sessions, Sessions 36 and 60 are 60 minutes like all other sessions; only Saturday is 90 minutes, plus a 90-minute Saturday recap group, 10:00–11:30 a.m., in separate men's and women's groups; rolling open enrollment Curriculum groups meet separately for men and for women. Breakout groups are coed unless otherwise specified; the Domestic Violence breakout is gender-specific. Placement for participants who do not fit a men/women split follows the participant's stated preference, confirmed with staff for safety and privacy. Nothing about a participant's placement is disclosed to the group. The stated preference stands unless a stated safety reason requires a private conversation. Safety and privacy are the only criteria. |
| Phases | 1 Foundation (Weeks 1–2) • 2 Healing (Weeks 2–4) • 3 Rebuilding (Weeks 4–6) • 4 Living Free (Weeks 6–8) • 5 Giving Back (Weeks 8–12) |
| SAMHSA dimensions | Health, Home, Purpose, Community — named in relevant sessions and in each participant's plans |
| Approach | Person-centered, trauma-informed, evidence-based. Clinical models named and used as education: cognitive behavioral therapy (CBT) skills, MI-informed facilitation style, and Gorski-style relapse prevention |
| Faith materials | New Day Recovery is a faith-based program. The required curriculum in this guide is evidence-based only. Each session’s Scripture anchor, faith teaching, and closing prayer are preserved in Appendix I as optional handouts |

| | |
|---|---|
| | — available on request only, never required, and never delivered in required session time. Scripture in the handouts is quoted from the King James Version (public domain), the translation this community reads from. Appendix G lists the anchor passage for each handout; wording is verified from printed Bibles, never quoted in this guide. |
| Medication stance | MAT-affirming: medication for addiction treatment, prescribed and managed by medical providers, is a legitimate path of recovery. No facilitator advises starting, stopping, or changing any medication |

## OPTIONAL SCRIPTURE HANDOUTS — HOW THEY ARE OFFERED

New Day Recovery is a faith-based program. This guide is its required curriculum, and the 60 sessions are evidence-based only: no Scripture is read, no faith teaching is delivered, and no prayer is led in session time, and none of that content is part of the required sessions. The faith material for each session — its Scripture anchor, opening reflection, faith teaching, and closing prayer — is preserved word for word in Appendix I, as one optional handout per session (S-1 to S-60). The handouts are governed by the rules below, without exception.

- Mention availability once, neutrally, and without pressure — one line is enough: “Optional Scripture handouts that go with each session are available on request, outside group time — just ask.” Do not repeat the offer as a prompt, and never single anyone out.
- Give a handout only when a participant asks for one. A handout is never assigned, never homework, and never a condition of participation, services, housing standing, or progress in the program.
- Never deliver handout content inside required session time: do not read it aloud in group, teach from it, open or close a session with it, or build discussion on it. A participant who wants to talk about a handout does so outside session time.
- Never track or record who requested a handout in any way that affects services. Requests are not noted in session notes, attendance records, or any participant record, and a request — or the absence of one — is never treated as a measure of engagement or progress.
- Handouts are an optional resource of a faith-based program, kept separate from the required curriculum in this guide.

Facilitators may read the handouts, and the Spiritual Practice Correlations chapter, as background for understanding the program's faith tradition. Neither is session content, and neither is ever delivered inside required session time.

# FACILITATOR QUALIFICATIONS AND SCOPE BOUNDARIES

Facilitators for this curriculum are recovery coaches, peer support workers, spiritual counselors, house and program staff trained to this guide, and credentialed counselors working within their own scope. A credential expands what a facilitator may do outside group; it does not change the curriculum inside group. In session, everyone teaches recovery education, facilitates discussion, leads skill practice, and connects people to resources.

| Facilitators DO | Facilitators DO NOT |
|---|---|
| Teach the session as written and track fidelity | Diagnose any mental health or substance use condition |
| Listen, encourage, and use MI-informed open questions and reflections | Provide individual psychotherapy or trauma processing in group |
| Help participants build the written plans in the appendices | Advise on medication — including MAT — in any direction |
| Make warm referrals and document them the same day | Promise confidentiality beyond the limits explained to participants |
| Escalate crisis immediately under the protocol | Attempt to manage a medical emergency beyond calling 911 and first response |
| Make the optional Scripture handouts (Appendix I) available on request, outside required session time | Deliver Scripture, faith teaching, or prayer in required session time, or require prayer, testimony, or disclosure as a condition of participation or housing standing |

Minimum facilitator readiness: read this guide in full; observe two sessions; co-facilitate two sessions; be observed once by the Program Director using the fidelity checklist (Appendix E); know the crisis protocol without looking it up; and complete the program's required trainings for the role (confidentiality, boundaries, trauma-informed care, suicide-risk response, and naloxone where the program stocks it). Annual refresher: one observed session and a review of this scope page. No credential is required to facilitate these educational groups; this readiness list is orientation and practice, not a credential requirement.

## Boundaries and ethics in group

- **Dual relationships:** Facilitators do not lend money, buy or sell with participants, exchange personal social-media contact, or meet participants alone off-site outside program duties.

- **Self-disclosure:** Brief, participant-serving, and past-tense. A facilitator's story is a bridge, never the session's subject, and never includes graphic use details.
- **Gifts and favors:** Decline kindly and tell the Program Director the same day.
- **Romantic or sexual contact** with a current participant is prohibited without exception and is grounds for removal from facilitation.
- **Outside referrals:** Use the program's current referral list. If a needed service is not on the list, tell the Program Director rather than improvising one.

## GROUP AGREEMENTS

Read these aloud in Session 1, post them in the room, and return to them whenever the room needs them. Participants help enforce them; the facilitator always does.

1. Confidentiality: what is shared in group stays in group. The limits are safety — a plan to harm oneself or another person, abuse or neglect the program is required to report, and information the treatment or care team needs to keep someone safe. Facilitators state these limits plainly and early.
2. One voice at a time. No cross-talk while someone is sharing; responses come when the facilitator opens the floor.
3. No graphic war stories. Describe the lesson, not the using scene — details that glorify use or trigger cravings do not belong in this room.
4. Respect every path in the room, including medication-supported recovery. No one is 'cleaner' than anyone else here.
5. Honesty without punishment. A return to use, disclosed here, is met with a plan — not shame and not applause for hiding it.
6. Phones silenced and put away for the full session.
7. Arrive on time, stay for the whole session, and do the homework — small and done beats big and promised.
8. Optional Scripture handouts are available on request, outside group time. Asking for one — or never asking — changes nothing about anyone’s place in this program.
9. Pass, step out, and rejoin: you may pass any question or practice without explanation, step out of the room and come back, and no one will press you for a reason.

## THE 60-MINUTE SESSION RHYTHM

| Minutes | Segment | What happens |
|---|---|---|
| 0–3 | Opening | Facilitator states the session’s purpose and objectives, gives the 60-second newcomer |

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| | | bridge, and bridges from the previous session; a brief moment of quiet to settle |
| 3–11 | Check-in | Facilitator logs craving scores. Two or three volunteers briefly report on last session's application; facilitator reinforces effort, troubleshoots without shaming. Check-in runs 8 minutes: name, craving 0–10, one word for the week, then the check-in prompt answered by volunteers. In groups of 12 or more, use the word-only round as the default: name, craving score, and one word only, with the check-in prompt answered by volunteers; allow 8 minutes and log every craving score. Word-only round only; ONE volunteer, 60 seconds, on the prompt; every other person marks their pattern choice on the Workbook check-in line during the round. Post a short word list (e.g., tired / hopeful / shaky / steady / new) and a 0–10 number line; a participant may point to a word and hold up fingers for the score. In groups of 12 or more, a second staff member logs scores during the round so the facilitator does not pause the round to write. |
| 11–31 | Teaching | The session's teaching content, taught — not read aloud. Pause for the built-in pause points |
| 31–41 | Discussion | The session's questions, in order. Facilitator draws out quieter voices and connects answers to |

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| | | the teaching |
| 41–53 | Skill practice | The in-session activity, done in the room — pairs, trios, worksheets, or role practice. This segment is never cut |
| 53–58 | Personal application | Homework explained, written down by each participant in their workbook or notebook |
| 58–60 | Closing | One-sentence summary of the session's core skill, homework reminder, and a send-off naming the next session |

# SATURDAY RECAP GROUP AND HOMEWORK — STANDING PROCEDURE

Every Saturday at 10:00 a.m., the program holds a 90-minute recap group, from 10:00 to 11:30 a.m., held in separate groups for men and for women. The recap group is review only: it goes over the week's lessons to reinforce what participants learned and to clarify questions. It does not introduce a new session, and no new session number is assigned to it. A participant who joins the program during the week through rolling open enrollment attends that Saturday's recap group. Saturday carries the homework rule in this guide, not an absolute-collection rule.

The Saturday recap group meets Saturdays 10:00–11:30 a.m. Make-up groups are offered to clients who missed a group.

Homework is due at the next group after it is assigned. Report it honestly — done, partly done, or not done with the obstacle named. Honest data is never punished. Sessions and homework from before a participant entered do not count as outstanding. The phase count runs from the sessions you attend after entry: attend at least 8 of 9 sessions in Phases 1–4, or at least 22 of 24 in Phase 5, counting attended sessions plus facilitator-assigned makeups (attending the session in a later rotation or completing the facilitator-assigned equivalent), with any remaining gap carried in a completion plan set with the Program Director — never exclusion.

Example: Maya joins at Session 7, in the second week. Sessions 1 through 6 do not count, because the count starts with the sessions she attends after she joins. She attends Sessions 7, 8, and 9, and she completes 5 makeups set by the facilitator. That gives her 8 of 9 for Phase 1. Anything still missing goes into a plan she sets with the Program Director. Joining late never

shuts her out. She missed 6 sessions and made up 5; 3 attended + 5 made up = 8, which meets the 8-of-9 count, and the 1 remaining session goes in the completion plan.

- 0–10 minutes — Welcome, newcomer catch-up, and crisis contacts. Welcome newcomers by name, give crisis contacts (988, 911, and program contacts), and confirm the counselor plan is in place without reading clinical detail.
- 10–35 minutes — Homework review. Report homework honestly — done, partly done, or not done with the obstacle named. Honest data is never punished. Saturday reviews and plans; it does not collect a backlog, and sessions and homework from before a participant entered do not count as outstanding. Entries from the week's HALT, craving, living-amend, trust-ledger, and drift-check work are reviewed as entries in the one running daily log, not as separate logs.
- 35–65 minutes — Questions and clarification on the week's lessons (review only). Cut rule: do not re-teach five sessions. At 35 minutes the facilitator names what is cut — only the week's one idea per session is recapped, and full re-teaching of any session is cut. The facilitator says: "We are doing one idea from each session today — not teaching any session again. Questions we do not reach go in my note for next week, and I will name them back to you before we close." Unanswered questions are carried in the facilitator's note for the next week.

A participant who joins the program during the week through rolling open enrollment attends that Saturday's recap group, which reviews the lessons taught that week. Sessions and homework from before the participant entered do not count as outstanding.

65–85 minutes — Newcomer orientation and next-week preview. Orient newcomers to the phase, the group agreements, the Workbook front pages, and the crisis contacts. Preview next week's sessions and their one ideas, without teaching them. Say out loud when review ends and preview begins: 'That was this week. The next few minutes are only a look at next week — no teaching yet.'

85–90 minutes — Closing and homework-status plan. Close with one sentence per session's core skill, and set each participant's homework-status plan for the next group: what is due, what was reported honestly, and what obstacle, if any, needs help.

## Homework — step by step for participants

10. How homework is given: the facilitator names it in the last five minutes of the session, under "Personal application — homework," and names it again at the door as people leave. Write it in your workbook before you leave the room, in your own words — what to do, and by when.
11. How to do it: do it before the next group. Use your workbook — the HALT check, craving log, living-amend log, trust ledger, and drift-checks are entries in the one running daily log, not

separate logs. Small and done beats big and promised: do the small version honestly rather than promising the big version.

12. Where and when to turn it in: bring it to the next group after it was assigned and report it in the homework review — done, partly done, or not done with the obstacle named. Saturday's recap group (10:00–11:30 a.m.) reviews the week's homework, and everything from the week is in hand by the end of Saturday group. Saturday reviews and plans; it does not collect a backlog.
13. What happens if it is late or not done: nothing is punished and nobody is shamed. Say plainly that it is not done and name the obstacle — that honest report is itself the homework done right. What is still missing goes into a completion plan you set with the Program Director, with dates — never exclusion. Sessions and homework from before you entered the program do not count as outstanding.
14. If you joined late or missed a group: sessions and homework from before you entered do not count. Make-up groups are offered to clients who missed a group, and makeups are set by the facilitator — attending the session in a later rotation or completing the facilitator-assigned equivalent.

## MATERIALS — STANDING KIT FOR EVERY SESSION

- Optional Scripture handouts (Appendix I), printed and kept apart from session materials at the facilitator's desk — stored apart and given only on request, outside required session time. For Appendix G cross-reference questions outside session time, the facilitator's desk also holds one printed copy each of the NKJV, NIV, ESV, NLT, and NASB
- Participant workbooks or notebooks and pens — craving scores and homework live here
- Printed handouts for the session (Appendix A–D when the session calls for them)
- Whiteboard or flip chart and markers; timer visible to the facilitator
- Attendance roster, session note forms (Appendix F), and the current referral and crisis resource list
- Tissues, water. Ensure all participants are seated and ready, with no table barrier between facilitator and group

## DOCUMENTATION AND OUTCOMES

Documentation is part of care, not paperwork after it. The facilitator completes three things before leaving for the day: the attendance roster, the session note, and any referral or incident record the session produced.

- **Attendance:** Mark present, late (arrival time), or absent for every enrolled participant, every session. Three unexcused absences in a phase triggers a care-coordination conversation, not an automatic consequence.

- **Craving 0–10:** Recorded at check-in each session (0 = none, 10 = strongest imaginable). The Program Director reviews trends weekly: a rising three-session trend is a prompt for a supportive check-in and plan review.
- **Session note:** Use Appendix F. Objective facts, topics covered, participation in general terms, plans made, referrals given, and any safety follow-up. No verbatim personal disclosures and no clinical impressions beyond the facilitator's scope.
- **Phase completion: A phase is complete when the participant attended at least 8 of its 9 sessions in Phases 1–4, or at least 22 of its 24 sessions in Phase 5 (or made them up with the facilitator), completed the phase's plan document, and can state its core skill in their own words. Criteria are in Appendix F. The phase count runs from the sessions you attend after entry: attend at least 8 of 9 sessions in Phases 1–4, or at least 22 of 24 in Phase 5, counting attended sessions plus facilitator-assigned makeups (attending the session in a later rotation or completing the facilitator-assigned equivalent), with any remaining gap carried in a completion plan set with the Program Director — never exclusion.**
- **Outcomes review:** The Program Director reviews attendance, craving trends, phase completions, crisis-plan review (Session 8), and 90-day continuing-care plan completion (Week 8) monthly, and reports them in aggregate — never with participant names outside the care team.

Confidentiality in records: store rosters, notes, and plans in the program's designated record system only, under the program's confidentiality policy, including 42 CFR Part 2 requirements where they apply to the program. When in doubt about what may be shared or with whom, ask the Program Director before sharing — not after.



# CRISIS AND SUICIDE ESCALATION PROTOCOL — EVERY FACILITATOR, EVERY SESSION

**IF SOMEONE MAY ACT ON THOUGHTS OF HARMING THEMSELVES OR ANOTHER PERSON, OR THERE IS A MEDICAL EMERGENCY:**

Stay with the person. Call 911 for immediate danger or any medical emergency. In the United States, call or text 988 (Suicide and Crisis Lifeline) for suicidal crisis support. Notify the Program Director or the on-call supervisor immediately. Do not wait until group ends.

1. Notice and ask directly. A sudden withdrawal, giving things away, statements of hopelessness or being a burden, or a disclosure in check-in are all reasons to ask, plainly and kindly: 'Are you thinking about harming yourself?' Asking does not plant the idea.
2. Stay and listen. Move to a quieter space within sight of staff if possible. Do not leave the person alone, do not promise secrecy, and say so honestly: 'I care about you, and I have to get more help involved to keep you safe.'
3. Escalate the same hour. Contact the Program Director or on-call supervisor and follow their direction. If the person has a plan, means, and intent, or cannot agree to stay safe, call 911 and request a welfare response; if on site, keep the person with staff until responders arrive.
4. Connect, don't hand off cold. With the person present whenever possible, connect them to 988, their counselor or care coordinator, their crisis plan contacts (Appendix A), and any clinical provider already involved. Offer transportation through the program's transportation service to an emergency department or crisis facility when directed.
5. Overdose response: if someone is unresponsive, breathing slowly or not at all, or shows other signs of opioid overdose, call 911 first, administer naloxone if it is stocked and you are trained, and stay until responders arrive. Missouri's Good Samaritan protections exist for people who seek help in an overdose — act fast and do not let fear of consequences delay the call.
6. Document before you leave: facts observed, words said (briefly), actions taken, who was notified and when, and the outcome. Give it to the Program Director the same day.
7. Follow up within 24 hours or at the next program contact: a brief, warm check that the connection held and the crisis plan is current. Update the plan with the counselor if it failed anywhere.

Medical needs beyond crisis — illness, injury, withdrawal symptoms that are worsening, chest pain, confusion, seizure, or anything that frightens you — are medical referrals, not group topics. Withdrawal from alcohol and benzodiazepines can be medically dangerous: a participant reporting heavy recent use and new tremors, sweating, agitation, hallucinations, or nausea is sent for medical evaluation the same day through the Program Director, urgent care, or 911 as severity requires. Facilitators never assess whether withdrawal is 'safe to ride out.'

Contact box — fill in before first use. Program Director: _____ On-call supervisor: _____ Emergency: 911 • Suicide and Crisis Lifeline: call or text 988. Roles only — no names are printed in this guide.

## THE 12-WEEK MAP

| Week | Sessions | Phase and focus |
|---|---|---|
| Week 1 | Sessions 1–5 | Phase 1 — Foundation: Coming Home |
| Week 2 | Sessions 6–10 | Phases 1–2: Stabilization; Session 10 begins Phase 2 |
| Week 3 | Sessions 11–15 | Phase 2 — Healing: Shame, Guilt, and Grace |
| Week 4 | Sessions 16–20 | Phases 2–3: Pain, Trauma, and Honest Expression; Sessions 19–20 begin Phase 3 |
| Week 5 | Sessions 21–25 | Phase 3 — Rebuilding: Forgiveness and Amends; Work and Purpose |
| Week 6 | Sessions 26–30 | Phases 3–4: Relapse Prevention; Sessions 28–30 begin Phase 4 |
| Week 7 | Sessions 31–35 | Phase 4 — Living Free: New Identity and Purpose |
| Week 8 | Sessions 36–40 | Phases 4–5: Phase 4 completion and recognition (Session 36); Sessions 37–40 begin Phase 5, Block 1 — Service |
| Week 9 | Sessions 41–45 | Phase 5 — Giving Back: Block 1 — Service (continued); Session 45 begins Block 2 |
| Week 10 | Sessions 46–50 | Phase 5 — Giving Back: Block 2 — Mentoring & Leadership |
| Week 11 | Sessions 51–55 | Phase 5 — Giving Back: Block |

| | | |
|---|---|---|
| | | 2 (continued) and Block 3 — Purpose & Vocation (Sessions 53–55) |
| Week 12 | Sessions 56–60 | Phase 5 — Giving Back: Block 3 — Purpose & Vocation; Session 60 is curriculum graduation |

How the phases serve SAMHSA's four dimensions: Foundation builds Health and Home (stabilization, structure, safety). Healing serves Health (mind, heart, and past). Rebuilding serves Home and Community (relationships, family, trust). Living Free serves Purpose and Community (identity, calling, service, and connection that outlasts the program). Facilitators name the dimension in session when the map calls for it — participants should be able to say, in their own words, which part of their life each phase is rebuilding. Giving Back serves Purpose and Community (service, peer leadership, and vocation — recovery given away, and a life built to last).

# THE EVIDENCE BASE

The core of this curriculum is evidence, and the core is not exempt from scrutiny. This chapter maps every major element of the guide to the literature behind it, so a facilitator can trace any teaching in any session to its source. Three kinds of foundation are kept distinct throughout, and the distinction is never blurred. Clinical evidence comes from trials, systematic reviews, and federal practice guidance. Recovery-support evidence comes from research on mutual help, peer support, and recovery capital. Theological foundation is Scripture, cited by book, chapter, and verse from the King James Version; Scripture belongs to the program's optional handouts (Appendix I), where it is this faith community's authority for why recovery matters — it is never delivered in the required sessions, and it is never dressed up as clinical evidence.

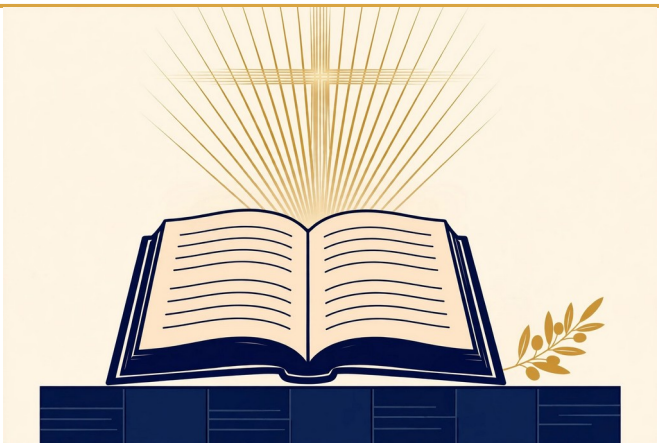
Honesty rule, stated once and applied everywhere: where a faith practice rests on observational or review evidence rather than randomized trials, this guide says exactly that. Research on religion, spirituality, and health is largely observational and associational (Koenig, 2012; Zemore et al., 2018). It can show that a practice is associated with better outcomes and that plausible mechanisms exist; it does not prove the theology, and this guide never claims that it does.

| Curriculum element | Where it is used | Supporting sources | Strength of evidence |
|---|---|---|---|
| Recovery framework: health, home, purpose, community | Whole curriculum; every participant plan | SAMHSA working definition of recovery and four dimensions (SAMHSA, 2012) | Federal consensus definition |
| MI-informed facilitation style | Check-ins, discussion, and planning; peer listening moves in Session 46 | Miller & Rollnick (2023); SAMHSA TIP 35 (SAMHSA, 2019); Prochaska & DiClemente (1983) on stages of change | Moderate as facilitation practice guidance; trial strength for MI as a delivered intervention does not transfer to check-in prompts |
| Cognitive behavioral (CBT) skills | Sessions 10-12; thought records | Beck, Wright, Newman, & Liese (1993); SAMHSA TIP 47 (Center for Substance Abuse Treatment, 2006) | Strong for CBT-based substance use interventions generally; TIP 47 addresses intensive outpatient treatment, above this education setting, and is background only |

| | | | |
|---|---|---|---|
| Relapse prevention | Sessions 28-30; warning-sign chain | Marlatt & Gordon (1985); Gorski & Miller (1986); National Institute on Drug Abuse (2018) | Moderate — established clinical model literature |
| Trauma-informed care | Ground rules, Sessions 16-18, all facilitator cautions | SAMHSA TIP 57 (SAMHSA, 2014a); SAMHSA (2014b) trauma concept paper; Najavits (2002); SAMHSA TIP 42 on co-occurring disorders (SAMHSA, 2020) | Strong as a practice framework for trauma-informed ground rules; informed by Seeking Safety principles; Seeking Safety itself is not delivered |
| Safety planning and crisis response | Session 8; Appendix A; crisis protocol | Stanley & Brown (2012); 988 Suicide and Crisis Lifeline (SAMHSA, 2022) | Moderate to strong for the Safety Planning Intervention as a brief intervention |
| Medication support (MAT-affirming stance) | Group agreements; facilitator scope | SAMHSA TIP 63 on medications for opioid use disorder (SAMHSA, 2021); National Institute on Drug Abuse (2018) | Strong for FDA-approved medications for opioid use disorder, prescribed and managed by medical providers — outside facilitator scope |
| Level-of-care awareness | Referrals and scope decisions (background only) | The ASAM Criteria, 4th edition (Waller et al., 2023), Vol. 1: Adults | Background only — ASAM is not used for placement in this education program; national standard for assessment and level-of-care placement |
| Peer and community support; mutual help | Sessions 9, 34, 35; Phase 5 mentoring and leadership sessions (45–52); community plans | Kelly, Humphreys, & Ferri (2020); White (2008); Zemore et al. (2018); Yalom & Leszcz (2020) | Strong for Alcoholics Anonymous / Twelve-Step Facilitation on abstinence outcomes in the Cochrane review (alcohol use disorder); moderate for peer support generally |
| Recovery capital and purpose | Sessions 25-27, 32, 36; Phase 5 (Sessions 37–60) | Granfield & Cloud (1999); Bandura (1977) on self-efficacy; SAMHSA (2012) | Moderate — observational and theoretical literature; |

| | | | |
|---|---|---|---|
| | | | education, peer, and vocational literature, not clinical treatment evidence |
| Family and boundaries work | Sessions 19-21 | SAMHSA TIP 47 (Center for Substance Abuse Treatment, 2006); Najavits (2002); Yalom & Leszcz (2020) | Moderate — practice guidance and group literature; TIP 47 addresses intensive outpatient treatment, above this education setting, and is background only |
| Forgiveness work | Sessions 14, 22-24 | Ho et al. (2024), multisite randomized waitlist-controlled trial of the 2–3 hour self-directed REACH Forgiveness workbook, 2-week follow-up; Worthington (2006) | Strong for the brief self-directed workbook at short follow-up; group adaptation untested |
| Faith and spiritual practice | Appendix I Optional Scripture Handouts (on request only, outside required session time); facilitator background in the Spiritual Practice Correlations chapter | Koenig (2012); Kelly et al. (2011); Zemore et al. (2018); Scripture (KJV) as theological foundation | Theological foundation — observational support. Associations are documented; causation and theology are not proven by this literature, and the guide does not claim otherwise |

What this evidence does not do: it does not establish outcomes for New Day Recovery itself. No outcome claim about this program appears in this guide, because none has been measured yet. The attendance, craving, and phase-completion tracking in Appendices E and F exists so the program can build its own record honestly, over time.



# SPIRITUAL PRACTICE CORRELATIONS

**Reference only — not delivered in sessions.**

This chapter is facilitator background reading. The practices it describes belong to the program's faith tradition and to the optional handouts (Appendix I); none of them is taught, led, or required in the 60 required sessions.

Correlation is not reduction. This chapter sets each spiritual practice in this program's faith tradition beside the evidence-based practice or mechanism it correlates with, so a facilitator can see in one place what a practice looks like, what it does in body and mind, and how strong the research behind that mechanism is. Read the framing plainly: correlating a spiritual practice with a mechanism does not reduce the practice to that mechanism, and the research does not prove the theology. The research shows what the practice does in body and mind. The faith tradition says why it matters and to Whom it is directed. Both claims are kept, and neither is inflated.

How to read the table. 'This practice looks like this' describes the practice as a participant actually does it, in private practice outside required group time, in plain language. 'Evidence strength' grades the correlated mechanism, not the spiritual practice itself: Strong means trial or systematic-review support for the mechanism; Moderate means a consistent body of smaller trials or practice literature; Emerging means promising but thin research; Theological foundation — observational support means the practice is held on theological grounds and the related health literature is observational or associational.

| Spiritual practice | This practice looks like this | Correlated evidence-based practice / mechanism | Evidence strength | Key citations |
|---|---|---|---|---|
| Contemplative / centering prayer | This practice looks like this: In | Meditation and mindfulness practice — | Moderate | Goyal et al. (2014); Benson (1975); |

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|---|---|---|---|---|
| | private practice outside required group time: the participant sits still for two to five minutes, repeats a short phrase from the optional handout's Scripture anchor, and returns attention to the phrase each time the mind runs to a craving, a grievance, or a plan to leave. | attention regulation and stress response; relaxation response | | Kabat-Zinn (1990) |
| Intercessory and conversational prayer | This practice looks like this: In private practice outside required group time: the participant names real people and real needs in private prayer, then makes the call, sends the message, or shows up — prayer that ends in contact with the support network. | Social-support activation, expressive disclosure, and hope and self-efficacy | Moderate | Yalom & Leszcz (2020); Bandura (1977); SAMHSA (2012) |
| Scripture meditation and | This practice looks like this: In | Cognitive restructuring, | Moderate | Beck et al. (1993); Goyal et al. (2014) |

| | | | | |
|---|---|---|---|---|
| memorization | private practice outside required group time: one short passage, read privately slowly morning and night for a week, written on a card the participant carries, and spoken privately aloud when a familiar lying thought shows up. | rumination replacement, and attentional training | | |
| Lectio divina / devotional reading | This practice looks like this: In private practice outside required group time: a short passage read privately four times slowly — read, reflect, respond in prayer, rest — with one sentence written in the workbook about what the passage asks of the reader today. | Bibliotherapy, guided reflection, and meaning-making | Emerging | McAdams & McLean (2013); Koenig (2012) |
| Confession | This practice looks like this: In private practice outside required group time: the | Structured self-disclosure, moral inventory, and shame reduction | Moderate | Najavits (2002); Koenig (2012) |

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|---|---|---|---|---|
| | participant tells the truth privately — in prayer, and to one named, safe person — about one specific act or pattern, without excuses and without a graphic story. | | | |
| Repentance | This practice looks like this: In private practice outside required group time: the participant names the turn in one sentence, states the new direction privately to a trusted person outside group time, and leaves with one dated, doable step that proves the turn this week. | Commitment and behavior-change practice — MI change talk and planning; behavioral activation toward change | Moderate | Miller & Rollnick (2023); SAMHSA (2019) |
| Forgiveness practice | This practice looks like this: In private practice outside required group time: the participant works the hurt in steps — recall it honestly, work to understand | Worthington's REACH Forgiveness — a structured, trial-tested forgiveness intervention | Strong; group adaptation untested | Ho et al. (2024); Worthington (2006) |

| | | | | |
|---|---|---|---|---|
| | the person who caused it, choose to forgive as a gift, commit to that choice privately, in writing, and hold on to it when the feeling returns. | | | |
| Gratitude and thanksgiving practice | This practice looks like this: In private practice outside required group time: three specific gifts from the last 24 hours, named in private prayer and written down — a meal, a ride, a kind word — never a vague 'everything.' | Gratitude interventions — counting-blessings and gratitude journaling research | Moderate | Emmons & McCullough (2003) |

| Spiritual practice | This practice looks like this | Correlated evidence-based practice / mechanism | Evidence strength | Key citations |
|---|---|---|---|---|
| Lament | This practice looks like this: In private practice outside required group time: the participant prays the pain as it is, using a lament Psalm read | Emotional processing, grief work, and expressive-writing paradigms — used trauma-informed, present-focused, and never as forced disclosure | Emerging | SAMHSA (2014a); Najavits (2002) |

| | | | | |
|---|---|---|---|---|
| | privately outside group time, names the loss in one honest sentence, and stops there — in private practice; nobody fixes, explains, or rushes to a silver lining. | | | |
| Worship and sung praise | This practice looks like this: In private practice outside required group time: a person singing privately, on their own, outside group time — voices raised in private worship, not as a group activity, and one shared focus carried into the day's work. | Behavioral activation, group cohesion and synchrony, and emotion regulation | Emerging | Yalom & Leszcz (2020); Koenig (2012) |
| Fellowship / koinonia community | This practice looks like this: Outside required group time, in daily life: shared meals, shared rides, a phone list that actually gets used, and people who notice when a | Peer recovery support (Cochrane finding for alcohol use disorder), recovery capital, and Yalom's universality and group cohesion | Moderate to strong | Kelly et al. (2020); White (2008); Granfield & Cloud (1999); Yalom & Leszcz (2020) |

| | | | | |
|---|---|---|---|---|
| | chair is empty and call before the day is out. | | | |
| Service and helping others | This practice looks like this: Outside required group time, in daily life: the participant sets up the room, makes the coffee, drives a newer participant to an appointment, or stacks chairs — real help, given on schedule, whether or not anyone thanks them. | Helper-therapy principle, behavioral activation, and purpose and vocation evidence | Moderate | Riessman (1965); Kelly et al. (2020); SAMHSA (2012) |
| Testimony / telling your story | This practice looks like this: Outside required group time, in a setting the participant chooses: three minutes, three parts — what it was like, what happened, what it is like now — told without graphic using details, and ending on what the teller does differently today. | Narrative identity work, modeling, and self-efficacy | Moderate | McAdams & McLean (2013); Bandura (1977); Kelly et al. (2011) |

| | | | | |
|---|---|---|---|---|
| Daily examen / evening inventory | This practice looks like this: In private practice outside required group time: five quiet minutes at night with three questions in the workbook — where did I drift today, where did I do the next right thing, and what is tomorrow's first step. | CBT self-monitoring and daily review practice | Moderate | Beck et al. (1993); Marlatt & Gordon (1985) |
| Sabbath and sacred rest | This practice looks like this: In private practice outside required group time: a planned stop — phone down, work closed, a meal and a nap and a walk — kept at the same time each week, defended like an appointment. | Sleep hygiene, stress recovery, and stimulus control of the environment | Moderate | Center for Substance Abuse Treatment (2006); Goyal et al. (2014) |
| Solitude and retreat | This practice looks like this: In private practice outside required group time: the participant leaves the place, the people, and the phone | Stimulus control, environment change, and craving interruption | Moderate | Marlatt & Gordon (1985); Center for Substance Abuse Treatment (2006) |

| | | | | |
|---|---|---|---|---|
| | behind for a set hour in a safe place, with a named person knowing where they are and when they will be back. | | | |
| Fasting | This practice looks like this: a participant who has chosen, with leadership approval, to skip a meal or a day's meals and use the hunger pangs as a cue to pray — never assigned, never weighed, never praised in front of the group. | Distress tolerance and impulse-control practice. Medical safety note: a facilitator never directs fasting for any participant. Fasting requires medical clearance and program leadership approval, is never used with a participant who has medical or eating-disorder risk, and abstinence framing must never be used to shame a participant who eats. | Emerging — with medical safety limits | Marlatt & Gordon (1985); SAMHSA (2014a) |

A final word on method. These correlations are a teaching and accountability tool. They let a facilitator see the mechanism, a pastor see the practice honored rather than explained away, and a participant see that the things this program asks of them are neither arbitrary nor untested. Where the table says Emerging or observational, the practice is held as faith, not as proven therapy — and the program says so.



# PHASE 1 — FOUNDATION: SURRENDER AND STABILIZATION

## Week 1 — Coming Home

### Session 1: Surrender Is Not Giving Up

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Define surrender in their own words and distinguish it from giving up
- Name one area of life they have been trying to control alone
- State how this program works — rhythm, agreements, and who their people are

**Opening (5 minutes)**

Newcomer bridge (60 seconds): This is Phase 1 — Foundation. The one idea today is that surrender is turning toward help, not giving up. You are welcome here without earlier sessions; everything you need for today is in this session. Welcome. Everything in this program starts with one honest distinction: giving up and surrendering look alike from the outside and are opposites on the inside. Today we define surrender in plain language, learn how this program runs, and name — out loud, some of us for the first time — what we have been trying to control alone. In Session 1 only, the agreements are read aloud from the posted sheet here; Opening is 5 minutes and Teaching is 18 minutes, keeping the 60-minute total.

Before your first group, a licensed counselor completed your assessment, safety plan, and treatment plan. In your first group, your facilitator confirms the counselor plan is in place, without reading your clinical detail.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What did it cost you to walk through the door of this program — and what finally made the cost worth paying?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (18 minutes)**

Most people arrive at recovery having confused surrender with defeat, because every previous surrender in their life was to the substance, to a circumstance, or to despair. This session reframes it. Giving up says nothing can change and stops moving. Surrender says I cannot do this by my own power, and it moves — toward help, toward honesty, and toward a community that will walk with me. Recovery begins the same way: not with a perfect plan, but with an honest turn.

- **Direction, not perfection** Surrender is measured by which way you are facing and walking, not by how cleaned-up you feel while you walk.
- **Control is the old strategy** Naming the specific things we white-knuckled — other people's choices, the past, withdrawal, reputation — shows where surrender has actual work to do. White-knuckled = held on tight with all our strength.
- **Help is not humiliation** Accepting help from the group, a coach, a sponsor or mentor is the mechanism of this program, not a sign of failure in it.

Sources & Evidence — Facilitator background — do not teach

Motivational interviewing research supports engaging ambivalence through open questions, reflection, and the person's own change talk rather than argument or shame (Miller & Rollnick, 2023). Key sources for this session: Miller & Rollnick (2023); Substance Abuse and Mental Health Services Administration (SAMHSA, 2019), TIP 35; Prochaska & DiClemente (1983). Evidence strength: Moderate as facilitation practice guidance; MI trial strength does not transfer to check-in prompts. Spiritual practice: Repentance — correlates with commitment and MI change talk and planning; evidence: Moderate (Miller & Rollnick, 2023). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, “What part of that sounds most like your life right now?” Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. What is the difference, in your own life, between giving up and surrendering?
2. What have you been trying to control that is not yours to control?

3. Who is one person whose help you have resisted, and what would accepting it look like this week?
4. What do you most hope being welcomed back — received honestly, just as you are — means for you personally? (Writing-first; passing is honored.)

**Skill practice (12 minutes)**

In pairs: each person completes the sentence, 'I have been trying to control _____, and surrendering it this week looks like _____.' Partners repeat the plan back word-for-word, then ask one question: 'What will make that hard, and what is your plan for that moment?' Switch. Facilitator circulates and helps anyone whose plan is too large shrink it to something doable in seven days.

**Personal application — homework (5 minutes)**

Write the surrender sentence from the practice in your workbook. Bring one line about it to the next session. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Watch for participants who equate surrender with passivity about safety, medication, or legal obligations — surrender never cancels a responsibility; it gives us help carrying it.

**Closing (2 minutes)**

*You walked in carrying what you have been carrying alone. You walk out with a sentence, a plan for the week, and a room that knows your name. Direction, not perfection — face the right way and take the next step. Next session: honesty — naming what is true.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 2: Honesty: Naming What Is True

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Explain how denial functions as protection, not simply lying
- Identify one personal pattern of minimizing, blaming, or hiding
- Practice a brief, factual honesty statement about their current situation

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 1 — Foundation. The one idea today is that honesty is a small, specific, factual skill, and denial works by editing. You are welcome here without earlier sessions; everything you need for today is in this session. Honesty in this room is

a skill with a size: small, specific, factual. Today we look at how denial actually works — not as lying, but as editing — and we practice telling the truth at a size we can handle.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “When did you last hear yourself minimize something — 'it wasn't that bad,' 'everyone does it' — and what were you protecting in that moment?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Denial rarely looks like a flat lie. It looks like editing: leaving out the amount, blaming the circumstance, comparing ourselves to someone worse, or telling the story so we are only ever the victim or only ever the villain. It develops because honesty once cost too much — safety, love, housing, standing. naming that honestly is the beginning of compassion for ourselves. In recovery, honesty is a skill with a size: we tell the truth about today, in specific facts, to safe people, before we attempt the whole story of our lives.

- **Denial protects, then imprisons** The same editing that once helped us survive eventually keeps everyone — including us — from knowing what help is actually needed.
- **Facts before feelings** A factual statement ('I used on Tuesday after the phone call') can be worked with; a verdict ('I'm just a failure') cannot. We practice facts.
- **Safe people, right size** Honesty is owed first to ourselves, our recovery supports, and those directly harmed — paced with a coach or counselor, not broadcast to everyone.

Sources & Evidence — Facilitator background — do not teach

Honesty and safe disclosure are core coping topics in present-focused trauma and addiction work, taught without forced or graphic disclosure (Najavits, 2002). Key sources for this session: Najavits (2002); Koenig (2012). Evidence strength: Moderate; theological foundation for confession itself. Spiritual practice: Confession — correlates with structured self-disclosure and shame reduction; evidence: Moderate (Najavits, 2002; Koenig, 2012). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, “What part of that sounds most like your life right now?” Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which form of editing — minimizing, blaming, comparing, omitting — is most familiar to you?

2. What has honesty cost you in the past, and what has hiding cost you?
3. Who are the safe people in your life who can hear a hard fact without using it against you?
4. What is one true sentence about where you are today that you have not said out loud yet?

**Skill practice (12 minutes)**

In trios, each person shares one factual honesty statement using the frame: 'The fact is _____. What I usually say instead is _____. What I need is _____.' Listeners may only thank the speaker and name one strength they heard. No advice, no fixing. Facilitator models the frame first with a modest, appropriate example.

**Personal application — homework (5 minutes)**

Keep a honesty log for three days: each evening, write one fact about the day you were tempted to edit, and what you actually said or did. No grading — the log is for you and, if you choose, your coach. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

The goal is paced honesty, not a full life confession in Week 1. If a participant begins disclosing trauma or a major harm in detail, thank them, affirm the courage, gently pause the detail ('I want that story to get the time and care it deserves — let's connect you with your counselor today'), and follow up after group. Never let the room become an audience for a story its teller may regret tomorrow.

**Closing (2 minutes)**

*One true sentence at a time. That is the pace, and it is enough. This week, keep the honesty log — no grading, just data. Next session: hope — for the ones who ran far and the ones who stayed and hardened.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 3: Two Ways of Being Lost

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Index cards and pens; workbooks; the Session 3 handout (Hope Anchor Card)**

**Learning objectives — by the end of this session, participants will be able to:**

- Describe both patterns' forms of being lost
- Identify which pattern is closer to their own today
- Name one concrete reason for hope that does not depend on their feelings

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 1 — Foundation. The one idea today is that there are two patterns of being lost — running far, and staying and disappearing quietly — and a

hope anchor that does not depend on feelings. You are welcome here without earlier sessions; everything you need for today is in this session. Two patterns of being lost are described in this session: the pattern of running far, and the pattern of staying and disappearing quietly. Neither pattern is the whole person, and the hope anchor in this session holds for both.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Which pattern is closer to yours today — the one who ran far, or the one who stayed and disappeared quietly?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

The opening sessions close by widening the picture. Some participants ran far and visibly; others stayed, worked, complied — and drank or used in secret, or grew bitter at everyone who seemed forgiven too easily. Both patterns separate a person from home and from help. Hope in this program is not a mood. It is a claim about reality: what was lost can be found, people do come back, and no one has used up their welcome. 'Lights on at home' means someone is home, waiting, and glad you came — a person, a place, or a second chance.

- **Lost far and lost near** Rebellion and resentment are both distance; recovery addresses the distance, whatever form it took.
- **Your story is not the worst thing here** Shame says my chapter is the unforgivable one.
- **Home includes work and welcome** Recovery is not only stopping — it is being restored to a place, a family, and a purpose.

Sources & Evidence — Facilitator background — do not teach

The Cochrane review found manualized Alcoholics Anonymous / Twelve-Step Facilitation interventions produced higher rates of continuous abstinence than other established treatments for alcohol use disorder (Kelly et al., 2020); peer and community support are core dimensions of recovery (SAMHSA, 2012; White, 2008). Key sources for this session: Kelly, Humphreys, & Ferri (2020); White (2008); Zemore et al. (2018); SAMHSA (2012). Evidence strength: Strong for mutual-help abstinence outcomes; moderate for peer support generally. Spiritual practice: Conversational prayer and hope — correlates with hope instillation and support activation; evidence: Moderate (Yalom & Leszcz, 2020; SAMHSA, 2012). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, “What part of that sounds most like your life right now?” Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Where has resentment shown up in your recovery so far?
2. What is one sign of 'lights on at home' in your life right now — a person, a place, a second chance?
3. What would you say to someone entering this program next week who believes they have gone too far?

**Skill practice (12 minutes)**

Each participant writes a 'hope anchor' card: one sentence of hope in their own words (not a slogan), plus the name of the person they will read it to when hope feels thin. Cards stay in workbooks; facilitator invites — never requires — two volunteers to read theirs aloud.

**Personal application — homework (5 minutes)**

Read your hope anchor every morning this week. Do one small act that belongs to the person you are becoming — make a bed, keep one appointment, make one honest call — and note it in your workbook each evening. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Do not let this session become a debate about other people's forgiveness ('my family will never...'). Acknowledge the grief honestly — some doors take years, some stay closed — and anchor hope where it belongs: in the welcome this program and community actually offer, and in the life being built now, not in a guaranteed outcome with any one person. The Workbook forgiveness question is workbook-writing only (not group discussion), and passing is honored.

**Closing (2 minutes)**

*Hope here is not a mood; it is a plan with a name on it. Read your anchor every morning this week, and do one small act that belongs to the person you are becoming. Next week: we map the addiction cycle itself.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 4: The Addiction Cycle

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard and markers; workbooks; the Session 4 handout (Medication Support (MAT) Facts) — distribute and discuss in this session**

**Learning objectives — by the end of this session, participants will be able to:**

- Draw the addiction cycle in their own words — trigger, thought, craving, use, consequence, shame
- Explain, in plain language, how repeated use changes the brain's reward and stress systems
- Place their own most recent use inside the cycle without self-condemnation

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 1 — Foundation. The one idea today is that addiction is a cycle — trigger, thought, craving, use, consequence, shame — and a cycle that can be drawn can be interrupted. You are welcome here without earlier sessions; everything you need for today is in this session. Today we map the war. Addiction is not a single bad choice repeated; it is a cycle — trigger, thought, craving, use, consequence, shame — and a cycle that can be drawn can be interrupted. We learn where the doors in the cycle are, and we place our own most recent use on the map without self-condemnation.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Tell us about a time you sincerely decided you were done — and used anyway. What happened between the decision and the use?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Addiction is not a single bad choice repeated; it is a cycle that gains power each time it completes. Something triggers us. A thought offers the substance as the answer. Craving builds in the body — tension, restlessness, a narrowing of attention. Use follows, then short relief, then consequences, then shame — and shame itself becomes the next trigger. Repeated use also trains the brain: cues connected to use gain power, stress systems grow more reactive, and the part of the brain that weighs consequences has to compete against a habit that fires automatically. None of this removes responsibility. It locates it: our work is to interrupt the cycle earlier and earlier, with help, before willpower is asked to do the whole job alone at the worst moment. Distribute the Session 4 handout (Medication Support (MAT) Facts) and discuss it briefly: medication support is a prescriber decision, made with the participant’s medical provider, and this program neither prescribes nor adjusts medication. Medications for alcohol use (naltrexone/acamprosate) are prescriber decisions. For brain science in depth, see Breakout 10.

- **The cycle has doors** Every stage is an interruption point — triggers can be avoided or prepared for, thoughts can be examined (Weeks 2–3), cravings can be ridden out (Session 5), and shame can be answered with support and honesty instead of use (Week 3).
- **The brain heals, and it takes time** Sleep, mood, focus, and craving intensity commonly improve over weeks and months of recovery — one reason stabilization and patience are evidence-based strategies, not just virtues.
- **Knowing the map is power** A craving with a name and a location in a cycle is more manageable than a mysterious 'weakness.'

Sources & Evidence — Facilitator background — do not teach

Addiction is described in the federal research literature as a complex but treatable condition affecting brain function and behavior, and recovery as a long-term process that often requires continuing care (National Institute on Drug Abuse, 2018). Key sources for this session: National Institute on Drug Abuse (2018); Waller et al. (2023), The ASAM Criteria. Evidence strength: Moderate to strong as practice guidance. Spiritual practice: Scripture meditation — correlates with attentional training and honest self-observation; evidence: Moderate (Beck et al., 1993). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Where in the cycle are you strongest, and where do you usually lose the fight?
2. What role has shame played after use — did it ever lead you back toward use?
3. How does it change things to hear that your brain has been trained, not just that your will is weak?
4. Which interruption point will you build first, with whose help?

**Skill practice (12 minutes)**

On the whiteboard, the facilitator draws the cycle and the group populates it with (anonymous, general) examples. Then each participant draws their own cycle in their workbook from their most recent use, marking with a star the earliest point they could realistically interrupt next time.

**Personal application — homework (5 minutes)**

Carry your cycle drawing this week. Each evening, note one moment you entered the early stages of the cycle (trigger or thought) and what you did — interrupted it or not. Bring the notes; there is no penalty for honest data. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Keep the science plain and humble: facilitators teach the model as education, not diagnosis, and never speculate about an individual participant's brain, trauma history, or medication. If someone asks a medical question ('is my medication doing this?'), the answer is always: 'That is a question for your prescriber — let's help you get it asked this week.'

**Closing (2 minutes)**

*A craving with a name and a location is more manageable than a mysterious weakness. Carry your map this week and mark where you entered the cycle. Next session: triggers — people, places, things, and feelings.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 5: Triggers: People, Places, Things, and Feelings

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Trigger Map worksheet (workbook page); whiteboard; the Session 5 handout (Top-5 Trigger Map)**

**Learning objectives — by the end of this session, participants will be able to:**

- Sort triggers into external (people, places, things) and internal (feelings, body states, thoughts)
- List their five highest-risk triggers with a rating
- Pair each top trigger with a specific 'way of escape' plan

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 1 — Foundation. The one idea today is that a trigger is information, not a character flaw, and it can be mapped and planned around. You are welcome here without earlier sessions; everything you need for today is in this session. A trigger is not a character flaw; it is information — a learned association we can map, rank, and plan around. Today everyone leaves with their five highest-risk triggers named, rated, and paired with a written way out.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What is the trigger that has caught you off guard most often — the one you did not see coming until you were already in it?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

A trigger is anything that switches on the urge to use: a corner, a payday, a certain person's name on the phone, an argument, loneliness at a particular hour, pain, boredom, celebration. Triggers are learned associations — the brain linked the cue to relief — which means they can be mapped, anticipated, and gradually weakened as we repeatedly experience the cue without using. We sort them because the strategy differs: external triggers are handled first by distance and design (routes, contacts, cash handling), while internal triggers are handled by skills (naming feelings, HALT checks in Week 2, thought records in Week 3). No one white-knuckles a trigger that a plan could have removed.

- **Triggers are information, not failure** Being triggered means the old learning fired — it says nothing about your sincerity today. What you do in the next ten minutes is the recovery.
- **Rate them honestly** A trigger list where everything is a '10' helps no one. Ranking forces the real question: which three situations actually endanger me this month?
- **The way of escape is written down** In the moment, the brain argues. A plan made in advance — who I call, where I go, what I say to leave — argues back.
- **Feelings are triggers too** For many people the strongest triggers are internal: resentment, shame, loneliness, and also joy and success. Feelings are not commands; they are weather reports.

Sources & Evidence — Facilitator background — do not teach

Relapse prevention research treats return to use as a process with identifiable warning signs and high-risk situations that can be planned for in advance (Marlatt & Gordon, 1985). Key sources for this session: Marlatt & Gordon (1985); Gorski & Miller (1986); National Institute on Drug Abuse (2018). Evidence strength: Moderate. Spiritual practice: Scripture meditation — correlates with rumination replacement and attentional training; evidence: Moderate (Beck et al., 1993; Goyal et al., 2014). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which category — people, places, things, or feelings — carries most of your risk right now?
2. Is there a trigger you have been protecting (keeping the number, keeping the route, keeping the 'just in case')? What keeps you holding it?
3. What 'ways of escape' have actually worked for you, even once?
4. Who needs to know your top trigger so they can help you guard it?

**Skill practice (12 minutes)**

Each participant builds a Top-5 Trigger Map in their workbook: trigger, risk rating 1–10, the way of escape in one sentence, and the person who will hold them to it. Volunteers share one row. Facilitator checks that every escape is concrete — 'call Marcus and go to the house meeting' passes; 'try harder' does not.

**Personal application — homework (5 minutes)**

Run the experiment: choose your highest-rated avoidable trigger and avoid it all week by design (route, contact, or cash plan). Log any moment the internal triggers fire and what you did.

Report the data next session. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Watch for participants disclosing triggers involving people in the program or the residences. Do not process conflicts between participants in group; note it, redirect to the plan, and inform the Program Director the same day. Also guard against graphic detail when places and rituals are described — redirect to category, not scene.

**Closing (2 minutes)**

*No one white-knuckles a trigger that a plan could have removed. Run the experiment this week and bring the data. Next session: cravings — and the fact that every wave comes down.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Week 2 — Stabilization

### Session 6: Riding the Wave: Cravings Have a Beginning, a Middle, and an End

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Timer; workbook Craving Ladder page; the Session 6 handout (Craving Ladder)**

**Learning objectives — by the end of this session, participants will be able to:**

- Describe craving as a wave that rises, peaks, and falls rather than a state that only use can end
- Demonstrate two in-the-moment skills — urge surfing/delay and the 3-call rule
- Set a personal craving rating and response for scores of 4, 7, and 10

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 1 — Foundation. The one idea today is that a craving rises, peaks, and falls, and the minutes until the peak passes can be bought. You are welcome here without earlier sessions; everything you need for today is in this session. The most useful fact in early recovery may be this one: a craving is a wave. It rises, it peaks, and — fed or not — it falls. Today we practice buying the minutes until the peak passes: urge surfing, the 3-call rule, and a craving ladder with your name on it.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “How long do you believe a craving lasts if you do not feed it — and what has your own experience actually shown?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Craving feels permanent while it is rising, which is why the single most useful fact in early recovery is this: a craving is a wave. It builds, it peaks, and — fed or not — it comes down. Our job is not to win an argument with the peak; it is to buy the minutes until the peak passes, using delay, distance, and people. We practice two tools. Urge surfing means noticing the craving like weather: where is it in my body, how strong is it now, is it rising or falling — curiosity weakens the spell of command. The 3-call rule means that before any other response at a 7 or above, we call three recovery people, or keep calling until a human answers. Feelings, including this one, are not orders.

- **Minutes, not forever** The decision is never 'never use again' in a craving moment; it is 'not in the next 15 minutes — and then we will see.' Stacking those decisions is how days are built.
- **The body first** Cold water, movement, food, a walk, a shower — physical state changes move craving faster than arguments do. Week 2 builds the daily version of this.
- **Tell somebody at the rise, not the fall** A craving reported at a 4 is a conversation; reported at a 10 it is an emergency. Early honesty is the skill.

Sources & Evidence — Facilitator background — do not teach

Cravings are taught in this session as waves with a beginning, a middle, and an end, using present-focused coping and the HALT and structure tools; meditation research is background only (Goyal et al., 2014; Marlatt & Gordon, 1985). Key sources for this session: Goyal et al. (2014); Kabat-Zinn (1990); Benson (1975); Marlatt & Gordon (1985). Evidence strength: Moderate as practice guidance. Spiritual practice: Contemplative prayer — correlates with meditation and mindfulness (attention regulation, stress and craving response); evidence: Moderate (Goyal et al., 2014). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. What is your earliest body signal that a craving is building?
2. What has helped a craving pass in the past, even partially?
3. Who are your three calls — by name? If you cannot name three people yet, who in this room or program could become one?
4. What do you usually tell yourself at the peak, and what truer sentence could answer it?

**Skill practice (12 minutes)**

Practice in the room: facilitator leads a 3-minute urge-surfing exercise using a mild current urge or a remembered one at low intensity — breathe, locate it in the body, rate it, watch it for 90 seconds, re-rate it aloud in pairs. Then everyone writes their Craving Ladder in their workbook: at 4 I will ____; at 7 I will ____; at 10 I will ____ and go to ____.

**Personal application — homework (5 minutes)**

This week, log every craving of 5 or above: time, trigger, peak rating, what you did, and how long until it fell by half. Bring the log — it becomes raw material for your relapse-prevention work in Week 6. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave. The craving log in this session is an entry in the one running daily log in the workbook, not a second log.

**Facilitator notes and cautions**

Never use guided imagery that recreates using scenes in vivid detail; keep the practice exercise at low intensity and offer an eyes-open, opt-out alternative. If a participant reports a craving of 9–10 in check-in today, the practice is not enough — connect them to their coach and support plan before they leave the building.

**Closing (2 minutes)**

*Minutes, not forever. Stack enough fifteen-minute decisions and you have built a day; stack the days and you have built a life. Log your cravings this week — time, trigger, peak, and how long until it fell. Next week: we build the day that holds you.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 7: A Day That Holds You: Structure, Sleep, and HALT

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Daily Anchors worksheet; whiteboard; the Session 7 handout (Daily Anchors & HALT Check)**

**Learning objectives — by the end of this session, participants will be able to:**

- Explain HALT — Hungry, Angry, Lonely, Tired — as a daily self-check
- Build a realistic daily schedule with anchors for waking, meals, program, work or service, connection, and sleep
- Identify their two most dangerous unstructured hours

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 1 — Foundation. The one idea today is that a structured day with anchors, and the HALT check, holds recovery. You are welcome here without earlier sessions; everything you need for today is in this session. Remove the substance and the day loses its schedule — and unstructured time is where craving breeds. Today we build

a day with load-bearing anchors, learn the HALT check, and find the two hours of your week that need a plan and a person.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What does your day actually look like right now, hour by hour — and where does it tend to come apart?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

In active addiction, the substance provided the schedule: obtaining, using, recovering, repeat. Removing it leaves a vacuum, and unstructured time is where craving breeds. Stabilization means building a day with load-bearing anchors: a wake time, food at real intervals, program and work commitments, connection with recovery people, and a protected sleep window. Layered on the schedule is HALT — the oldest self-check in recovery. Hungry, Angry, Lonely, and Tired are the four body-and-heart states that most reliably masquerade as 'I need to use.' The discipline is simple: when craving spikes, check HALT first and treat what is actually wrong. Sleep deserves its own emphasis: a sleep-deprived brain craves harder, decides worse, and feels worse — protecting sleep is protecting recovery.

- **Anchors before ambitions** Fix wake time, meals, and bedtime first. A modest schedule kept beats an impressive schedule abandoned by Thursday.
- **HALT before crisis** Most 'sudden' cravings are a HALT state that went unnamed for hours. The check takes twenty seconds; the rescue takes days.
- **Guard the dangerous hours** Every person has them — after dinner, after a shift, Sunday afternoons. Dangerous hours get a plan and a person, in advance.
- **Rest is recovery work** Sleep and planned rest are part of the recovery plan, written down like any other commitment — not a reward for the finished.

Sources & Evidence — Facilitator background — do not teach

Addiction is described in the federal research literature as a complex but treatable condition affecting brain function and behavior, and recovery as a long-term process that often requires continuing care (National Institute on Drug Abuse, 2018). Key sources for this session: National Institute on Drug Abuse (2018); Waller et al. (2023), The ASAM Criteria. Evidence strength: Moderate to strong as practice guidance. Spiritual practice: Sabbath and sacred rest — correlates with sleep hygiene, stress recovery, and stimulus control; evidence: Moderate (Center for Substance Abuse Treatment, 2006). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which HALT letter catches you most often?
2. What is your current sleep actually like, and what steals it?
3. Which hours of your week are unstructured and risky — and what could fill them that you would genuinely do?
4. What is one anchor you are willing to fix for the next seven days, no exceptions?

**Skill practice (12 minutes)**

In pairs, participants draft tomorrow's schedule on the Daily Anchors worksheet — wake, three meals, program/work/service blocks, one connection, one rest or enjoyable sober activity, bedtime — then exchange and stress-test each other's day: 'Where will this break? What is the backup?' Each person then names their fixed anchor for the week aloud.

**Personal application — homework (5 minutes)**

Keep the fixed anchor for seven days and run a HALT check three times a day, logging it in your workbook (time, letter, action taken). Bring the log to Session 8. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave. The HALT check in this session is an entry in the one running daily log in the workbook, not a second log.

**Facilitator notes and cautions**

Do not let the schedule become a shame instrument for participants with jobs, court dates, childcare, or medical appointments that fragment their days. Help them anchor what is anchorable. If someone reports severe insomnia, sleep apnea symptoms, or nightmares that are worsening, refer to their medical provider or counselor through the Program Director — facilitators do not diagnose or recommend sleep medications or supplements.

**Closing (2 minutes)**

*Anchors before ambitions. Keep the one anchor you fixed today for seven days, and run HALT before you call it a crisis. Next session: the crisis and safety plan — written before you need it.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 8: My Crisis and Safety Plan: Written Before I Need It

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Appendix A handout for every participant; pens; phones permitted for saving contacts Bring the plan the counselor completed with you — the counselor copy will be in**

**the room; the Session 8 handout (My Personal Crisis & Safety Plan) and companion handout (If You're in Crisis).**

**Learning objectives — by the end of this session, participants will be able to:**

- Review and rehearse the safety plan completed with a licensed counselor before the first group, without the facilitator reading clinical detail.
- Name the plan's six steps in order and rehearse at least one step with a partner.
- Name warning signs, three people to contact, and one professional contact, and tell a hard day from an emergency. One person counts. An empty line gets a dated plan to fill it — an empty line is not a failure.
- Confirm the plan is in place, or name the same-day connection to the counselor if it is not confirmed.

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 1 — Foundation. The one idea today is that the safety plan completed with the counselor before the first group is reviewed and rehearsed here, not built for the first time. You are welcome here without earlier sessions; everything you need for today is in this session. This session reviews and rehearses the safety plan a licensed counselor completed with you before your first group. It does not build the plan for the first time, and the facilitator does not read your clinical detail. You will check that your plan is in place, rehearse the steps, and name what to do on a hard day and in an emergency.

Before your first group, a licensed counselor completed your assessment, safety plan, and treatment plan. This session reviews and rehearses that plan. It does not replace it, and the facilitator does not read your clinical detail.

The governing copy of your plan is the plan completed with your licensed counselor before your first group. The copies in this workbook, in Appendix A, and in the Session 8 handout are working copies for review and rehearsal — keep them current, and change any step only with your counselor.

Completeness check (without reading clinical detail): cover the written content, confirm in your own words that each step is answered, and ask the facilitator to initial the cover check. The facilitator does not read your clinical detail.

**Check-in prompt (8 minutes)**

Answer in one general sentence only — no detail; detail stays with your counselor. Name, craving 0–10, one word for your week — then: "Think of your last crisis before you came here. In the first hour, what did you actually do — and what do you wish had been within reach?" Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

A safety plan is a written, personal set of steps a person uses before a crisis, completed with a licensed counselor before the first group. This session is a review and a rehearsal: it checks that the plan is in place, walks the steps in order, and practices what to do on a hard day and in an emergency. It does not replace the counselor's plan, and the facilitator does not read clinical detail. This is an evidence-informed, counselor-owned tool: the counselor owns the clinical content; the group rehearses using it. WRAP preferences supplement, never replace, the counselor safety plan; facilitators never collect a WRAP.

- **The plan was completed with a counselor before the first group. In this session you review it and rehearse it; nobody builds a plan for the first time here.**
- **The six steps, in order: warning signs; things I can do on my own to steady myself; people and places that steady me; people I can ask for help; professionals to contact in a crisis; making the environment safer.**
- **Step 2 reads: "Step 2 — Things I can do on my own to steady myself (volume knobs, grounding, movement):" The plan also carries the line "My reason for living, in my own words:" — the participant's own words, not the facilitator's.**
- **Warning signs, three people, and one professional: name them from your plan, and tell a hard day (use steps 1–3) from an emergency (use steps 5–6, and call or text 988 or 911).**

Sources & Evidence — Facilitator background — do not teach

The Safety Planning Intervention is a brief, written, prioritized plan of coping strategies and supports, completed with a counselor before the first group and reviewed in group (Stanley & Brown, 2012). Key sources for this session: Stanley & Brown (2012); SAMHSA (2022), 988 Suicide and Crisis Lifeline. Evidence strength: Moderate to strong. Spiritual practice: Intercessory prayer — correlates with social-support activation in safety planning; evidence: Moderate (Stanley & Brown, 2012). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

- Worked example: rehearse one step with a partner — say the step in your own words, and name when you would use it.

**Discussion questions (10 minutes)**

1. What are your personal warning signs — the thoughts, feelings, or behaviors that tell you a storm is coming?
2. Who steadies you just by being around them, even without talking about the problem?

3. Is there anything in your current environment that should be moved, stored, or handed off to make you safer? What is stopping that from happening today?
4. How will you make sure this plan is findable at 2 a.m.?

**Skill practice (12 minutes)**

In pairs, review your plan and rehearse one step aloud in your own words; the facilitator initials the cover check only, without reading clinical detail. Save the three people and the professional contact in your phone. Copying the counselor plan into the Workbook form is homework, or a first-group task, done with the counselor copy in hand. If your plan is not confirmed, tell the facilitator in this session; the facilitator connects you to the counselor the same day, and you stay in group. Nobody is asked to build a plan for the first time, and nobody is graded on a plan. Rehearse in general words only — do not read personal content aloud.

**Personal application — homework (5 minutes)**

Homework: Copy the counselor plan into the Workbook form, with the counselor copy in hand, if you have not already done so, and review your plan once before the next group and confirm the three people know they are on it; change any step only with your counselor. This homework reviews a plan already completed; it does not create one for the first time. Report it honestly — done, partly done, or not done with the obstacle named.

**Facilitator notes and cautions**

This is the highest-responsibility session in Phase 1. If reviewing the plan surfaces current suicidal thinking, a plan, or intent for any participant, stop your other work with that person and follow the Crisis Protocol immediately — same hour, documented, Program Director notified. Never send a person who has disclosed current intent out of the room to 'work on their plan.' Newcomer catch-up: every newcomer gets crisis contacts and plan review in their first group(s) inside the group, with no waiting for Session 8; if no plan is confirmed, the facilitator connects the person to the counselor the same day and the person stays in group. Cut first if time runs short: the worked example in the fifth teaching bullet. Never cut the review/rehearsal practice.

**Closing (2 minutes)**

*Your plan was reviewed today, not built today. Keep it where you can reach it, and use it on a hard day before the day becomes an emergency. Close by naming one step each person will rehearse this week.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 9: Safe Community: Nobody Recovers Alone

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Workbook map page; the Session 9 handout (My Support Map); local meeting and community resource list**

**Learning objectives — by the end of this session, participants will be able to:**

- Map their current relationships into supportive, neutral, and risky
- Explain what makes a recovery relationship safe — honesty, availability, shared direction
- Commit to two specific community connections for the coming week

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 1 — Foundation. The one idea today is that isolation is reversed by building a small, reliable web of safe community. You are welcome here without earlier sessions; everything you need for today is in this session. Isolation is both a symptom and a strategy of addiction. Today we reverse it on purpose: we map the people in your life into supportive, neutral, and risky, we name what makes a recovery relationship safe, and everyone leaves with two specific connections to make this week.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: "Who lifted you the last time you fell — and who in your life right now would you actually call at your worst moment?" Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Isolation is both a symptom and a strategy of addiction: we withdraw to use freely and to hide the cost, until alone becomes the default setting. Reversing it is not 'being social.' It is deliberately building a small, reliable web: a recovery coach or counselor, peers in this program, recovery meetings, family where it is safe, mentors or sponsors where available, and other communities the participant chooses. Safe community has marks — people who tell us the truth, who are actually reachable, who are moving in a healthy direction themselves, and who respect our recovery rather than competing with it. Risky relationships are handled honestly in the map: some need distance, some need boundaries (Week 4), and some are simply not safe at any distance in early recovery. The goal this week is not a crowd. It is two real connections, made on purpose. Pathways note: recovery has more than one doorway. Non-12-step and secular options — including SMART Recovery, LifeRing, Women for Sobriety, and secular meetings — are real choices here, alongside 12-step fellowship. The participant chooses the pathway that fits; the facilitator never ranks one pathway above another. For medication questions, see the Session 4 handout (Medication Support (MAT) Facts), distributed and discussed in Session 4.

- **Build before the fall** Crisis is the worst time to exchange phone numbers. Every plan in this curriculum assumes people already in place.
- **Small and reliable beats large and vague** Three people who answer beat thirty acquaintances who inspire. We build depth first.

- **You are also a lifter** Even in Week 2, participants have something to give — a ride, a check-in text, a seat saved. Being needed is itself protective against relapse.

Sources & Evidence — Facilitator background — do not teach

The Cochrane review found manualized Alcoholics Anonymous / Twelve-Step Facilitation interventions produced higher rates of continuous abstinence than other established treatments for alcohol use disorder (Kelly et al., 2020); peer and community support are core dimensions of recovery (SAMHSA, 2012; White, 2008). Key sources for this session: Kelly, Humphreys, & Ferri (2020); White (2008); Zemore et al. (2018); SAMHSA (2012). Evidence strength: Strong for mutual-help abstinence outcomes; moderate for peer support generally. Spiritual practice: Fellowship / koinonia — correlates with peer recovery support, recovery capital, and group cohesion; evidence: Moderate to strong (Kelly et al., 2020; White, 2008). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Who is on your map in each ring — supportive, neutral, risky — and does the map surprise you?
2. What has kept you from accepting community in the past: shame, pride, bad experiences, fear of owing anyone?
3. What makes you feel safe enough to be honest with someone?
4. Which two connections will you make this week, and exactly when?

**Skill practice (12 minutes)**

Participants draw their three-ring map on the Session 9 handout (My Support Map). Then a structured exchange: in pairs, each person offers one specific, low-cost way they can be a lifter this week (morning text, walk partner, meeting ride) and schedules it. Facilitator collects the two-connection commitments verbally in turn as a closing roll call.

**Personal application — homework (5 minutes)**

Make your two connections. At least one must happen before the next session. Write who, when, and how it went in your workbook — including if it fell through and what you did instead. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Never require participants to name risky people aloud if those people are in the program or residence; maps are shared at the level of categories, not names, unless a participant chooses

otherwise. If a map reveals an unsafe living or relationship situation (violence, exploitation), connect the participant to the Program Director and appropriate resources the same day — group is not the venue for safety planning around another person.

**Closing (2 minutes)**

*Community is built before the fall, on ordinary days like today. Make your two connections — at least one before the next session. Next phase: the mind — how thoughts drive feelings and actions.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐



# PHASE 2 — HEALING: MIND, HEART, AND PAST

## Week 2 — Stabilization (continued)

### Session 10: Renewing the Mind: How Thoughts Drive Feelings and Actions

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard and four-column worksheet; the Session 10 handout (Catch the Thought)**

**Learning objectives — by the end of this session, participants will be able to:**

- Explain the CBT core link — situation, thought, feeling, behavior — with a recovery example
- Catch one automatic thought from their own week
- Describe 'renewing the mind' as a daily practice, not a one-time event

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 2 — Healing. The one idea today is that between an event and a reaction sits a thought that can be seen and examined. You are welcome here without earlier sessions; everything you need for today is in this session. Between an event and our reaction sits an interpretation — instant, habitual, and usually unexamined. Today we learn to see that middle step: situation, thought, feeling, behavior. Slow the sequence down far enough, and the thought becomes something we can examine instead of obey.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Describe a recent moment your mood crashed or craving spiked. What ran through your mind in the ten seconds before it turned?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Cognitive behavioral therapy rests on an observation anyone can test: between an event and our reaction sits an interpretation — often instant, habitual, and unexamined. Two people get the same short text from a family member; one hears rejection and spirals, the other hears a busy day and moves on. The event was identical; the thought did the damage. In addiction, automatic thoughts arrive pre-loaded: 'I can't stand this feeling,' 'one won't matter,' 'they've already given up on me, so why try.' We do not fight these by pretending they are not there. We slow the sequence down — situation, thought, feeling, behavior — until the thought is visible enough to examine. That examination is next session's skill; today is learning to see the middle step we have always skipped.

- **Thoughts are not facts** A thought is a mental event — sometimes accurate, sometimes a habit, sometimes a lie with a familiar voice. Seeing it as a thought is the first freedom.
- **Speed is the problem** Automatic thoughts fire in under a second. Writing the sequence down (next session's record) is how we slow it to a speed we can work with.
- **Small repetitions rewire** Catching one thought a day, honestly, does more than a single dramatic insight. This is a daily discipline, because it works like one.

Sources & Evidence — Facilitator background — do not teach

Cognitive therapy of substance abuse treats thoughts as testable claims and builds the skill of examining evidence for and against them in writing (Beck et al., 1993). Key sources for this session: Beck, Wright, Newman, & Liese (1993); Center for Substance Abuse Treatment (2006), TIP 47. Evidence strength: Strong for CBT-based substance use interventions. Spiritual practice: Scripture meditation and memorization — correlates with cognitive restructuring and rumination replacement; evidence: Moderate (Beck et al., 1993). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version. TIP 47 addresses intensive outpatient treatment, above this education setting; it is background for the CBT skills taught here, not the setting delivered.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, “What part of that sounds most like your life right now?” Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Walk the group through an example: what thought sits between 'my call went to voicemail' and three different reactions?
2. Which automatic thought visits you most — about yourself, about others, or about the future?
3. When has a thought turned out to be flatly wrong about someone's intentions toward you?

4. What truth — from your own history and the counsel of safe people — do you most need your mind renewed toward?

**Skill practice (12 minutes)**

Facilitator works one volunteer example live on the whiteboard in four columns (Situation / Thought / Feeling / Behavior), thinking aloud. Then pairs repeat the exercise with a mild, recent example of their own — low-stakes on purpose; this is reps, not surgery. Each pair reports only the thought they caught, in one sentence.

**Personal application — homework (5 minutes)**

Catch and write one sequence a day for five days — situation, thought, feeling, behavior — in your workbook. Keep them small and ordinary. We build Thought Records from these next session. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Keep examples low-intensity in early practice; a participant who reaches for their worst memory needs the Week 4 pacing and a counselor, not a whiteboard exercise. Also guard against bypassing: 'just think positive' is not the skill — the skill is examining the thought honestly, including grieving what is genuinely sad.

**Closing (2 minutes)**

*Thoughts are not facts — they are mental events, and today you caught them on paper. Catch one sequence a day this week. Next session: we put a thought on trial with the Thought Record.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Week 3 — Shame, Guilt, and Grace

### Session 11: The Thought Record: Putting a Thought on Trial

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Appendix B handouts; whiteboard; the Session 11 handout (Thought Record)**

**Learning objectives — by the end of this session, participants will be able to:**

- Complete a full Thought Record (Appendix B) on a real, moderate thought
- Use evidence for and against a thought rather than arguing from feeling
- Write a balanced replacement thought they actually believe

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 2 — Healing. The one idea today is that a thought can be put on trial on paper, with evidence for and against. You are welcome here without earlier sessions; everything you need for today is in this session. Today the trial moves out of our heads and onto paper, where a thought cannot keep changing shape. We build a full

Thought Record — evidence for, evidence against, and a balanced thought we actually believe — and we rate everything, because numbers expose movement.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What is the harshest sentence your mind regularly pronounces on you — stated as plainly as you hear it?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

The Thought Record is CBT's core worksheet, and it works because it moves the trial out of our heads and onto paper where the thought cannot keep changing shape. Columns: situation; automatic thought (rated — how much do I believe it, 0–100); feelings (rated); evidence for the thought; evidence against it; a balanced thought that accounts for all the evidence; then re-rate the original belief and feelings. Two disciplines make it honest: we write the evidence for the thought fairly — sometimes the thought holds a piece of truth, and the balanced thought keeps that piece — and we judge the replacement by believability, not by how inspiring it sounds. A balanced thought believed at 70% changes behavior; a slogan believed at 5% changes nothing.

- **Rate it, don't debate it** Numbers expose movement. A thought that drops from 90 to 55 has not vanished — and the feeling usually follows it down. That is progress worth seeing.
- **Evidence is specific** 'I'm a terrible parent' meets evidence like a kept visit, a child-support payment, a call returned — concrete entries, not vibes, on both sides of the ledger.
- **Keep the true piece** Many painful thoughts guard something real (a harm done, a consequence unfolding). The balanced thought owns the true piece and refuses the false verdict built on top of it.
- **Written for the next storm** Records go in the workbook where a craving or a 3 a.m. spiral can find them. We are writing letters to our future selves.

Sources & Evidence — Facilitator background — do not teach

Cognitive therapy of substance abuse treats thoughts as testable claims and builds the skill of examining evidence for and against them in writing (Beck et al., 1993). Key sources for this session: Beck, Wright, Newman, & Liese (1993); Center for Substance Abuse Treatment (2006), TIP 47. Evidence strength: Strong for CBT-based substance use interventions. Spiritual practice: Evening examen in written form — correlates with CBT self-monitoring (the thought record); evidence: Strong for CBT skills practice (Beck et al., 1993). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version. TIP 47 addresses intensive outpatient treatment, above this education setting; it is background for the CBT skills taught here, not the setting delivered.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which column was hardest — evidence for, or evidence against? What does that tell you?
2. Did your feeling move when the number moved? By how much?
3. What is the difference between a balanced thought and just 'being positive'?
4. Whose voice does your harshest automatic thought sound like — and does knowing that change its authority?

**Skill practice (12 minutes)**

Guided completion: facilitator picks a common, moderate example ('I blew that meeting, everyone saw I'm not serious') and the whole group builds one record together on the whiteboard. Then each participant completes Appendix B on their own thought from this week's sequences, with facilitator circulating. Volunteers share only their balanced thought aloud.

**Personal application — homework (5 minutes)**

Complete two more Thought Records this week on real thoughts as they occur. Bring the one that surprised you most to Session 12. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

A thought record is education, not therapy: if a participant's thought is rooted in trauma ('it was my fault,' about an assault or a death), do not process its evidence in group. Validate, help them park it respectfully, and refer to their counselor the same day — some thoughts get a courtroom with a licensed clinician, not a group worksheet.

**Closing (2 minutes)**

*A thought that drops from ninety to fifty-five has not vanished — and the feeling usually follows it down. That is progress you can point to. Two more records this week. Next session: the load-bearing lies underneath the daily thoughts.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 12: Lies I Believe: About Myself, About Support, About Recovery

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; index cards; the Session 12 handout (The Lie, the Cost, and the Truth)**

**Learning objectives — by the end of this session, participants will be able to:**

- Sort common recovery lies into three families — myself, support, recovery
- Trace one personal lie to its origin and its current cost
- Write a truth statement, supported by evidence from their own life, for their most costly lie

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 2 — Healing. The one idea today is that load-bearing lies cluster in three families — about myself, about support, about recovery — and can be answered with evidence. You are welcome here without earlier sessions; everything you need for today is in this session. Some automatic thoughts are weather; others are load-bearing — beliefs installed years ago and treated as identity. Today we sort the common recovery lies, trace one of yours to where it was learned and what it costs now, and answer it with a truth statement built on evidence from your own life.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Finish the sentence your addiction most wants you to believe: 'Someone like me can never _____.'” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Some automatic thoughts are random weather; others are load-bearing lies — beliefs installed by trauma, family messages, failures, or the addiction itself, and then treated as identity. They cluster in three families. Lies about myself: I am my worst act; I am too far gone; needing help means I am weak. Lies about the people and supports around me: everyone has given up on me; asking for help only burdens people; no one can be trusted with the truth. Lies about recovery: people like me do not make it; needing medication means I am not really in recovery; one slip erases everything. We work on these the respectful way: trace where the lie was learned (which often deserves grief, not argument), count what it costs now, and answer it with a specific truth — a piece of lived evidence and the testimony of people further along — written where the lie usually speaks. If someone asks a medical question ('is my medication doing this?'), the answer is always: 'That is a question for your prescriber — let's help you get it asked this week.'

- **Name it to tame its authority** A lie operating as background 'common sense' rules us. The same lie written on paper, labeled a lie, loses its disguise.
- **Origin brings compassion** Many lies were a child's or a desperate person's best explanation at the time. We can honor why it formed and still retire it.
- **Captivity is a practice** The lie will visit again. The question is whether it finds a written answer, a person to call, and a mind that recognizes it at the door.

Sources & Evidence — Facilitator background — do not teach

Cognitive therapy of substance abuse treats thoughts as testable claims and builds the skill of

examining evidence for and against them in writing (Beck et al., 1993). Key sources for this session: Beck, Wright, Newman, & Liese (1993); Center for Substance Abuse Treatment (2006), TIP 47. Evidence strength: Strong for CBT-based substance use interventions. Spiritual practice: Scripture meditation — correlates with cognitive restructuring of core beliefs; evidence: Moderate (Beck et al., 1993). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version. TIP 47 addresses intensive outpatient treatment, above this education setting; it is background for the CBT skills taught here, not the setting delivered.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which family — myself, support, or recovery — holds your most expensive lie?
2. Where did you first learn it, and who benefited from you believing it?
3. What has believing it cost you in the last year, concretely?

**Skill practice (12 minutes)**

Counsel-room exercise in pairs: each person states their lie, its origin in two sentences, its cost in one, and reads their written truth statement aloud twice — once to their partner, once as if to themselves in the mirror. Partners respond only: 'I believe that truth about you because _____,' with a specific observation.

**Personal application — homework (5 minutes)**

Carry your truth statement where the lie usually speaks (workbook cover, phone note). Each time you catch the lie this week, read the statement aloud and log it: date, lie, truth read, belief rating before and after. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Handle church-hurt content with particular care: validate real wounds caused by real people without letting the session become an indictment of faith itself or of any congregation. If a lie's origin is abuse, the tracing stays at headline level in group ('I learned it at home') — details belong with a counselor, and the facilitator makes that referral warmly and the same day.

**Closing (2 minutes)**

*A lie written on paper, labeled a lie, loses its disguise. Carry your truth statement where the lie usually speaks, and log what happens when you read it. Next week: guilt and shame — and the difference that changes everything.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 13: Guilt Says I Did Bad. Shame Says I Am Bad.

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard (two-column guilt/shame chart); workbooks; the Session 13 handout (Translating Shame into Guilt)**

**Learning objectives — by the end of this session, participants will be able to:**

- Distinguish guilt (about behavior, can lead to repair) from shame (about identity, leads to hiding and use)
- Trace their personal shame cycle — trigger, hiding, use, more shame
- Describe how a settled worth — separate from behavior — answers shame without excusing behavior

### Opening (3 minutes)

Newcomer bridge (60 seconds): This is Phase 2 — Healing. The one idea today is that guilt points at a behavior and can lead to repair; shame points at identity and leads to hiding. You are welcome here without earlier sessions; everything you need for today is in this session. Guilt and shame feel similar and work oppositely. Guilt points at a behavior and can lead to repair; shame points at identity and leads to hiding — and hiding leads back to use. Today we learn to tell them apart and to translate global verdicts into specific, workable facts.

### Check-in prompt (8 minutes)

Name, craving 0–10, one word for your week — then: “When you have done something you regret, which voice comes first: 'I did a bad thing' — or 'I am a bad person'?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

### Teaching (20 minutes)

Guilt and shame feel similar and work oppositely. Guilt focuses on a behavior — I lied, I stole, I missed the visit — and its healthy function is repair: it points at something specific that can be confessed, owned, and where possible made right (Week 5 builds on exactly this). Shame focuses on identity — I am a liar, I am trash, I am the family disgrace — and its function is hiding: it drives us from people and from help, straight back into the cycle that caused it. Shame is therefore not humility and not a teaching tool; it is relapse fuel. The answer this program teaches is precise: the verdict on the person is settled — worth is not on trial — while the behavior is dealt with honestly, in the light, with repair. A program that shames people into change gets compliance in the room and relapse outside it.

- **Specific is workable, global is not** 'I missed Tuesday's visit' can be repaired. 'I'm a terrible father' can only be hidden from or numbed. We translate global verdicts into specific behaviors wherever they appear.
- **Shame needs secrecy; honesty needs light** Whatever stays hidden keeps its power. Paced honesty with safe people (Week 1) is shame's direct antidote.
- **Worth is settled, growth is ongoing** Participants are not on probation for their personhood here. Behavior has consequences and repair is real work — and none of it is the price of belonging.

Sources & Evidence — Facilitator background — do not teach

Honesty and safe disclosure are core coping topics in present-focused trauma and addiction work, taught without forced or graphic disclosure (Najavits, 2002). Key sources for this session: Najavits (2002); Koenig (2012). Evidence strength: Moderate; theological foundation for confession itself. Spiritual practice: Confession — correlates with structured self-disclosure and shame reduction; evidence: Moderate (Najavits, 2002; Koenig, 2012). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Where did you first learn shame as the response to failure — home, school, church, the street?
2. What does shame make you do in the first hour after it hits?
3. Is there a specific guilt you are carrying that is actually pointing at a repair you could make? (Sessions in Week 5 will prepare it — no rushing today.)

**Skill practice (12 minutes)**

In pairs, participants take one global shame sentence ('I am _____') and translate it together into guilt's specific, workable form ('I did _____; the impact was _____; a repair step could be _____') — or, if no behavior of theirs is involved (shame absorbed from others' actions), into its true form ('That was done to me; it describes an event, not my worth'). Share translations, not the original stories, with the group.

**Personal application — homework (5 minutes)**

This week, run the translation every time you catch a global verdict: write the 'I am' sentence, then the specific or corrected sentence beside it. Bring your best translation to Session 14.

Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Facilitators model the language discipline absolutely: no participant is called an addict as an identity label in this room ('person in recovery' is our usage), no story is met with visible shock, and no consequence in the program is ever delivered with contempt. If a participant discloses something that triggers a reporting duty, follow program policy and the Crisis Protocol framing — calmly, privately, and the same day.

**Closing (2 minutes)**

*Specific is workable; global is not. Run the translation every time a verdict lands this week, and bring your best one next session, when we take up receiving forgiveness — letting the verdict land.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 14: Receiving Forgiveness: Letting the Verdict Land

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Index cards; workbooks; the Session 14 handout (Receiving Forgiveness)**

**Learning objectives — by the end of this session, participants will be able to:**

- Describe the difference between knowing about forgiveness and receiving it
- Identify their personal forgiveness-blocker — self-punishment, disbelief, fear of presuming, or an unsettled debt
- Practice a spoken response of reception (not a request for feelings)

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 2 — Healing. The one idea today is that receiving forgiveness has predictable blockers, and reception is an act that can be practiced. You are welcome here without earlier sessions; everything you need for today is in this session. Most people in recovery can believe forgiveness is real — for somebody else. Today we look at the blockers that keep us re-trying our own case: self-punishment, disbelief, fear of presuming, and debts that are genuinely still owed. Receiving is an act, and acts can be practiced.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Where do you keep putting yourself back on trial for something that has already been addressed — and what keeps the trial in session?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Session 14 addresses the gap most participants name in private: they can believe forgiveness is real for other people, and cannot believe it has happened for them — from the people they harmed, or from themselves. The blockers are predictable. Self-punishment feels like paying — as if our misery were installments on a debt. Disbelief says my case is the exception. Fear of presuming says accepting forgiveness too easily would be arrogance or would cheapen the harm. And sometimes the blocker is practical: restitution is genuinely owed, and Week 5 will separate that work from this verdict. Receiving is an act, like receiving a pardon or a gift: we thank the giver, we stop re-litigating the case daily, and we let the settled verdict change how we walk into rooms — including this one. Feelings follow at their own pace; reception does not wait for them. The REACH steps are: R — Remember the hurt honestly; E — Work to understand; A — Give the gift; C — Commit to the choice; H — Hold on.

- **Self-punishment is not humility** Refusing a pardon does not repair anything. It keeps us at the center of a story we need to be free inside of.
- **Received people become safer people** A person no longer defending their worth can finally listen to those they harmed (Week 5) without collapsing or counterattacking.

Sources & Evidence — Facilitator background — do not teach

A multisite randomized trial of the REACH Forgiveness workbook found increased forgiveness and reduced anxiety and depression symptoms across five countries (Ho et al., 2024). Key sources for this session: Ho et al. (2024); Worthington (2006). Evidence strength: Strong for the brief self-directed workbook at short follow-up; group adaptation untested. Spiritual practice: Forgiveness practice, received and extended — correlates with REACH Forgiveness (decisional forgiveness); evidence: Strong (Ho et al., 2024). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version. The trial was a multisite randomized waitlist-controlled trial of a 2–3 hour self-directed workbook with 2-week follow-up; group adaptation is untested.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which blocker is yours — and where did you learn it?
2. Who in your life has modeled actually believing they are forgiven? What looks different about them?
3. If you stopped re-trying your case every night, what would you do with that energy?
4. What scares you about being fully forgiven — honestly?

**Skill practice (12 minutes)**

A written exercise: 'The case I keep re-trying is _____. The facts I have faced and the repair I have made or am making are _____. Today I practice receiving that by _____ (a concrete act: telling my coach, putting the written statement in my workbook cover, doing the next right thing on my plan).' Volunteers read only the second and third blanks aloud.

**Personal application — homework (5 minutes)**

This week, practice the reception act you named, daily. Each time the old case reopens in your mind, say the verdict sentence aloud once and log it. Notice — without judging — how many times a day the trial tries to reconvene. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Do not press anyone toward declaring themselves forgiven on a schedule, and never frame lingering struggle as weak commitment. Some participants carry harms whose victims are living and unrestored; receiving forgiveness and making human amends are separate ledgers, and Week 5 treats the second with the seriousness it deserves.

**Closing (2 minutes)**

*Stop re-litigating. Practice the reception act you named, daily, and log how often the trial tries to reconvene — without judging the count. Next session: self-compassion — the skill, not the surrender.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 15: Self-Compassion Is a Skill, Not a Surrender

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Rewrite worksheet (workbook page); the Session 15 handout (The Self-Compassion Rewrite)**

**Learning objectives — by the end of this session, participants will be able to:**

- Define self-compassion in three parts — self-kindness, common humanity, honest awareness
- Catch and rewrite one self-attacking statement using the session's frame
- Explain why self-compassion protects recovery better than self-contempt

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 2 — Healing. The one idea today is that self-compassion — self-kindness, common humanity, honest awareness — is a skill, not surrender. You are welcome here without earlier sessions; everything you need for today is in this session. Contempt feels like motivation and functions like a trigger. Today we build the alternative: self-compassion in three parts — self-kindness, common humanity, and honest awareness — firm about behavior, warm about the person, and honest about both.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Say out loud the tone your inner voice uses after a failure. Would you speak to a friend in recovery that way? To a child?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Research on self-compassion (associated with Kristin Neff's work) and plain recovery experience agree: people who respond to their own failure with steadiness get back up faster than people who respond with contempt. Contempt feels like motivation and functions like a trigger — it produces exactly the despair that use promises to relieve. Self-compassion has three parts, and all three are disciplines. Self-kindness: speak to yourself as a good father or a good coach would — firm about behavior, warm about the person. Common humanity: my failure makes me a member of the human race in recovery, not a special category of hopeless. Honest awareness: neither exaggerating the failure into identity nor minimizing it into nothing. This is not the soft option; self-compassionate people in recovery own more, hide less, and return from slips faster, because coming back does not require surviving their own contempt first.

- **Firm and warm, both** The voice we are building says: 'That was wrong, it mattered, here is the repair — and you are still mine, still in this, still getting up.' Either half alone fails.
- **Compare the fruits** Ask the empirical question without flinching: has self-hatred ever once produced lasting change in your life? The record usually answers the session by itself.
- **Compassion is contagious in a house** How participants speak to themselves becomes how they speak to each other at 11 p.m. This skill is community infrastructure.

Sources & Evidence — Facilitator background — do not teach

Self-compassion is taught in this session as a present-focused coping skill — firm about behavior, warm about the person, honest about both — practiced by catching and rewriting self-attacking statements (Beck et al., 1993; Najavits, 2002). Key sources for this session: Beck, Wright, Newman, & Liese (1993); Najavits (2002). Evidence strength: Moderate as practice guidance; no outcome claim is made for this session. Spiritual practice: Self-compassion practice — correlates with present-focused coping and self-care skills; evidence: Moderate (Najavits, 2002). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, “What part of that sounds most like your life right now?” Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. When has someone's compassion toward you — when you expected contempt — changed what you did next?
2. Which of the three parts is hardest for you: kindness, common humanity, or honest awareness? Why?
3. What do you fear would happen if you stopped beating yourself up — do you secretly believe the contempt is what keeps you sober?
4. Rewrite aloud: take 'I ruined everything again' and give it the firm-and-warm treatment.

**Skill practice (12 minutes)**

In trios, the Self-Compassion Rewrite: each person writes their most common self-attack, then rewrites it using the frame — 'This is a moment of struggle. Struggle is part of being human and in recovery. I did _____ (honest behavior). The next right step is _____. And I am still _____ (true identity statement).' Partners read each other's rewrites back to them, so each person hears their own compassion in another voice.

**Personal application — homework (5 minutes)**

This week, catch one self-attack per day and write the rewrite. Bring the rewrite that was hardest to believe to Session 16. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Self-compassion language must never be used to wave off a real harm or a program consequence in the moment it is delivered. Facilitators separate the conversations clearly: consequences are handled with the Program Director; this session is about the interior voice, and both matter.

**Closing (2 minutes)**

*Has self-hatred ever once produced lasting change? The record answers it. Catch one self-attack a day this week and write the rewrite. Next week: pain and use — and how we talk about both safely.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Week 4 — Pain, Trauma, and Honest Expression

### Session 16: Pain and Use: Understanding the Connection Safely

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Printed 5-4-3-2-1 grounding card for each participant; the Session 16 handout (Grounding Card: 5-4-3-2-1)**

**Learning objectives — by the end of this session, participants will be able to:**

- Explain, at headline level, how trauma and chronic stress can drive substance use as self-medication

- State the group's trauma-informed ground rules and why detail stays out of this room
- Identify one present-day stress response they can work on with present-day tools

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 2 — Healing. The one idea today is that pain and use are connected at headline level, and present-day tools turn the volume down without excavating stories. You are welcome here without earlier sessions; everything you need for today is in this session. Today, consider the connection between pain and use — at the level of understanding, never at the level of stories. Nobody will be asked what happened to them. That is a promise that holds, and it is how this work stays safe. We name how substances became a volume knob, and we practice turning the volume down in present-day ways.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Without telling any story: on a scale of 1–10, how much of your using do you now believe was about numbing or escaping something?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Many people in recovery carry experiences — violence, loss, neglect, combat, accidents, betrayal — after which their nervous system learned that substances turn the volume down. Clinicians call one version of this self-medication: the substance was solving a problem, badly and at terrible cost, but solving it — sleep, quiet, courage, numbness. Understanding this connection changes the plan: recovery must offer other ways to turn the volume down, and Week 4 builds those (structured honest expression, grounding, grief work, boundaries). It also changes the self-story: a person who used to cope is not excused, but they are comprehensible to themselves, and comprehension is where compassion and strategy both start. What group does not do is excavate: trauma processing belongs with a trained clinician, one-to-one, paced — which is why this program refers out and why facilitators guard the headline-level rule without apology.

- **Understanding is not excavating** Knowing that pain and use are connected guides today's choices. Re-living the pain among peers risks harm to the teller and the listeners, and helps neither.
- **The body keeps the score in the present** What we can work on here is today’s responses — startle, shutdown, rage spikes, numbness — with grounding, structure, and support. Clinical treatment for the roots is available by referral, and taking it is strength.
- **Safety is a treatment ingredient** Predictability, choice, no forced disclosure, and facilitators who do what they said they would do — this room's design is itself part of the healing.

Sources & Evidence — Facilitator background — do not teach

Pain and use are taught at headline level only in this session: how trauma and chronic stress can drive substance use as self-medication, the group's trauma-informed ground rules, and one present-day stress response worked on with present-day tools (SAMHSA, 2014a; Najavits, 2002). Key sources for this session: SAMHSA (2014a), TIP 57; SAMHSA (2014b); Najavits (2002); SAMHSA (2020), TIP 42. Evidence strength: Moderate; strong as a practice framework. Spiritual practice: Lament, held without processing trauma memories in group — correlates with trauma-informed emotional processing, with cautions; evidence: Emerging to moderate (SAMHSA, 2014a; Najavits, 2002). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version. Informed by Seeking Safety principles; Seeking Safety itself is not delivered.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. How does it change your self-story to hear use described as coping — without removing responsibility?
2. What are your present-day volume knobs besides substances — what actually turns your stress down, even a little?
3. What makes a room or a person feel safe to you? How can this group protect that?
4. Is there a referral — counseling, medical, veterans' services — you have been avoiding that this session brings to mind? (Naming the category only is enough.)

**Skill practice (12 minutes)**

Grounding practice, taught as a tool for any overwhelmed moment: 5-4-3-2-1 senses exercise led slowly by the facilitator (five things seen, four heard, three felt, two smelled, one tasted), followed by a round where each participant names their most reliable present-day 'volume knob' — walk, cold water, music, a person — and writes it into their Crisis Plan as a step-two strategy. Change any step only with your counselor.

**Personal application — homework (5 minutes)**

Add your volume knob to your Safety Plan this week. Change any step only with your counselor. Practice 5-4-3-2-1 once on a calm day so it is familiar before you need it. If this session stirred anything heavy, tell your coach or counselor this week — that conversation is the homework's most important form. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

This session carries the guide's strictest facilitation rules. Enforce headline-level sharing kindly and immediately ('I'm going to pause you there — not because it doesn't matter, but because it

matters too much for this room; let's get you to your counselor today'). Watch the room for dissociation or distress; offer water, the grounding exercise, and a staff escort to a quieter space. Any disclosure suggesting current danger or abuse follows program reporting policy and the Crisis Protocol the same day.

**Closing (2 minutes)**

*Understanding is not excavating. Add your volume knob to your safety plan, practice the grounding once on a calm day, Change any step only with your counselor. and if today stirred anything heavy, tell your coach this week — that conversation is the homework. Next session: putting pain into words — honestly, in a structure that holds it.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 17: Honest Expression: Four Movements

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Workbooks (four-movement writing headings on the workbook page); pens; the Session 17 handout (Honest Expression: Four Movements).**

**Learning objectives — by the end of this session, participants will be able to:**

- Define structured, honest expression of pain as a skill that moves from naming the pain to a chosen next step, without skipping either
- Identify the four movements used in this session — turn toward support, name it plainly, ask for what you need, choose your anchor
- Write a short personal piece using the four movements

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 2 — Healing. The one idea today is that pain can be put into words in four movements — turn toward support, name it plainly, ask for what you need, choose your anchor. You are welcome here without earlier sessions; everything you need for today is in this session. Suppressing pain does not make us strong; it makes us numb, and numb is where addiction lives. Today we practice a structured way to put pain into words in four movements: turn toward support, name it plainly, ask for what you need, choose your anchor.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What have you been taught — by family, by the street, by experience — about whether it is acceptable to say out loud that you are angry, hurt, or feel forgotten?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

There is a recovery skill nobody expects: a structured way to bring pain to the people and supports who can help — instead of to the substance, the binge, or the explosion. Its four movements are: turn toward support, name it plainly, ask for what you need, choose your anchor. Turn toward: I take the pain to my supports, not away from them — the complaint is spoken inside the relationship, which means support is still the address for pain. Name it: I say what is wrong, specifically and without varnish (without varnish = plainly, no cleaning it up) — how long, why, look at what happened. Ask: I ask for what I actually want — help, relief, presence, a plan. Anchor: I declare, often before I feel it, what has carried me before and what I am choosing to stand on now. Suppressing pain does not make us strong; it makes us numb, and numb is where addiction lives. This work is also communal: this room can carry a person's honest words on the days they cannot finish them alone. In this session, the word "lament" means only this structured honest expression — the four movements above — and no private reflection language is used in the required session.

- **Feelings are data, not orders** 'How long?' is a feeling turned into a sentence. Naming pain precisely is what keeps it from leaking out as rage, relapse, or shutdown.
- **The anchor is a decision rehearsed aloud** The turn — 'I have been carried before, and I am choosing to stand on that' — is not the pain disappearing; it is the speaker choosing their anchor while it still hurts. We practice the turn so it is there at 3 a.m.
- **Honest pain makes room for other people's pain** A person who can name their own pain honestly does not have to fix, flee, or judge someone else's grief — a skill Session 18 and every family relationship ahead will need.

Sources & Evidence — Facilitator background — do not teach

Structured honest expression is taught in this session in four movements — turn toward support, name it plainly, ask for what you need, choose your anchor — with passing honored and the session ending on the closing, never on raw disclosure (SAMHSA, 2014a; Najavits, 2002). Key sources for this session: SAMHSA (2014a), TIP 57; SAMHSA (2014b); Najavits (2002); SAMHSA (2020), TIP 42. Evidence strength: Moderate; strong as a practice framework. Spiritual practice: Lament — correlates with emotional processing and grief work; evidence: Emerging (SAMHSA, 2014a). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version. Informed by Seeking Safety principles; Seeking Safety itself is not delivered.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which movement is easiest for you, and which do you skip?

2. When has putting pain into words — yours, or words you heard from someone else — carried you through a night?
3. How is this structured honesty different from both venting and 'staying positive'?

**Skill practice (12 minutes)**

Guided writing (10 minutes, quiet): participants write their own short piece on the workbook page using the four headings — I am turning toward my supports with this; here is what is wrong; here is what I am asking for; here is what I am choosing to stand on. Facilitator writes alongside the group. Writing 10 minutes, quiet. No whole-room readings in this session; volunteers may read to a partner in the last 2 minutes, or save readings for the Saturday recap. Passing is honored without comment.

**Personal application — homework (5 minutes)**

This week, read your written piece once a day — out loud if you can. Do not edit it as feelings change; add a dated line instead, and watch whether the anchor movement — what you are choosing to stand on — gets stronger. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Honest pain can open grief that exceeds the session. Keep the writing time bounded, end with the group's closing (never end on raw disclosure), and check in individually after group with anyone visibly shaken. Referral to a counselor for ongoing grief work is a success outcome of this session, not a failure of it. Headline level only in this room: name the topic in a few words, not the details. Details belong with a counselor. You may pass at any time without explaining yourself. If anything in this session needs a counselor, your facilitator will connect you warmly the same day — asking is a success, not a failure.

**Closing (2 minutes)**

*Feelings named precisely stop leaking out as rage, relapse, or shutdown. Read your piece once a day this week; add dated lines instead of editing. Next session: grief and loss — and the boundaries that protect both.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 18: Grief, Loss, and Letting Go with Boundaries

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Workbooks; tissues (always, for this week especially); the Session 18 handout (Losses, Honors, and One Boundary)**

**Learning objectives — by the end of this session, participants will be able to:**

- Name the losses carried into recovery — people, years, health, roles, and the substance itself

- Describe grief as a non-linear process with no program deadline
- Set one boundary that protects their grief and recovery in a specific relationship or setting

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 2 — Healing. The one idea today is that grief moves in waves, not stages, and boundaries protect the mourner. You are welcome here without earlier sessions; everything you need for today is in this session. Recovery is a season of funerals — for people, for years, for health and roles, and, said plainly, for the substance itself. Unnamed grief does not dissolve; it leaks. Today we name the losses, name how grief actually moves — in waves, not stages — and set one boundary that protects the mourner.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: "What loss sits underneath your recovery that nobody has ever really asked you about?" Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Recovery is a season of funerals: for people who died while we were using or because we were; for years, custody, careers, and health that will not come back; for the version of ourselves we planned to be; and — said plainly in this room — for the substance and the life around it, which for many was friend, medicine, and identity in one. Unnamed grief does not dissolve; it leaks, usually as anger, numbness, or a craving with no obvious trigger. Grief has no schedule and no stages a person passes in order; waves return at anniversaries, places, and songs, and each wave is workable with the tools already built — HALT, the honest-expression work of Session 17, community, and the Crisis Plan. Boundaries belong in this session because grief makes us porous: the relative who wants us at the gathering where everyone drinks, the old friend whose comfort is a relapse route. A boundary here is a grief-protection practice: how I will honor what I lost without re-entering what cost me everything.

- **Mourning the substance is honest, not disloyal** We can grieve what it gave us (relief, belonging, quiet) while refusing what it took. Both truths in one sentence is emotional adulthood, and it ends the secret romance that fuels relapse.
- **Waves, not stages** Expect grief to ambush ordinary days. A wave is not a setback and not a sign of weak recovery; it is love and loss doing what they do. Plan for anniversaries the way we plan for triggers.
- **Presence over explanations** In our own and others' grief, presence beats explanations. This community practices showing up, bringing food, and sitting with people in their grief — not explaining why it happened.
- **Boundaries protect the mourner** Saying no to a place, a toast, or a conversation is not rejection of the people; it is how the grieving person stays alive to love them longer.

Sources & Evidence — Facilitator background — do not teach

Grief is taught in this session as waves, not stages, with no program deadline, and with one grief-protecting boundary set for a specific relationship or setting (SAMHSA, 2014a; Najavits, 2002). Key sources for this session: SAMHSA (2014a), TIP 57; SAMHSA (2014b); Najavits (2002); SAMHSA (2020), TIP 42. Evidence strength: Moderate; strong as a practice framework. Spiritual practice: Lament and letting go — correlates with grief work practiced with boundaries; evidence: Moderate (Najavits, 2002). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version. Informed by Seeking Safety principles; Seeking Safety itself is not delivered.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which loss is loudest right now — and which one have you never named until today?
2. Have you ever felt guilty for grieving the using life? What does this session do with that guilt?
3. What dates, places, or songs carry your waves — and who knows about them?
4. What boundary would your grief set this month if it could speak?

**Skill practice (12 minutes)**

Participants write a Losses and Honors list in their workbook: each loss named in one line, beside one way they will honor it in recovery (a visit, a letter not sent, a donation of time, an anniversary plan). Then each person drafts one grief-protecting boundary as a complete, kind sentence they could actually say: 'I love you and I want to be there. I'll come for dinner and leave before the drinking starts, and here's my ride plan.' Pairs rehearse the sentence aloud.

**Personal application — homework (5 minutes)**

Have one honoring act this week, however small, and write about the wave if it came. Tell one safe person your boundary sentence before you need to use it. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Expect tears; normalize them, offer tissues and water, and do not rush to comfort people out of their grief with quick comfort. If a death was recent, a loss involves a child, or grief is accompanied by hopelessness about living, follow up individually after group and use the referral and Crisis Protocol pathways as indicated. Facilitators do not conduct grief counseling beyond this education session.

**Closing (2 minutes)**

*A wave is not a setback. Do one small honoring act this week, and tell one safe person your boundary sentence before you need it. Next phase: relationships — the roles we played and the lines we draw.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐



# PHASE 3 — REBUILDING: RELATIONSHIPS AND LIFE

## Week 4 — Pain, Trauma, and Honest Expression (continued)

### Session 19: Family Systems: The Roles We Played

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbook family-map page; the Session 19 handout (My Family Map)**

**Learning objectives — by the end of this session, participants will be able to:**

- Describe how a family adapts around addiction — roles, rules, and unspoken agreements
- Identify the role they played and one role they refuse to resume
- Name one family pattern they can influence and one they cannot control

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 3 — Rebuilding. The one idea today is that families organize around addiction in roles and rules that can be seen and refused. You are welcome here without earlier sessions; everything you need for today is in this session. Families organize around addiction the way a body compensates for an injury — other parts take on extra load until the compensation feels normal. Today, learn to see the system: the roles, the rules, and the part each of you played — so you stop being run by it.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Growing up or in your using years, who handled the crises in your family — and who pretended nothing was wrong?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Families organize around addiction the way a body compensates for an injury: other parts take on extra load, develop their own pain, and eventually treat the compensation as normal. Common adaptations include the enabler who shields, the hero who over-achieves to balance the shame, the scapegoat who absorbs the blame, the lost child who disappears, and the mascot who defuses with humor. The rules underneath are usually: don't talk, don't trust, don't feel. Recovery disrupts all of it — which is why families sometimes resist the very change they prayed for. Our work is modest and powerful: see my role, own my part, stop playing the old part on cue, and let other adults have their own reactions and their own recovery. We influence patterns; we do not control people.

- **Roles are adaptations, not identities** A role learned to survive a system can be retired when the system changes — including by us, one response at a time.
- **The three don'ts run the old house** Don't talk, don't trust, don't feel kept addiction safe. This program runs the opposite rules on purpose.
- **Change invites counter-change** When we stop over-functioning, others may escalate, guilt-trip, or test the old role. Expecting it — and having support for it — keeps us from caving or exploding.
- **Children are members, not messengers** Whatever the family work ahead, children are never couriers, spies, or judges between adults. Naming that here protects people who are not in the room.

Sources & Evidence — Facilitator background — do not teach

Group and family work in the practice literature treats the group as a place to learn new relational behavior, with cohesion and interpersonal learning as active ingredients (Yalom & Leszcz, 2020). Key sources for this session: Center for Substance Abuse Treatment (2006), TIP 47; Yalom & Leszcz (2020); Najavits (2002). Evidence strength: Moderate. Spiritual practice: Fellowship in family repair — correlates with interpersonal learning and corrective group experience; evidence: Moderate (Yalom & Leszcz, 2020). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which role fits you best — and who taught it to you?
2. Which of the three don'ts was strongest in your house?
3. How has your recovery already changed a family pattern, for better or for friction?

4. What is one old-role invitation you can already see coming (a call, a holiday, a favor) — and what is your new response?

**Skill practice (12 minutes)**

Facilitator draws a simple genogram-style map on the whiteboard with a fictional family and labels roles and rules. Participants then sketch their own family map in workbooks — names, roles, rules — at headline level. In pairs, each person shares one pattern they can influence and one they are releasing to the other adults involved.

**Personal application — homework (5 minutes)**

This week, notice one moment the old role invites you back. Do not play it. Write what happened, what you did instead, and how it felt an hour later. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Family content surfaces loyalties and blame fast. Keep the frame on patterns, not verdicts about named relatives; redirect 'my mother is a narcissist'–style labeling to observable behavior and the participant's own choices. Any disclosure of current violence, child safety concerns, or exploitation follows program reporting policy the same day — privately, through the Program Director.

**Closing (2 minutes)**

*Roles are adaptations, not identities — and an adaptation can be retired. This week, when the old role invites you back, do not play it. Write down what happened instead. Next session: boundaries — where I end and you begin.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 20: Boundaries: Where I End and You Begin

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Boundary frame worksheet; whiteboard; the Session 20 handout (My Boundary)**

**Learning objectives — by the end of this session, participants will be able to:**

- Define a boundary as a property line — what I will do — rather than a wall or an ultimatum aimed at controlling another person
- Sort examples into boundary, request, and manipulation
- Write one boundary in the session's sentence frame with a built-in consequence they control

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 3 — Rebuilding. The one idea today is that a boundary states what I will do — a property line, not a wall or a threat. You are welcome here without earlier sessions; everything you need for today is in this session. A boundary is a

property line: it states what I will do — not a wall, not a threat, not a wish with no action behind it. Today we sort boundaries from requests and manipulation, and everyone writes one real boundary, in the frame, with a consequence they actually control.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Where in your life right now are you carrying a load that is not yours — and resenting it in silence?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Codependency, in plain terms, is losing the property lines: fixing, rescuing, controlling, and absorbing consequences until both people are disabled by the arrangement — one from consequences, the other from exhaustion. A boundary restores the line by stating what I will do: 'If drinking starts, I will leave and take my ride home.' It is not a threat about what you must do, and it is not a wish ('I need you to respect me') with no action behind it. Healthy boundaries in recovery protect four territories: my body and safety, my money and property, my time and commitments, and my recovery itself — meetings, program rules, medication routines, sleep. Expect pushback; a boundary that is never tested was probably a preference. We state them kindly, briefly, once — then we let our actions do the repeating.

- **Boundaries describe my behavior** 'I will leave / I will not lend / I will hang up and call tomorrow' — every real boundary ends in an action the speaker controls.
- **Consequences are not punishments** They are the natural, pre-announced result that makes the boundary real. If I will not actually do it, I do not say it.
- **No is a complete sentence, and so is a kind offer** Boundaries also say yes on purpose: what I will gladly do, within limits I can sustain without resentment.

Sources & Evidence — Facilitator background — do not teach

Boundaries are taught in this session as clear, predictable limits that protect recovery: what I will do, stated kindly and briefly, with the line carried by action. Group literature treats clear boundaries as a condition of a safe group (Yalom & Leszcz, 2020; Najavits, 2002). Key sources for this session: Yalom & Leszcz (2020); Najavits (2002); SAMHSA (2014a), TIP 57. Evidence strength: Moderate; strong as a practice framework for boundary-setting. Spiritual practice: Scripture meditation — correlates with boundary-setting as a taught coping skill; evidence: Moderate (Najavits, 2002). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Sort these aloud: 'Don't ever call me drunk again' / 'If you call drunk, I'll end the call and try you tomorrow' — which is a boundary, and why?
2. Where do you most need a line: money, time, body/safety, or recovery protection?
3. What boundary have you set with words and broken with actions? What made you cave?
4. Who models a healthy boundary in your life, and what exactly do they do?

**Skill practice (12 minutes)**

Boundary-writing workshop: each participant writes one boundary using the frame — 'I love/care about _____. I will _____. I will not _____. If _____ happens, I will _____.' Pairs audit each other's drafts with three checks: Is every verb theirs? Is the consequence real and kind? Is it short enough to say while nervous? Revise in the room.

**Personal application — homework (5 minutes)**

Deliver or rehearse your boundary this week if the situation arises naturally — do not manufacture a confrontation. Either way, write the sentence on a card and keep it where you will see it before the relevant call or visit. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Do not let participants set 'boundaries' that are actually program or safety violations in disguise (cutting off the care team, refusing drug testing, isolating from all supports). Recovery-protective community is not negotiable isolation. If a needed boundary involves another participant or a household conflict, route it through the Program Director rather than rehearsing a participant-to-participant confrontation in group.

**Closing (2 minutes)**

*State it kindly, briefly, once — then let your actions do the repeating. Keep the card where you will see it before the call or the visit. Next session: communication that repairs instead of repeats.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Week 5 — Forgiveness and Amends

### Session 21: Communication That Repairs Instead of Repeats

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Timer; I-statement worksheet; the Session 21 handout (I-Statement & Repair)**

**Learning objectives — by the end of this session, participants will be able to:**

- Use the speaker–listener structure: one talks, one reflects, then switch
- State a complaint as an I-statement with a specific request instead of a character attack
- Demonstrate a repair attempt — a pause, softening, or return — during a tense exchange

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 3 — Rebuilding. The one idea today is that speaker–listener structure, I-statements, and repair attempts make communication repair instead of repeat. You are welcome here without earlier sessions; everything you need for today is in this session. Nobody learns to communicate by hearing a lecture about communication — so today is mostly practice. We work the speaker–listener structure, the I-statement with a specific request, and the repair attempt: the move that ends a conversation with the relationship stronger than the problem.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Think of your last real argument. Who talked most, who listened most — and how did it end: repair, retreat, or explosion?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Addiction-era communication runs on a short menu: attack, defend, withdraw, or manipulate — all of them aimed at ending discomfort fast, all of them guaranteeing the same fight next week. Repair-oriented communication has learnable mechanics. Listen to reflect before responding: repeat back what you heard until the speaker says 'that's it.' Speak from the I-position: 'I felt scared when the call didn't come; I need us to agree on a check-in time' lands where 'you never care' only wounds. Make requests specific and positive — what you want, not only what you hate. And learn the repair attempt: any move that de-escalates mid-fight — 'I'm getting loud; give me ten minutes and I will come back,' humor that includes rather than mocks, a hand raised like a flag of truce. The goal is not winning or even agreeing; it is ending the conversation with the relationship stronger than the problem.

- **Reflecting is not agreeing** You can prove you heard someone — fully — while still disagreeing. Most fights are two people who have not yet been heard trying to be heard louder.
- **Criticism vs. complaint** A complaint names a behavior and a need; criticism names a character. We convert every criticism into a complaint before it leaves our mouths.
- **Flooding is a body signal** Racing heart, tunnel thinking, voice rising — past that point, no good words exist. A timed, promised return ('twenty minutes, and I will come back') is a skill, not stonewalling.
- **Repair early, repair often** Couples and families that last are not conflict-free; they are repair-rich. One genuine attempt, accepted, can save an entire evening.

Sources & Evidence — Facilitator background — do not teach

Motivational interviewing research supports engaging ambivalence through open questions, reflection, and the person's own change talk rather than argument or shame (Miller & Rollnick, 2023). Key sources for this session: Miller & Rollnick (2023); Substance Abuse and Mental Health Services Administration (SAMHSA, 2019), TIP 35; Prochaska & DiClemente (1983). Evidence strength: Moderate as facilitation practice guidance; MI trial strength does not transfer to check-in prompts. Spiritual practice: Conversational prayer and listening — correlates with reflective listening and MI-informed communication; evidence: Moderate (Miller & Rollnick, 2023). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which old-menu move is yours — attack, defend, withdraw, or maneuver?
2. What does flooding feel like in your body, and how much warning do you get?
3. Who in your life is easiest to really hear? What do they do that helps?
4. What repair sentence could you actually say, in your own voice, mid-fight?

**Skill practice (12 minutes)**

Main practice (20 minutes, extends into discussion time by design): pairs run two rounds of speaker–listener on a real but moderate topic ('something small that irritates you at home'). Speaker gets three minutes with an I-statement and one specific request; listener only reflects and asks 'is there more?' Then switch. Facilitator times strictly and debriefs: what changed when you were actually heard?

**Personal application — homework (5 minutes)**

Use speaker–listener once this week on something small. Before any hard conversation, write your I-statement and your request in your workbook. Log how the conversation ended: repair, retreat, or explosion — data, not grades. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Keep practice topics moderate by instruction and by intervention: if a pair escalates, pause them, teach the timed-return move live, and restart smaller. Never use this session to mediate a live conflict between two participants in the room — that belongs with staff, privately.

**Closing (2 minutes)**

*Reflecting is not agreeing; it is proof of hearing. Use the structure once this week on something small, and log how it ended — repair, retreat, or explosion. Data, not grades. Next week: forgiveness and amends — the heaviest luggage gets set down carefully.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 22: Forgiving Others: Releasing What We Cannot Carry

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Workbooks; the Session 22 handout (Forgiveness Worksheet); a basket or bin for anyone choosing to destroy their letter in the room**

**Learning objectives — by the end of this session, participants will be able to:**

- Define forgiveness as a decision to release a debt — distinct from trust, reconciliation, and excusing
- Describe the cost of carried resentment to recovery (the Session 6 and Weeks 1–2 links)
- Name an experience of harm you are beginning — not finishing — to release, at a pace set with support

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 3 — Rebuilding. The one idea today is that forgiveness means stopping carrying a debt never built to collect — not excusing, trusting, or returning to danger. You are welcome here without earlier sessions; everything you need for today is in this session. Forgiveness is the most misunderstood word in recovery. It does not mean it was okay, it does not mean you trust them, and it never means returning to danger. It means one thing: I stop carrying a debt I was never built to collect. Today we define it carefully and identify one debt we are beginning — not finishing — to release, at a pace set with support.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: "Who are you still mentally arguing with — rehearsing what you would say if you finally got the chance?" Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Resentment is the heaviest luggage in early recovery: we replay the injury, prosecute it nightly, and pay for the courtroom with our peace, our sleep, and eventually, for many, a relapse 'at' the person who hurt us. Forgiveness, taught carefully, is the decision to release the debt — to stop trying to collect what cannot be collected — while keeping every wise protection in place. Three distinctions keep it safe. Forgiveness is not excusing: the wrong stays named as wrong. Forgiveness is not trusting: trust is rebuilt by someone else's changed behavior over time, or

not at all. Forgiveness is not reconciliation: some relationships should not resume, and forgiveness can be complete from a permanent distance. The pace matters as much as the definition: for deep wounds, forgiveness is usually a direction walked with a counselor or pastor over time — a decision renewed on the days the feelings argue — not an emotion achieved in one group session.

- **Forgiveness frees the carrier first** The person we refuse to forgive rarely feels our resentment; our own body, mind, and recovery pay its rent daily. Release is self-preservation before it is generosity.
- **Feelings follow decisions slowly** We decide, we declare it out loud, and the emotions re-train behind the decision — the same pattern as receiving forgiveness in Week 3.
- **Some debts get released in installments** A participant may release the debt of a parent's neglect this month and find a deeper layer next year. Installments are not failure; they are how deep work goes.

Sources & Evidence — Facilitator background — do not teach

A multisite randomized trial of the REACH Forgiveness workbook found increased forgiveness and reduced anxiety and depression symptoms across five countries (Ho et al., 2024). Key sources for this session: Ho et al. (2024); Worthington (2006). Evidence strength: Strong for the brief self-directed workbook at short follow-up; group adaptation untested. Spiritual practice: Forgiveness practice — correlates with REACH Forgiveness (Recall, Empathize, Altruistic gift, Commit, Hold on); evidence: Strong (Ho et al., 2024). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version. The trial was a multisite randomized waitlist-controlled trial of a 2–3 hour self-directed workbook with 2-week follow-up; group adaptation is untested.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

No names of other people aloud, and headlines only — the facts stay in your private letter.

1. Which distinction — not excusing, not trusting, not reconciling — most changes forgiveness for you?
2. What has carrying your biggest resentment actually cost your recovery so far?
3. Is there a forgiveness you have performed for an audience (family, church, this program) that your heart has not caught up to? What would honesty about that look like?
4. What support would you need to begin releasing one debt — counselor, time, safety, a trusted person?

**Skill practice (12 minutes)**

Private writing exercise: participants write a Release Letter on the Session 22 handout (Forgiveness Worksheet) — a letter they will not send — naming the debt in facts, its cost to them, and the decision in their own words: 'I release _____ from my personal collection. I am done carrying this debt. This does not mean it was okay and it does not reopen a door that should stay closed.' Letters stay in workbooks or are destroyed by the writer at the end — their choice, stated as a choice. The facilitator reads the decision sentence aloud before the 12-minute writing block.

**Personal application — homework (5 minutes)**

This week, read your release decision once a day, in the plainest words you have. If the wound is deep, book the counselor conversation — making the appointment is this week's completed homework. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

This is the session most likely to be misused by well-meaning pressure. Facilitators never urge a participant to forgive an abuser on any timeline, never suggest forgiveness requires contact, and never let another participant preach at someone's unreleased wound. If abuse is disclosed, the pathway is support, safety, and referral — forgiveness talk can wait months, and that is the facilitator's protective call to make without apology.

**Closing (2 minutes)**

*Feelings follow decisions slowly — that is normal, not failure. Read your release decision once a day this week, and if the wound is deep, book the counselor conversation; the appointment is the homework. Next session: amends — preparation before contact.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 23: Making Amends: Preparation Before Contact

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Amends worksheet (workbook pages); the Session 23 handout (Making Amends: Preparation Before Contact)**

**Learning objectives — by the end of this session, participants will be able to:**

- Build a complete amends list sorted into Now, Later, and With-Guidance categories
- Apply the two tests to every entry — is it safe, and could contact cause more harm?
- Draft the structure of one amends: ownership, impact, repair, no excuses

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 3 — Rebuilding. The one idea today is that an amend is preparation before contact, sorted Now, Later, and With Guidance. You are welcome here without earlier sessions; everything you need for today is in this session. An amend is

more than an apology: it is owning a specific harm, naming its impact, and making repair where repair is possible. It also does damage when rushed — which is why this whole session is preparation. Nobody makes an amend this week because a curriculum said so. We build the list, test it, and take it to a coach or counselor first.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What amend have you already attempted in your life that went badly — and what was missing: timing, safety, honesty, or humility?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

An amend is more than an apology: it is owning a specific harm, naming its impact, and making repair where repair is possible — money repaid on a plan, property returned, a record set straight, behavior changed for good. The preparation discipline protects everyone. First, the list: everyone harmed, in writing, sorted honestly. Now: people who are safe, reachable, and likely to be helped by contact. Later: people whose situations need time — theirs or ours — to stabilize. With Guidance: anyone where contact could injure — an ex-partner with a protective order or a new family, a victim of our crime, an employer, anyone we could endanger or destabilize by appearing. Legal and court matters always route through an attorney and the Program Director, never through an improvised amend. Second, the structure: I did X (facts, no excuses, no 'but you'); I understand it cost you Y; here is the repair I am making or offering; I do not expect or demand your forgiveness or a relationship. Then we stop talking and listen.

- **The amend is for the harmed person's benefit** If the contact mainly relieves our guilt while reopening their wound, it fails the test — however sincere it feels. Motive gets examined with a coach before contact, always.
- **Direct where possible, living where not** Some amends cannot be made to the person (death, danger, no contact possible). Living amends — sustained changed behavior, anonymous restitution, service — carry those honestly rather than pretending a conversation happened.
- **Repayment is a plan, not a promise** Stolen or owed money becomes a written schedule we actually keep, coordinated with Week 6's money work. A kept $25-a-month plan repairs more trust than a tearful lump-sum promise that evaporates.
- **No amend buys an outcome** The other person may receive it, refuse it, or never respond. Our part is the honest offering; their response belongs to them.

Sources & Evidence — Facilitator background — do not teach

Amends preparation is taught in this session through the Now/Later/With-Guidance sort and the reviewer check before any contact; forgiveness research is background only and does not test amends preparation (Ho et al., 2024; Worthington, 2006). Key sources for this session: Ho et al. (2024);

Worthington (2006). Evidence strength: Moderate as practice guidance for preparation; no amends-outcome claim is made. Spiritual practice: Repentance toward amends — correlates with commitment and planning; evidence: Moderate (Miller & Rollnick, 2023). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which category surprised you as you sorted — someone you expected to be Now who belongs in Later or With Guidance?
2. What excuse most wants to sneak into your draft ('I was using,' 'you also...,' 'that was the old me')?
3. What repair is actually in your power for your top entry — money, return, record, or changed behavior?
4. Who will review your list before any contact — name them today.

**Skill practice (12 minutes)**

List-building workshop (quiet writing, 15 minutes): participants build their full list in workbooks, sort it, then apply the two tests to their top Now entry and draft its four-part script. Facilitator and any co-facilitator circulate, checking drafts for excuses, oversharing, and unsafe entries — and flagging With-Guidance items for follow-up. No scripts are performed or shared aloud in full group.

**Personal application — homework (5 minutes)**

Take your list to your coach, counselor, or sponsor before the next session and review every entry together. Report back only this: reviewed, or appointment set. No amend contacts this week unless your reviewer clears a specific one. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Facilitators enforce the no-rush rule absolutely, including against participants eager to 'get it over with' and against family pressure reported from outside. Never role-play an amend in group with a participant playing their real victim. If a listed harm involves an unreported crime, a child, or a current participant, the facilitator does not advise — the matter goes to the Program Director the same day under program policy.

**Closing (2 minutes)**

*The amend is for the harmed person's benefit — that is the test every entry has to pass. Take your list to your reviewer before the next session. Next session: living amends — the apology people can verify.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 24: Living Amends: The Apology People Can Verify

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Living Amend Commitment page; calendars or phones for dates (brief use permitted); the Session 24 handout (Living Amend Commitment)**

**Learning objectives — by the end of this session, participants will be able to:**

- Define living amends as sustained, verifiable change directed at the pattern that caused harm
- Convert one past harm into a 90-day living-amend commitment with observable evidence
- Explain why consistency over time — not intensity in a moment — rebuilds credibility

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 3 — Rebuilding. The one idea today is that a living amend is sustained, verifiable change in the pattern that caused the harm. You are welcome here without earlier sessions; everything you need for today is in this session. Words are cheap in early recovery; everybody in our lives has heard them. Today we convert one past harm into a living amend: sustained, verifiable change, directed at the pattern that caused the harm, with dates, evidence, and an accountability person attached.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: "Whose belief in your change matters most to you — and what evidence, honestly, have they seen so far?" Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Many harms cannot be undone by a conversation: the years missed, the trust spent, the money gone, the parent or child or friend who will not take the call. Living amends answer that reality. We identify the pattern that caused the harm — unreliability, dishonesty with money, absence, rage — and we commit to its opposite, in specific behaviors, for a defined season, where the relevant people can observe it without being asked to applaud it. Showed up for ninety consecutive days. Paid on the schedule, early some months. Answered the phone, told the truth fast, stayed calm and stayed put. Trust, like debt, is settled in currency the injured party recognizes — and the currency of broken trust is time plus consistency. This session sets up Week 6's trust ledger directly.

- **A living amend is a behavior with a date range** 'I'll be there more' is a wish. 'I will be at Sunday dinner, sober, phone away, for the next twelve weeks — including the weeks it's awkward' is an amend.
- **Do not announce it as a campaign** Where a conversation is appropriate, state it once, plainly. Then let repetition do the talking. Repeated announcements with thin follow-through are the old life in new vocabulary.
- **Evidence protects us too** Verifiable change gives the participant their own record to stand on in Week 3's shame storms: not feelings about being better — dates, receipts, kept commitments.
- **Some ledgers close quietly** A living amend may never be acknowledged by the person it honors. It still counts — in our own integrity, and in who our children and community watch us become.

Sources & Evidence — Facilitator background — do not teach

Purpose — meaningful daily activity, work, and service — is one of SAMHSA's four dimensions of recovery, and recovery capital research links work, relationships, and community resources to sustained recovery (SAMHSA, 2012; Granfield & Cloud, 1999). Key sources for this session: SAMHSA (2012); Granfield & Cloud (1999); Bandura (1977); Riessman (1965). Evidence strength: Moderate. Spiritual practice: Living amends and service — correlates with behavioral activation and the helper-therapy principle; evidence: Moderate (Riessman, 1965; SAMHSA, 2012). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which pattern of yours caused the widest harm — and what is its exact opposite behavior?
2. For your chosen amend, what would count as evidence at day 30, 60, and 90?
3. Where are you tempted to announce instead of perform?
4. What support or structure (rides, reminders, accountability person) does this amend need to survive a bad week?

**Skill practice (12 minutes)**

Participants complete the Living Amend Commitment page: harm pattern, opposite behavior, frequency, season (start/end dates), evidence I will keep, accountability person, and the obstacle most likely to break it plus the counter-plan. Pairs exchange commitments and schedule a weekly two-minute check-in with each other for the season — accountability is assigned in the room, not left to intention.

**Personal application — homework (5 minutes)**

Begin your living amend this week — day one counts even if nobody sees it but you. Log the evidence daily in your workbook. Bring the log to Session 27. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave. The living-amend log in this session is an entry in the one running daily log in the workbook, not a second log.

**Facilitator notes and cautions**

Guard against amends becoming self-punishment regimens — commitments should be demanding and sustainable; a facilitator who sees a participant designing a punishing schedule (no rest, impossible hours) helps them scale it to something a human can keep for ninety days. Also: living amends never override court orders, no-contact conditions, or program rules, in either direction.

**Closing (2 minutes)**

*Trust is settled in the currency of time plus consistency. Begin this week — day one counts even if nobody sees it yet. Log the evidence daily. Next week: work, money, and trust — a life worth living, built in verifiable steps.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 25: Work and Purpose

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Work Step worksheet; local workforce and resource list; the Session 25 handout (My Work Step)**

**Learning objectives — by the end of this session, participants will be able to:**

- Assess where they stand on the work path — not ready, preparing, seeking, employed — without comparison to others in the room
- Name transferable strengths from their whole history, including survival skills reframed honestly
- Set one 14-day work step sized to their stage

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 3 — Rebuilding. The one idea today is that purpose is a job kept and a step sized to the stage you are actually in. You are welcome here without earlier sessions; everything you need for today is in this session. Purpose, in SAMHSA's recovery model, is not a poster word — it is a job kept, a shift shown up for, a household provided for. Unpaid care, seasonal work, volunteer hours, and getting steady first all count as purpose work here. Today, take an honest inventory: where you actually stand on the work

path, the transferable strengths your whole history built, and one 14-day step sized to your stage.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What work — paid, unpaid, or long ago — have you ever done where you lost track of time because you were good at it and it mattered?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Work in recovery carries three loads at once: income, structure, and identity. It is also where shame speaks loudly — gaps, firings, records, licenses lost. This session refuses both despair and fantasy. We inventory honestly: skills from every chapter count — resourcefulness, reading people, endurance, improvisation under pressure, named honestly — while gaps are named as logistics, not verdicts: documents to replace, a record's real restrictions to learn from legal aid or workforce services, transportation to solve (and this program's transportation service exists partly for exactly this). Stages are respected: some participants stabilize health first, some start with service or volunteer hours in the house or community, some are ready to apply this week.

- **Calling is bigger than a job, and smaller than we fear** It shows up as the next right work in front of us, done well — not only as a destiny we must discover before we may begin.
- **Survival skills translate** Resourcefulness, reading people, endurance, improvisation under pressure — named honestly, these become interview language and real assets, without romanticizing the life that taught them.
- **Structure is relapse prevention** Employed and purposefully occupied hours are hours the old cycle cannot easily claim; idle drift was Week 2's warning, and work is one of its main answers.
- **Setbacks at work are data, not doom** A lost job in recovery is a problem to solve with the care team within 48 hours — the danger is the silent spiral after it, which every plan in this program is built to interrupt.

Sources & Evidence — Facilitator background — do not teach

Purpose — meaningful daily activity, work, and service — is one of SAMHSA's four dimensions of recovery, and recovery capital research links work, relationships, and community resources to sustained recovery (SAMHSA, 2012; Granfield & Cloud, 1999). Key sources for this session: SAMHSA (2012); Granfield & Cloud (1999); Bandura (1977); Riessman (1965). Evidence strength: Moderate. Spiritual practice: Work as calling — correlates with behavioral activation, purpose, and recovery capital; evidence: Moderate (SAMHSA, 2012; Granfield & Cloud, 1999). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which stage are you honestly in — and what has kept you from saying so?
2. Name two transferable strengths and the real-life evidence for each.
3. What is the actual logistical barrier in front of you (documents, transport, record, health, schedule) — stated as a problem to solve?
4. What is your 14-day step, and who will you report it to?

**Skill practice (12 minutes)**

Strengths-and-Step workshop: each participant writes two strengths with evidence lines, names their stage and their barrier, and drafts a 14-day step (examples: obtain ID or documents, one workforce-center visit, two applications, a service commitment of set hours, a skills class enrollment, a conversation with an employer). Pairs review steps for size — completable in 14 days — and for a named report-back person. The third strength, with its evidence line, is homework.

**Personal application — homework (5 minutes)**

Write the third strength with its evidence line. Complete the 14-day step and report it to your named person, done or honestly not done with the obstacle named. Bring one line about it to Session 28 — this feeds your purpose plan in Week 7. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Facilitators give no legal advice about records, expungement, custody, or benefits — those questions go to the Program Director for referral to legal aid, workforce, or benefits services. Never let the room rank participants by stage; the person stabilizing their health and the person starting a job are doing the same phase of work at different addresses.

**Closing (2 minutes)**

*Stages are respected here — stabilizing health and starting a job are the same phase of work at different addresses. Complete the step and report it, done or honestly not done. Next session: money — counting the cost before payday counts you.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

# Week 6 — Relapse Prevention

## Session 26: Money and Time in Early Recovery

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Four-box budget worksheet; Payday Plan cards; calculators if available; the Session 26 handout (Four-Box Budget & Payday Plan)**

**Learning objectives — by the end of this session, participants will be able to:**

- Build a simple, honest current-money picture: income, fixed costs, debts and obligations, and leaks
- Apply 'count the cost' to one upcoming decision
- Set a payday plan — the highest-risk money moment for many — in writing

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 3 — Rebuilding. The one idea today is that money in early recovery is a design problem — count the cost before payday, with a written payday plan. You are welcome here without earlier sessions; everything you need for today is in this session. Money in early recovery is not a character test; it is a design problem — and payday, for many of us, was the most dangerous day of the month. Today we build the honest four-box picture, apply “count the cost” to one real decision, and write the payday plan before the money arrives.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What usually happens to money in your hands in the first 48 hours after it arrives — walked through honestly, hour by hour?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Money management here is practical: know what comes in, know what must go out, decide before the money arrives, and put distance between impulse and access. We build the picture in four boxes — income (all sources), fixed costs (housing/program fees, phone, transport, court and family obligations), debts and amends repayment schedules from Week 5, and leaks (the spending that evaporates without feeding, housing, or advancing us). Then we plan payday like a high-risk situation, because it is one: obligations paid first and fast, a set amount moved out of easy reach (a trusted arrangement, a second account, program-coordinated options where offered), cash on person kept low, and the first 48 hours scheduled with people and places already decided. Time is the second currency: the weekly hours get the same honest audit — where they go, what they build, what they leak.

- **A budget is a plan for money before feelings arrive** Decided calm, on paper, payday obeys the plan instead of the mood. If the plan fails, we revise the plan — we do not discard planning.
- **Obligations first is freedom, not punishment** Fees, fines, support, and amends paid on schedule shrink the background dread that itself triggers use. Small and on-time beats large and sporadic, every time.
- **Cash is a trigger with a denomination** For many, holding cash is holding risk. Designing it away — direct payments, low cash, accountability for the rest — is strength, the same logic as the trigger work in Weeks 1–2.
- **Time leaks are money leaks** Hours lost to drift become shifts not worked and appointments missed. The Week 2 anchors and this budget are the same stewardship in two currencies.

Sources & Evidence — Facilitator background — do not teach

Purpose — meaningful daily activity, work, and service — is one of SAMHSA's four dimensions of recovery, and recovery capital research links work, relationships, and community resources to sustained recovery (SAMHSA, 2012; Granfield & Cloud, 1999). Key sources for this session: SAMHSA (2012); Granfield & Cloud (1999); Bandura (1977); Riessman (1965). Evidence strength: Moderate. Spiritual practice: Stewardship and daily examen — correlates with self-monitoring of money, time, and behavior; evidence: Moderate (Beck et al., 1993). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which box surprised you — income, fixed, debts, or leaks?
2. What is your payday pattern, and what is your written plan for the next one (date, order of payments, cash limit, people/places for 48 hours)?
3. Which Week 5 repayment belongs in the fixed box starting now, at what amount — or write 'none yet' and the date you will check again?
4. What is one time leak you can plug this week with a specific replacement?

**Skill practice (12 minutes)**

Budget build (quiet, private): participants complete the four-box worksheet with their real numbers — worksheets stay face-down and private; nobody shares figures aloud. Then each person writes their Next Payday Plan card: date, pay order, cash limit, 48-hour people and places, and the person who will ask them about it. Facilitator helps anyone whose fixed costs

exceed income draft the list of conversations (creditors, court, program) to take to care coordination — the plan for an impossible budget is help, not shame. Cash pay: write the cash limit, who holds the rest, and where it is kept. No regular income: write the next money date or 'no date yet,' the first person told, and the cash limit. The current card stays for those with a payday.

**Personal application — homework (5 minutes)**

Run the Payday Plan on your next income date, whenever it falls, and track actual spending for seven days in your workbook — every dollar, no judgment, just data. Review it with your coach if the leaks surprise you. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Never collect, hold, or manage a participant's money inside this session unless program policy explicitly assigns that role and documentation — facilitators teach the plan; financial arrangements follow program policy through the Program Director. Watch for disclosures of exploitation (someone outside controlling their money or benefits) and route to the Program Director the same day. Medication questions go to the prescriber — this session teaches money plans only, and never advises starting, stopping, or changing a medicine.

**Closing (2 minutes)**

*A budget is a plan for money before feelings arrive. Run the payday plan on your next income date and track seven days of spending — every dollar, no judgment, just data. Next session: rebuilding trust in small, verifiable steps.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 27: Rebuilding Trust in Small, Verifiable Steps

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Trust Ledger worksheet; the Session 27 handout (Trust Ledger)**

**Learning objectives — by the end of this session, participants will be able to:**

- Explain trust as a prediction other people make from evidence, rebuilt by kept micro-commitments
- Build a Trust Ledger: one relationship, three small commitments, dates, evidence
- Set expectations honestly — trust returns at the injured party's pace, not ours

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 3 — Rebuilding. The one idea today is that trust is a prediction rebuilt by small, verifiable, kept commitments. You are welcome here without earlier sessions; everything you need for today is in this session. Trust is not a mood that returns when enough time passes. Trust is a prediction other people make from evidence —

and we control exactly one variable: the evidence. Today we build a Trust Ledger: one relationship, three small commitments, dates, and a miss protocol written before the first miss.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What is the smallest promise you have broken so often that people stopped believing even your small promises?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Participants regularly ask the wrong question about trust: 'When will they trust me again?' — as if trust were a mood that returns when enough time passes or enough tears fall. Trust is a prediction. The people we harmed are forecasting, from evidence, whether believing us is safe yet. We do not control their forecast, their timeline, or their right to keep distance while they watch. We control exactly one variable: the evidence. So the work is deliberately small — commitments little enough to keep on a bad day, stated plainly, kept visibly, logged honestly, including the misses and the fast, unprompted admission when we miss. Grand gestures actually set trust back: they ask the injured person to bet big on an unproven record. Ninety days of this (the living amends of Session 24 supply the pattern) is how forecasts change.

- **Small is not insulting — it is calibrated** A person rebuilding from zero credibility who promises the moon teaches people to discount everything. A person who promises the 6 p.m. call and makes it thirty days running teaches arithmetic they can trust.
- **Admit misses before they are discovered** A self-reported miss, with the repair, builds more trust than a perfect streak later exposed as edited. Honesty speed is itself evidence.
- **Their pace is not our punishment** Some relationships will heal slowly, some partially, some not at all — and our recovery cannot be held hostage to any single verdict (Session 15's hope anchor applies here in full).

Sources & Evidence — Facilitator background — do not teach

Purpose — meaningful daily activity, work, and service — is one of SAMHSA's four dimensions of recovery, and recovery capital research links work, relationships, and community resources to sustained recovery (SAMHSA, 2012; Granfield & Cloud, 1999). Key sources for this session: SAMHSA (2012); Granfield & Cloud (1999); Bandura (1977); Riessman (1965). Evidence strength: Moderate. Spiritual practice: Daily examen — correlates with self-monitoring and verifiable, repeated commitment; evidence: Moderate (Bandura, 1977). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Pick one relationship: what is the current forecast people there hold of you — and is it, honestly, earned?
2. What three micro-commitments fit that relationship (small, dated, observable)?
3. How do you usually handle a miss — hide, confess fast, or over-apologize and under-change?
4. What will you do on the days their pace feels like rejection — who is in your corner for exactly that feeling?

**Skill practice (12 minutes)**

Trust Ledger build: participants choose one relationship and write three micro-commitments with frequency and evidence (kept-call log, arrival times, payment receipts, workbook ticks), plus their miss-protocol sentence: 'If I miss, I will tell _____ within _____ hours, in these words: _____.' Facilitator reviews ledgers for size — every commitment should be keepable in their worst normal week, not their best.

**Personal application — homework (5 minutes)**

Run the ledger for the next 21 days (it continues into your 90-day plan). Log every kept and missed commitment daily; use the miss protocol at the first miss, not the fifth. Bring the ledger to Session 30. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave. The trust ledger in this session is an entry in the one running daily log in the workbook, not a second log.

**Facilitator notes and cautions**

Warn explicitly against using the ledger as a scorecard to present to the injured party ('see, 21 checkmarks — trust me now'). The ledger is for the participant and their accountability person; presenting it as leverage repeats the manipulation it is meant to retire. If a relationship involves court-ordered conditions, those conditions govern — the ledger never substitutes for compliance.

**Closing (2 minutes)**

*Small is not insulting — it is calibrated. Run the ledger daily, admit misses fast, and let the arithmetic accumulate. Next phase: relapse prevention — the chain, the plan, and the return.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐



# PHASE 4 — LIVING FREE: PREVENTION AND PURPOSE

## Week 6 — Relapse Prevention (continued)

### Session 28: The Warning-Sign Chain: Relapse Starts Long Before Use

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Appendix C handouts; the Session 28 handout (Relapse Warning Signs) and the shared Sessions 28 & 30 handout (My Warning-Sign Chain & Return Plan); workbooks**

**Learning objectives — by the end of this session, participants will be able to:**

- Name the five stages of the relapse chain — Drift, Setup / denial, High-risk situation, Craving / decision point, Use — and name one interruption for each of the first four stages.
- Name their two earliest, most reliable signs
- Attach an interruption action and a person to each of the first four stages

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 4 — Living Free. The one idea today is that relapse starts long before use, in five stages — Drift, Setup / denial, High-risk situation, Craving / decision point, Use — and the earliest interruption is cheapest. You are welcome here without earlier sessions; everything you need for today is in this session. Relapse is a process, not an event — it starts days or weeks before any substance appears, which means it can be interrupted days or weeks early. Today everyone builds their personal warning-sign chain and welds an interruption — an action and a person — to every early link.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Look back at your last return to use. If we rewound two weeks before it, what had already started changing — sleep, meetings, honesty, mood, people?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Relapse does not start with use. It starts earlier, in five stages, and each stage has an interruption: 1. Drift — small drifts from the routines that hold recovery, noticed early and corrected with structure. 2. Setup / denial — the story that the drift does not matter, interrupted by naming it plainly to another person. 3. High-risk situation — a place, person, or feeling that raises risk, interrupted with the if–then plan from Session 29. 4. Craving / decision point — the moment of choice, interrupted by delay, contact, and leaving. 5. Use. Interruptions attach to the first four stages; at Use, the Return Card governs. Work the chain backwards from the earliest stage you can name, not forwards from the use.

- **Earliest is cheapest** Interrupting at drift costs a phone call and an honest sentence. Interrupting at the dealer's door costs everything we have built. The whole skill is moving our honesty earlier.
- **Denial wears recovery language** 'I'm just focusing on work,' 'I don't need meetings this week,' 'I've got this' — the chain speaks fluent program. Our people learn our dialect and call it out; that is their job, given in advance.
- **Signs are personal and physical** Sleep collapse, skipped meals, isolation, irritability, romantic pursuit, money secrecy — each person's first two signs are specific enough that a roommate could spot them. Vague chains protect nobody.
- **The chain is a document, not a insight** Appendix C gets completed, shared with coach and accountability people, and revised after every scare. An unshared chain is a secret, and secrets are the chain's favorite habitat.

Sources & Evidence — Facilitator background — do not teach

Relapse prevention research treats return to use as a process with identifiable warning signs and high-risk situations that can be planned for in advance (Marlatt & Gordon, 1985). Key sources for this session: Marlatt & Gordon (1985); Gorski & Miller (1986); National Institute on Drug Abuse (2018). Evidence strength: Moderate. Spiritual practice: Evening inventory — correlates with relapse-prevention self-monitoring of warning signs; evidence: Moderate (Marlatt & Gordon, 1985; Gorski & Miller, 1986). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, “What part of that sounds most like your life right now?” Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. What are your two earliest signs — the ones present two weeks out?

2. Which recovery-dialect denial sentence is yours?
3. At the high-risk situation stage, what kind of problem do you characteristically refuse to ask for help with — money, conflict, legal, loneliness?
4. Who, by name, has your permission to read your chain back to you when you are in it?

**Skill practice (12 minutes)**

Full workshop: participants complete Appendix C stage by stage with facilitator coaching, then exchange chains in accountability pairs — each partner writes, on the other's chain, the sentence they will actually say when they spot stage one ('Your sleep's gone and you skipped Tuesday. I'm reading your own chain to you — call Coach now, or I will sit with you while you do.'). Facilitators collect names of who holds each chain before closing.

**Personal application — homework (5 minutes)**

This week, give a copy of your chain (or walk it through aloud) to your coach and one more person on it. Post your two earliest signs where you will see them daily. Log one daily drift-check (green / yellow / red) in your workbook. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave. The daily drift-check in this session is an entry in the one running daily log in the workbook, not a second log.

**Facilitator notes and cautions**

Handle any participant who realizes, mid-workshop, that they are currently mid-chain: that is the workshop working. Do not let them leave on a worksheet — connect them to their coach before they leave the building, activate stage-matched interruptions today, and document it. If use has already occurred, Session 30's protocol and a same-day care-team conversation apply, delivered without a trace of shame in your voice or face.

**Closing (2 minutes)**

*Earliest is cheapest: interrupting at drift costs a phone call; interrupting at the last link costs everything. Give your chain to your people this week and post your two earliest signs where you will see them daily. Next session: high-risk situations — your personal prevention plan.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 29: High-Risk Situations: The Personal Prevention Plan

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Workbook plan table; the Session 29 handout (Saying No in Your Own Words); index cards; local meeting schedule**

**Learning objectives — by the end of this session, participants will be able to:**

- List and rank their five highest-risk situations for the next 90 days specifically
- Write an if–then plan for each: if this situation arises, then I will do this, with this person
- Identify one situation to avoid entirely this season and the logistics of avoiding it

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 4 — Living Free. The one idea today is that high-risk situations are planned for with if–then plans that have an exit, a person, and a destination. You are welcome here without earlier sessions; everything you need for today is in this session. Generic lists do not protect; calendars do. Today we work from your actual next ninety days — the dates, people, money, and anniversaries that are really coming — and we build if–then plans with an exit, a person, and a destination for each of your five highest-risk situations.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “What situation — place, event, payday, person, or feeling — worries you most about the next three months? Say it plainly; the room probably shares it.” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

A high-risk situation is any circumstance where this participant's chain has historically accelerated: a holiday, a route, a particular person's visit, cash in hand, a conflict at work, a celebration, a funeral, a lonely weekend after a victory. Generic lists do not protect; calendars do. So we work from the actual next 90 days: what is coming — dates, people, money, travel, anniversaries of loss (Week 4 named some) — and we build if–then implementation plans, a technique with strong evidence behind it: 'If the cookout reaches the drinking stage, then I take my pre-arranged ride, text Marcus from the car, and go to the evening meeting.' Each plan has an exit, a person, and a destination. And one situation on almost every list earns the honest verdict: not yet. Avoiding it entirely this season — with the logistics solved in this room, rides and excuses and alternatives — is not weakness; it is generalship.

- **If–then beats willpower** A decision made once, calmly, in this room carries us through a moment when decision-making is exactly what craving disables.
- **Every plan ends with people** The destination of every escape in this curriculum is toward community, never toward white-knuckled solitude.
- **Celebrations are high-risk too** Promotions, completions, good news, 'I've earned it' — permission-giving euphoria belongs on the list beside grief and conflict, and surprises no one here.
- **Avoidance is a season, not a life sentence** Some places return to our lives later, from strength. This season's 'not yet' protects next year's possible 'yes.'

Sources & Evidence — Facilitator background — do not teach

Relapse prevention research treats return to use as a process with identifiable warning signs and high-risk situations that can be planned for in advance (Marlatt & Gordon, 1985). Key sources for this session: Marlatt & Gordon (1985); Gorski & Miller (1986); National Institute on Drug Abuse (2018). Evidence strength: Moderate. Spiritual practice: Solitude and environment change — correlates with

stimulus control and craving interruption; evidence: Moderate (Marlatt & Gordon, 1985). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Walk your next 90 days: what dates and events belong on the list that a generic list would miss?
2. For your top situation, dictate your if–then plan aloud — does it have an exit, a person, and a destination?
3. Which situation gets a 'not yet' — and what will you tell the people involved, in words you could actually use?
4. Who besides you knows these plans exist — and how will they know when one has fired?

**Skill practice (12 minutes)**

Planning workshop: participants build the 90-Day High-Risk Plan table in workbooks (situation, risk 1–10, if–then plan, person, destination, avoid-or-manage verdict). Facilitator audits a sample aloud (volunteers only) against the exit–person–destination test and helps repair thin plans. Each participant then briefs their accountability partner on their top two plans in detail — the partner's job is to ask, that week, 'is the cookout still Saturday? Walk me through your exit.'

**Personal application — homework (5 minutes)**

Brief your coach on the full plan this week. Put the relevant if–then plans on cards where the situations will find you (wallet, phone, visor). After any plan fires — used or nearly used — write the debrief in your workbook within 24 hours: what worked, what to strengthen. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

If a participant's highest-risk situation is their current living environment or a person in the program, do not workshop it publicly — take it to the Program Director the same day for housing/care coordination. Facilitators also watch for plans that rely on a single person for everything; every plan needs a backup name, because people get sick, move, and relapse too.

**Closing (2 minutes)**

*A decision made once, calmly, in this room carries you through the moment when decision-making is exactly what craving disables. Brief your coach this week and put the cards where the situations will find you. Next session: the fire drill — after a slip, the first 24 hours.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 30: After a Slip: Return, Don't Run — the First 24 Hours

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Appendix C (Warning-Sign Chain and Return Card) — Return Cards; phones (for saving card photos); the Session 30 handout (My Warning-Sign Chain & Return Plan, shared with Session 28)**

**Learning objectives — by the end of this session, participants will be able to:**

- State the first-24-hours protocol in order: safety, tell, return, review
- Explain why the hours after a slip are the highest-leverage moment in the entire relapse process
- Write their personal Return Card with names and numbers

### Opening (3 minutes)

Newcomer bridge (60 seconds): This is Phase 4 — Living Free. The one idea today is that after a slip, return the same day — get safe, tell, return, and review the chain within 24 hours. You are welcome here without earlier sessions; everything you need for today is in this session. This session is not permission and it is not a prediction. It is a fire drill. Houses drill for fires they intend never to have — because in the smoke, nobody invents a good plan. Today everyone writes their Return Card: safety, tell, return, review — in that order, with names and numbers.

### Check-in prompt (8 minutes)

Name, craving 0–10, one word for your week — then: “What did you do in the first day after past slips — and which part of that day did the most damage: the use itself, or what you did next?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

### Teaching (20 minutes)

Relapse-prevention science is clear on the critical fact: a lapse (a single return to use) becomes a full relapse largely through what happens in the response — the abstinence violation effect, where shame and 'I've blown it all' thinking license continued use. The protocol interrupts that sequence. Hour one: get safe — stop, leave the situation, do not drive, call for a ride; medical danger means 911 and naloxone where relevant, always. Hours one to three: tell — coach, accountability person, house staff, sponsor: one honest call before the story gets edited (Week 1's honesty, at emergency speed). Same day: return — to the house, the program, the meeting; walk back in before shame finishes its argument, and expect this community to receive returners quickly, and without contempt. Next day: review — with the care team, examine the chain (Session 28), find the earliest missed link, repair the plan, and address any program

consequences factually and without theater. A slip is serious data. It is not a new identity, and it never erases the days before it.

- **Run toward, not away** Every instinct after a slip says hide, finish the run, start again Monday. The protocol reverses each one: the call, the return, and the review all happen while shame is still arguing. Speed is mercy here.
- **The community's side of the protocol** This program receives returners without contempt and without pretending nothing happened — consequences and compassion in the same conversation, the no-condemnation discipline from Session 13 practiced from the receiving side.
- **Review the chain, not the person's worth** The debrief asks where the chain started and which interruption failed — mechanical, fixable questions — and never 'what is wrong with you.'
- **Some returns need a higher level of care** A slip can reveal that more support is needed — medical evaluation, detox, a different setting. Recommending it is the care team's job, and accepting it is recovery, not exile.

Sources & Evidence — Facilitator background — do not teach

Return after a slip is taught in this session through the Return Card (Appendix C): get safe, tell, return the same day, and review the chain within 24 hours, with 988 and 911 named (Stanley & Brown, 2012; Gorski & Miller, 1986; SAMHSA, 2022). Key sources for this session: Stanley & Brown (2012); Gorski & Miller (1986); SAMHSA (2022), 988 Suicide and Crisis Lifeline. Evidence strength: Moderate to strong. Spiritual practice: Confession and return after a slip — correlates with safety planning and rapid support activation; evidence: Moderate (Stanley & Brown, 2012; Gorski & Miller, 1986). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Why does shame argue so convincingly in the first hours — and whose voice from your life does it borrow?
2. Walk the protocol: which step would be hardest for you — safety, tell, return, or review — and what support makes it doable?
3. What do you need this community to actually do when someone returns, so that returning is possible?
4. What lie will your mind tell at hour two, and what is your pre-written answer on your Return Card?

**Skill practice (12 minutes)**

Return Card completion (Appendix C reverse or workbook card): in their own handwriting — 'If I slip: 1) I will get safe by ____. 2) I will call ____, then ____, then the program at ____. 3) I will return to ____ the same day. 4) I will review my chain with ____ within 24 hours.' Cards are photographed into participants' phones in the room. The facilitator then leads a two-minute visualization of walking back through the program's door and being received — rehearsing the return while calm.

**Personal application — homework (5 minutes)**

Give your Return Card details to your two named people this week and confirm they understand their role. Read the card once aloud to your accountability partner — saying the words in peacetime makes them sayable in war. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Facilitator tone in this session decides whether it ever gets used: zero horror stories, zero 'some people just don't want it,' zero tolerance for group members moralizing about hypothetical returners. If a current, undisclosed slip surfaces in the room, receive it exactly per protocol — thank them for telling in this room, connect them to the care team today, and do not process the event publicly beyond that. Also state plainly: program, housing, and legal consequences that apply to use still apply; the protocol governs how we respond, it does not erase accountability.

**Closing (2 minutes)**

*A slip is serious data; it is not a new identity, and it never erases the days before it. Give your card details to your two people this week and read it aloud once in peacetime. Next week: identity and purpose — who you are now, and what you give back.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

# Week 7 — New Identity and Purpose

## Session 31: A New Identity

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Identity Statement worksheet; the Session 31 handout (My Identity Statement)**

**Learning objectives — by the end of this session, participants will be able to:**

- Write an identity statement in their own words, grounded in who they are now and where they are going
- Distinguish identity (settled), roles (many), and history (real, not erased)

- Practice introducing themselves in recovery settings without leading with addiction or hiding it

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 4 — Living Free. The one idea today is that identity is the deepest layer — a person in recovery in the present tense — while history stays real and roles stay changeable. You are welcome here without earlier sessions; everything you need for today is in this session. We collect labels across a life — from family, from courts and charts, from the street, from our own shame at 3 a.m. Today we sort them: history is real, roles are many and changeable, and identity is the deepest layer — a person in recovery, in the present tense, not a former anything as a first name.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “When someone asks 'so who are you?', what do you usually lead with — and how much of your answer is still written by the worst chapter?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

We collect labels across a life: some given by family, some by courts and charts, some by the street, some by our own shame at 3 a.m. Recovery identity work sorts them. History is real: what happened and what we did belong in the testimony, unedited with your counselor; sized for the setting when shared in a room — Week 3 taught us shame dies in the light. Roles are many and changeable: parent, worker, participant, leader, student. If your roles are thin yet, start with a becoming sentence: 'I am a person in recovery, learning to _____.' A becoming sentence is a full statement. Identity is the deepest layer, and this program settles it in the present tense: a person in recovery, building a new life — not on probation, not a former anything as a first name. Living from that order changes daily decisions: a person living a new identity, with a past acts differently from a person who is their past with occasional good days. Language follows: in this program we say 'person in recovery,' we answer questions about the past honestly at the right depth for the setting, and we let the present tense lead.

- **Identity first, biography second** Introductions, applications, and self-talk all follow the order: who I am and where I am going, then — as needed, at the right depth — where I have been.
- **Honesty scales by setting** A job interview, a church testimony, and a group session get three different depths of the same true story. Discernment about depth is wisdom, not hiding.

Sources & Evidence — Facilitator background — do not teach

Narrative identity research examines how the stories people construct about their lives relate to well-

being and agency (McAdams & McLean, 2013). Key sources for this session: McAdams & McLean (2013); Bandura (1977); Kelly et al. (2011). Evidence strength: Moderate. Spiritual practice: Testimony and identity declaration — correlates with narrative identity work; evidence: Moderate (McAdams & McLean, 2013). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Share your identity statement if you choose, or with a partner; passing is honored.
2. Which old label is hardest to stop leading with, and who keeps handing it back to you?
3. Where does your history genuinely belong in the story (it warns, it witnesses) — and where has it been sitting in identity's chair?
4. What decision this week would 'a person in recovery with a past' make differently from 'my past with good days'?

**Skill practice (12 minutes)**

Draft (5 minutes, Workbook page). Model and partner revision (4 minutes): the facilitator models first, reading one identity statement aloud; partners revise for truth and brevity. Deliveries (remaining time; whole-group choosers only, others with partners): participants deliver their own statement standing or seated, to the whole group or with a partner — their choice. Passing is explicit and honored, with no explanation asked. A unison response is used only for whole-group choosers: those who choose the group say the closing line together ('We see it. Welcome to the new.'); partners and passers are not asked to join it. If more than two choose the whole group, deliveries continue in pairs so the session ends on time.

**Personal application — homework (5 minutes)**

This week, use your identity statement once a day (mirror or a trusted person). In one real setting, practice the ordered introduction — present first, past at the right depth. Log both in your workbook. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

The identity statement is written in the participant's own recovery language — for example, 'I am a person in recovery, building a life that helps other people.' Facilitators model the diversity honestly. Also correct, gently and every time, identity labels applied to others in the room ('once an addict…') — the group agreement covers the room's language.

**Closing (2 minutes)**

*Identity first, biography second. Use your statement once a day this week, and practice the ordered introduction in one real setting. Next session: strengths, gifts, and service — recovery that gives back.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 32: Strengths, Gifts, and Service: Recovery That Gives Back

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Program service-needs list (from Program Director); index cards; the Session 32 handout (My Gifts and First Service)**

**Learning objectives — by the end of this session, participants will be able to:**

- Inventory strengths and gifts with evidence from their own history and this program
- Match one gift to one act of service available within two weeks
- Explain service as relapse protection, identity practice, and community repair — not as earning worth

### Opening (3 minutes)

Newcomer bridge (60 seconds): This is Phase 4 — Living Free. The one idea today is that gifts inventoried on evidence are matched to one real act of service within two weeks. You are welcome here without earlier sessions; everything you need for today is in this session. The question in this session is never whether you have something to give — it is which gift, and where it gets spent first. We inventory strengths and gifts on evidence, match one gift to one real act of service within two weeks, and schedule it like everything else that saves us: specific, sized, and supervised.

### Check-in prompt (8 minutes)

Name, craving 0–10, one word for your week — then: "What do people reliably ask you for help with — the thing you do that has always come easier to you than to others?" Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

### Teaching (20 minutes)

Week 5 inventoried work strengths; today goes further, into gifts — the capacities (teaching, encouragement, leadership, hospitality, helping, giving) that show up whenever this person is at their best. The inventory method is evidence-based in the plain sense: compliments received across a lifetime, tasks that energize rather than drain, what the house already asks of them, what they did in Sessions 9 and 18 that lit them up. Then comes the turn that protects recovery itself: deployment. Service moves a participant from consumer of the program to contributor to it — rides given, newcomers welcomed, chairs set, meals helped, testimonies offered in the right rooms — and every study and every old-timer agrees on the mechanism: it is hard to

relapse into a life where people are counting on your gift this Saturday. Service is scheduled like everything else that saves us: specific, sized, and on the 90-day plan.

- **Gifts survived the addiction** Buried, misused, or dormant — but the inventory almost always finds them intact enough to name. Naming them is often the session's tears: 'I forgot I was ever the person who…'
- **Service, not performance** What we have been given is managed for other people's benefit. That frame kills both pride ('look at me serving') and false humility ('I have nothing') in one move.
- **Service must be sized and supervised** Early, grandiose commitments (mentoring newcomers in week one of their own stability, taking on everyone's crises) endanger the giver. The Program Director and coaches approve service roles; zeal gets a leash made of love.
- **Giving back repairs the public story** Communities watch recovery through its returners. Every graduate serving visibly in Senath is the program's most credible witness.

Sources & Evidence — Facilitator background — do not teach

Purpose — meaningful daily activity, work, and service — is one of SAMHSA's four dimensions of recovery, and recovery capital research links work, relationships, and community resources to sustained recovery (SAMHSA, 2012; Granfield & Cloud, 1999). Key sources for this session: SAMHSA (2012); Granfield & Cloud (1999); Bandura (1977); Riessman (1965). Evidence strength: Moderate. Spiritual practice: Service and helping others — correlates with the helper-therapy principle and behavioral activation; evidence: Moderate (Riessman, 1965; Kelly et al., 2020). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Complete the sentence with evidence: 'I am the person people call when they need _____.'
2. Which gift — helping, encouragement, teaching, hospitality, leadership, giving — fits your evidence best?
3. What service is available to you within two weeks, sized for your actual stability? Who approves and schedules it?
4. Where is your over-service line — the point where giving becomes hiding from your own work?

**Skill practice (12 minutes)**

Gifts Auction (facilitated, no real bidding): each participant writes their top gift on a card; the facilitator reads cards and the group brainstorms one concrete service match per person from the program's current needs list (prepared with the Program Director). Each person leaves with one named service, one start date within 14 days, and one supervisor contact written in their workbook — and it is entered on their 90-day plan draft.

**Personal application — homework (5 minutes)**

Complete your first service act before Session 34, or have it firmly scheduled with the supervisor's confirmation. Write two lines afterward: what it cost, what it gave back. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Facilitators guard two failure modes: participants volunteering for service involving money handling, keys, medications, or unsupervised access to vulnerable people before the Program Director clears it — enthusiasm never overrides safeguarding — and service used to dodge a participant's own plan work, which coaches name kindly and directly.

**Closing (2 minutes)**

*It is hard to relapse into a life where people are counting on your gift this Saturday. Complete your first service act, or have it firmly scheduled, and write two lines: what it cost, what it gave back. Next session: telling your story safely.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 33: Telling Your Story Safely: Testimony Without Harm

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Timer; Workbooks (My Story — written version, three-part outline); the Session 33 handout (My Story: Three Minutes, Safely)**

**Learning objectives — by the end of this session, participants will be able to:**

- Structure a testimony in three movements — what it was like, what happened, what it is like now — with time weights favoring the present
- Apply the safety rules: no graphic use detail, no naming-and-shaming others, no telling another person's story
- Deliver a three-minute version and receive structured feedback

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 4 — Living Free. The one idea today is that a safe story is engineered — a fifth what it was like, a fifth what happened, the rest what it is like now. You are welcome here without earlier sessions; everything you need for today is in this session. A safe story is engineered, not improvised: a fifth on what it was like, a fifth on what happened,

and the rest on what it is like now — no scenes, no naming-and-shaming, nobody else's story told as yours. Today we build the three-minute version and practice it in trios — one delivery, with feedback in a fixed order.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: "Whose story — heard in a meeting, a church, or a kitchen — most changed what you believed was possible for you? What made it land?" Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

A safe testimony is engineered, not improvised. Structure: what it was like (brief, honest, no scenes — the audience's imagination needs no assistance, and graphic detail triggers listeners and glorifies the old life), what happened (the turn: the people, the program, the moment surrender became direction), and what it is like now (the longest section: practices, people, evidence, and honest unfinished business). Safety rules protect everyone: we do not name people we harmed or who harmed us in identifiable ways, we do not tell anyone else's story as our illustration, we do not present timelines or outcomes we cannot support, and we respect the setting — a church congregation, a recovery meeting, and a family dinner each get the version sized for them. Telling our story also consolidates our own identity (Session 31): narrating the new chapter, accurately and repeatedly, is one of the ways it becomes the truest thing about us.

- **The turn is the testimony** Listeners in the pit do not need our pit described better — they need the ladder located. The 'what happened' section always names reachable help: this program, these practices, these people.
- **Present tense carries the weight** A story that is 80 percent using and 20 percent rescue argues for the using life. We invert the old ratio on purpose: roughly a fifth before, a fifth the turn, and the rest now.
- **Unfinished is credible** 'And here is what is still hard, and what I do about it' makes a testimony believable to exactly the people who discount polished ones. Perfection is the least persuasive genre in recovery.
- **Consent travels with the story** Participants decide where their story is told and recorded. The program never records, posts, or publishes a testimony without written consent, and a 'no' costs the person nothing.

Sources & Evidence — Facilitator background — do not teach

Narrative identity research examines how the stories people construct about their lives relate to well-being and agency (McAdams & McLean, 2013). Key sources for this session: McAdams & McLean (2013); Bandura (1977); Kelly et al. (2011). Evidence strength: Moderate. Spiritual practice: Testimony — correlates with narrative identity work, modeling, and self-efficacy; evidence: Moderate (McAdams &

McLean, 2013; Bandura, 1977). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Time your story: which movement currently eats the minutes — and what will you cut to fix the ratio?
2. What detail do you habitually include that this session says to drop? Why do you think you keep it?
3. Who is the specific audience your three-minute version is built for?
4. What 'still hard, still working' line belongs in your ending?

**Skill practice (12 minutes)**

Testimony workshop (12 minutes): the facilitator delivers a model testimony first, at exactly three minutes. Then one participant delivers a three-minute testimony and receives feedback in a fixed order — one thing that landed, one place the ratio slipped, one line worth keeping word-for-word. Three deliveries do not fit in 12 minutes, so this segment runs a model, one delivery, and feedback only; the other deliveries are cut from this segment and move to partner practice or homework. Volunteers may offer a full-group delivery; no one is required to.

**Personal application — homework (5 minutes)**

Deliver your testimony once this week to a real (safe) audience of one or more — coach, community contact, family member who asked — and write three lines on how it went. The written version goes into your workbook behind your 90-day plan. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Facilitators stop any delivery that turns graphic, names an identifiable victim or alleged abuser, or becomes a confession of an unaddressed crime — pause kindly, restate the safety rule for the whole room without spotlighting the teller, and follow up privately the same day. If a story reveals a current safety risk, the Crisis Protocol and reporting policy govern. Cut first if time runs short: Discussion question 1 and the ratio-bullet discussion. Never cut the practice or the feedback order.

**Closing (2 minutes)**

*Unfinished is credible. Deliver your story once this week to a real, safe audience, and write three lines on how it went. Next week: staying connected — the communities and people who carry a graduate.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 34: My Community Connection Plan

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Current local resource list; Appendix D handouts; phones (brief use)**

**Learning objectives — by the end of this session, participants will be able to:**

- Name one specific recovery community and one additional support community they will attend weekly after Phase 4 completion (Session 36); graduation is Session 60, with meeting times and a ride plan
- Identify a named contact person in each
- Plan the first four weeks of attendance in the 90-day plan (Appendix D)

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 4 — Living Free. The one idea today is that recovery continues in two named communities — a recovery community and a support community of the participant's choice — with contacts, dates, and rides. You are welcome here without earlier sessions; everything you need for today is in this session. Programs end; communities are how recovery continues. Today good intentions become logistics: two communities — named, scheduled, with a contact person, a first date, and a ride with a backup — written into your 90-day plan while this program's support is still daily.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: "What has actually kept you showing up to things in your life — a person expecting you, a role to fill, a ride arranged — and which of those can we build in on purpose?" Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Programs end; recovery communities are how recovery continues. This session converts good intentions into logistics. A recovery community: meetings, alumni gatherings, or a recovery support group — named, scheduled, and with a person who will notice an absence. A second support community, chosen by the participant: a congregation, a mutual-help fellowship, a service or volunteer community, or another group where they are known and expected — named, visited at least once before Phase 4 completion (Session 36) where possible, with a named human contact and a transportation answer for the first four weeks. The evidence behind the logistics is Week 2's: people attend what is expected, scheduled, reachable, and missed when absent. We also name the awkwardness honestly — being new, being known, old associations near old places — and solve it in advance with the contact person, the ride, and the

accountability partner rather than pretending courage substitutes for planning. The support community is the participant's choice, for four weeks; no church attendance is required. Pathways note: recovery has more than one doorway. Non-12-step and secular options — including SMART Recovery, LifeRing, Women for Sobriety, and secular meetings — are real choices here, alongside 12-step fellowship. The participant chooses the pathway that fits; the facilitator never ranks one pathway above another.

- **A name and a time beat a category** 'Find a meeting' fails. 'Tuesday group, 7 p.m., with ___ expecting me, riding with ___' succeeds. Every field of Appendix D follows this rule.
- **Visit before Phase 4 completion (Session 36)** The first visit is the hardest by a factor of ten; taking it while the program's support is still daily converts a cliff into a step.
- **Absence must be noticeable** Choose communities — and tell the contact — such that missing triggers a call. Being missed is a designed feature, not vanity.
- **Two communities, two jobs** The recovery community feeds vigilance, identification, and the chain-watch from Session 28; the second community feeds belonging, purpose, and service (Session 32's gift gets an address here). Most people need both, and neither resents the other.

Sources & Evidence — Facilitator background — do not teach

The Cochrane review found manualized Alcoholics Anonymous / Twelve-Step Facilitation interventions produced higher rates of continuous abstinence than other established treatments for alcohol use disorder (Kelly et al., 2020); peer and community support are core dimensions of recovery (SAMHSA, 2012; White, 2008). Key sources for this session: Kelly, Humphreys, & Ferri (2020); White (2008); Zemore et al. (2018); SAMHSA (2012). Evidence strength: Strong for mutual-help abstinence outcomes; moderate for peer support generally. Spiritual practice: Fellowship and worship — correlates with peer support, group cohesion, and community connection; evidence: Moderate to strong (Kelly et al., 2020; Yalom & Leszcz, 2020). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Name your two communities — or, if genuinely undecided, name the two you will visit in the next two weeks and the decision date.
2. Who is your contact in each, and have they been told? If not, when exactly will you tell them?
3. What is your transportation answer for weeks one through four, and its backup?
4. What almost kept you from a community before (shame, an old face, a doctrine fight, a schedule) — and what is the plan for that specific obstacle?

**Skill practice (12 minutes)**

Connection Sprint: using the program's current local resource list (meetings, alumni gatherings, and support communities, with times, contacts, language, and transport notes — maintained by the Program Director), each participant completes the Community section of Appendix D in the room. Phones may be used briefly to save contact numbers and set the first-visit date in their calendar. Facilitator verifies every plan has: two communities, two named contacts, first dates, and a ride plus a backup ride — or a dated step toward each missing field, written in the room. Say the script once to your partner, in your own short words.

**Personal application — homework (5 minutes)**

Make your first visit (or your decision visits) before Session 36 and report it in check-in. Introduce yourself to your named contact — 'I'm completing the New Day program and I'm building my community plan' is the whole script. Short version: 'I'm building my community plan.' Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

The resource list makes or breaks this session: facilitators flag gaps or stale information to the Program Director rather than sending participants to dead ends. Never steer a participant toward or away from any particular community — including any faith community — beyond the participant's own conscience, commitments, and family situation; our job is connection, not placement. Every plan includes a recovery community plus one further support community of the participant's choosing.

**Closing (2 minutes)**

*A name and a time beat a category, every time. Make your first visit before Session 36 and introduce yourself to your contact — the script is one sentence long. Next session: mentoring and accountability after Phase 4 completion.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 35: Mentoring and Accountability After Graduation

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Accountability Agreement worksheet; Appendix D; the Session 35 handout (Accountability Agreement)**

**Learning objectives — by the end of this session, participants will be able to:**

- Distinguish the three relationships — mentor/sponsor, accountability partner, friend — and what each is for
- Secure at least one named accountability partner and one mentor-figure (or a dated plan to secure them) before graduation

- Agree the operating rules of their accountability relationship in writing: frequency, questions, chain-spotting permission

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 4 — Living Free. The one idea today is that mentor, accountability partner, and friend are three different relationships, set up in writing. You are welcome here without earlier sessions; everything you need for today is in this session. Graduation does not end accountability; it privatizes it — which is exactly why we set it up in writing while the room can still help. Today we distinguish mentor, accountability partner, and friend, and everyone leaves with the relationships secured or a dated plan to secure them.

**Check-in prompt (8 minutes)**

Name, craving 0–10, one word for your week — then: “Who in your life right now has actual permission to tell you a hard truth and be thanked for it? If the answer is nobody — what has that cost?” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (20 minutes)**

Three relationships carry a graduate. A mentor or sponsor: further along, carries experience and perspective, the person we consult on the big decisions and the chain's later stages. An accountability partner: nearer our level, in frequent contact, armed with the specific questions and the warning-sign chain (Session 28's permission, renewed here in writing), the person who asks about sleep, meetings, money secrecy, and honesty — weekly at minimum in the first 90 days. A friend: mutual, unburdened by monitoring duties, because not every relationship should be a checkpoint and joy is itself protective. The operating agreement matters more than the titles: scheduled contact (not 'call if you need me' — the chain eats that sentence first), the standard questions written down, the chain-spotting permission restated ('when you read my own chain to me, I will treat it as love, especially when I don't want to'), and what happens when contact lapses — the partner escalates to the mentor or the program's alumni contact rather than drifting politely away. “After Graduation” means after Phase 5 completion, at Session 60 graduation: these relationships are set up now, in Phase 4, for life after Session 60.

- **Permission given in advance is the whole tool** In the chain, we will not grant permission — we will resent the question. Pre-granted permission, in writing, survives our worst week because it was our sober self who signed it.
- **Frequency beats intensity** A ten-minute Tuesday call kept for a year outweighs a monthly three-hour summit. First-90-days cadence is written into Appendix D with dates.
- **Sharpening is mutual or it curdles** One-way monitoring becomes surveillance or parenting. Both partners report; both can be read their chains; the humility is structural.

- **Lapses trigger, not end** Missed calls are chain data (Session 28 stage one behavior). The agreement names the response: second call within 24 hours, mentor notified at the second miss. No silent disappearances — in either direction.

Sources & Evidence — Facilitator background — do not teach

The Cochrane review found manualized Alcoholics Anonymous / Twelve-Step Facilitation interventions produced higher rates of continuous abstinence than other established treatments for alcohol use disorder (Kelly et al., 2020); peer and community support are core dimensions of recovery (SAMHSA, 2012; White, 2008). Key sources for this session: Kelly, Humphreys, & Ferri (2020); White (2008); Zemore et al. (2018); SAMHSA (2012). Evidence strength: Strong for mutual-help abstinence outcomes; moderate for peer support generally. Spiritual practice: Mentoring and accountability — correlates with peer recovery support and recovery capital; evidence: Moderate (White, 2008; Granfield & Cloud, 1999). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which of the three relationships do you already have, honestly — and which seat is empty?
2. If your mentor seat is empty: who are the two candidates, and what is your dated ask plan? (Stalling language gets named kindly in this room.)
3. Write your five standard accountability questions — what must your partner always ask you?
4. What is your lapse protocol, in one sentence each for a missed call and a spotted chain sign?

**Skill practice (12 minutes)**

Agreement Drafting: participants who already have a partner (including pairs formed in this program, where appropriate and approved by the facilitator) draft the one-page Accountability Agreement in workbooks — contacts, schedule, five questions, chain permission, lapse protocol. Those still securing relationships draft the Ask Plan: names, ask dates, and the exact sentence they will use. Facilitator reviews every document for names and dates before closing; 'I'll find someone' is not a completed session objective.

**Personal application — homework (5 minutes)**

Make the ask(s) or hold the first scheduled accountability call before Phase 4 completion day. Bring confirmation — a name, a schedule — to Session 36's plan review. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Pairs formed inside the program need facilitator judgment: two participants who used together, share a romantic history, or sit at very different stability levels do not become each other's accountability — safety and honesty both fail there. Suggest alumni or meeting-based partners instead, and involve the Program Director in matching where the program offers it. Mentors are never assigned romantic-interest dynamics; when in doubt, ask the Program Director before endorsing a match.

**Closing (2 minutes)**

*Permission given in advance is the whole tool — your sober self signs it so your worst week cannot revoke it. Make the ask or hold the first call before Phase 4 completion day. Next session: the 90-day plan, audited in this room, and the closing recognition.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Week 8 — Service: Giving Back

### Session 36: The 90-Day Plan and Phase 4 Completion: Sent, Not Finished

**Duration: 60 minutes**

**Materials: Appendix D for every participant; Phase 4 completion letters (prepared with the Program Director); the Session 36 handout (My 90-Day Continuing Care Plan)**

**Learning objectives — by the end of this session, participants will be able to:**

- Present a completed 90-Day Continuing Care Plan (Appendix D) covering all four SAMHSA dimensions
- State their Phase 4 completion status against the criteria in Appendix F and any completion plan for gaps
- Participate in the closing recognition: commitments spoken and community named aloud

**Opening (3 minutes)**

Newcomer bridge (60 seconds): This is Phase 4 — Living Free. The one idea today is that the 90-Day Continuing Care Plan is assembled and audited, and Phase 4 completion is recognized — sent, not finished. You are welcome here without earlier sessions; everything you need for today is in this session. Today we do two things: we assemble everything into the 90-Day Continuing Care Plan — audited section by section, every field checked for a name, a date, a number, or a place — and we mark this room’s work out loud, together: commitments spoken, communities named, participants completing Phase 4 recognized and sent, not finished.

**Check-in prompt (7 minutes)**

Name, craving 0–10, one word for your week — then: Final check-in prompt: “Name your craving score, and then finish this sentence: 'The person who walked into Session 1 would not believe that I now _____.'” Log every craving score on the roster.

Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.

**Teaching (11 minutes)**

The final session assembles everything into Appendix D, the 90-Day Continuing Care Plan, audited section by section in pairs before the session (pre-work), and spot-checked in this session. Health: appointments kept or scheduled (medical, dental, counseling), medication routines as prescribed and prescriber contacts, sleep and HALT anchors, craving and chain tools. Home: housing status and expectations, house or family agreements, the dangerous-hours plan. Purpose: work or service commitments (Sessions 25 and 32 land here with dates), money and payday plan (Session 26), one living amend and one trust ledger continuing (Sessions 24 and 27). Community: the two communities and contacts (Session 34), mentor and accountability agreement (Session 35), meeting rhythm, and the Return Card's names reconfirmed. Graduation criteria (Appendix F) are reviewed honestly: attendance and makeups, phase products complete (Safety Plan, Thought Records, amends preparation, Warning-Sign Chain, this plan), and the participant's own statement of their core skills. A gap produces a completion plan with dates, not a failed Phase 4 completion — the closing recognition celebrates the work and the sending; the paperwork catches up on the schedule the Program Director sets.

- **A plan with names and dates is a bridge; without them it is a wish** Pairs audited Appendix D before the session (pre-work); the facilitator spot-checks every field for a name, a date, a number, or a place. Blank fields get filled or get a dated step toward filling them, in this room.
- **Ninety days is the design horizon, not the recovery horizon** The plan's final page schedules its own renewal: at day 90, the participant reviews it with mentor, coach, or alumni contact and builds the next ninety. Graduation installs the rhythm; it does not retire it.
- **Sent, not finished** The closing language matters — nobody here is declared cured or completed. We are sent: equipped, accompanied, expected back as alumni, givers, and eventually the people who set up the chairs.

Sources & Evidence — Facilitator background — do not teach

Purpose — meaningful daily activity, work, and service — is one of SAMHSA's four dimensions of recovery, and recovery capital research links work, relationships, and community resources to sustained recovery (SAMHSA, 2012; Granfield & Cloud, 1999). Key sources for this session: SAMHSA (2012); Granfield & Cloud (1999); Bandura (1977); Riessman (1965). Evidence strength: Moderate. Spiritual practice: Commissioning and blessing — correlates with purpose, commitment, and continuing-care planning; evidence: Moderate (SAMHSA, 2012; White, 2008). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (4 minutes)**

1. Read your plan's weakest field aloud to your partner — where is it thinnest, and what did you just strengthen? Share only what you choose — headlines, no figures or health detail aloud.
2. What will you do at day 30 when motivation is ordinary and the plan feels like paperwork? Name the person and the practice now.

**Skill practice (30 minutes)**

Closing recognition: plans, audited in accountability pairs before the session (pre-work), are spot-checked against the Appendix D checklist, then each participant completing Phase 4 is recognized individually — they state their identity statement (Session 31) and name their two communities and their accountability person aloud. Phase 4 completion letters are presented; certificates are presented at Session 60. Passing is honored; nobody is publicly graded, and no pending criterion is announced.

**Personal application — homework (3 minutes)**

Live the plan. First accountability call within seven days, first community visit on the date written, day-30 self-review marked in a calendar today — before you leave this room. Participants write it — and answers to discussion questions 3 and 4 — in their workbook before leaving. Facilitator: name the homework again at the door as people leave.

**Facilitator notes and cautions**

Protect the closing recognition's honesty and its joy in equal measure: no participant completing Phase 4 is publicly graded, no pending criterion is announced to the room, and no one is recognized into applause they have privately told you they cannot yet bear. Confirm before the session that every participant's status and Phase 4 completion letter is prepared with the Program Director — surprises in this session, in either direction, are a facilitation failure. If a participant is not completing Phase 4 with the cohort, their plan review still happens with the same care, framed as the next season's launch.

**Closing (2 minutes)**

*Ninety days is the design horizon, not the recovery horizon — the plan schedules its own renewal at day 90. Live it: first call within seven days, first visit on the date written, day-30 review in the calendar before you leave this room. You are sent — equipped, accompanied, and expected back.*

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

# PHASE 5 — GIVING BACK: SERVICE, LEADERSHIP & PURPOSE (SESSIONS 37–60)

**Phase 5 begins where Session 36 ended: with a written 90-day plan and a room that was told to expect its graduates back — as alumni, as givers, and as the people who set up the chairs. The first block turns receiving into service: a post, a schedule, a review date. The second block trains peer leadership — listening, boundaries, hard conversations, and what to do when someone you help starts slipping. The third block takes up purpose and vocation: the work a free life is spent on, and how to sustain that freedom for years. Nothing in this phase is new doctrine; it is the first thirty-six sessions, put to work.**

## Block 1 — Service: Giving Back (Sessions 37–44)

### Session 37: Service as Recovery Capital: Giving What You Have Received

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; the Session 37 handout (Received and Passed On)**

**Learning objectives — by the end of this session, participants will be able to:**

- Define service as recovery capital in their own words
- Inventory what they have received in recovery and name one thing they can now give
- Commit to one small act of service this week, with a day attached

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that a recovery that gives keeps growing; service is recovery capital. You are welcome here without earlier sessions; everything you need for today is in this session. Up to now, most of this program has flowed toward you — teaching, plans, people, support. Phase 5 turns the flow around. A recovery that only receives eventually stalls; a recovery that gives keeps growing. Today we name service for what it is: not extra credit, but capital — something you build, hold, and draw on for the rest of your life.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "What is one thing this program — or one person in it — has given you that you did not earn and could not have bought?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Session 32 named your strengths and gifts; this phase puts them to work. Recovery capital is the sum of resources a person can draw on to sustain recovery — relationships, roles, community standing, useful work. Service builds every one of them at once: it gives the week structure, gives other people a reason to trust you, and gives you evidence that you are becoming someone new.**

- **Receiving is a stage, not a destination** Gratitude that never becomes generosity curdles into entitlement or shame. The handoff from helped to helper is a normal, expected stage of a maturing recovery — not graduation from humility, but its fruit.
- **Service is capital, not decoration** Every kept commitment deposits trust: with the house, with family, with employers, and with yourself. Small deposits, made weekly, compound into the standing a free life is built on.
- **Start where you already stand** The first field of service is this house and this room: chairs set up, coffee made, a newcomer greeted by name. No one needs a title, a testimony, or a anniversary chip to start.

Sources & Evidence — Facilitator background — do not teach

Purpose — meaningful daily activity, work, and service — is one of SAMHSA's four dimensions of recovery, and recovery capital research links relationships, roles, and community resources to sustained recovery; the helper-therapy principle describes how helping others benefits the helper (SAMHSA, 2012; Granfield & Cloud, 1999; Riessman, 1965). Key sources for this session: SAMHSA (2012); Granfield & Cloud (1999); Riessman (1965); Bandura (1977). Evidence strength: Moderate. Spiritual practice: Service and helping others — correlates with the helper-therapy principle and recovery capital; evidence: Moderate (Riessman, 1965; Granfield & Cloud, 1999). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Where in your life are you still only receiving? What makes the turn toward giving hard?
2. Who gave to you early in recovery, and what did their giving actually do for you?
3. What is one act of service inside this house you could own every week?

**Skill practice (12 minutes)**

**Service inventory (in pairs): each person lists what they have received in recovery down one side of the page — rides, meals, patience, a bed, a second chance — and beside each item, one way it could be passed on. Partners help shrink each pass-it-on item to something doable within seven days. Each person marks one and names the day aloud.**

**Personal application — homework (5 minutes)**

**Do the one marked act of service this week, on the day you named. Write two lines about it in your workbook: what you did, and what it was like to be the giver. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Watch for grandiosity — the participant who wants to rescue the whole town by Friday. Service in this phase is small, scheduled, and supervised. Also watch the opposite: the participant who believes they have nothing to give. Everyone in this room has a testimony, a pair of hands, and a chair they can set up.**

**Closing (2 minutes)**

**You came here carried. You will leave carrying others — that is not the graduation speech, it is the mechanism. Start this week, small and on schedule. Next session: finding your post — matching what you carry to a need that is actually there.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 38: Finding Your Post: Matching Gifts to Real Needs

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; post cards (index cards); the Session 38 handout (My Service Post)**

**Learning objectives — by the end of this session, participants will be able to:**

- Match one personal strength (Session 32) to one real, named need in the house or community
- Distinguish a real need from an imagined one by asking, not assuming
- Write a one-line post description: task, place, day, and the person who confirms it

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that good intentions wander; posts get manned — leave with a real post, matched and confirmed. You are welcome here without earlier sessions; everything you need for today is in this session. Good intentions wander. Posts get manned. Today every person leaves with a post — a real task, in a real place, on a real day — matched to what they actually carry and confirmed by the person who actually needs it done.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Where have you served before — work, family, church, anywhere — and which of those jobs fit you so well you lost track of time doing it?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Session 32 inventoried strengths and gifts; a list in a workbook changes nothing until it meets a need. A post has four parts: a task somebody genuinely needs done, a person whose name is attached to the need, a schedule the house can count on, and a length of service short enough to keep — a season, not a life sentence.**

- **Ask before you assume** The need you invent may not exist, and the need that exists may surprise you. Ask the house manager, the kitchen lead, the newcomer: 'What would actually help?'
- **Fit beats flash** The right post uses a real strength at a real size. A gifted cook in the kitchen builds more capital than the same person performing a role they cannot sustain.
- **A post has edges** Task, place, day, duration. Service without edges becomes either a burden you resent or a kingdom you defend; edges keep it an offering.

Sources & Evidence — Facilitator background — do not teach

Recovery capital research links community resources and meaningful roles to sustained recovery, and self-efficacy research links mastery experiences — tasks attempted and completed — to confidence in sustaining change (Granfield & Cloud, 1999; Bandura, 1977). Key sources for this session: Granfield & Cloud (1999); Bandura (1977); SAMHSA (2012). Evidence strength: Moderate — observational and theoretical literature. Spiritual practice: Service and helping others — correlates with recovery capital and self-efficacy through completed, useful work; evidence: Moderate (Granfield & Cloud, 1999; Bandura, 1977). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. What need in this house have you noticed that nobody owns yet?
2. Tell about a time you took the wrong job, in work or in service. What did the mismatch cost?
3. Who will you ask this week to confirm your post — and what exactly will you ask them?

**Skill practice (12 minutes)**

**Post drafting (workshop): the facilitator lists on the whiteboard the real current needs named by staff and the room. Each participant drafts a post card — task, place, day, duration, confirming name — then stress-tests it with a partner: Is the need real? Is the size keepable? Does it collide with work, meetings, or the 90-day plan? Revise until the partner can repeat the post back word for word.**

**Personal application — homework (5 minutes)**

**Ask your confirming person this week and get a yes, a no, or a better assignment. Bring the final post card to the next session, confirmed by the person who named the need. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Do not let participants claim posts that belong to staff responsibility — medication, money handling, discipline, transportation decisions, and participant records are never service posts. Service is contribution, not authority.**

**Closing (2 minutes)**

**A gift looking for a need is a blessing with its shoes on. Get your confirmation this week and stand your post. Next session: the hardest lesson in service — helping without taking over.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 39: Serving Without Saving: Help That Does Not Take Over

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Distinguish helping from rescuing, using the session's definitions
- Identify their personal rescue pattern and the feeling it avoids
- Practice offering help as a question instead of a takeover

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that carrying a corner of a load helps; taking the wheel harms. You are welcome here without earlier sessions; everything you need for today is in this session. Nobody in this room is anybody else's savior — that post is filled. Today we learn the difference between carrying a corner of someone's load and climbing into their life to take the wheel, and why the second one harms you both.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Tell about a time someone 'helped' you in a way that actually made you smaller. What did they do?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Rescue feels like love and works like control. The rescuer gets the relief of being needed; the rescued person gets the message that they cannot be trusted with their own life. In recovery communities the pattern is common and costly: two recoveries end up chained together, and when one slips, both go down. Real help is offered, bounded, and leaves the other person's dignity and decisions intact.**

- **Help is offered; rescue is imposed** Help asks: 'Do you want a hand with that?' Rescue announces: 'Move over, I'll handle it.' The question is most of the difference.
- **The need to be needed is a warning sign** If their progress feels like your oxygen, you are no longer serving them — you are using them. Name it to your coach, sponsor, or mentor the day you notice it.
- **Their consequences are their teachers** Shielding a peer from every consequence of their choices steals the lessons that built your own recovery. Support the person; do not intercept the tuition.

Sources & Evidence — Facilitator background — do not teach

Trauma-informed practice warns against helping relationships that repeat control and helplessness, group literature treats clear boundaries as a condition of a safe group, and motivational interviewing names the urge to fix as the 'righting reflex' — it provokes resistance rather than change (SAMHSA, 2014a; Yalom & Leszcz, 2020; Miller & Rollnick, 2023). Key sources for this session: Miller & Rollnick (2023); SAMHSA (2014a), TIP 57; Yalom & Leszcz (2020). Evidence strength: Moderate. Spiritual practice: Service and helping others — correlates with bounded helping and the helper-therapy principle; evidence: Moderate (Riessman, 1965; Miller & Rollnick, 2023). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Where does your rescue pattern show up — money, rides, excuses, covering for someone, fixing their feelings?
2. What feeling are you avoiding when you rescue — guilt, fear, or being unneeded?
3. What is one sentence you can say this week that offers help and leaves the choice with them?

**Skill practice (12 minutes)**

**Rewrite the rescue (in trios): each person states a real rescue sentence they have said — or wanted to say — this month. The trio rewrites it as an offer: a question, a bounded offer, a choice left open. Practice saying the offer out loud twice. Example: 'You're going**

**to blow this — give me your keys and your phone' becomes 'Tonight looks heavy. Do you want me to sit with you, call your sponsor with you, or give you some space?'**

**Personal application — homework (5 minutes)**

**Catch one rescue impulse this week before you act on it. Turn it into an offer, or step back. Write what happened in two or three lines. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**This session is not permission to withhold real help in a crisis — the crisis protocol governs, always. The line is takeover, not compassion. If a participant describes an enmeshed helping relationship already underway, refer it to the Program Director rather than processing it in the room.**

**Closing (2 minutes)**

**You can love people all the way to the edge of their choices — and no further; the rest is theirs. Offer clean, step back clean. Next session: the first place service gets tested — home.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 40: Service Starts at Home: House, Family, and Neighbors

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Name the service owed first to the household they live in and the family they came from
- Identify one neglected home duty and schedule it
- Distinguish ordinary kept responsibilities from the specific living amends of Session 24

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that service goes home first, to the people who watched you at your worst. You are welcome here without earlier sessions; everything you need for today is in this session. It is easy to serve strangers and be admired for it. It is harder to serve the people who watched you at your worst and are still deciding whether to believe you. Today service goes home first — because that is where it is believed, or not.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "What is one job at home — here in the house, or with your family — that everybody knows is yours, and everybody knows you dodge?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Living amends (Session 24) repaired specific harms; ordinary service is the daily fabric underneath: dishes done without announcement, a yard kept, a call made on the day promised, a house rule carried without being chased. Family and housemates do not measure recovery by testimony; they measure it by Tuesdays. Service at home is unglamorous, unrecorded, and the most credible witness a person in recovery owns.**

- **Home is the first congregation** The people under your roof experience your recovery before anyone hears about it. If it does not work at the sink and the table, it does not work.
- **Unannounced counts double** Service done for credit teaches the house to discount it. Do the job, leave it clean, let them discover it. Trust rebuilds at exactly that speed (Session 27).
- **Neighbors are the near field** The person in the next room, the next bunk, the next house: near enough to help this week, ordinary enough to keep it honest.

Sources & Evidence — Facilitator background — do not teach

Recovery capital research counts stable housing roles and family relationships among the resources that sustain recovery, and relapse prevention treats daily structure and kept routines as protective factors (Granfield & Cloud, 1999; Marlatt & Gordon, 1985; SAMHSA, 2012). Key sources for this session: Granfield & Cloud (1999); Marlatt & Gordon (1985); SAMHSA (2012). Evidence strength: Moderate. Spiritual practice: Service and helping others — correlates with recovery capital in the home and the Community dimension of recovery; evidence: Moderate (Granfield & Cloud, 1999; SAMHSA, 2012). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. What does your household currently carry that should be partly yours?
2. Why is serving at home harder than serving strangers? Be specific.
3. What one home duty will you take over this week — and how will the house know it is permanently yours?

**Skill practice (12 minutes)**

**The home audit (solo writing, then pairs): list every recurring job in your current household down the left of the page; mark who does it now on the right. Mark one job that should carry your name. Pairs review for honesty: is it real, is it recurring, is it yours to take? Each person states the job and the day it starts, out loud, to their partner.**

**Personal application — homework (5 minutes)**

**Take over the marked job this week and do it on schedule, unannounced. If your family is not under your roof, make the scheduled call or visit you named instead, on the day you named it. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Some participants' home situations are unsafe or closed to them; never pressure contact where there is a protective order, an active threat, or a boundary set by the other party. For them, 'home' is this house and the family of recovery — service there counts in full.**

**Closing (2 minutes)**

**Big testimonies impress rooms. Washed dishes convince families. Take your post at home this week and hold it. Next session: we take service out the front door — into the wider community.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 41: Beyond Our Walls: Serving the Wider Community

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Choose one community service setting outside the program that fits their plan and schedule
- State the conduct standard for representing the program in public without speaking for it
- Connect community service to the Community dimension of their 90-day plan (Appendix D)

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that recovery that never leaves the building becomes a club; service goes beyond our walls. You are welcome here without earlier sessions; everything you need for today is in this session. Recovery that never leaves the building becomes a club. Today we take service past our own walls — to food banks, churches, cleanup crews, and neighbors who will never know your story and do not need to. They will know your work. That is enough.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Where in this community have you been known for taking? What would it mean for your name to be known there for giving?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Session 34 built a community connection plan — places to belong. This session adds contribution to connection: you do not only join the community, you carry part of its**

**weight. Community service also rebuilds a public identity. Every hour served is a fact about you that the old reputation has to compete with, and it is a fact other people witnessed with their own eyes.**

- **Belong, then contribute** Connection without contribution keeps you a guest forever. Set the chairs at the church supper, stock the pantry shelf: guests receive; members carry.
- **You represent; you do not speak** In public you represent this program by conduct. You never speak for it, recruit for it, or explain its business; questions about the program go to staff. Your testimony out there is your work.
- **Choose what you can keep** A community post follows the same edges as a house post (Session 38): real need, named contact, set schedule, a season at a time — and it fits around work, meetings, and the 90-day plan, never instead of them.

Sources & Evidence — Facilitator background — do not teach

Community is one of SAMHSA's four dimensions of recovery, and mutual-help and community participation research associates community connection with sustained recovery (SAMHSA, 2012; Zemore et al., 2018; Kelly et al., 2020). Key sources for this session: SAMHSA (2012); Zemore et al. (2018); Kelly, Humphreys, & Ferri (2020). Evidence strength: Moderate to strong for community and mutual-help connection. Spiritual practice: Fellowship / koinonia community — correlates with community participation and recovery capital; evidence: Moderate (Zemore et al., 2018; SAMHSA, 2012). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, “What part of that sounds most like your life right now?” Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which community setting fits your plan — and what is the first small job you would ask for there?
2. What part of your old reputation in a community do you most want your service to answer?
3. What could make community service a risk for you — old people, old places, pride? Name the guardrail.

**Skill practice (12 minutes)**

**First-visit script (in pairs): using their Session 34 community plan, each participant practices a two-minute introduction — who they are, what they are asking for (a small, regular job), and when they can start. The partner plays the busy coordinator: interrupt once, and once answer 'maybe next month.' Practice receiving both without shrinking or selling.**

**Personal application — homework (5 minutes)**

**Make the first visit, or the decision visit, this week. Report at the next session's check-in: the name of the person you met and the job, if any, you were given. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Community service in this curriculum is voluntary and belongs in the participant's written plan; it is never added informally as a condition by staff or peers. Watch for old-using geographies: a service site inside a participant's highest-risk map needs a plan and a partner, or a different site.**

**Closing (2 minutes)**

**Your story will travel further as work than it ever did as words. Make the visit this week. Next session: what to do when service costs you — time, pride, and the days you do not feel like showing up.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 42: Service Under Strain: Showing Up When It Costs

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; index cards**

**Learning objectives — by the end of this session, participants will be able to:**

- Name their personal early-warning signs that service is becoming strain
- Build an if–then plan for the hard day (Session 29 method) for their service post
- State when stepping back from a post is faithfulness, not failure — and how to hand a post back cleanly

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that posts are proven on bad days; plan for strain before it arrives. You are welcome here without earlier sessions; everything you need for today is in this session. Anyone can serve on a good day. Posts are proven on the bad ones — the tired day, the unthanked month, the week your own recovery is wobbling. Today we plan for strain before it arrives, because it will arrive.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Tell about a commitment — any commitment — you kept on a day you wanted to quit. What carried you through that day?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Service loads the same systems recovery does: sleep, mood, pride, and time. Strain shows up early and quietly — irritability at the people you serve, fantasies of applause or escape, a craving hiding inside the sentence 'I deserve a break from all of this.' The warning-sign chain (Session 28) applies to the helper as much as to the newcomer: catch the chain at stage one, while it is still just a tired Tuesday.**

- **Strain has stages** Tired, then resentful, then grandiose or gone. Each stage has an exit: rest at stage one, an honest conversation at stage two, a clean handoff before stage three.
- **If–then beats willpower** 'If it is my service day and my craving score is above a six, then I call my accountability partner before the shift and I tell the post leader I am having a hard day.' Written in advance (Session 29), it holds when motivation does not.
- **A clean handoff is faithful** Stepping back with notice and a prepared replacement protects the post and the people. Vanishing is the failure; handing back is stewardship.

Sources & Evidence — Facilitator background — do not teach

Relapse prevention research treats return to use as a process with identifiable warning signs and decision points, and the same chain logic applies to helper strain in a service role (Marlatt & Gordon, 1985; Gorski & Miller, 1986). Key sources for this session: Marlatt & Gordon (1985); Gorski & Miller (1986); SAMHSA (2012). Evidence strength: Moderate — established clinical model literature. Spiritual practice: Daily examen / evening inventory — correlates with warning-sign monitoring and honest self-examination; evidence: Moderate (Marlatt & Gordon, 1985; Gorski & Miller, 1986). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. What is your earliest personal sign that service is turning into strain?
2. What does 'I deserve a break' usually mean in your mouth — rest, or escape?
3. Write your if–then for the hard service day: what is the trigger, and what exactly happens next?

**Skill practice (12 minutes)**

**Chain check — a four-stage service-strain exercise, distinct from the five-stage Warning-Sign Chain (solo, then pairs): each person writes their service-strain chain in four stages — trigger, thought, feeling, urge — and marks the earliest point they can honestly catch it. Pairs exchange chains and each partner adds one interruption the writer missed. Remind the room: chains shared here stay here, under the group agreements.**

**Personal application — homework (5 minutes)**

**Write your service if–then plan on a card and keep it where the strain will find you — wallet, phone case, or workbook cover. Bring the card to the next session. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Service is never a substitute for a participant's own recovery work. If a facilitator sees service crowding out meetings, counseling, or rest, name it to the Program Director — the program will shrink a post to protect a recovery, every time.**

**Closing (2 minutes)**

**Faithfulness is not feeling it. Faithfulness is the plan working on the day you do not. Write the card; carry the card. Next session: the shadow side — when giving becomes a place to hide.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 43: When Giving Becomes a Hiding Place

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Identify how service can function as avoidance of their own recovery work
- Audit their service load against meetings, counseling, rest, and family duties
- Adjust one over-full commitment using a clean handoff (Session 42)

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that service can hide avoidance of your own recovery work; audit the load. You are welcome here without earlier sessions; everything you need for today is in this session. A person can hide in a bar. They can also hide in a food pantry, a church kitchen, and a calendar full of other people's needs — anywhere his own work goes quietly undone. Today we audit the hiding places that look like virtue.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "What is the piece of your own recovery work — a call, a step, an appointment, a conversation — that you most reliably find a reason to postpone?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Avoidance in recovery rarely announces itself as rebellion; it arrives dressed as usefulness. The warning signs are structural: service hours climbing while meeting**

**attendance falls, a calendar with no white space, rest treated as laziness, and a flash of anger when anyone suggests doing less. The chain is the same one from Session 28 — an apparently irrelevant decision, a high-risk setup, and then the lapse that 'came out of nowhere.' It did not. It came out of an exhausted, unexamined life.**

- **Full is not the same as faithful** Measure service by fruit and by order: your own recovery first, household second, post third. A helper who collapses helps no one for long (Session 42).
- **Anger at the audit is data** If the suggestion to rest produces fury, the service is carrying something it was never meant to carry — identity, penance, or a place to hide. Bring it to your mentor, not to your schedule.
- **Shrink it clean; keep it true** Reduce hours, hand off a day, prepare a replacement (Session 42). A smaller post kept honestly beats a heroic one that eats the recovery it was meant to express.

Sources & Evidence — Facilitator background — do not teach

Gorski-style relapse prevention identifies apparently irrelevant decisions and lifestyle imbalance as early stages of the relapse process, and trauma-informed practice treats rest and pacing as safety issues, not rewards (Gorski & Miller, 1986; SAMHSA, 2014a). Key sources for this session: Gorski & Miller (1986); Marlatt & Gordon (1985); SAMHSA (2014a), TIP 57. Evidence strength: Moderate. Spiritual practice: Sabbath and sacred rest — correlates with lifestyle balance and relapse prevention; evidence: Moderate (Gorski & Miller, 1986). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Where has 'being needed' let you skip being known — by a sponsor, a counselor, this room?
2. What would a real day of rest look like in your current week, and what resists it?
3. Which commitment on your calendar would you choose last, if you had to choose? What does that tell you?

**Skill practice (12 minutes)**

**The load audit (solo grid, then pairs): draw your week in blocks — recovery work, household, post and service, work or job search, rest. Total the service block honestly. Mark anything your service has displaced in the last month. Pairs review each other's grids for the displaced item and help draft one clean reduction: fewer hours, a handed-off day, or a season's end date.**

**Personal application — homework (5 minutes)**

**Make the one reduction you drafted — have the conversation, give the notice, prepare the replacement. Write the new, smaller commitment in your workbook before the next session. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Do not let this session be used as a weapon in the room — no participant audits another's motives aloud. Facilitators model the audit on their own schedule first if the room turns defensive. Suspected relapse risk hiding under over-service goes to the care team, not to group speculation.**

**Closing (2 minutes)**

**Shrink it clean; keep it true. Rest is part of the plan.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 44: A Service Commitment That Lasts: Putting It in the Plan

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Appendix D for every participant; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Write their service commitment into the 90-day plan (Appendix D) with post, schedule, and review date
- Name the confirming contact for their service season
- Set the 30-day review question for their service: keep, adjust, or hand back

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that a service commitment lasts when it is on paper, with names, dates, and a review date. You are welcome here without earlier sessions; everything you need for today is in this session. Sessions of talking about service end the way every durable thing in this program ends: on paper, with names and dates. Today the commitment leaves the notebook and enters the plan it will be reviewed against.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Read your current post card aloud — task, place, day, confirming name — exactly as written in Session 38. If it changed, say what changed and why." Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**A commitment that lasts has the same anatomy as every durable thing in this curriculum: it is written, it is small enough to keep, it names a person, and it carries its own review**

**date. Service entered in Appendix D stops being a mood and becomes a line item in the life being rebuilt — Health, Home, Purpose, Community — reviewed at day 30 like everything else in the plan.**

- **Written beats remembered** Post, place, day, season, confirming name, and review date go into the Community section of Appendix D today, in ink, before anyone leaves the room.
- **One post, kept, beats three posts, announced** The plan holds one primary service post for this season. Additional helping stays informal and small; the plan protects focus the way it protects everything else.
- **Review is part of the commitment** At day 30 the questions are keep, adjust, or hand back — answered with the confirming contact, not alone at midnight. A commitment with a review date can bend without breaking.

Sources & Evidence — Facilitator background — do not teach

Written service commitments in this session follow the continuing-care planning used throughout this curriculum: a named post, a review date, and a supervisor (Granfield & Cloud, 1999; SAMHSA, 2012). Key sources for this session: Granfield & Cloud (1999); SAMHSA (2012). Evidence strength: Moderate. Spiritual practice: Service and helping others — correlates with recovery capital and written continuing-care planning; evidence: Moderate (Granfield & Cloud, 1999). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Read your plan entry aloud to your partner: what is missing — name, day, or date?
2. What is most likely to knock this commitment down in the next 30 days, and what is the pre-decided answer?
3. Who, besides you, now knows this commitment exists? Why does that matter?

**Skill practice (12 minutes)**

**Plan entry and audit (in pairs): participants complete the service entry in Appendix D, then exchange plans and audit against the checklist — post, place, day, season, confirming name, review date, and the if–then from Session 42. Partners initial the audit. The facilitator collects the review dates for the program calendar.**

**Personal application — homework (5 minutes)**

**Confirm the entered commitment with your named contact within seven days — a short conversation: 'Here is what I have committed to, and here is my review date.' Report the**

**confirmation at the next session's check-in. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Guard the difference between a plan and a press release: no participant is expected to announce commitments publicly, on social media or anywhere else. The audience for a commitment is the plan, the partner, and the confirming contact.**

**Closing (2 minutes)**

**It is in the plan now — which means it is real, reviewable, and yours. Stand your post. Next block: we turn from serving to leading — what changes when newer people start watching you.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Block 2 — Mentoring & Leadership (Sessions 45–52)

### Session 45: From Participant to Peer: What Changes, What Does Not

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; the Session 45 handout (Peer Bright Lines)**

**Learning objectives — by the end of this session, participants will be able to:**

- State what changes when a participant begins helping newer people — and what does not change
- List the limits of a peer role: no counseling, no medication advice, no discipline, no secrets kept from staff
- Name the staff member they report to when a peer conversation exceeds the role

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that the peer role is drawn in bright lines — what you carry, and what you never carry. You are welcome here without earlier sessions; everything you need for today is in this session. One day the newcomer asks you the question you once asked, and just like that, you are on the other side of the chair. Today we draw the peer role in bright lines: what you now carry, what you never carry, and why the limits protect everybody — starting with you.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Who steadied you in your first weeks here — not staff, a peer? What exactly did they do that helped?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Session 35 built mentoring and accountability arrangements for after graduation; this block trains the role itself. A peer is a witness and a companion: living proof, a listening ear, a person who knows the way to the coffee and to the counselor's door. A peer is not a counselor, not staff, and never a secret-keeper from the care team. The role's strength comes precisely from its limits.**

- **Your story is your credential** A peer's authority is experiential: 'Here is what happened to me; here is what helped.' The moment a peer starts diagnosing, prescribing, or directing treatment, they have left the credential they actually hold.
- **Confidentiality has the same edges** What a newer person tells you carries the same limits as the group agreements (Session 1): danger to self or others, abuse or neglect, and anything the program must know goes to staff — and the peer says so before the disclosure, not after.
- **Report up; never cover** A peer who learns of use, a plan to leave, or a safety issue and sits on it has not protected a friend; they have endangered one. Warm handoff, same day, every time. Warm handoff means: stay with the person, tell staff yourself the same day, and do not leave them alone with it.

Sources & Evidence — Facilitator background — do not teach

Peer support is a recognized component of recovery-oriented systems of care, mutual-help research associates peer connection with sustained recovery, and role clarity with supervision is a standard safeguard in peer practice (White, 2008; Zemore et al., 2018; SAMHSA, 2012). Key sources for this session: White (2008); Zemore et al. (2018); SAMHSA (2012). Evidence strength: Moderate for peer support generally. Spiritual practice: Fellowship / koinonia community — correlates with peer recovery support and group cohesion; evidence: Moderate (White, 2008; Zemore et al., 2018). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which part of the peer role fits you naturally — and which limit will chafe you most?
2. A newcomer says: 'Don't tell staff.' What do you say in the moment, word for word?
3. Why do the limits of the role protect the helper's own recovery, not just the helped?

**Skill practice (12 minutes)**

**Bright-line drill (in pairs, rapid rounds): the facilitator reads situations — a peer asks your opinion of their medication dose; a participant confides a plan to use tonight; someone asks you to keep a secret from staff; a participant asks you to lead tonight's group**

**because staff are running late. The partner answers: inside the role, outside the role, or escalate now — and says the sentence they would use. Switch roles halfway through. Take-home list: a newcomer asks you to settle a house dispute; a peer asks you to hold their paycheck. Answer each the same way: inside the role, outside the role, or escalate now — and say the sentence you would use.**

**Personal application — homework (5 minutes)**

**Write the peer role's bright lines in your workbook in your own words: what I do, what I never do, who I report to. Bring it to the next session for a partner check. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Peer roles in this phase are training roles under this program's supervision — no participant leaves this session with new authority over participants. Facilitators correct any 'junior staff' interpretation immediately and kindly.**

**Closing (2 minutes)**

**A peer stays steady, stays near, and stays honest about what they cannot do. Learn the lines, and you can be trusted with people. Next session: the peer's first skill — listening like it matters, because it does.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 46: Listening Like a Leader: The Peer Support Conversation

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; the Session 46 handout (Listening Like a Leader)**

**Learning objectives — by the end of this session, participants will be able to:**

- Use the three peer listening moves: open question, reflection, summary
- Recognize and refuse the righting reflex (Session 39) in a helping conversation
- Run a ten-minute peer conversation that ends with the other person's own next step

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that a peer's most powerful tool is a question asked well and an answer actually heard. You are welcome here without earlier sessions; everything you need for today is in this session. The most powerful tool a peer owns is not advice. It is a question asked well and an answer actually heard. Today we practice the conversation that steadies people: listen, reflect, and hand the decision back to its owner.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Think of the last time you felt truly heard — not fixed, heard. What did the listener actually do?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**The motivational interviewing style facilitators have used all through this curriculum — in check-ins, discussions, and planning — is a learnable peer skill in smaller form: open questions that cannot be answered yes or no, reflections that hand a person's meaning back to them slightly clearer, and summaries that let them hear their own reasons for change. Its opposite, the righting reflex (Session 39), argues, warns, and fixes — and reliably produces a defense of the very behavior it attacks.**

- **Questions open; verdicts close** 'What is the hardest part of tonight for you?' opens a door. 'You just need to get serious' closes one. A peer's questions make room; their verdicts make resistance.
- **Reflect before you respond** Hand back the heart of what they said — 'So the cravings hit hardest after your brother calls' — and let them correct it. Being understood accurately is itself an intervention.
- **Their step, their words** End with their next step in their sentence: 'So tonight you will call your sponsor before dinner — did I get that right?' A step they authored is a step they keep.

Sources & Evidence — Facilitator background — do not teach

Motivational interviewing research supports engaging ambivalence through open questions, reflection, and the person's own change talk rather than argument or shame, and MI-informed listening moves are taught here as a peer skill (Miller & Rollnick, 2023; SAMHSA, 2019). Key sources for this session: Miller & Rollnick (2023); SAMHSA (2019), TIP 35. Evidence strength: Moderate as facilitation practice guidance; MI trial strength does not transfer to peer listening moves. Spiritual practice: Confession — correlates with safe disclosure and being heard without judgment; evidence: Moderate (Miller & Rollnick, 2023). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which is harder for you: asking, reflecting, or staying quiet while they think? Why?
2. When has advice — even good advice — made you dig in? What was happening inside you?

3. What topics are beyond a peer conversation and belong to staff, no matter how well you listen? (Review Session 45's lines.)

**Skill practice (12 minutes)**

**Listening lab (in trios, two rounds): the speaker talks about a real but moderate current challenge; the listener may only ask open questions and reflect — no advice, no story-swapping; the observer counts advice attempts and notes the best reflection. Rotate so everyone listens once. The facilitator debriefs: what did the speakers' own next steps sound like?**

**Personal application — homework (5 minutes)**

**Hold one real peer conversation this week using the three moves. Write down the best reflection you offered and the next step they named, in their words, with their permission. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Peer conversations are not counseling sessions and are never a substitute for referral. If a conversation surfaces suicidal thinking, trauma detail that needs clinical care, or medical issues, the peer connects the person to staff under the crisis protocol — listening skill never delays escalation.**

**Closing (2 minutes)**

**Advice is cheap and usually refused. Being heard changes people. Practice the three moves until they feel like manners. Next session: your story — when to tell it, how much of it, and when to keep it holstered.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 47: Your Story in a Helping Role: Testimony With Guardrails

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Tell a two-minute version of their story shaped for a peer's need, not their own
- Apply Session 33's safety rules inside a helping conversation: no graphic detail, no war stories, no advice disguised as testimony
- Decide when not to tell their story at all

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that your story in a helping role has a handle and a blade — carry it with guardrails. You are welcome here without earlier sessions; everything you need for today is in this session.**

**Your story is a tool now. Like any tool it has a handle and a blade: used right, it opens a locked person; used wrong — too long, too graphic, too much about you — it cuts. Today we learn to carry it like professionals.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "What is the one sentence of your story that seems to land hardest on newer people? Say just the sentence." Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Session 33 taught telling your story safely in public settings. A helping conversation is a different stage: one listener, usually in pain, whose need sets the length and the content. The guardrails tighten: two minutes, one chapter, chosen for them — the part of your story that stands closest to where they are standing — and then the floor returns to them with a question.**

- **Serve the listener's chapter** They are grieving a custody loss; the chapter of your story that matters is the season you parented from a distance, not your arrest record. Relevance is the discipline.
- **Two minutes, then the floor** Set the length before you start: 'Can I tell you the two minutes of my story that sound like tonight?' Their nod is consent; the clock is respect.
- **Some nights, holster it** Fresh crisis, raw trauma, or a person who needs information and a warm handoff — your story waits. A peer who can withhold the story can be trusted with it.

Sources & Evidence — Facilitator background — do not teach

Narrative identity research examines how the stories people construct about their lives relate to change, and group literature describes universality — learning that one's experience is shared — as a therapeutic factor in groups (McAdams & McLean, 2013; Yalom & Leszcz, 2020). Key sources for this session: McAdams & McLean (2013); Yalom & Leszcz (2020); White (2008). Evidence strength: Moderate — observational and theoretical literature. Spiritual practice: Testimony / telling your story — correlates with narrative identity and group universality; evidence: Moderate (McAdams & McLean, 2013; Yalom & Leszcz, 2020). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which chapter of your story is most often useful to newcomers here — and which chapter do you tell mainly because you like telling it?
2. What detail do you always leave out now that you used to include? What taught you?
3. How can you tell, mid-conversation, that your story has stopped helping? Name the signs.

**Skill practice (12 minutes)**

**Two-minute drill (in pairs, timed): each person tells the two-minute version aimed at a scenario the partner names — a newcomer afraid of their first night; a peer ashamed after a slip (Session 30's rules apply); a participant furious at a house decision. Partner feedback: what landed, what ran long, and where the floor came back. Switch.**

**Personal application — homework (5 minutes)**

**Write your two-minute version in your workbook: the chapter, the turning point, what helped, and the question you end with. Keep it under half a page; if it does not fit, it is not the two-minute version. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**The group agreements bind peers in conversation as in session: no graphic use detail, ever. A peer never promises that what is told to them stays secret from staff where Session 45's limits apply. Any public testimony is reviewed with the Program Director first (Session 33).**

**Closing (2 minutes)**

**Tell it short, tell it true, hand back the floor. Your story is a bridge — people are supposed to cross it, not live on it. Next session: boundaries — carrying with people without carrying for them.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 48: Boundaries in Helping Roles: Carry With, Not For

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- State the difference between bearing burdens with someone (support) and carrying loads for them (substitution)
- Identify their three highest-risk boundary crossings in a helping role
- Write a boundary sentence for each risk, in advance

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that helping boundaries let a helper keep helping for years: carry with, not for. You are**

**welcome here without earlier sessions; everything you need for today is in this session. The helper's version of relapse is quieter: no substance, just a slow collapse under other people's loads — until resentment or rescue takes the wheel. Today we set the boundaries that let a helper keep helping for years instead of weeks.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Finish this sentence honestly: 'When I am helping someone, the line I am most tempted to cross is ___ because it makes me feel ___.'" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Session 20 drew boundaries in relationships generally; a helping role adds weight, because a newer person may test a peer's limits precisely where the peer feels safest. Money, rides after hours, messages at midnight, secrets from staff, special friendships — each crossing feels like kindness once and becomes an obligation forever. The peer's protection is pre-decision: sentences written in calm and used in the moment.**

- **With, not for** Support sits beside a person while they make the call, write the application, tell the truth. Substitution makes the call for them and calls it love. One builds their strength; the other builds your importance.
- **Money and midnight** Two crossings account for most peer disasters: lending or holding money, and unlimited after-hours access. Both are pre-decided here: money never changes hands between peers, and peer help happens inside program hours and places — emergencies go to staff and the crisis protocol.
- **Early is kind; late feels like betrayal** State limits at the first conversation, warmly and plainly: 'I am glad to walk with you. Here is what I can do, and here is what goes to staff.' Early lines protect the relationship; late lines end it.

Sources & Evidence — Facilitator background — do not teach

Trauma-informed practice treats clear, predictable boundaries as a safety condition, and group and peer literature links role clarity with healthier helping relationships (SAMHSA, 2014a; Yalom & Leszcz, 2020). Key sources for this session: SAMHSA (2014a), TIP 57; Yalom & Leszcz (2020); White (2008). Evidence strength: Moderate. Spiritual practice: Service and helping others — correlates with bounded helping roles and relapse prevention for the helper; evidence: Moderate (Riessman, 1965; SAMHSA, 2014a). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which of your three risks has history behind it — where has this crossing cost you before?
2. Why does being 'the only one who understands' a newer person feel good, and why is it dangerous for both of you?
3. Say your hardest boundary sentence aloud to your partner. What makes it hard to say?

**Skill practice (12 minutes)**

**Boundary rehearsal (in pairs): the partner plays a newer participant making three escalating asks — hold my paycheck until Friday; text with me at 2 a.m. because nights are the worst; don't tell staff I missed my meeting. Respond to each with the prepared pattern: warmth, the line, the alternative — 'Here is what I can do.' The partner rates each response: was the line early, clear, and kind?**

**Personal application — homework (5 minutes)**

**Write your three boundary sentences in your workbook, word for word. If the situation arises this week, use one; if it does not, tell the sentences to your accountability partner so they exist outside your own head. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Suspected boundary crossings between a peer helper and a newer participant — gifts, money, romantic interest, secrecy — are reported to the Program Director the same day by anyone who sees them, including the peer. This is protection, not accusation; the program asks kindly and acts clearly.**

**Closing (2 minutes)**

**Boundaries are not walls against people; they are the banks that keep a river a river. Write your sentences before the water rises. Next session: the hardest peer moment — someone you help is slipping.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 49: When Someone You Help Is Slipping: Notice, Ask, Connect

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Workbooks and pens; the Session 8 handout (My Personal Crisis & Safety Plan), one per participant**

**Learning objectives — by the end of this session, participants will be able to:**

- Recognize the early signs that a person you help is slipping, using the five-stage chain.

- State the no-secrets rule and the one-direct-question-then-staff sequence: ask one direct question, then hand to staff the same day.
- Rehearse a warm handover to staff, naming 988 and 911, and return to your own program.

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that when someone you help is slipping, there are no secrets — ask one direct question, then hand to staff the same day. You are welcome here without earlier sessions; everything you need for today is in this session. It will happen: the person you have been walking with starts going quiet, skipping, shining you on. Your job in that moment is not detective, judge, or rescuer. It is three verbs — notice, ask, connect — done early and done kindly. There are no secrets in this room: if someone is slipping, you ask one direct question, then you hand to staff the same day. Staff carry assessment, reporting, and consequences. You carry presence.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Who noticed your slide, back when? What did they say — and what do you wish they had said sooner?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**When a person you help is slipping, the rule is no secrets: you never promise secrecy, never assess, never investigate, never search, and never hold or read another person's plan. Ask one direct question, then hand to staff the same day. The facilitator models the questions once: 'Are you thinking about using? Are you thinking about hurting yourself?' Staff carry assessment, reporting, and consequences. You carry presence. The five stages are: Drift; Setup / denial; High-risk situation; Craving / decision point; Use.**

- **Ask one direct question, then hand to staff the same day: listen to the answer, do not assess the answer yourself, and do not wait for a second conversation.**
- **Handover steps: stay with the person; tell staff what you noticed and what was said; name 988 (call or text) and 911 for an emergency; let staff carry assessment, reporting, and consequences; return to your own program and your own plan.**
- **Never hold or read another person's plan, never promise secrecy, and never investigate or search. Direct asking is one direct question, then staff the same day — never a second round of questions, and never a private agreement to keep it between the two of you.**
- Find your own plan (2 minutes): Each person finds their own crisis plan — the Session 8 handout / Appendix A working copy — and points to the first person they would call. No one reads their plan aloud. The facilitator confirms the counselor plan is in place, without reading clinical detail.

Sources & Evidence — Facilitator background — do not teach

When a person a participant helps is slipping, the response taught in this session is a warm handover to staff: ask once, then staff now, with 988 and 911 named (Stanley & Brown, 2012; SAMHSA, 2022). Peers never assess, investigate, search, or hold or read another person's plan. Key sources for this session: Stanley & Brown (2012); SAMHSA (2022), 988 Suicide and Crisis Lifeline. Evidence strength: Moderate to strong. Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud. Pause time is 2 minutes shorter in this session: the Session 8 handout step above takes those 2 minutes.*

**Discussion questions (10 minutes)**

1. What signs would you see first in the person you help — and which sign would you be tempted to explain away?
2. Rehearse the sentence: how do you say what you noticed without it sounding like an accusation?
3. What will you do with the worry afterward — who holds it with you?

**Skill practice (12 minutes)**

**In trios, rehearse a handover: one person notices, one asks one direct question, one plays staff receiving the handover. An observer role and a pass are available for anyone who prefers not to role-play; observers name what they saw done well. No one role-plays assessing, investigating, or reading another person's plan.**

**Personal application — homework (5 minutes)**

**Homework: Write the handover words you would use — what you noticed, the one question you asked, and the staff person you would hand to — and rehearse them once with a partner or aloud alone. Report it honestly — done, partly done, or not done with the obstacle named.**

**Facilitator notes and cautions**

**If the person discloses intent, a plan, or means — for use that endangers them or for self-harm — the crisis protocol governs immediately; peer skills never slow it down. The facilitator closes this session by re-reading the escalation steps aloud. No named peer supervisor role is created in this guide; handover is to staff under the crisis protocol.**

**Closing (2 minutes)**

**Notice early, ask plain, connect the same day. That is the whole job, and it saves people exactly because it is small. Next session: hard conversations — feedback that helps instead of shames.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 50: Hard Conversations: Feedback Without Shame

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Appendix B for every participant; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Deliver one piece of feedback using the observation–impact–request pattern
- Examine their own thoughts first with a Thought Record (Appendix B) when a conversation feels hot
- Receive feedback in the room without defense or counter-charge for two full minutes

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that feedback is observation, impact, and one askable request — without shame. You are welcome here without earlier sessions; everything you need for today is in this session. Everybody in recovery needs people who will tell them the truth, and almost nobody knows how to do it without leaving a mark. Today we learn the pattern — what I saw, what it did, what I am asking for — and we practice receiving it steadily, instead of as defendants.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "What is the most useful hard thing anyone has ever said to you in recovery? Who said it, and how did they say it?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Feedback fails in two directions: silence that watches a peer walk toward the edge, and shame that pushes them closer to it. The spirit of motivational interviewing — partnership, acceptance, compassion — scales down to a peer pattern anyone can run: a specific observation, the honest impact, one clear request. Before the conversation, the helper does their own work first: a Thought Record (Appendix B, Session 11) on the story they are telling themselves, because feedback delivered from an unexamined story is usually an accusation wearing a lanyard.**

- **Observation, not biography** 'You have missed three mornings this week' can be discussed. 'You are getting lazy, like before' cannot — it argues about who they are instead of what happened. Stay on the film, not the review.
- **Impact, owned** 'When the chairs were not set, I felt alone with the room' — an I-statement (Session 21) names a real cost without assigning a motive. Impact persuades; motive-reading provokes.
- **One request, actually askable** End with a single, doable ask and a real question mark: 'Will you take the chairs back tomorrow, and tell me tonight if you cannot?' Then stop talking. Their answer is the conversation.

Sources & Evidence — Facilitator background — do not teach

MI-informed facilitation describes feedback delivered in a spirit of partnership and acceptance, and cognitive therapy of substance abuse treats thoughts as testable claims — the helper examines their own story before acting on it (Miller & Rollnick, 2023; Beck et al., 1993). Key sources for this session: Miller & Rollnick (2023); Beck, Wright, Newman, & Liese (1993); SAMHSA (2019), TIP 35. Evidence strength: Moderate as facilitation practice guidance. Spiritual practice: Confession — correlates with honest, examined self-disclosure; evidence: Moderate (Beck et al., 1993). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which part of the pattern is hardest for you — seeing clearly, owning impact, or asking plainly?
2. Tell about feedback you received that was true and still harmful. Which element was missing?
3. What thought about a specific person do you need to put on trial (Appendix B) before your next hard conversation?

**Skill practice (12 minutes)**

**Feedback rounds (in pairs, then reversed): each partner delivers two minutes of real feedback on a low-stakes topic agreed in advance — a house job, a session habit — using the pattern. The receiver's assignment is harder: listen, reflect the request back word for word, and answer only the request. Each partner then rates the delivery: observation clean? impact owned? one ask?**

**Personal application — homework (5 minutes)**

**Complete one Thought Record (Appendix B) on the story you are carrying about a person you need to talk with. If the record clears, schedule the conversation this week; if it does not, bring the record to your accountability partner instead. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Hard conversations about safety, relapse, or rule violations belong to staff. Peer feedback is for the shared life of the house and the work of recovery, delivered privately, never in front of an audience, and never in anger. A conversation that heats up ends with a pause and a staff referral, not a winner.**

**Closing (2 minutes)**

**Tell the truth early, small, and clean, and nobody has to tell it big and late. Next session: leading the room itself — facilitation basics for peer leaders.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 51: Leading the Room: Facilitation Basics for Peer Leaders

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; timer; workbooks and pens; the Session 51 handout (Leading the Room: Open, Hold, Close)**

**Learning objectives — by the end of this session, participants will be able to:**

- Open a group segment using the program's pattern: purpose, agreements, check-in
- Keep one voice at a time and draw out a quiet member without putting them on the spot
- Close a segment on time with a one-sentence summary and a bridge

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that leading a room is open, hold, and close — structure, not talking. You are welcome here without earlier sessions; everything you need for today is in this session. Someday the chair at the front of the room may be yours — a check-in to run, a house meeting to keep from becoming a brawl, a reading group to hold steady. Today we learn what that chair actually requires: less talking than you think, and more structure than you expect.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Think of the best-led room you have ever sat in, anywhere. What did the person up front actually do — minute by minute?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**A peer leader's authority is borrowed and brief: it belongs to the agreements, not to the leader's personality. The craft has three moves. Open: state the purpose in one sentence, name the agreements that matter tonight, start on time. Hold: one voice at a time, cross-talk redirected kindly, quieter voices invited with a door they can decline — 'James, anything from your side of the room?' — and war stories stopped at the first graphic detail, per the agreements. Close: one sentence that names what the room did, and a bridge to what comes next.**

- **The agreements lead; you enforce** A peer leader never rules by opinion. Every intervention points at an agreement the room already made: 'Hold on — one voice at a time; that's our agreement.' The rule carries the weight so the relationship does not have to.
- **Invite; never corner** Draw out the quiet with doors, not spotlights: a question to the whole side of the room, a written minute before sharing, permission to pass that is actually honored. Cornered people do not open; they comply or they leave.
- **End on time, land the plane** A segment that runs over steals from everything after it. Watch the clock, summarize in one sentence, and name the next thing. Ending well is a form of respect the room can feel.

Sources & Evidence — Facilitator background — do not teach

Group literature describes cohesion, structure, and clear norms as conditions of effective groups, and peer-led formats are a recognized component of mutual-help and recovery community practice (Yalom & Leszcz, 2020; Zemore et al., 2018; White, 2008). Key sources for this session: Yalom & Leszcz (2020); Zemore et al. (2018); White (2008). Evidence strength: Moderate. Spiritual practice: Fellowship / koinonia community — correlates with group cohesion and shared norms; evidence: Moderate (Yalom & Leszcz, 2020). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, “What part of that sounds most like your life right now?” Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which move is your natural strength — opening, holding, or closing — and which will you have to build?
2. A member starts a graphic war story. Give the exact sentence you would use to stop it without shaming them.
3. What do you do with the member who talks every time — and with your own liking for their talking?

**Skill practice (12 minutes)**

**One volunteer leads a single ten-minute mock group using the open–hold–close structure; the facilitator and the room give feedback with the observation–impact–request pattern. A second full mock is not run in this session. An observer role and a pass are available; no one is required to lead.**

**Personal application — homework (5 minutes)**

**Write your opening script in your workbook — purpose sentence, the two agreements you would name, your first check-in question — and your closing summary sentence. Bring both to the next session; you may be called on to use them. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Peer facilitation in this phase is supervised practice. A peer leader never runs a required curriculum session solo, never handles a disclosure alone, and hands any crisis straight to staff under the protocol — the chair does not change the escalation rules. Cut first if time runs short: the extended debrief after the mock. Never cut skill practice.**

**Closing (2 minutes)**

**The chair is a service post with a clock. Open clean, hold the agreements, land on time. Next session: the leader's own recovery — staying grounded while you help.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 52: The Helper's Own Recovery: Staying Grounded While You Help

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; Appendix C (Warning-Sign Chain) for every participant; workbooks and pens; the Session 52 handout (The Helper's Charter)**

**Learning objectives — by the end of this session, participants will be able to:**

- Run their own warning-sign chain (Session 28) on helper-specific triggers
- State their non-negotiables as a helper: supervision, their own meetings and plan, one person who can tell them no
- Write a helper's self-check they will run weekly

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that the helper's chain still applies; supervision and non-negotiables guard the helper. You are welcome here without earlier sessions; everything you need for today is in this session. The most dangerous sentence in helping is 'I'm fine — I'm helping.' Today the chain gets personal for the people who now carry others: your warning signs, your non-negotiables, and the person with permission to sit you down.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Since you started helping others, what part of your own recovery has quietly gotten thinner — sleep, meetings, honesty, rest?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Helpers relapse in a recognizable order: first the helper's own disciplines thin out — meetings skipped to cover for others, check-ins performed instead of answered, rest postponed for a season that never ends. Then comes the special chain Session 43 named: hiding inside usefulness. The guardrails are structural, not motivational: supervision you actually attend, a plan that still has your name on it, and one named person licensed by you, in advance, to say 'you are doing too much' and be obeyed.**

- **Your chain is still your chain** Run Session 28's chain on helper triggers: praise, being needed, a mentee's crisis, a compliment from staff. The stages are identical; only the costumes are better.
- **Supervision is not a report; it is a guardrail** A helper meets their supervisor or mentor on schedule whether or not there is a problem to report. The meeting that only happens in crisis is not supervision; it is an ambulance.
- **Someone must be able to tell you no** Name the person today, out loud, in this room. Their assignment: watch your load and your light, and speak when either dims. Your assignment: obey first, argue later.

Sources & Evidence — Facilitator background — do not teach

Relapse prevention research applies the same warning-sign and lifestyle-balance logic to people in helping roles, and self-efficacy research links honest mastery feedback — including supervision — to sustained behavior change (Gorski & Miller, 1986; Marlatt & Gordon, 1985; Bandura, 1977). Key sources for this session: Gorski & Miller (1986); Marlatt & Gordon (1985); Bandura (1977). Evidence strength: Moderate. Spiritual practice: Daily examen / evening inventory — correlates with self-monitoring and warning-sign awareness for the helper; evidence: Moderate (Gorski & Miller, 1986). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which of your disciplines thinned first when you began helping — and who noticed before you did?

2. What praise or usefulness has become hard for you to imagine living without?
3. Who is your named person? Say the name aloud. Have you actually given them the assignment?

**Skill practice (12 minutes)**

**Helper's chain and charter (solo, then pairs): using Appendix C, each person maps their warning-sign chain with helper-specific triggers and marks the earliest interruption point. Then each writes a helper's charter in the workbook: my supervision rhythm, my non-negotiable disciplines, my named person, my weekly self-check day. Partners exchange charters and witness them with a signature and the date.**

**Personal application — homework (5 minutes)**

**Hold the first supervision or mentor conversation under your charter this week — even if it is fifteen minutes. Report at the next check-in: the day it happened and one thing it surfaced. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Facilitators watch for the participant who performs this session flawlessly — helpers are professional-grade maskers. Any helper whose own craving scores are rising across sessions gets a supportive, private check-in from the Program Director, not a public one.**

**Closing (2 minutes)**

**You cannot give from a dry well, and you cannot fool the chain. Keep your own name in your own plan. Next block: purpose and vocation — the work your freedom is for.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Block 3 — Purpose & Vocation (Sessions 53–60)

### Session 53: Purpose After Survival: What This Life Is For Now

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; the Session 53 handout (My Compass Sentence)**

**Learning objectives — by the end of this session, participants will be able to:**

- Write a working purpose statement in one sentence: who they serve, with what, toward what end
- Distinguish purpose from a job title, a role, and a feeling
- Name one purpose-bearing activity already in their week and one that is missing

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that survival was the job; now the question is what this life is for. You are welcome here**

**without earlier sessions; everything you need for today is in this session. Survival is a full-time job, and for a long time it was yours. It is a poor master for a whole life, though. Today we ask the question survival never had time for: what is this life for, now that it is yours again?**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "When you were a kid, what did you think your life would be about? Say it plainly — no laughing it off." Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Purpose in this curriculum is not a mystery to be awaited; it is a direction to be walked. SAMHSA names Purpose — meaningful daily activity, work, and service — as one of the four dimensions a recovery is built on, and Sessions 25 and 32 explored calling and gifts. This block does the adult work: a purpose stated in one sentence, tested against the calendar, and expressed in vocation — the work, paid or unpaid, that a life is actually spent on.**

- **Purpose is a direction, not a destination** A purpose statement is a compass sentence, not a five-year plan: 'I am a person who steadies younger people in early recovery while I build a trade with my hands.' It can be carried into any job, town, or season — and revised as you grow.
- **Purpose survives job loss; a title does not** Anchor identity in the direction and you can lose a job without losing yourself. Anchor it in the title and the first layoff becomes an identity crisis with relapse risk attached (Sessions 31, 58).
- **The calendar tells the truth** Purpose is audited in hours, not intentions. Lay the compass sentence beside last week's actual schedule: where do they agree, and where is the sentence still only a wish?

Sources & Evidence — Facilitator background — do not teach

Purpose — meaningful daily activity, work, and service — is one of SAMHSA's four dimensions of recovery, and recovery capital research links meaningful roles and community resources to sustained recovery (SAMHSA, 2012; Granfield & Cloud, 1999). Key sources for this session: SAMHSA (2012); Granfield & Cloud (1999); Bandura (1977). Evidence strength: Moderate. Spiritual practice: Service and helping others — correlates with purpose, meaningful activity, and behavioral activation; evidence: Moderate (SAMHSA, 2012; Granfield & Cloud, 1999). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Read your compass sentence aloud. What word in it costs you the most to say?
2. Where does last week's calendar agree with your sentence — and where does it argue?
3. What did addiction promise your life would be about? What is the honest difference now?

**Skill practice (12 minutes)**

**Compass sentence workshop (solo, then trios): each person drafts a purpose sentence from three ingredients — who benefits, what I actually do, toward what end — then work in trios to cut every word that is decoration. Test each sentence against the calendar: name one hour last week that matched it, and one hour next week that will. Write the final sentence on the workbook's first page.**

**Personal application — homework (5 minutes)**

**Live one deliberate hour this week inside your compass sentence — scheduled, not accidental. Write two lines: the hour, and what it felt like to be on-purpose on purpose. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Purpose talk can crush the participant who hears only grand callings. Facilitators keep the scale honest: a purpose can be as quiet as raising a grandchild well and keeping a small crew of men honest. Never rank purposes in the room.**

**Closing (2 minutes)**

**You were not kept alive by accident, and you do not have to guess what the life is for — you get to aim it. Write the sentence; walk the sentence. Next session: work itself — the dignity, the difficulty, and the honest way in.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 54: Work as Recovery: The Honest Way In

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; the Session 54 handout (My First-Target Job List)**

**Learning objectives — by the end of this session, participants will be able to:**

- State what work provides recovery besides money: structure, evidence, identity
- Build a realistic first-target job list from their strengths (Session 32) and current limits
- Name the recovery risks inside their likely work settings and pair each with a guardrail

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that work is where recovery meets the public, honestly. You are welcome here without earlier sessions; everything you need for today is in this session. Work is where recovery meets the public. A job will structure your week, test your honesty, introduce you to strangers who owe you nothing, and pay you for the privilege. Today we treat work as what it is in this curriculum: a recovery practice with a paycheck attached.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "What is the best job you ever held — not the best-paying, the best for you? What made it good?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Session 25 framed work and calling; this session gets practical about entry. Employed and purposefully occupied hours are hours the old cycle cannot easily claim, and a kept job is public evidence — to family, to courts, to yourself — that the new life is load-bearing. Entry is honest about constraints: records, gaps, transportation, and the house schedule are facts to plan around, not verdicts to hide from.**

- **Structure is relapse prevention** A shift is an anchor the whole day can be tied to (Session 7). When you choose between two jobs, weigh the schedule's effect on meetings, sleep, and check-ins — not just the hourly wage.
- **Start where you can be kept** The right first job is the one you can still be doing in ninety days: within your transportation, inside your physical limits, clear of your highest-risk people and places (Session 29). A smaller job kept beats a bigger job lost loudly.
- **Every workplace has a chain** Payday people, after-shift rituals, the coworker who uses — map the job's warning signs before the first shift, and pre-decide your exits the way Session 29 taught: if–then, written, with a person attached.

Sources & Evidence — Facilitator background — do not teach

Recovery capital research links employment and meaningful roles to sustained recovery, and SAMHSA counts Purpose — including work — among the four dimensions of recovery (Granfield & Cloud, 1999; SAMHSA, 2012). Key sources for this session: Granfield & Cloud (1999); SAMHSA (2012); Bandura (1977). Evidence strength: Moderate. Spiritual practice: Service and helping others — correlates with meaningful work, structure, and recovery capital; evidence: Moderate (Granfield & Cloud, 1999; SAMHSA, 2012). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. What does work give you besides money — and which of those gifts do you need most right now?
2. Read your first-target list aloud. Which entry is fantasy, and which is this month?
3. What is the riskiest hour of your likely workday, and what is the guardrail?

**Skill practice (12 minutes)**

**First-target workshop (solo, then pairs): from the Session 32 strengths inventory, each person drafts a first-target job list — three realistic targets with the actual way in (a name, a place, an application). For the top target, write the schedule test: shifts against meetings, sleep, transportation, and the 90-day plan. Partners audit for fantasy: any target that fails the schedule test gets revised, not defended.**

**Personal application — homework (5 minutes)**

**Take one real step toward the top target this week — the application, the visit, the call — and write down the name of the human you dealt with. Bring the name to the next check-in. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Never shame a participant's work history or current limits in the room, and never let the session become a job fair of other people's businesses. Participants with legal or licensing barriers are referred to the Program Director for the program's current guidance rather than receiving room-generated advice.**

**Closing (2 minutes)**

**Work is not the reward for recovery; it is one of its engines. Pick the target you can keep, and take the step this week. Next session: the honest application — records, gaps, and references, handled without lying and without groveling.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 55: The Honest Application: Records, Gaps, and References

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; a sample job application form if available; the Session 55 handout (The Honest Application)**

**Learning objectives — by the end of this session, participants will be able to:**

- Draft truthful, brief answers for the three hard questions: record, gap, and why-should-we-hire-you
- Assemble a reference list of people who have agreed to be asked
- State what they will never do in a job search: lie on a form, borrow a history, hide what a background check will find anyway

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that the application is an honesty exam with boxes — brief, factual, unashamed. You are welcome here without earlier sessions; everything you need for today is in this session. The application form is an honesty exam with boxes. Today we fill it like people who have decided the truth is a strategy: brief, factual, unashamed — and never more of the story than the question asks for.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "What is the line on an application — or the moment in an interview — that you dread most? Name it exactly." Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Employers do not need your memoir; they need to know whether you will show up, do the work, and be straight with them. A record answered plainly and briefly, with evidence of change since, reads as exactly what it is: a person whose worst chapter is behind a verifiable record of kept days. The two failure modes are lying, which a background check will find, and confessing, which hands a stranger a story they never asked for and cannot use.**

- **Brief, factual, forward** The pattern for any record answer: what it was, in one clause; when, in one date; what has changed, in evidence — this program, this many kept months, these references. Then stop. Over-explaining reads as either hiding or pleading; the pattern reads as done.
- **Gaps are explained by what filled them** A gap filled by treatment, this program, caregiving, or work search is an answer, not an apology: 'I was in a recovery program; I completed it on this date.' Fill in your own program type in your own words, with staff help if needed. Dates and completions are the currency.
- **References are asked, never assumed** Every reference is a person who said yes, knows what job you are seeking, and can speak to recent, specific evidence (Session 27). Staff, mentors, service supervisors (Session 38's confirming names) — people who watched you keep things.

Sources & Evidence — Facilitator background — do not teach

Recovery capital and self-efficacy research link documented, verifiable steps and mastery experiences to confidence and sustained change; trust research in this curriculum treats small, verifiable evidence as the mechanism by which reputations are rebuilt (Granfield & Cloud, 1999; Bandura, 1977). Key sources for this session: Granfield & Cloud (1999); Bandura (1977); SAMHSA (2012). Evidence strength: Moderate — observational and theoretical literature. Spiritual practice: Confession — correlates with honest self-presentation and verifiable evidence of change; evidence: Moderate (Bandura, 1977). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Show your record answer to your partner, or read it aloud if you choose. Your partner checks only the pattern: one clause, one date, evidence, stop. You may pass and work with the facilitator instead. Where does it plead, hide, or ramble?
2. Who are your three references, and what specific evidence can each one honestly give?
3. What question do you hope they never ask — and what is your truthful one-sentence answer to it?

**Skill practice (12 minutes)**

**Application lab (solo drafting, pairs polish): each person drafts ONE hard answer in the room — the dreaded one from check-in — on the sample form or in the workbook. Partners review against the pattern: one clause, one date, evidence of change, stop. Then one two-minute mock: the partner asks the dreaded question from check-in, and the answer must stay inside thirty seconds and end facing forward. The other two hard answers are written homework, with the same pattern printed at the top of the Workbook page.**

**Personal application — homework (5 minutes)**

**Write the other two hard answers in your workbook, using the same pattern. Ask your three references this week — actually ask, and record the yes in your workbook with the date. If someone declines, thank them and replace the name before the next session. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Facilitators give pattern and practice, not legal advice: questions about expungement, licensing, or what a specific employer may ask go to the Program Director and the**

**program's current guidance. Never pressure a participant to disclose details of their record aloud in the room; the lab works from drafts, not confessions.**

**Closing (2 minutes)**

**Tell the truth in thirty seconds and face forward. The form is not your judge; it is your first kept appointment with the working world. Next session: you got the job — now the harder half, keeping it.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 56: Keeping the Job: Habits That Protect Recovery

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; the Session 56 handout (Keeping the Job)**

**Learning objectives — by the end of this session, participants will be able to:**

- Name the five keeping habits: early, ready, steady, honest, teachable
- Identify their personal job-risk pattern from past employment and write its interruption
- Build a payday protocol with their accountability partner (linking Session 26)

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that keeping a job is built one ordinary shift at a time, with habits that protect recovery. You are welcome here without earlier sessions; everything you need for today is in this session. Getting hired is a door. Keeping the job is a house you build one ordinary shift at a time. Today we name the habits that keep people employed — and the exact ways people in early recovery talk themselves out of jobs they needed.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "Think of a job you lost or quit in the old life. What was the first small sign — before the end — that it was going wrong?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Session 26 handled money and stewardship; this session handles the conduct that keeps money coming. Employers fire for patterns, not incidents: lateness that becomes a climate, moods that become weather, small dishonesties that become policy. The keeping habits are boring and total: early enough that traffic cannot fire you, ready with tools and a clear head, steady in mood on bad-news days, honest about mistakes the same shift they happen, and teachable when corrected without a speech.**

- **Early is a decision made the night before** Shoes, clothes, keys, alarm, bus money — laid out before bed. Morning chaos is where jobs and cravings both start their day; the night-before routine (Session 7) is an employment practice.
- **Mistakes reported fast are small** Tell the supervisor what happened, what you have already done about it, and what you need — in that order, the same shift. A mistake confessed at 10 a.m. is training; discovered at audit, it is character.
- **Payday is a planned event, not a weather event** The Session 26 order holds at work scale: what comes in, what must go out, decided before the money arrives, with distance between impulse and access — and a partner who knows the plan and asks about it by name.

Sources & Evidence — Facilitator background — do not teach

Relapse prevention treats structure, routine, and pre-decided responses to high-risk moments as protective, and recovery capital research counts sustained employment among the resources that hold a recovery up (Marlatt & Gordon, 1985; Granfield & Cloud, 1999). Key sources for this session: Marlatt & Gordon (1985); Granfield & Cloud, 1999; SAMHSA (2012). Evidence strength: Moderate. Spiritual practice: Daily examen / evening inventory — correlates with routine self-review and habit formation; evidence: Moderate (Marlatt & Gordon, 1985). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which of the five habits is your historical weak one? Give the evidence.
2. What is your payday pattern from the old life, hour by hour — and what replaces the first two hours of it now?
3. Who corrects you at work if you start sliding — and if the answer is nobody, who should it be?

**Skill practice (12 minutes)**

**Risk-pattern map (solo, then pairs): each person writes the story of one lost job in four beats — the first small sign, the rationalization, the point of no return, the ending — then marks the earliest beat where a keeping habit would have interrupted it. Pairs exchange maps and each partner writes one if–then for the other's earliest beat, in the Session 29 format.**

**Personal application — homework (5 minutes)**

**Set up the night-before station this week — one place for clothes, keys, and work gear — and use it every work or program day. Write your payday protocol on a card and give a**

**copy to your accountability partner. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Do not let the room turn into complaints about specific employers, and never advise a participant about a live dispute with a current employer beyond the session's habits; workplace conflicts, injuries, and wage issues are referred to the Program Director. Habits are the curriculum; cases are not.**

**Closing (2 minutes)**

**Early, ready, steady, honest, teachable — five unglamorous words that will keep you fed and free. Set the station tonight. Next session: from a job to a vocation — matching the work to the life you are actually building.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 57: Called and Capable: Matching Vocation to the Life You Are Building

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; the Session 57 handout (Testing a Vocation)**

**Learning objectives — by the end of this session, participants will be able to:**

- Distinguish job (what pays), career (what builds), and vocation (what fits the compass sentence, Session 53)
- Score a real opportunity against four tests: fit, sustainability, risk, and direction
- Name their next capability to build and the first concrete step toward it

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that a vocation is tested against the person you are actually becoming. You are welcome here without earlier sessions; everything you need for today is in this session. A job feeds you this month. A vocation feeds the life. Today we put real opportunities on the table and test them against the person you are actually becoming — not the person you were, and not the person in the fantasy.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "If money were handled for one year, what work would you choose purely because it fits you? Say it out loud before you edit it." Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Session 53 wrote the compass sentence; Session 54 got you in the door. Vocation is where the two meet over time: work that uses your actual capabilities, can be sustained by your**

**actual life, and moves in your compass direction. Capabilities are built, not found — training, certificates, licenses, and slow reputations — and every build starts with one named step small enough to take this month.**

- **Four tests for any opportunity** Fit: does it use your real strengths (Session 32)? Sustainability: can your body, schedule, and household carry it for a year? Risk: what are its chains — people, places, paydays (Session 29)? Direction: does it move along your compass sentence, or merely pay more to stand still?
- **Build the capability before the title** Name the next capability — the certificate, the license, the skill, the supervised hours — and its first step. People who chase titles collect rejections; people who build capabilities collect options.
- **A no can be obedience** Declining the wrong good offer — the money is real and the risk is fatal — is a vocational skill. Say it clean, say it early, and write down the test it failed so the next offer is judged faster.

Sources & Evidence — Facilitator background — do not teach

Self-efficacy research links mastery experiences and graded, achievable steps to durable behavior change, and recovery capital research links skills, credentials, and meaningful roles to sustained recovery (Bandura, 1977; Granfield & Cloud, 1999). Key sources for this session: Bandura (1977); Granfield & Cloud, 1999; SAMHSA (2012). Evidence strength: Moderate — observational and theoretical literature. Spiritual practice: Service and helping others — correlates with purpose expressed as vocation and meaningful work; evidence: Moderate (SAMHSA, 2012; Granfield & Cloud, 1999). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Run a real opportunity — yours or a plausible one — through the four tests aloud. Where does it fail?
2. What is your next capability, and what is embarrassingly small first step you have been avoiding?
3. Tell about a 'no' you are proud of, or one you wish you had said. What did it teach your tests?

**Skill practice (12 minutes)**

**Vocation board (solo grid, then pairs): draw the four tests as columns; enter one real opportunity; score each column with evidence, not feelings — a schedule, a name, a**

**number. Below the grid, write the next capability and its first step with a date. Partners interrogate the weakest column: what would have to change for this to pass?**

**Personal application — homework (5 minutes)**

**Take the capability's first step this week — the call, the catalog, the enrollment question, the conversation — and write the name of the human you dealt with and what they said. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Facilitators keep vocation talk out of fantasy and out of recruitment: no participant pitches a business, a scheme, or a program to the room, and no facilitator promises outcomes for any training path. Questions about costs, loans, or licensing go to the Program Director; this curriculum names steps, not financing.**

**Closing (2 minutes)**

**Test the work against the life, build the capability before the title, and let a clean no protect a better yes. Next session: setbacks — losing, leaving, and starting again without losing the recovery.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 58: Setbacks at Work: Losing, Leaving, and Starting Again

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Whiteboard; workbooks and pens; the Session 58 handout (My 48-Hour Protocol Card)**

**Learning objectives — by the end of this session, participants will be able to:**

- Run the 48-hour protocol for a job setback: tell, stabilize, plan
- Separate the event (a job ended) from the verdict (I am finished) using Session 10's thought work
- Draft a restart plan with the first three steps and their dates

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that a bad work day is decided in advance, in writing — the first forty-eight hours. You are welcome here without earlier sessions; everything you need for today is in this session. Somewhere ahead of almost everyone in this room is a bad work day with consequences: the layoff, the firing, the shift that disappears, the boss who says do not come back. Today we decide, in advance and in writing, what the first forty-eight hours after that day will look like — because those hours decide whether a setback stays a setback.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "What did losing a job used to start in you — the first thought, the first call, the first day? Walk it honestly." Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**A lost job in recovery is a problem to solve with the care team within forty-eight hours; the danger is the silent spiral after it — shame doing arithmetic at 2 a.m., structure collapsing by the weekend, the old phone numbers starting to look like a plan. The protocol is deliberately boring: tell your people the same day, stabilize the week (meetings, sleep, the house routine), and write the restart — three steps, dated, starting with the references and evidence you built in Sessions 55 and 56, which a lost job does not erase.**

- **An event is not a verdict** Put the thought on trial (Sessions 10–11): 'I lost a job' is a fact. 'No one will ever hire me' is a prediction wearing a fact's clothes. The record of kept shifts, kept commitments, and this program is evidence, and evidence outranks 2 a.m.
- **Tell before you spiral** The call list is pre-written: accountability partner, sponsor or mentor, Program Director or care contact, one reference who will hear it as news and not as doom. Silence is the spiral's favorite room; the calls break it up within a day.
- **Restart small, restart dated** Three steps inside seven days: file what must be filed, contact two names from the first-target list (Session 54), take one interim shift, post, or service day to keep the week's structure standing while the search runs.

Sources & Evidence — Facilitator background — do not teach

Cognitive therapy of substance abuse treats catastrophic thoughts as testable claims, and relapse prevention treats high-risk situations — including unemployment and loss of structure — as plannable events with pre-decided responses (Beck et al., 1993; Marlatt & Gordon, 1985). Key sources for this session: Beck, Wright, Newman, & Liese (1993); Marlatt & Gordon (1985); Gorski & Miller (1986). Evidence strength: Moderate to strong for CBT-based interventions generally. Spiritual practice: Lament — correlates with honest grief over loss without surrendering to it; evidence: Moderate (Beck et al., 1993). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Read your 2 a.m. thought aloud. What is the evidence against it, item by item?

2. Who are your four calls, by name? Which one would you most want to skip — and why is that one mandatory?
3. What interim structure — service post, house duty, day labor, training — would you take in week one? Name it now, while you do not need it.

**Skill practice (12 minutes)**

**The 48-hour drill (solo writing, then pairs): each person writes their personal protocol card — the four calls in order, the stabilize list (meetings, sleep, house routine), and three restart steps with blank dates to be filled the day they are needed. Partners review for realism: are the names real, the steps dated inside seven days, the interim structure named? Revise until the partner would trust the card at 2 a.m.**

**Personal application — homework (5 minutes)**

**Give a copy of your protocol card to your accountability partner this week and tell them what it is for: 'If I lose work, this is my first forty-eight hours. Ask me about step one.' File the original in your workbook. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**A participant currently in a job crisis is not processed in the room. The facilitator acknowledges, applies the protocol with them privately after session, and connects them to the Program Director the same day. This session prepares; it does not case-manage.**

**Closing (2 minutes)**

**A setback is a chapter, and you have already survived the worst chapter of the book. Tell fast, stabilize the week, restart in writing. Next session: the long middle — sustaining freedom when recovery stops being new.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 59: Sustaining Freedom: The Long Middle of Recovery

**Duration:** 60 minutes • Recovery education group. Ensure all participants are seated and ready

**Materials: Appendix C (Warning-Sign Chain) for every participant; workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Describe the long-middle risks: drift, boredom, anniversary seasons, and success itself
- Refresh their warning-sign chain (Appendix C) for year-two realities
- Set a quarterly self-review rhythm and name who sits in it with them

**Opening (3 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that recovery is sustained in the long, ordinary middle, by monitoring, structure, and community. You are welcome here without earlier sessions; everything you need for**

**today is in this session. Nobody relapses at the celebration. They relapse in the long, ordinary middle — the months when recovery is no longer a rescue and has not yet become simply a life. Today we build for the middle, because the middle is where the years are.**

**Check-in prompt (8 minutes)**

**Name, craving 0–10, one word for your week — then: "What part of your recovery feels most ordinary now — and what part of ordinary scares you a little?" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (20 minutes)**

**Early recovery runs on urgency; sustained recovery runs on rhythm. The risks change costume: drift instead of crisis, boredom instead of craving, old anniversaries arriving on schedule, and success itself — the raise, the apartment, the regained trust — quietly arguing that the disciplines can be retired. They cannot. What changes is the review rhythm: the chain (Appendix C) re-read against current life, the plan renewed on a calendar instead of in an emergency, and people who keep asking the real questions after the crisis audience has gone home.**

- **Drift is the chain in slow motion** Stage one of the warning-sign chain (Session 28) at year scale: a skipped meeting becomes a skipped month; a postponed call becomes a lost number. The long middle is lost at stage one, exactly like the first ninety days — only slower, and quieter.
- **Boredom is information, not emergency** A flat season usually means a dimension is underfed — Purpose gone stale, Community thinned, Health neglected (Sessions 1–36 built all four). Feed the dimension; do not feed the craving. New service, new capability (Session 57), new people to help (Block 2) are the curriculum's standing answers.
- **Success needs a plan too** Write if–then plans for good news: the raise, the promotion, the restored license, the family reconciliation. Celebration was an old trigger for most of this room; the plan for winning is written in the same ink as the plan for losing.

Sources & Evidence — Facilitator background — do not teach

Relapse prevention and continuing-care literature treat recovery as a long-term process maintained by monitoring, structure, and community connection rather than a completed event (Marlatt & Gordon, 1985; Gorski & Miller, 1986; White, 2008). Key sources for this session: Marlatt & Gordon (1985); Gorski & Miller (1986); White (2008); SAMHSA (2012). Evidence strength: Moderate. Spiritual practice: Daily examen / evening inventory — correlates with ongoing self-examination as a long-term maintenance practice; evidence: Moderate (Marlatt & Gordon, 1985). Full citations: Appendix H. The session's Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, "What part of that sounds most like your life right now?" Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (10 minutes)**

1. Which long-middle risk is already visible in your life: drift, boredom, an anniversary, or success?
2. Read your refreshed chain aloud: what is different from the chain you wrote in Session 28?
3. Who sits in your quarterly review — by name — and what are the three questions they must always ask?

**Skill practice (12 minutes)**

**Chain refresh and calendar (solo, then pairs): using Appendix C, each person rewrites their warning-sign chain for their current life — today's actual triggers, people, and seasons — and marks stage one in red. Below it, they write the quarterly review: four dates a year, the named person, and the three standing questions. Partners check that every date is real and every name is a person who has agreed to be asked.**

**Personal application — homework (5 minutes)**

**Put the four review dates where your life will see them — phone, plan, workbook — and tell your named person their assignment and first date this week. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Do not let sustained-recovery talk become a victory lap that shames participants earlier in the process; the room holds every stage at once, and facilitators name that plainly. A refreshed chain that reveals current, active risk is handled under Session 49's doctrine: connect the same day, kindly, without ceremony.**

**Closing (2 minutes)**

**Freedom is not a finish line you cross once; it is a road you maintain. Refresh the chain, keep the rhythm, feed the dimensions. Next session: the last one — the full review, the renewed plan, and being sent again.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

## Session 60: Sent Again: The Full Review and the Renewed Plan

### Duration: 60 minutes

**Materials: Appendix D for every participant; completion letters / certificates (prepared with the Program Director); workbooks and pens**

**Learning objectives — by the end of this session, participants will be able to:**

- Present a renewed 90-Day Continuing Care Plan (Appendix D) integrating service, mentoring, and vocation commitments. The product of this session is "My Giving Back Plan and the Next 90 Days."
- State their standing against the graduation criteria (Appendix F) and any completion plan for gaps, privately, one-to-one with the Program Director, before the recognition
- Name their ongoing posts for the next season: one service post, one helping relationship, one capability in build

**Opening (4 minutes)**

**Newcomer bridge (60 seconds): This is Phase 5 — Giving Back. The one idea today is that the whole curriculum is renewed in "My Giving Back Plan and the Next 90 Days" — sent again, not finished. You are welcome here without earlier sessions; everything you need for today is in this session. Sixty sessions. Four dimensions. One plan, renewed. Today the whole curriculum sits on the table at once — the safety plan, the chains, the service post, the boundaries, the work — and leaves this room the way it was always meant to: carried by people who now carry others.**

**Check-in prompt (7 minutes)**

**Name, craving 0–10, one word for your week — then: "Final check-in: name your craving score, and then finish this sentence — 'The session that most changed me was number ___, because ___.'" Log every craving score on the roster.**

**Passing is honored — you may pass any question, prompt, or practice without explanation, step out and rejoin, and choose a partner-only option where one is offered.**

**Teaching (15 minutes)**

**Session 36 assembled the 90-Day Continuing Care Plan and said the truest thing in this book: ninety days is the design horizon, not the recovery horizon, and the plan schedules its own renewal. This session is that renewal, at full strength. The renewed plan carries what Phase 5 built: a service post with a season and a review date (Session 44), helping relationships with bright lines and a supervisor (Sessions 45–52), and a vocation direction with a capability in build (Sessions 53–58) — all of it audited in pairs before the session, the way Session 36 taught. The product named in this session and in Appendix F is "My Giving Back Plan and the Next 90 Days." Standing against the criteria is stated privately, one-to-one with the Program Director, before the recognition. Nothing about standing is said aloud in the room.**

- **Renewal is the design, not a repair** A plan that is never renewed becomes a souvenir. The renewed Appendix D keeps every working element, replaces what life has outgrown, and re-dates the reviews — quarterly now (Session 59), with named people in them.

- **Carry three posts into the next season** One service post, kept. One helping relationship, bounded. One capability, building. A graduate's life is not bigger than a participant's; it is clearer — fewer, named, reviewed commitments instead of a crowd of intentions.
- **Sent again, not finished — again** Session 36's word still stands, and this room has now lived it for a whole phase: nobody here is declared cured or completed. We are sent — equipped, accompanied, and expected back: as alumni, as peers, as the people who set up the chairs for the next room.

Sources & Evidence — Facilitator background — do not teach

Purpose — meaningful daily activity, work, and service — is one of SAMHSA's four dimensions of recovery, and continuing-care planning throughout this curriculum follows the same written, reviewed structure: named commitments, named people, scheduled renewal (SAMHSA, 2012; Stanley & Brown, 2012). Key sources for this session: SAMHSA (2012); Stanley & Brown (2012); Granfield & Cloud (1999); White (2008). Evidence strength: Moderate. Spiritual practice: Service and helping others — correlates with the helper-therapy principle and recovery capital in sustained recovery; evidence: Moderate (Riessman, 1965; Granfield & Cloud, 1999). Full citations: Appendix H. The session’s Scripture material is in its optional handout (Appendix I), as theological foundation, quoted from the King James Version.

'Evidence strength' grades the correlated mechanism, not the spiritual practice itself

*Pause midway through teaching: ask, “What part of that sounds most like your life right now?” Take two or three answers, connect them to the teaching, and continue. Teach in your own words — the bullets are your map, not a script to read aloud.*

**Discussion questions (8 minutes)**

1. Read your renewed plan's weakest field aloud to your partner — where is it thinnest, and what did you just strengthen?
2. Name your three posts for the next season, exactly: service, helping, capability. Who else knows each one?
3. What do you want to say to the person who sits in your chair next — the one arriving the week after this room empties?

**Skill practice (20 minutes)**

**Plan renewal and recognition: renewed plans, audited in accountability pairs before the session (pre-work), are spot-checked against the Appendix D checklist, extended with the Phase 5 entries — service post and review date, helping relationships and supervisor, vocation direction and capability step. Then each graduate is recognized individually: they state their compass sentence (Session 53), name their three posts for the next season, and name the date of their first quarterly review — one sentence, three posts, and the date per graduate. The room responds as it did in Session 36: commitments heard, community named, nobody sent out alone. Passing is honored; nobody is publicly graded, and no**

**pending criterion is announced. If a post is still forming, name it as forming and name the person helping you form it — including staff. 'Still forming' is a complete answer.**

**Personal application — homework (4 minutes)**

**Live the renewed plan. First service shift on the date written, first helping conversation inside the bright lines, first quarterly review on the calendar. The plan's renewal page names the next review date — keep it the way you kept these sixty sessions: one kept day at a time. Participants write it in their workbook before leaving. Facilitator: name the homework again at the door as people leave.**

**Facilitator notes and cautions**

**Protect the recognition's honesty and its joy in equal measure: no graduate is publicly graded, no pending item is announced to the room, and completion plans (Appendix F) are set privately with the Program Director. Anyone whose renewed plan surfaces current risk is connected to the care team today, warmly and without ceremony.**

**Closing (2 minutes)**

**You arrived carried. You leave carrying — a plan renewed, a post to stand, people to steady, and work that fits the life. Ninety days was never the horizon. Go live the long, free middle. We will keep a chair set up for you — and expect you back to set up chairs for others.**

Fidelity check for this session: objectives named at the start ☐ craving scores logged ☐ skill practice completed in full ☐ homework written down by participants ☐ session note filed today ☐

# APPENDIX A — PERSONAL CRISIS / SAFETY PLAN (PRINTABLE HANDOUT)

Name: _____ Date the counselor plan was completed: _____ Review date: _____ Plan reviewed in Session 8 and reviewed after any crisis and at Week 12.

Before your first group, a licensed counselor completed your assessment, safety plan, and treatment plan. This session reviews and rehearses that plan. It does not replace it, and the facilitator does not read your clinical detail.

The governing copy of your plan is the plan completed with your licensed counselor before your first group. The copies in this workbook, in Appendix A, and in the Session 8 handout are working copies for review and rehearsal — keep them current, and change any step only with your counselor.

Completeness check (without reading clinical detail): cover the written content, confirm in your own words that each step is answered, and ask the facilitator to initial the cover check. The facilitator does not read your clinical detail.

Bring the plan the counselor completed with you — the counselor copy will be in the room.

**Step 1 — My warning signs (thoughts, feelings, behaviors that tell me a crisis is building):**

- 1. _____
- 2. _____
- 3. _____

**Step 2 — Things I can do on my own to steady myself (volume knobs, grounding, movement):**

- 1. _____
- 2. _____
- 3. _____

**Step 3 — People and places that ground me (social contact, no problem-solving required):**

- Person/place: _____ Phone: _____
- Person/place: _____ Phone: _____

**Step 4 — People I can ask for direct help:**

- Name: _____ Phone: _____
- Name: _____ Phone: _____
- Name: _____ Phone: _____

**Step 5 — Professionals and crisis resources:**

- Suicide and Crisis Lifeline (U.S.): call or text 988 — 24 hours
- Emergency: 911
- My counselor / care coordinator: _____ Phone: _____
- Program / house contact: _____ Phone: _____
- My prescriber / clinic: _____ Phone: _____

**Step 6 — Making my environment safer (substances, means of harm, access — what I will move, store, or hand to a trusted person):**

- _____
- _____

*My reason for living, in my own words:* _____

Signature: _____ Staff initials (cover check only): _____ The staff witness initials the cover check only — the participant covers the written content and confirms in their own words that each step is answered — without reading clinical detail.

# APPENDIX B — THOUGHT RECORD (PRINTABLE HANDOUT)

From Session 11. Complete one column at a time. Rate honestly — numbers expose movement.

| Column | Write here |
|---|---|
| 1. Situation | What happened? Where, when, who? (facts only) |
| 2. Automatic thought | The exact sentence in my head — and how much I believe it (0–100%): ____% |
| 3. Feelings | Name them and rate intensity (0–100): _____ |
| 4. Evidence FOR the thought | Specific facts that support part of it: _____ |
| 5. Evidence AGAINST it | Specific facts, history, and what a fair witness would say: _____ |
| 6. Balanced thought | A truer sentence that keeps the true piece and drops the false verdict — belief rating: ____% |
| 7. Re-rate | Original thought now: ____% Feelings now: _____ Next right action: _____ |

# APPENDIX C — WARNING-SIGN CHAIN AND RETURN CARD (PRINTABLE HANDOUT)

From Sessions 28 and 30, after Gorski's relapse-prevention model. Complete in your own words; share with your coach and accountability partner. The five stages are: 1. Drift; 2. Setup / denial; 3. High-risk situation; 4. Craving / decision point; 5. Use. Interruptions attach to the first four stages; at Use, the Return Card governs.

| Stage | My signs (in my own words) | My interruption — action + person |
|---|---|---|
| 1. Drift | | |
| 2. Setup / denial | | |
| 3. High-risk situation | | |
| 4. Craving / decision point | | |
| 5. Use | Return Card governs — see below | |

**My two earliest signs: 1) _____ 2) _____**

**RETURN CARD — If I slip: 1) Get safe: _____. 2) Tell: call _____, then _____, then the program at _____. 3) Return to**

**_____ the same day. 4) Review my chain with _____ within 24 hours. Emergency: 911. Crisis: call/text 988.**

# APPENDIX D — 90-DAY CONTINUING CARE PLAN (PRINTABLE HANDOUT)

Name: _____ Plan dates: _____ to _____ Day-90 review with: _____ on (date): _____

| SAMHSA dimension | My commitments — name, date, place, person |
|---|---|
| HEALTH | Medical/dental/counseling appointments: ____ Medication routine & prescriber: ____ Sleep/HALT anchors: ____ Chain tools & craving plan: ____ |
| HOME | Housing & house agreements: ____ Dangerous-hours plan: ____ Key house contacts: ____ |
| PURPOSE | Work / school / service (Session 32 commitment + date): ____ Payday plan: ____ Living amend continuing: ____ Trust ledger continuing: ____ |
| COMMUNITY | Support community (participant's choice) + contact + meeting time: ____ Recovery community + contact + schedule: ____ Mentor: ____ Accountability partner + call schedule: ____ |

**If I slip, my Return Card (Appendix C) governs, and my first calls are:** _____.

Participant signature: _____ Facilitator/coach signature: _____

# APPENDIX E — ATTENDANCE TRACKER AND SESSION FIDELITY CHECKLIST

Attendance tracker — one row per participant per phase. P = present, L = late (note time), A = absent, M = made up. Phase complete = 8 of 9 attended or made up in Phases 1–4, 22 of 24 attended or made up in Phase 5, phase product complete, core skill stated (Appendix F). Homework is due at the next group after it is assigned. Report it honestly — done, partly done, or not done with the obstacle named. Honest data is never punished. Sessions and homework from before a participant entered do not count as outstanding. The phase count runs from the sessions you attend after entry: attend at least 8 of 9 sessions in Phases 1–4, or at least 22 of 24

in Phase 5, counting attended sessions plus facilitator-assigned makeups (attending the session in a later rotation or completing the facilitator-assigned equivalent), with any remaining gap carried in a completion plan set with the Program Director — never exclusion.

Phase 5: use Roster Form 2 block grids.

| Participant | S1 | S2 | S3 | S4 | S5 | S6 | S7 | S8 | S9 | Phase done ☐ |
|---|---|---|---|---|---|---|---|---|---|---|
| 1 | | | | | | | | | | |
| 2 | | | | | | | | | | |
| 3 | | | | | | | | | | |
| 4 | | | | | | | | | | |
| 5 | | | | | | | | | | |
| 6 | | | | | | | | | | |
| 7 | | | | | | | | | | |
| 8 | | | | | | | | | | |

**Facilitator fidelity checklist — completed by the facilitator after every session; observers use the same form.**

- ☐ Session taught as written: objectives named, teaching covered
- ☐ Check-in completed and every craving score (0–10) logged on the roster
- ☐ Homework from the prior session bridged; this session's homework assigned and written down by participants
- ☐ Skill practice completed in full (never cut for time); personal application segment held
- ☐ Scope held: no diagnosis, no medication advice, no forced disclosure or prayer; referrals made where teaching surfaced clinical or medical needs
- ☐ Safety: any crisis, disclosure, or reporting matter escalated and documented the same day per protocol
- ☐ Session note (Appendix F) completed and filed today; attendance marked
- ☐ Room reset, materials restocked, next session read and prepared

Facilitator signature: _____ Date/session: _____
Observer (when observed): _____

# APPENDIX F — FACILITATOR SESSION NOTE FORM AND GRADUATION CRITERIA

| Field | Entry |
|---|---|
| Date / session # & title | |
| Facilitator(s) | |
| Site | Senath |
| Attendance | Present: ____ Late: ____ Absent: ____ (names on roster) |
| Craving scores | Range at check-in: ____ to ____ Any score 9–10 and action taken: ____ |
| Group plan followed — Topics covered | Objectives addressed and teaching completed as written: ☐ Yes ☐ Adapted (state what and why): ____ |
| Participation (general) | Level of engagement, skill practice completed: ____ |
| Plans & homework | Plans made in session; homework assigned: ____ |
| Referrals / follow-ups | Warm referrals given, to whom, same-day handoffs: ____ |
| Safety / incidents | None ☐ / Described factually, who notified, when: ____ |

**Phase and graduation criteria**

- **Phase completion (each phase): attended at least 8 of 9 sessions in Phases 1–4, or at least 22 of 24 sessions in Phase 5, or completed facilitator-assigned makeups; phase product complete — Phase 1: Personal Crisis / Safety Plan; Phase 2: at least three completed Thought Records; Phase 3: amends list reviewed with coach/counselor and one living amend underway; Phase 4: Warning-Sign Chain, Return Card, and 90-Day Continuing Care Plan complete; Phase 5: My Giving Back Plan and the Next 90 Days; and the participant can state the phase's core skill in their own words. Homework is due at the next group after it is assigned. Report it honestly — done, partly done, or not done with the obstacle named. Honest data is never punished. Sessions and homework from before a participant entered do not count as outstanding. The phase count runs from the sessions you attend after entry: attend at least 8 of 9 sessions in Phases 1–4, or at least 22 of 24 in Phase 5, counting attended sessions plus facilitator-assigned makeups (attending the session in a later rotation or completing the facilitator-assigned equivalent), with any remaining gap carried in a completion plan set with the Program Director — never exclusion.**

- **Curriculum graduation:** all five phases complete; attendance overall at least 54 of 60 sessions (or made up); a completed and audited 90-Day Continuing Care Plan with named communities, contacts, mentor/accountability arrangements, and first dates; and participation in the Session 60 closing recognition.
- **Completion plan (in place of graduation, when criteria are pending):** a written plan, set with the Program Director, naming each outstanding item, its owner, and its date. A completion plan is a continuation schedule, never a failure notice, and it is given to the participant in writing at Session 60.
- **Certificate:** presented at Session 60 when graduation criteria are met; otherwise presented when the completion plan is fulfilled. Certificates record the participant's name, program name (New Day Recovery), site, completion date, and the signatures of the Program Director and facilitator.

# APPENDIX G — SCRIPTURE TRANSLATION CROSS-REFERENCE

For each session, this appendix lists the anchor passage (book, chapter, and verse) for that session's optional Scripture handout in Appendix I. No wording from any translation is quoted in this appendix: a facilitator who is asked how another translation renders a passage verifies the wording from a printed Bible of that translation, outside session time.

| Session | Anchor passage (citation only) | Cross-reference — verify wording from a printed Bible |
|---|---|---|
| 1. Surrender Is Not Giving Up | Luke 15:20 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 2. Honesty: Naming What Is True | John 8:32 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 3. Two Ways of Being Lost | Luke 15:31-32 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 4. The Addiction Cycle | Romans 7:19 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 5. Triggers | 1 Corinthians 10:13 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 6. Riding the Wave | Psalm 42:11 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 7. A Day That Holds You | Psalm 90:12 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 8. My Crisis and Safety Plan | Psalm 46:1 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 9. Safe Community | Ecclesiastes 4:9-10 (KJV) | Verify wording from a printed |

| | | |
|---|---|---|
| | | Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 10. Renewing the Mind | Romans 12:2 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 11. The Thought Record | Philippians 4:8 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 12. Lies I Believe: About Myself, About Support, About Recovery | 2 Corinthians 10:5 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 13. Guilt and Shame | Romans 8:1 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 14. Receiving Forgiveness | Psalm 103:12 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 15. Self-Compassion | Psalm 103:13-14 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 16. Pain and Use | Psalm 34:18 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 17. Honest Expression: Four Movements | Psalm 13:1-2, 5 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 18. Grief and Loss | John 11:35 / Ecclesiastes 3:4 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 19. Family Systems | Ephesians 4:25 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 20. Boundaries | Galatians 6:5 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |

| | | |
|---|---|---|
| 21. Communication That Repairs | James 1:19 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 22. Forgiving Others | Ephesians 4:32 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 23. Making Amends | Matthew 5:23-24 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 24. Living Amends | Luke 19:8 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 25. Work and Purpose | Colossians 3:23 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 26. Money and Time in Early Recovery | Luke 14:28 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 27. Rebuilding Trust | Luke 16:10 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 28. The Warning-Sign Chain | 1 Peter 5:8 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 29. High-Risk Situations | 2 Timothy 2:22 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 30. After a Slip | Micah 7:8 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 31. A New Identity | 2 Corinthians 5:17 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 32. Strengths, Gifts, and Service | 1 Peter 4:10 (KJV) | Verify wording from a printed Bible of each translation — |

| | | |
|---|---|---|
| | | NKJV, NIV, ESV, NLT, NASB. |
| 33. Telling Your Story Safely | Psalm 66:16 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 34. My Community Connection Plan | Hebrews 10:25 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 35. Mentoring and Accountability | Proverbs 27:17 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 36. The 90-Day Plan and Phase 4 Completion: Sent, Not Finished | Philippians 1:6 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 37. Service as Recovery Capital | Mark 10:45 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 38. Finding Your Post | Matthew 5:16 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 39. Serving Without Saving | Galatians 5:13 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 40. Service Starts at Home | Joshua 24:15 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 41. Beyond Our Walls | Acts 20:35 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 42. Service Under Strain | Isaiah 58:10 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 43. When Giving Becomes a Hiding Place | Proverbs 11:25 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 44. A Service Commitment That | Hebrews 13:16 (KJV) | Verify wording from a printed |

| | | |
|---|---|---|
| Lasts | | Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 45. From Participant to Peer | 2 Timothy 2:2 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 46. Listening Like a Leader | Proverbs 18:13 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 47. Your Story in a Helping Role | Revelation 12:11 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 48. Boundaries in Helping Roles | Galatians 6:5 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 49. When Someone You Help Is Slipping | Galatians 6:1 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 50. Hard Conversations | Ephesians 4:15 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 51. Leading the Room | Hebrews 10:24 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 52. The Helper's Own Recovery | Proverbs 4:23 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 53. Purpose After Survival | Ephesians 2:10 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 54. Work as Recovery | Genesis 2:15 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 55. The Honest Application | Proverbs 16:3 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |

| | | |
|---|---|---|
| 56. Keeping the Job | Proverbs 14:23 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 57. Called and Capable | Colossians 3:23 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 58. Setbacks at Work | Isaiah 40:29 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 59. Sustaining Freedom | Jeremiah 29:11 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |
| 60. Sent Again: The Full Review | Isaiah 40:31 (KJV) | Verify wording from a printed Bible of each translation — NKJV, NIV, ESV, NLT, NASB. |

# APPENDIX H — REFERENCES

American Psychological Association style, abbreviated. Only sources cited in this guide are listed. Scripture is cited in Appendix I by book, chapter, verse, and translation (KJV in the handouts) and is not listed here.


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# APPENDIX I — OPTIONAL SCRIPTURE HANDOUTS

This appendix preserves the faith material that belongs to each of the 60 sessions: the Scripture anchor (King James Version, with the translation named in every quotation), the opening reflection, the session's faith teaching and reflection items, any facilitator note on that material, and the closing prayer. The sessions themselves are evidence-based only; nothing in this appendix is delivered in session time.

Every handout below carries the same marking: Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. Facilitators offer the handouts only as described in "Optional Scripture handouts — how they are offered" in the front of this guide.

## S-1 — Session 1: Surrender Is Not Giving Up

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Luke 15:20 (KJV) — “And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.”

### Opening reflection

Read Luke 15:20 privately twice, slowly. Listen privately for who moves first in the verse. Note for yourself: 'In this story, the son's whole plan was a speech. The father's whole response was to run. Surrender here is not collapsing — it is turning toward the one who is already watching the road.' Take a minute of quiet.

### Faith teaching and reflection from the session

Surrender says I cannot do this by my own power, and it moves — toward help, toward honesty, toward God, and toward a community that will walk with me.

The prodigal son rehearsed a bargain; what saved him was not the bargain but the direction of his feet.

- **Help is not humiliation** Accepting help from the group, a coach, a sponsor or mentor, and God is the mechanism of this program, not a sign of failure in it.
- **The Father runs** In the Holiness tradition, God's posture toward the returning person is compassion before the confession is finished — grace is the ground this whole curriculum stands on.

4. What do you most hope the 'father running' means for you personally?

Read Luke 15 once this week, slowly, and underline the verse that most feels like it is about you.

Invitation is the posture; no one is singled out, prayed over publicly without consent, or asked to disclose their reason for entering the program beyond what they choose.

### A closing prayer is printed below for private reading, on request only.

*Father, we turn toward You the way the son turned toward home — not cleaned up, just honest. Meet us on the road. Give us courage to accept the help in this room, and peace about what we cannot control. In Jesus' name, Amen.*

### Facilitator background — do not teach

Avoid a forced 'surrender altar call' dynamic.

## S-2 — Session 2: Honesty: Naming What Is True

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** John 8:32 (KJV) — “And ye shall know the truth, and the truth shall make you free.”

### Opening reflection

Read the anchor. Note for yourself: 'Truth in this verse is not a weapon and it is not a test you pass. It is the ground freedom is built on. Today, practice telling the truth at the size you can handle — small, specific, and without the old spin.'

### Faith teaching and reflection from the session

- **God already knows** Prayer in this program starts from Psalm 139's comfort: we are fully known and still fully loved, so nothing has to be hidden to be brought into the light.

### A closing prayer is printed below for private reading, on request only.

*Lord, You already know the whole truth about us, and You have not turned away. Give us courage for one true sentence at a time, and make this room a safe place to tell it. In Jesus' name, Amen.*

## S-3 — Session 3: Two Ways of Being Lost

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

Optional handout for Session 3: Two Ways of Being Lost.

**Scripture anchor:** Luke 15:31–32 (KJV) — “Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.”

### Opening reflection

Read the closing verses of Luke 15. Note for yourself: 'This story ends at a party with one son still standing outside it — the one who never left. Jesus tells one story about two ways of being lost, and a father who goes out to both of them.'

### Faith teaching and reflection from the session

The opening sessions close by widening the story. Some participants ran far and visibly; others stayed, worked, complied — and drank or used in secret, or grew bitter at everyone who seemed forgiven too easily. Both patterns separate a person from home. The father's response to the older brother is as tender as the embrace: he comes out, pleads, and reminds him that everything was already his. Hope in this program is not a mood. It is a claim about reality: what was lost can be found, what was dead can live, and no one has used up their welcome.

- **Hope is not optimism** Optimism says things will probably work out. Hope says there is a Father on the road and a house with the lights on — so we keep walking on the days we feel nothing.
- **Your story is not the worst thing here** Shame says my chapter is the unforgivable one. This story was told precisely about the people who believed that.
- **Home includes work and welcome** The older brother's inheritance language reminds us recovery is not only being forgiven — it is being restored to a place, a family, and a purpose.

1. Whose forgiveness do you find hardest to believe in — God's, a family member's, or your own? What would change if it were real?

**A closing prayer is printed below for private reading, on request only.**

*Father, thank You that the lights are on and the door is open — for the ones who ran and the ones who stayed and hardened. Teach us hope that holds on the days we feel nothing. In Jesus' name, Amen.*

### Facilitator background — do not teach

Acknowledge the grief honestly — some doors take years, some stay closed — and anchor hope where it belongs: in God's welcome and in the life being built now, not in a guaranteed outcome with any one person.

## S-4 — Session 4: The Addiction Cycle

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

Optional handout for Session 4: The Addiction Cycle.

**Scripture anchor:** Romans 7:19 (KJV) — “For the good that I would I do not: but the evil which I would not, that I do.”

**Opening reflection**

Read Romans 7:19 and the verse after it if time allows. Note for yourself: 'Paul is not making an excuse here — he is making a diagnosis. He describes a war inside a person who genuinely wants good. Today, map that war so you can fight it at the right places.'

**Faith teaching and reflection from the session**

- **The cycle has doors** Every stage is an interruption point — triggers can be avoided or prepared for, thoughts can be examined (Weeks 2–3), cravings can be ridden out (Session 5), and shame can be answered with grace instead of use (Week 3).
- **The spirit is in the cycle too** Isolation, hopelessness, and distance from God are both fuel for the cycle and wounds it leaves; reconnection is therefore treatment-relevant, not decoration.

**A closing prayer is printed below for private reading, on request only.**

*Lord, we thank You that our struggle has a name and a shape, and that You see the war inside us without disgust. Teach us to fight earlier, together, and with hope. In Jesus' name, Amen.*

## S-5 — Session 5: Triggers: People, Places, Things, and Feelings

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** 1 Corinthians 10:13 (KJV) — “God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

### Opening reflection

Read the anchor slowly. Note for yourself: 'This verse does not promise fewer temptations. It promises an exit exists. Our job in recovery is embarrassingly practical: find the exits before we need them, while we are calm enough to see straight.'

**A closing prayer is printed below for private reading, on request only.**

*Faithful God, thank You that no temptation arrives without an exit. Give us eyes to see the exits early and feet that take them. In Jesus' name, Amen.*

## S-6 — Session 6: Riding the Wave: Cravings Have a Beginning, a Middle, and an End

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Psalm 42:11 (KJV) — “Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him.”

### Opening reflection

Read the anchor. Note for yourself: 'The psalmist talks to his own soul the way we are learning to talk to a craving — not obeying it, not panicking at it, but answering it with a hope outside the feeling itself.'

### Faith teaching and reflection from the session

Our job is not to win an argument with the peak; it is to buy the minutes until the peak passes, using delay, distance, people, and prayer.

- **Prayer as an anchor, not a test** We pray during cravings because God is present, not to prove faith by whether the feeling vanishes on command.

**A closing prayer is printed below for private reading, on request only.**

*Lord, when the wave rises, teach us to wait on You instead of obeying the feeling. Be our hope while it peaks, and our praise when it passes. In Jesus' name, Amen.*

## S-7 — Session 7: A Day That Holds You: Structure, Sleep, and HALT

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Psalm 90:12 (KJV) — “So teach us to number our days, that we may apply our hearts unto wisdom.”

### Opening reflection

Read the anchor. Note for yourself: 'Numbering our days is not morbid — it is how a day stops happening to us and starts being built by us. Early recovery runs on structure the way a recovering body runs on sleep: it is not glamorous, and everything else depends on it.'

### Faith teaching and reflection from the session

- **Rest is holy work** Exodus gives rest as a command, not a reward for the finished. In this program, sleep and Sabbath-style rest are part of the recovery plan, written down like any other commitment.

**A closing prayer is printed below for private reading, on request only.**

*Lord, teach us to number our days — to build them with wisdom instead of drifting through them at the mercy of the old life. Give us rest, and give us structure that holds. In Jesus' name, Amen.*

## S-8 — Session 8: My Crisis and Safety Plan: Written Before I Need It

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Psalm 46:1 (KJV) — “God is our refuge and strength, a very present help in trouble.”

### Opening reflection

Read the anchor. Note for yourself: ‘A refuge is only useful if you know the way to it before the storm. Today, review and rehearse the plan already completed with a licensed counselor — no one builds a plan for the first time here.’

**A closing prayer is printed below for private reading, on request only.**

*God, be our refuge before we need one. Let these plans be words we never use — and if we do, let them lead us straight to help and to You. In Jesus' name, Amen.*

## S-9 — Session 9: Safe Community: Nobody Recovers Alone

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Ecclesiastes 4:9–10 (KJV) — “Two are better than one… For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.”

### Opening reflection

Read the anchor. Note for yourself: 'This verse is brutally practical. It does not say two are happier than one. It says when you fall — not if — you need a second set of hands already in your life. Community is built before the fall, on ordinary days like today.'

### Faith teaching and reflection from the session

Reversing it is not 'being social.' It is deliberately building a small, reliable web: a recovery coach or counselor, peers in this program, a faith community, recovery meetings, family where it is safe, and mentors or sponsors where available.

- **Church is a community, not a performance** Connecting to a local congregation (Session 35 builds the plan) starts with showing up as we are; faith communities in this work expect people in process.

### A closing prayer is printed below for private reading, on request only.

*Lord, thank You that You never designed us to fall alone. Build us into people who lift and who let themselves be lifted. In Jesus' name, Amen.*

## S-10 — Session 10: Renewing the Mind: How Thoughts Drive Feelings and Actions

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Romans 12:2 (KJV) — “Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

**Opening reflection**

Read the anchor. Note for yourself: 'Paul uses a present-tense verb — be being transformed. The renewing of the mind is not a lightning strike; it is a practice we repeat until new thought becomes the path of least resistance. Modern counseling calls a large part of that practice CBT. Today you learn to see the machinery.'

**Faith teaching and reflection from the session**

- **Scripture as the plumb line** Renewing the mind means holding thoughts up against what is true — God's word, the evidence of our own lives, and the counsel of safe people — not against our worst mood.
- **Small repetitions rewire** Catching one thought a day, honestly, does more than a single dramatic insight. This is a daily discipline, like prayer, because it works like one.

4. What truth — from Scripture or your own history — do you most need your mind renewed toward?

**A closing prayer is printed below for private reading, on request only.**

*Lord, renew our minds the slow, real way — thought by thought, day by day — until truth is our first language again. In Jesus' name, Amen.*

**Facilitator background — do not teach**

Also guard against spiritual bypassing: 'just think positive / claim the promise' is not the skill — the skill is examining the thought honestly, including grieving what is genuinely sad.

## S-11 — Session 11: The Thought Record: Putting a Thought on Trial

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Philippians 4:8 (KJV) — “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure… think on these things.”

**Opening reflection**

Read the anchor. Note for yourself: 'Paul's list in this verse is not positive thinking — it starts with true. A thought record is cross-examination in the service of truth: we do not replace a lie with a prettier lie; we replace it with what the evidence and God actually say.'

**A closing prayer is printed below for private reading, on request only.**

*Lord, teach us to think on what is true — the whole truth, including the mercy in it. Let paper and patience do what panic cannot. In Jesus' name, Amen.*

## S-12 — Session 12: Lies I Believe: About Myself, About Support, About Recovery

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

Optional handout for Session 12: Lies I Believe: About Myself, About Support, About Recovery.

**Scripture anchor:** John 8:44–45 (theme) / 2 Corinthians 10:5 (KJV) — “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”

### Opening reflection

Read 2 Corinthians 10:5. Note for yourself: 'Paul talks about thoughts like strongholds — built over years, defended automatically. Nobody demolishes a stronghold in an afternoon. But we can map it, name it, and start bringing individual thoughts into captivity, one at a time, with the truth.'

### Faith teaching and reflection from the session

- Sort common recovery lies into three families — myself, support, recovery
- Note for yourself: write a truth statement, anchored in a specific Scripture, for your most costly lie

Some automatic thoughts are random weather; others are load-bearing lies — beliefs installed by trauma, family messages, failures, church hurt, or the addiction itself, and then treated as identity. They cluster in three families. Lies about myself: I am my worst act; I am too far gone; needing help means I am weak. Lies about God: He is disgusted with me; He helps people who get it right first; my suffering is His absence. Lies about recovery: people like me do not make it; needing medication means I am not really in recovery; one slip erases everything. We work on these the respectful way: trace where the lie was learned (which often deserves grief, not argument), count what it costs now, and answer it with a specific truth — a named Scripture and a piece of lived evidence — written where the lie usually speaks.

- **Truth must be specific** 'God loves me' bounces off a stronghold; 'Luke 15: the father ran while the son was still far off — that is God's posture toward me' has somewhere to land. Pair every truth statement with both a Scripture and one real event from your own life.

1. Which family — myself, support, or recovery — holds your most expensive lie?

4. Which Scripture most directly contradicts it — and what stops you from trusting that verse?

For private reflection: name your lie, its origin in two sentences, and its cost in one, and write a truth statement anchored in a specific Scripture for your most costly lie. A Scripture bank is printed here for reflection: Luke 15:20; Rom. 8:1; Ps. 103:12–14; Jer. 29:11; 2 Cor. 5:17; 1 John 1:9.

**A closing prayer is printed below for private reading, on request only.**

*Lord, bring our thoughts into captivity — not by force of our shame, but by the strength of Your truth. Where a lie has lived for years, let Your word move in and stay. In Jesus' name, Amen.*

## S-13 — Session 13: Guilt Says I Did Bad. Shame Says I Am Bad.

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Romans 8:1 (KJV) — “There is therefore now no condemnation to them which are in Christ Jesus.”

### Opening reflection

Read the anchor twice. Note for yourself: 'No condemnation and no excuses are both in this chapter — Paul manages to hold a person's behavior fully accountable and their worth fully secure at the same time. Most of us have only ever heard one of those. Today, learn to hear both.'

### Faith teaching and reflection from the session

- Note for yourself: describe how Romans 8:1 answers shame without excusing behavior

Shame focuses on identity — I am a liar, I am trash, I am the family disgrace — and its function is hiding: it drives us from God, from people, and from help, straight back into the cycle that caused it.

The gospel answer is precise: in Christ there is no condemnation — the verdict on the person is settled — while the behavior is dealt with honestly, in the light, with repair.

- **Shame needs secrecy; grace needs light** Whatever stays hidden keeps its power. Paced honesty with safe people (Week 1) is shame's direct antidote.
- **Condemnation is not conviction** The Holy Spirit's conviction is specific, present-tense, and always comes with a path back. Condemnation is global, past-tense, and offers no path at all. Learning to tell them apart is a survival skill.

4. What would Romans 8:1 change about how you talk to yourself after a bad day?

### A closing prayer is printed below for private reading, on request only.

*Lord Jesus, thank You that in You the verdict is no condemnation. Teach us to own our behavior honestly without handing our identity over to shame. In Your name, Amen.*

## S-14 — Session 14: Receiving Forgiveness: Letting the Verdict Land

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Psalm 103:12 (KJV) — “As far as the east is from the west, so far hath he removed our transgressions from us.”

Transgressions = wrongs done. East from west = as far as can be measured — the two directions never meet. Ask your facilitator to read this handout aloud with you, outside group time, if reading alone is hard.

**Opening reflection**

Read the anchor. Note for yourself: 'East and west never meet — David picked the one measurement that cannot be walked back. And yet many of us live as if God keeps a copy. Today is about the strange, hard work of receiving what has already been given.'

**Faith teaching and reflection from the session**

Note for yourself: “If God has forgiven you, why do you think you keep putting yourself back on trial?”

This handout follows the Session 3 question: 'Whose forgiveness do you find hardest to believe in?' — here the question is what keeps you re-trying your own case. Session 14 addresses the gap most participants name in private: they believe God forgives people, and cannot believe He has forgiven them. The blockers are predictable. Self-punishment feels like paying — as if our misery were installments on a debt Scripture says is settled. Disbelief says my case is the exception. Fear of presuming says accepting forgiveness too easily would be arrogance or would cheapen the harm. And sometimes the blocker is practical: restitution is genuinely owed, and Week 5 will separate that work from this verdict. Receiving is an act, like receiving a pardon or a gift: we thank the giver, we stop re-litigating the case daily, and we let the settled verdict change how we walk into rooms — including this one. Feelings follow at their own pace; reception does not wait for them.

- **Forgiven is a status before it is a feeling** Building reception on feeling means a bad morning can un-forgive us by lunch. We build it on the text, the cross, and the testimony of people further along.
- **Self-punishment is not humility** Refusing a pardon does not honor the judge. It keeps us at the center of a story grace wants us free inside of.
- **Confession stays in the toolkit** 1 John 1:9 gives an ongoing practice — we confess specific sins, specifically, and receive cleansing — as maintenance, not as re-earning a settled status.

Read Psalm 103:8–14 privately, slowly. Then a written exercise: 'The case I keep re-trying is _____. The verdict God has given is _____. Today I receive it by _____ (a concrete act: thanking

Him in prayer, telling my coach, putting the written verdict in my workbook cover).' Read only the second and third blanks privately. Note: this handout's middle blank differs from the session and Workbook exercise, which use the facts-and-repair blank.

**A closing prayer is printed below for private reading, on request only.**

*Merciful Lord, east from west — teach our hearts to live where You have put our sins: far from us. We receive what we could never earn, with thanks. In Jesus' name, Amen.*

**Facilitator background — do not teach**

Some participants carry harms whose victims are living and unrestored; receiving God's forgiveness and making human amends are separate ledgers, and Week 5 treats the second with the seriousness it deserves.

## S-15 — Session 15: Self-Compassion Is a Skill, Not a Surrender

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Psalm 103:13–14 (KJV) — “Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.”

**Opening reflection**

Read the anchor. Note for yourself: 'God's knowledge of our frame — dust, and He says it with pity, not disgust — is the model for how we are learning to speak to ourselves. Not flattery. Not excuses. A father's knowledge, with a father's tone.'

**Faith teaching and reflection from the session**

- **God is not grading your tone — He is setting it** Psalm 103 gives the pattern; practicing it is discipleship, not self-help decoration.

**A closing prayer is printed below for private reading, on request only.**

*Father, You know our frame and You pity, You do not sneer. Teach us Your tone toward ourselves, until it becomes our tone toward each other. In Jesus' name, Amen.*

## S-16 — Session 16: Pain and Use: Understanding the Connection Safely

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Psalm 34:18 (KJV) — “The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.”

### Opening reflection

Read the anchor. Note for yourself: 'Today, consider the connection between pain and use — at the level of understanding, never at the level of stories. Nobody will be asked what happened to them. That is a promise that holds, and it is how this work stays safe.' Then take a minute of quiet.

### Faith teaching and reflection from the session

- **The body keeps the score in the present** What we can work on here is today's responses — startle, shutdown, rage spikes, numbness — with grounding, structure, prayer, and support. Clinical treatment for the roots is available by referral, and taking it is strength.
- **Near is the promise** Psalm 34 does not say God is near the put-together. Broken heart is the address He gives. Nobody's history disqualifies them from that nearness.

Grounding practice, for private use in any overwhelmed moment: the 5-4-3-2-1 senses exercise (five things seen, four heard, three felt, two smelled, one tasted). Note for yourself your most reliable present-day ‘volume knob’ — walk, prayer, cold water, music, a person — and write it into your Crisis Plan as a step-two strategy. Change any step only with your counselor.

### A closing prayer is printed below for private reading, on request only.

*Lord, You are near to the brokenhearted — near, not waiting for us to heal first. Be near in this room, and teach our bodies and hearts the slower ways of peace. In Jesus' name, Amen.*

## S-17 — Session 17: Honest Expression: Four Movements

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

Optional handout for Session 17: Honest Expression: Four Movements.

**Scripture anchor:** Psalm 13:1–2, 5 (KJV) — “How long wilt thou forget me, O LORD? for ever?... But I have trusted in thy mercy; my heart shall rejoice in thy salvation.”

**Opening reflection**

Read Psalm 13 in full — it is six verses. Note for yourself: 'A large share of the Psalms are lament, which means God's own prayer book teaches His people to complain to Him — by name, in detail, without tidying it up first. Lament is not weak faith. It is faith that refuses to go anywhere else with the pain.'

**Faith teaching and reflection from the session**

- Note for yourself: lament is honest prayer that moves from complaint to trust without skipping either
- Note for yourself: the four movements in Psalm 13 are address, complaint, request, trust
- Note for yourself: write a short personal lament using the four movements

Note for yourself: “What have you been taught — by church, family, or the street — about whether it is acceptable to tell God you are angry, hurt, or feel forgotten?”

Lament is the recovery skill nobody expects to find in a Bible: a structured way to bring pain to God instead of to the substance, the binge, or the explosion. Its movements, repeated across the Psalms, are consistent. Address: I turn to God, not away — the complaint is a prayer, which means the relationship is still the address for pain. Complaint: I say what is wrong, specifically and without varnish (without varnish = plainly, no cleaning it up) — how long, why, look at what happened. Request: I ask for what I actually want — help, justice, relief, presence. Trust: I declare, often before I feel it, that God has been faithful and will be again. Suppressing pain does not make us spiritual; it makes us numb, and numb is where addiction lives. Lament is also communal: Israel sang these together, and others can carry a person's lament on the days they cannot finish it themselves.

- **Complaint to God is not rebellion** The psalmists argue with God inside the relationship. The alternative most of us practiced was silence toward God and honesty only with the dealer, the bottle, or the void.
- **Feelings are data for prayer** 'How long?' is a feeling turned into a sentence God receives. Naming pain precisely is what keeps it from leaking out as rage, relapse, or shutdown.

- **Trust is a decision rehearsed aloud** The turn in Psalm 13 ('But I have trusted…') is not the pain disappearing; it is the pray-er choosing their anchor while it still hurts. We practice the turn so it is there at 3 a.m.
- **Lament makes room for other people's pain** A person who can lament does not have to fix, flee, or judge someone else's grief — a skill Session 18 and every family relationship ahead will need.

1. What complaint have you never said to God out loud? (Share only if you choose — writing it counts fully today.)

2. When has a lament — yours or a song or psalm — carried you through a night?

3. How is lament different from both venting and 'staying positive'?

For private reflection: write your own short lament using the four headings — Lord, here is what is wrong; here is what I am asking; here is what I am choosing to trust. Passing is honored without comment. Close by reading Psalm 13 privately.

This week, read your honest-expression page privately once a day — out loud if you can. Do not edit it as feelings change; add a dated line instead, and watch whether the trust movement — what you are choosing to stand on — gets stronger.

**A closing prayer is printed below for private reading, on request only.**

*Lord, we bring You the unedited version — the how-longs and the whys — because Your own book taught us we could. Hear us, hold us, and turn our hearts toward trust at Your pace. In Jesus' name, Amen.*

**Facilitator background — do not teach**

Lament can open grief that exceeds the session. Keep the writing time bounded, end with private reading (never end on raw disclosure), and check in individually after group with anyone visibly shaken. Referral to a counselor or pastor for ongoing grief work is a success outcome of this session, not a failure of it.

## S-18 — Session 18: Grief, Loss, and Letting Go with Boundaries

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** John 11:35 / Ecclesiastes 3:4 (KJV) — “Jesus wept. … A time to weep, and a time to laugh; a time to mourn, and a time to dance.”

### Opening reflection

Read John 11:35 — the shortest verse, read at full weight. Note for yourself: 'Jesus, knowing resurrection was minutes away, still wept at the grave of His friend. Grief is not a faith failure. Today, name what you have lost — including, honestly, the loss of the substance that was destroying you — because unmourned losses keep their hooks in.'

### Faith teaching and reflection from the session

- **Jesus wept — presence over explanations** In our own and others' grief, presence beats theodicy. This community practices showing up, bringing food, sitting shiva in its own way — not explaining God's reasons.

### A closing prayer is printed below for private reading, on request only.

*Lord Jesus, You wept at a grave You were about to empty. Teach us to grieve like people with hope — honestly, together, and without rushing one another. In Your name, Amen.*

### Facilitator background — do not teach

Expect tears; normalize them, offer tissues and water, and do not rush to comfort people out of their grief with quick verses.

## S-19 — Session 19: Family Systems: The Roles We Played

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Ephesians 4:25 (KJV) — “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.”

**Opening reflection**

Read the anchor. Note for yourself: 'Paul calls us members of one another — which means when one member changes, the whole body feels it. Your recovery is already changing your family's system, whether anyone has said so yet. Today, learn to see the system, so you stop being run by it.'

**A closing prayer is printed below for private reading, on request only.**

*Lord, we are members of one another — teach us new ways of belonging that do not require anyone's destruction, including our own. In Jesus' name, Amen.*

## S-20 — Session 20: Boundaries: Where I End and You Begin

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Galatians 6:5 / Proverbs 25:28 (theme) (KJV) — “For every man shall bear his own burden.”

### Opening reflection

Read Galatians 6:2 and 6:5 privately ('bear ye one another's burdens… for every man shall bear his own burden'). Note for yourself: 'Scripture holds both: we carry each other, and each of us carries our own load. Boundaries are how we tell the difference — what is mine to carry, what is yours, and what we choose to lift together by agreement.'

### Faith teaching and reflection from the session

- **Jesus withdrew, rested, and said no** The Gospels show a Savior who left crowds, slept during storms, and refused demands — boundaries are not a lack of love; they are how love stays possible without burning out or blowing up.

**A closing prayer is printed below for private reading, on request only.**

*Lord, teach us where we end and others begin — to carry our own loads with strength and each other's burdens with love, and to know which is which. In Jesus' name, Amen.*

## S-21 — Session 21: Communication That Repairs Instead of Repeats

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** James 1:19 (KJV) — “Let every man be swift to hear, slow to speak, slow to wrath.”

### Opening reflection

Read the anchor. Note for yourself: 'Swift to hear, slow to speak, slow to wrath — James gives the ratio most of our old conversations reversed. Today is mostly practice, because nobody learns to communicate by hearing a lecture about communication.'

**A closing prayer is printed below for private reading, on request only.**

*Lord, make us swift to hear. Give us tongues that repair instead of repeat, and ears that can bear the truth with love. In Jesus' name, Amen.*

## S-22 — Session 22: Forgiving Others: Releasing What We Cannot Carry

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Matthew 6:14–15 / Ephesians 4:32 (theme) (KJV) — “Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.”

### Opening reflection

Read Ephesians 4:32. Note for yourself: 'Forgiveness is the most misunderstood word in recovery. It does not mean it was okay, it does not mean you trust them, and it never, ever means returning to danger. It means one thing: I stop carrying a debt I was never built to collect.'

### Faith teaching and reflection from the session

Forgiveness, taught carefully, is the decision to release the debt to God — the only one who can actually collect it — while keeping every wise protection in place.

- **Feelings follow decisions slowly** We decide, we declare it (often in prayer, often repeatedly), and the emotions re-train behind the decision — the same pattern as receiving forgiveness in Week 3.
- **Forgiveness and justice both belong to God** Romans 12:19's 'vengeance is mine' is not a threat we wield; it is permission to stand down from a job that was crushing us.

4. What support would you need to begin releasing one debt — counselor, pastor, time, safety?

For private reflection: write a Release Letter you will not send — naming the debt in facts, its cost to you, and the decision in your own words: ‘I release _____ from my personal collection. I give the debt to God. This does not mean it was okay and it does not reopen a door that should stay closed.’ Letters stay in workbooks or are destroyed by the writer at the end — their choice, stated as a choice.

This week, pray the release once a day for the person you named, in the plainest words you have. If the wound is deep, book the counselor or pastor conversation — making the appointment is this week's completed homework.

### A closing prayer is printed below for private reading, on request only.

*Lord, we hand You the debts we cannot collect and cannot carry. Release our hearts at the pace of wisdom, and keep us safe while You do it. In Jesus' name, Amen.*

## S-23 — Session 23: Making Amends: Preparation Before Contact

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Matthew 5:23–24 (KJV) — “First be reconciled to thy brother, and then come and offer thy gift.”

### Opening reflection

Read the anchor. Note for yourself: 'Notice the order in Jesus' words — reconciled first, then the offering. Amends matter enormously in this program. They also do damage when rushed, which is why this whole week is preparation. Nobody makes an amend this week because a curriculum said Tuesday. We build the list, test it, and take it to a coach or counselor before a single call is made.'

**A closing prayer is printed below for private reading, on request only.**

*Lord, give us the courage to own what we did, the wisdom to repair without causing new harm, and patience for Your timing over our guilt's hurry. In Jesus' name, Amen.*

## S-24 — Session 24: Living Amends: The Apology People Can Verify

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Luke 19:8 (KJV) — “Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.”

### Opening reflection

Read the anchor. Note for yourself: 'Zacchaeus did not only say words on the day Jesus came to dinner — he opened his ledger. Restitution you can point to, repeated on ordinary days, is the language people eventually believe. Today, turn 'I'm different now' into something checkable.'

### Faith teaching and reflection from the session

Zacchaeus restored fourfold because trust, like debt, is settled in currency the injured party recognizes — and the currency of broken trust is time plus consistency.

- **Some ledgers close quietly** A living amend may never be acknowledged by the person it honors. It still counts — before God, in our own integrity, and in who our children and community watch us become.

### A closing prayer is printed below for private reading, on request only.

*Lord, make our repentance visible in the ledgers of ordinary days. Give us Zacchaeus' honesty and the stamina to restore what words alone cannot. In Jesus' name, Amen.*

## S-25 — Session 25: Work and Purpose

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

Optional handout for Session 25: Work and Purpose.

**Scripture anchor:** Colossians 3:23 (KJV) — “And whatsoever ye do, do it heartily, as to the Lord, and not unto men.”

### Opening reflection

Read the anchor. Note for yourself: 'Purpose in SAMHSA's recovery model is not a poster word — it is a job kept, a shift shown up for, a household provided for, a gift used where it helps people. Today, take an honest inventory and one real step, at whatever stage you are actually in.'

### Faith teaching and reflection from the session

Colossians dignifies all of it: work done heartily, as to the Lord, includes dishes, peer rides, and the first warehouse shift back.

### A closing prayer is printed below for private reading, on request only.

*Lord, whatever our hands find to do in this season, teach us to do it heartily — as unto You — and open the next door at the pace our lives can actually walk. In Jesus' name, Amen.*

## S-26 — Session 26: Money and Time in Early Recovery

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

Optional handout for Session 26: Money and Time in Early Recovery.

**Scripture anchor:** Luke 14:28 (KJV) — “For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?”

### Opening reflection

Read the anchor. Note for yourself: 'Jesus treats counting the cost as wisdom, not faithlessness. Money in early recovery is not a character test; it is a design problem — and payday, for many of us, was the most dangerous day of the month. We design for it today.'

### Faith teaching and reflection from the session

Stewardship here is practical before it is theological: know what comes in, know what must go out, decide before the money arrives, and put distance between impulse and access.

### A closing prayer is printed below for private reading, on request only.

*Lord, teach us to count the cost and then build — with honest numbers, kept promises, and open hands. In Jesus' name, Amen.*

## S-27 — Session 27: Rebuilding Trust in Small, Verifiable Steps

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Luke 16:10 (KJV) — “He that is faithful in that which is least is faithful also in much.”

### Opening reflection

Read the anchor. Note for yourself: 'Faithful in little is not a consolation prize — it is the actual mechanism. Nobody rebuilds trust with a grand gesture. They rebuild it with Tuesdays: the call made, the time kept, the small promise that boringly comes true, again and again.'

### Faith teaching and reflection from the session

- **God keeps the ledger that matters most** Where a human ledger stays closed, the faithfulness was still real, still counted, and still built the person we are becoming.

### A closing prayer is printed below for private reading, on request only.

*Lord, make us faithful in little — in calls and Tuesdays and small true promises — and give us patience for trust that grows at the speed of evidence. In Jesus' name, Amen.*

## S-28 — Session 28: The Warning-Sign Chain: Relapse Starts Long Before Use

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** 1 Peter 5:8 (KJV) — “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.”

**Opening reflection**

Read the anchor. Note for yourself: 'Vigilance in Peter's picture is not paranoia — it is a sober person watching the road they actually travel. Gorski's relapse-prevention work taught recovery a liberating fact: relapse is a process, not an event. It starts days or weeks before any substance appears — which means it can be interrupted days or weeks early.'

**A closing prayer is printed below for private reading, on request only.**

*Lord, make us sober and vigilant — honest at the first link of the chain, while honesty is still cheap. Give our people courage to speak and us grace to hear them. In Jesus' name, Amen.*

## S-29 — Session 29: High-Risk Situations: The Personal Prevention Plan

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** 2 Timothy 2:22 (KJV) — “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.”

### Opening reflection

Read the anchor. Note for yourself: 'Paul's counsel to a younger man is two motions: flee from one thing, follow after another — with people. Prevention plans that only say what we will run from fail by Friday. Ours name both motions, in advance, with names attached.'

### Faith teaching and reflection from the session

- **Every plan ends with people** 'Follow… with them that call on the Lord' — the destination of every escape in this curriculum is toward community, never toward white-knuckled solitude.

### A closing prayer is printed below for private reading, on request only.

*Lord, teach us to flee early and follow hard — toward righteousness, faith, love, and peace, with Your people beside us. In Jesus' name, Amen.*

## S-30 — Session 30: After a Slip: Return, Don't Run — the First 24 Hours

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Lamentations 3:22–23 / Micah 7:8 (theme) (KJV) — “Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.”

### Opening reflection

Read Micah 7:8. Note for yourself: 'This session is not permission and it is not a prediction. It is a fire drill. Houses drill for fires they intend never to have — because in the smoke, nobody invents a good plan. If a slip ever happens, the next 24 hours decide whether it becomes a sentence or a comma.'

### Faith teaching and reflection from the session

Relapse-prevention science and this program's theology agree on the critical fact: a lapse (a single return to use) becomes a full relapse largely through what happens in the response — the abstinence violation effect, where shame and 'I've blown it all' thinking license continued use.

Same day: return — to the house, the program, the meeting; walk back in before shame finishes its argument, and expect this community to receive returners the way Luke 15's father received his son.

- **The community's side of the covenant** This program receives returners without contempt and without pretending nothing happened — consequences and compassion in the same conversation, the Romans 8:1 discipline from the receiving side.

**A closing prayer is printed below for private reading, on request only.**

*Lord of new mercies every morning, if any of us falls, be the light in the dark place and the reason we run home instead of away. In Jesus' name, Amen.*

## S-31 — Session 31: A New Identity

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

Optional handout for Session 31: A New Identity.

**Scripture anchor:** 2 Corinthians 5:17 (KJV) — “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

**Opening reflection**

Read the anchor. Note for yourself: 'Paul does not say the old things are denied — he says they have passed away, and something new has actually come. Identity in this program is not the worst chapter, and it is not amnesia either. It is a new creature telling the truth about the road.'

**Faith teaching and reflection from the session**

- Note for yourself: write an identity statement grounded in 2 Corinthians 5:17 in your own words

We collect labels across a life: some given by family, some by courts and charts, some by the street, some by our own shame at 3 a.m. Recovery identity work sorts them. History is real: what happened and what we did belong in the testimony, unedited with your counselor; sized for the setting when shared in a room — Week 3 taught us shame dies in the light. Roles are many and changeable: parent, worker, participant, leader, student. Identity is the deepest layer, and Scripture settles it for the person in Christ: a new creature, reconciled, an ambassador (the verses right after our anchor) — not on probation, not a former anything as a first name. Living from that order changes daily decisions: a person who is a new creature with a past acts differently from a person who is their past with occasional good days. Language follows: in this program we say 'person in recovery,' we answer questions about the past honestly at the right depth for the setting, and we let the present tense lead.

Identity is the deepest layer, and Scripture settles it for the person in Christ: a new creature, reconciled, an ambassador (the verses right after our anchor) — not on probation, not a former anything as a first name.

- **Passed away is past tense, and so is the shame verdict** The old things include the identity shame built from them (Session 13). New-creature status is not earned across the 12 weeks; it is received and then lived into, session by session.
- **Ambassador is a job description** Verse 20's calling — representing reconciliation — means our recovery itself becomes an argument other people can read. Week 7's service work takes this literally.

4. What decision this week would a 'new creature with a past' make differently from 'my past with good days'?

**A closing prayer is printed below for private reading, on request only.**

*Lord, You call us new creatures while the ink on the old chapters is barely dry. Teach us to live from who You say we are — and to say it about each other until we all believe it. In Jesus' name, Amen.*

**Facilitator background — do not teach**

Never force a faith-identity declaration from a participant whose beliefs are still forming; the statement can be written in recovery language ('I am a person in recovery, building a life that helps other people') with the Scripture kept as the session's teaching anchor. Facilitators model the diversity honestly. Also correct, gently and every time, identity labels applied to others in the room ('once an addict…') — the group agreement covers the room's language.

## S-32 — Session 32: Strengths, Gifts, and Service: Recovery That Gives Back

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** 1 Peter 4:10 (KJV) — “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.”

**Opening reflection**

Read the anchor. Note for yourself: 'Peter assumes every person in the room has received a gift — the question in this session is never whether, only which, and where it gets spent first. Service is where SAMHSA's Purpose and Community shake hands.'

**Faith teaching and reflection from the session**

- Inventory strengths and spiritual gifts with evidence from their own history and this program

Week 5 inventoried work strengths; today goes further, into gifts — the capacities, including spiritual gifts in the Holiness tradition's language (teaching, mercy, helps, encouragement, leadership, hospitality, giving), that show up whenever this person is at their best.

- **Stewardship, not performance** A steward manages what belongs to God for other people's benefit. That frame kills both pride ('look at me serving') and false humility ('I have nothing') in one move.

2. Which gift on Peter's logic — helps, mercy, encouragement, teaching, hospitality, leadership, giving — fits your evidence best?

**A closing prayer is printed below for private reading, on request only.**

*Lord, every gift in this room came from Your hand. Make us good stewards — generous, sized right, and faithful — until giving back is just what this community does. In Jesus' name, Amen.*

## S-33 — Session 33: Telling Your Story Safely: Testimony Without Harm

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Revelation 12:11 (theme) / Psalm 66:16 (KJV) — “Come and hear, all ye that fear God, and I will declare what he hath done for my soul.”

### Opening reflection

Read Psalm 66:16. Note for yourself: 'David's invitation is precise — declare what He has done for my soul. A testimony is not an autobiography and it is not a highlight reel of the old life. It is evidence, offered at the right weight, for people still deciding whether change is real.'

### Faith teaching and reflection from the session

- **The turn is the testimony** Listeners in the pit do not need our pit described better — they need the ladder located. The 'what happened' section always names reachable help: this program, these practices, this God.

### A closing prayer is printed below for private reading, on request only.

*Lord, You have done great things for our souls — teach us to declare them with truth, with mercy for everyone in the story, and with hope loud enough for the back row. In Jesus' name, Amen.*

## S-34 — Session 34: My Community Connection Plan

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

Optional handout for Session 34: My Community Connection Plan.

**Scripture anchor:** Hebrews 10:25 (KJV) — “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.”

**Opening reflection**

Read the anchor. Note for yourself: 'The writer of Hebrews does not treat assembling as enrichment for the strong — it is the exhortation system that keeps ordinary people. Graduation from this curriculum is a change of address for your support, never its removal. Today, make the plan concrete enough to survive a hard week.'

**Faith teaching and reflection from the session**

- Name for yourself one specific support community you choose and one recovery community you will attend weekly after Phase 4 completion (Session 36); graduation is Session 60, with meeting times and a ride plan

Programs end; recovery communities are how recovery continues. This session converts good intentions into logistics. A support community you choose: for many, a congregation or home church; for others, a service or volunteer community near where they will live — named, visited at least once before Phase 4 completion (Session 36) where possible, with a named human contact (pastor, member, recovery ministry leader, or a trusted neighbor) and a transportation answer for the four weeks. A recovery community: meetings, alumni gatherings, or a recovery ministry — again named, scheduled, and with a person who will notice an absence. The evidence behind the logistics is Week 2's: people attend what is expected, scheduled, reachable, and missed when absent. We also name the awkwardness honestly — being new, being known, old associations near old places — and solve it in advance with the contact person, the ride, and the accountability partner rather than pretending courage substitutes for planning.

- **A name and a time beat a category** 'Find a community' fails. 'First meeting, 10 a.m., with ___ expecting me, riding with ___' succeeds. Every field of Appendix D follows this rule.
- **Two communities, two jobs** The support community feeds belonging, steadiness, and service (Session 32's gift gets an address here); the recovery community feeds vigilance, identification, and the chain-watch from Session 28. Most people need both kinds of support, and neither replaces the other.

**A closing prayer is printed below for private reading, on request only.**

*Lord, thank You for congregations and rooms full of people who will learn our names. Give us the humility to be expected somewhere, every week, for the rest of the journey. In Jesus' name, Amen.*

**Facilitator background — do not teach**

The resource list makes or breaks this session: facilitators flag gaps or stale information to the Program Director rather than sending participants to dead ends. Never steer a participant toward or away from a particular faith community or denomination. The participant chooses their communities beyond their own conscience; the facilitator names options neutrally and never ranks one pathway above another. Always include a non-congregational recovery community option in every plan.

## S-35 — Session 35: Mentoring and Accountability After Graduation

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Proverbs 27:17 (KJV) — “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.”

### Opening reflection

Read the anchor. Note for yourself: 'Iron sharpening iron is not always comfortable — it involves contact, friction, and two pieces that stay in the process. Graduation does not end accountability; it privatizes it, which is exactly why we set it up in writing while the room can still help.'

**A closing prayer is printed below for private reading, on request only.**

*Lord, sharpen us kindly and keep us in the friction that makes us useful. Give every graduate iron for their iron — and the humility to stay in contact. In Jesus' name, Amen.*

## S-36 — Session 36: The 90-Day Plan and Phase 4 Completion: Sent, Not Finished

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

Optional handout for Session 36: The 90-Day Plan and Phase 4 Completion: Sent, Not Finished.

**Scripture anchor:** Philippians 1:6 (KJV) — “Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.”

**Opening reflection**

Read the anchor. Note for yourself: 'Paul's confidence was never in the Philippians' grip — it was in the One who began the work and finishes what He starts. Today, finish the plan that carries the first ninety days, and mark this work the way the church has always marked sendings — in prayer, privately.'

**Faith teaching and reflection from the session**

- Note for yourself: the commissioning described here is commitments spoken, community named, and a prayer of sending, for private reading only
- **Sent, not finished The commissioning language matters — nobody here is declared cured or completed. We are sent: equipped, accompanied, expected back as alumni, givers, and eventually the people who set up the chairs.**
- **He performs it** The program's final word is Paul's confidence — the good work's finisher is God, and the community's ongoing job is to keep showing up as the means He uses.

Commissioning (private reading only, outside group time): this page describes the closing recognition — plans audited in accountability pairs against the Appendix D checklist, identity statements and two communities named, and Phase 4 completion letters presented; certificates are presented at Session 60. Read it privately; no group prayer is led from this handout, and nothing in it is delivered in group.

**A closing prayer is printed below for private reading, on request only.**

*Lord, You began this good work and You will perform it. Send these graduates out held — by Your hand, by their people, and by plans written in honest ink. Keep them returning, giving, and free. In Jesus' name, Amen.*

## S-37 — Session 37: Service as Recovery Capital: Giving What You Have Received

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Mark 10:45 (KJV) — “For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

### Opening reflection

Read the anchor. Note for yourself: 'Jesus describes His whole mission in one direction: not to be served, but to serve. The people in this program who stay free are the ones who find their place on the giving side of that sentence.'

### Faith teaching and reflection from the session

- **The Son of Man serves** If the Lord of glory took the low place and the towel, no act of honest service in this house is beneath anyone.
- **A ransom, not a resume** Christ's service was not self-improvement — it cost Him something real. Service that costs nothing usually changes nothing, in the receiver or in the giver.

### A closing prayer is printed below for private reading, on request only.

*Lord Jesus, You came not to be ministered unto, but to minister. Turn our eyes from what we can get to what we can give, and make us faithful in small posts before You trust us with larger ones. In Your name, Amen.*

## S-38 — Session 38: Finding Your Post: Matching Gifts to Real Needs

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Matthew 5:16 (KJV) — “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

### Opening reflection

Read the anchor. Note for yourself: 'Jesus does not say make your light shine — He says let it. The post you stand and the work done well where people can see it shine on their own; the glory goes to the Father, not to the one holding the broom.'

### Faith teaching and reflection from the session

- **Good works, seen** Service in this house is not hidden-humility theater. Work done faithfully in the open teaches newcomers what recovery looks like with its sleeves rolled up.
- **Glory in the right direction** When thanks come, receive them graciously and point them upward. The moment service becomes about being seen, it stops being light and starts being advertising.

**A closing prayer is printed below for private reading, on request only.**

*Father, let the light You lit in us shine in plain work done well — dishes, rides, chairs, and kindness on schedule. Keep the glory Yours and the work ours. In Jesus' name, Amen.*

## S-39 — Session 39: Serving Without Saving: Help That Does Not Take Over

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Galatians 5:13 (KJV) — “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”

### Opening reflection

Read the anchor. Note for yourself: 'Paul sets two things side by side: liberty, and love that serves. Freedom that ends in self is not freedom at all — it is the old life with better vocabulary. Love serves; it does not seize.'

### Faith teaching and reflection from the session

- **Liberty is not license** The freedom Christ gives is not freedom from people — it is freedom for them. Service is what liberty does with its hands.
- **Serve, not save** The verse says serve one another, not save one another. Saving is the Lord's department. Ours is the towel, the ride, the meal, and the truth told kindly.

### A closing prayer is printed below for private reading, on request only.

*Lord, You have called us unto liberty. Keep our serving clean — love without strings, help without hooks — and deliver us from needing to be anyone's savior. In Jesus' name, Amen.*

## S-40 — Session 40: Service Starts at Home: House, Family, and Neighbors

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Joshua 24:15 (KJV) — “And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.”

### Opening reflection

Read the anchor. Note for yourself: 'Joshua does not say as for me and my feelings, or as for me and my reputation. He says my house. Service in Scripture is a household decision before it is a public one — it starts with the people who eat at your table.'

### Faith teaching and reflection from the session

- **Choose you this day** Joshua makes service a decision, renewed daily, not a mood. Recovery runs on the same fuel: decided in advance, kept on ordinary days.
- **My house** A house where everyone serves is a hard house to knock down. The chores done in love preach longer than any testimony night.

### A closing prayer is printed below for private reading, on request only.

*Lord, as for us and our house, we will serve You. Start with our hands at home — the sink, the yard, the promised call — and make our households places where Your kindness is ordinary. In Jesus' name, Amen.*

## S-41 — Session 41: Beyond Our Walls: Serving the Wider Community

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Acts 20:35 (KJV) — “I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.”

### Opening reflection

Read the anchor. Note for yourself: 'Paul ends his farewell to the Ephesian elders with a sentence of Jesus the Gospels do not record: it is more blessed to give than to receive. Blessed — favored and glad — sits on the giving side of the line.'

### Faith teaching and reflection from the session

- **Support the weak** Paul ties giving to labor: we work, in part, so our hands have something to give with. A recovery that works can afford to be generous.
- **More blessed** Not more praised and not more noticed — more blessed. The blessing lands in the giver's own soul first; the receiver's benefit is almost a byproduct.

**A closing prayer is printed below for private reading, on request only.**

*Lord Jesus, You said it is more blessed to give than to receive. Make us believers in that sentence with our hands and our calendars this week. In Your name, Amen.*

## S-42 — Session 42: Service Under Strain: Showing Up When It Costs

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Isaiah 58:10 (KJV) — “And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day.”

### Opening reflection

Read the anchor. Note for yourself: 'Isaiah's promise is aimed at givers on dark days: draw out your soul to the hungry — give from the inside, not just from the pantry — and your own darkness turns to noon day. God meets the giver inside the giving.'

### Faith teaching and reflection from the session

- **Draw out thy soul** Real service gives attention, patience, and presence — the soul, not just the stuff. That is why it costs, and why it heals.
- **Light in obscurity** The promise is not applause; it is light in your own obscurity. Some of your darkest hours will be answered by a pantry shelf and a hungry neighbor.

### A closing prayer is printed below for private reading, on request only.

*Lord, when serving costs us, meet us in the cost. Turn our darkness to noon day as we draw out our souls for the hungry, and keep us faithful on the days we feel nothing. In Jesus' name, Amen.*

## S-43 — Session 43: When Giving Becomes a Hiding Place

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Proverbs 11:25 (KJV) — “The liberal soul shall be made fat: and he that watereth shall be watered also himself.”

### Opening reflection

Read the anchor. Note for yourself: 'Read the second half slowly. The waterer gets watered. In God's economy the giver is also a receiver — and a giver who refuses to receive has not understood the verse, only used it.'

### Faith teaching and reflection from the session

- **The liberal soul** Generosity in this proverb is a condition of soul, not a crowded schedule. A soul can be liberal at rest; a frantic calendar can be stingy with everything that matters.
- **Watered also himself** Letting others water you — rest, counsel, friendship, prayer — is not a failure of generosity. It is the verse's own promise, and the guardrail on all your giving.

### A closing prayer is printed below for private reading, on request only.

*Lord, make our souls liberal and our calendars honest. Teach us to receive as gladly as we give, and water us as we water others. In Jesus' name, Amen.*

## S-44 — Session 44: A Service Commitment That Lasts: Putting It in the Plan

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Hebrews 13:16 (KJV) — “But to do good and to communicate forget not: for with such sacrifices God is well pleased.”

### Opening reflection

Read the anchor. Note for yourself: 'The writer of Hebrews puts doing good in the same sentence as sacrifice — the kind God is well pleased with. A commitment on paper is how forgetful people remember to offer it. Forget not is, among other things, a planning instruction.'

### Faith teaching and reflection from the session

- **Forget not** Most failed service was never refused; it was forgotten under a hard week. The plan, the card, and the review date are how a willing heart protects a weak memory.
- **Sacrifices He receives** Your post — the shelf stocked, the chairs set, the ride given — is named here as a sacrifice God is pleased with. Small offerings, kept, are not small to Him.

**A closing prayer is printed below for private reading, on request only.**

*Lord, help us forget not to do good. Write these commitments on our hearts as we write them in our plans, and be pleased with small sacrifices kept for a whole season. In Jesus' name, Amen.*

## S-45 — Session 45: From Participant to Peer: What Changes, What Does Not

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** 2 Timothy 2:2 (KJV) — “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”

**Opening reflection**

Read the anchor. Note for yourself: 'Paul describes a chain with four links: Paul, Timothy, faithful men, others also. You are somebody's link. What was handed to you here is not yours to keep — it is yours to hand on, whole and undamaged.'

**Faith teaching and reflection from the session**

- **Faithful first** The qualification Paul names is faithfulness before brilliance or volume. The peer who shows up, tells the truth, and keeps the limits is the one others can be entrusted to.
- **Others also** Your helping is never the end of the chain. The newcomer you steady this month is being prepared to steady someone else — handle them like the future link they are.

**A closing prayer is printed below for private reading, on request only.**

*Lord, make us faithful links in a long chain. What we received freely, let us hand on carefully — no additions, no shortcuts, no pride. In Jesus' name, Amen.*

## S-46 — Session 46: Listening Like a Leader: The Peer Support Conversation

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Proverbs 18:13 (KJV) — “He that answereth a matter before he heareth it, it is folly and shame unto him.”

### Opening reflection

Read the anchor. Note for yourself: 'Solomon calls answering-before-hearing two things: folly and shame. Every peer has done it, usually at full volume and with total confidence. The verse is short enough to memorize and sharp enough to stop a sentence mid-flight.'

### Faith teaching and reflection from the session

- **Before he heareth it** The order is the offense: answer first, hearing later — or never. In this proverb's world, listening is the elder brother; speaking waits its turn.
- **Folly and shame** Bad listening is not a style issue; Scripture files it under folly. A peer who listens first honors both the speaker and the truth.

### A closing prayer is printed below for private reading, on request only.

*Lord, bridle our answers until our ears have done their work. Make us quick to hear, accurate in reflection, and slow to fix what is not ours. In Jesus' name, Amen.*

## S-47 — Session 47: Your Story in a Helping Role: Testimony With Guardrails

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Revelation 12:11 (KJV) — “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

### Opening reflection

Read the anchor. Note for yourself: 'Notice the company your testimony keeps: the blood of the Lamb does the overcoming; the word of testimony bears witness to it. Your story points at His work — that is what makes it strong, and what keeps it from being a performance.'

### Faith teaching and reflection from the session

- **A witness statement** Testimony in Scripture is a witness statement, not a memoir reading: brief, factual, aimed at what God has done. Two honest minutes outweigh an hour of highlights.
- **They loved not their lives** The witnesses in this verse were not managing their image. Tell your story like someone whose reputation is not the point, and it will carry a weight image-management never does.

### A closing prayer is printed below for private reading, on request only.

*Lord, let our testimony witness to Your mercy, never to our own importance. Give us brief, true stories and the wisdom to know when silence serves better. In Jesus' name, Amen.*

## S-48 — Session 48: Boundaries in Helping Roles: Carry With, Not For

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Galatians 6:5 (KJV) — “For every man shall bear his own burden.”

### Opening reflection

Read the anchor, then read verse 2 of the same chapter privately: 'Bear ye one another's burdens.' Note for yourself: 'Paul is not contradicting himself in the space of three verses — he is writing the peer's job description. Crushing loads, we carry together. The daily pack, every man carries his own. Knowing which is which is the whole skill.'

### Faith teaching and reflection from the session

- **Two kinds of weight** The burden of verse 2 is the load that would crush a person alone — grief, crisis, catastrophe. The burden of verse 5 is the soldier's own pack: the duties no one else can march with.
- **Bear your own; help with theirs** The helper who carries everyone's pack teaches them to march empty — and collapses under the combined weight by the second mile. Carry with; do not carry for.

### A closing prayer is printed below for private reading, on request only.

*Lord, teach us Paul's distinction with our hands: quick to shoulder the crushing load beside a brother, and wise enough to leave every man his own pack. In Jesus' name, Amen.*

## S-49 — Session 49: When Someone You Help Is Slipping: Notice, Ask, Connect

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Galatians 6:1 (KJV) — “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.”

### Opening reflection

Read the anchor. Note for yourself: 'Restore is a bone-setter's word in the original language — the gentle resetting of something broken so it can heal straight. And Paul attaches the helper's warning label: considering thyself. The meekness is not softness; it is memory. You know exactly how the fault feels from the inside.'

### Faith teaching and reflection from the session

- **Overtaken, not excused** Paul neither pretends the fault is fine nor treats the man as the fault. Restoration keeps both truths in one pair of hands — which is why it takes the spiritual, not the shocked.
- **Considering thyself** The peer who remembers their own chain approaches quietly, asks plainly, and refuses the pleasure of being scandalized. Meekness is what memory produces.

### A closing prayer is printed below for private reading, on request only.

*Lord, when someone we love is overtaken, make us restorers — meek, direct, and quick — mindful of our own frailty every step of the way. In Jesus' name, Amen.*

## S-50 — Session 50: Hard Conversations: Feedback Without Shame

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Ephesians 4:15 (KJV) — “But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.”

### Opening reflection

Read the anchor. Note for yourself: 'Paul refuses to split the pair: truth without love is a weapon; love without truth is a sedative. The verse says speaking the truth in love is how we grow up — the hard conversation is itself a growth mechanism, for the hearer and the speaker alike.'

### Faith teaching and reflection from the session

- **Truth, in love** The content is the truth; the container is love. Feedback that arrives in contempt will be refused even when it is accurate — the container decides whether the content gets in.
- **Grow up into Him** Hard conversations are not housekeeping; they are discipleship. Every clean truth told in love grows both people toward the Head.

### A closing prayer is printed below for private reading, on request only.

*Lord, teach us to speak the truth in love — no shaming, no silence — and to receive it the same way. Grow us up by the conversations we would rather avoid. In Jesus' name, Amen.*

## S-51 — Session 51: Leading the Room: Facilitation Basics for Peer Leaders

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Hebrews 10:24 (KJV) — “And let us consider one another to provoke unto love and to good works.”

### Opening reflection

Read the anchor. Note for yourself: 'Consider one another — that is the facilitator's whole job description in four words. Study the room. Notice who is sinking, who is shining, who has not spoken. The provoking God honors is toward love and good works, and it starts with paying attention.'

### Faith teaching and reflection from the session

- **Consider one another** Leadership in this verse is attention before it is direction. The leader who has truly considered the room knows whose turn it is before the silence gets awkward.
- **Provoke unto love** There is a provoking that produces fights and a provoking that produces love. A well-led room practices the second kind every time it meets.

### A closing prayer is printed below for private reading, on request only.

*Lord, teach us to consider one another — to notice before we direct, and to stir this room toward love and good works every time we sit in the chair. In Jesus' name, Amen.*

## S-52 — Session 52: The Helper's Own Recovery: Staying Grounded While You Help

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Proverbs 4:23 (KJV) — “Keep thy heart with all diligence; for out of it are the issues of life.”

### Opening reflection

Read the anchor. Note for yourself: 'Solomon puts a guard on the heart the way you would post a watchman at a gate — with diligence, because everything in life flows out of what is in there. Helpers guard everyone else's gate. This verse posts you at your own.'

### Faith teaching and reflection from the session

- **With all diligence** Heart-keeping is scheduled work, not a mood: prayer, honesty, rest, and a person who can tell you no. What is not scheduled will be crowded out by everybody else's emergencies.
- **The issues of life** Your mentees do not drink from your techniques; they drink from your life. A guarded heart is therefore not selfishness — it is quality control on everything you give.

### A closing prayer is printed below for private reading, on request only.

*Lord, teach us to keep our own hearts with all diligence, so that what flows out of us to others is life and not our own unhealed weather. In Jesus' name, Amen.*

## S-53 — Session 53: Purpose After Survival: What This Life Is For Now

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Ephesians 2:10 (KJV) — “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

### Opening reflection

Read the anchor. Note for yourself: 'Workmanship — a made thing, crafted on purpose. Paul says the good works were prepared before we arrived, like a path already cut through the woods. Purpose is mostly noticing the path with your name on it and walking in it.'

### Faith teaching and reflection from the session

- **His workmanship** You are not self-made, and you are not scrap. The Craftsman does not waste material — the years you call wasted are in the workshop too, being worked into the grain.
- **Walk in them** The works are prepared; the walking is ours. Purpose in Scripture is rarely a thunderbolt. It is a prepared path and a daily set of footsteps.

### A closing prayer is printed below for private reading, on request only.

*Lord, we are Your workmanship. Show us the works prepared for us, one day at a time, and give us feet that walk in them instead of around them. In Jesus' name, Amen.*

## S-54 — Session 54: Work as Recovery: The Honest Way In

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Genesis 2:15 (KJV) — “And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.”

### Opening reflection

Read the anchor. Note for yourself: 'Work is older than the fall. Before there was a curse to sweat under, there was a garden to dress and keep. Work is not the punishment for your past — in the first pages of Scripture it is part of the design of a good life.'

### Faith teaching and reflection from the session

- **Dress it and keep it** Two verbs: cultivate and guard. Every honest job holds both — making something better and keeping it from harm. A man in recovery knows the second verb in his bones.
- **Put there by God** Adam did not stumble into the garden; he was placed. Ask God to place you, then work the ground you are standing on like it was assigned — because in this season, it was.

### A closing prayer is printed below for private reading, on request only.

*Lord, You placed the first man in a garden to dress it and keep it. Place us in work we can keep, and make us faithful gardeners of whatever ground we are given. In Jesus' name, Amen.*

## S-55 — Session 55: The Honest Application: Records, Gaps, and References

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Proverbs 16:3 (KJV) — “Commit thy works unto the LORD, and thy thoughts shall be established.”

### Opening reflection

Read the anchor. Note for yourself: 'Commit thy works — hand them over before you do them. A job search committed to God can afford to be honest, because the outcome was surrendered before the first form was filled. Uncommitted works make frightened liars of honest men.'

### Faith teaching and reflection from the session

- **Commit, then fill the form** The order matters: surrender first, paperwork second. The applicant who has handed the result to God can write the truth in the little box and sleep that night.
- **Thoughts established** The promise is steadiness of mind — the dread shrinking to its actual size, which is one clause, one date, and evidence of change.

**A closing prayer is printed below for private reading, on request only.**

*Lord, we commit this work search to You before we commit it to paper. Establish our thoughts, steady our pens, and let the truth — brief and unashamed — do what truth does. In Jesus' name, Amen.*

## S-56 — Session 56: Keeping the Job: Habits That Protect Recovery

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Proverbs 14:23 (KJV) — “In all labour there is profit: but the talk of the lips tendeth only to penury.”

### Opening reflection

Read the anchor. Note for yourself: 'The proverb is almost blunt: labour profits, talk impoverishes. That includes talk about the job — the speeches in the break room about what the boss owes and what you would do different. The profit is in the labour itself, done steadily, on ordinary days.'

### Faith teaching and reflection from the session

- **In all labour** Not in glamorous labour, not in someday labour — in all labour honestly done. The shift you are tempted to despise is doing quiet work in you while it pays you.
- **Talk tendeth to penury** Penury is poverty with a slow leak. Guard the break-room economy: the man who spends his breaks rehearsing grievances is spending his raise before he gets it.

### A closing prayer is printed below for private reading, on request only.

*Lord, put profit in our labour and a guard on our lips. Make us early, ready, steady, honest, and teachable — the kind of workers whose work preaches. In Jesus' name, Amen.*

## S-57 — Session 57: Called and Capable: Matching Vocation to the Life You Are Building

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Colossians 3:23 (KJV) — “And whatsoever ye do, do it heartily, as to the Lord, and not unto men.”

### Opening reflection

Read the anchor. Note for yourself: 'Paul writes this to slaves — people with the least vocational choice in the ancient world — and tells them their work can be done as to the Lord. If hearty work is possible there, it is possible in your kitchen shift, your warehouse, your trade. The audience makes the work holy, not the title.'

### Faith teaching and reflection from the session

- **Whatsoever ye do** No carve-out for boring work, starter work, or beneath-me work. The verse sweeps the whole week's tasks into one act of worship or leaves them all outside it.
- **As to the Lord** Work done for the Lord's eye survives bad bosses, small paychecks, and unnoticed effort — because it was never finally for any of those. That is the secret of sustaining a vocation.

### A closing prayer is printed below for private reading, on request only.

*Lord, teach us to work heartily, as to You and not unto men. Show us the next capability, steady us in the small step, and make our ordinary work an offering. In Jesus' name, Amen.*

## S-58 — Session 58: Setbacks at Work: Losing, Leaving, and Starting Again

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Isaiah 40:29 (KJV) — “He giveth power to the faint; and to them that have no might he increaseth strength.”

### Opening reflection

Read the anchor. Note for yourself: 'The verse does not say He giveth power to the impressive. It says to the faint — to the man reading a termination text with shaking hands. God's supply line runs toward weakness, not away from it. A setback is precisely the address He delivers to.'

### Faith teaching and reflection from the session

- **To them that have no might** Bring Him the empty account honestly. The protocol — tell, stabilize, plan — is what faith looks like with its boots on: weakness admitted, help summoned, steps written.
- **He increaseth strength** Not removes the mountain — increases the strength. Expect capacity, not exemption: enough for the calls, the week, and the restart, given as it is needed.

### A closing prayer is printed below for private reading, on request only.

*Lord, You give power to the faint. Be our strength in the first forty-eight hours of any setback — in the calls, the week, and the restart — and increase what we do not have. In Jesus' name, Amen.*

## S-59 — Session 59: Sustaining Freedom: The Long Middle of Recovery

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Jeremiah 29:11 (KJV) — "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end."

### Opening reflection

Read the anchor. Note for yourself: 'God spoke this to exiles who would live most of their lives in the long middle — seventy years in a place that was not home. The promise was never 'tomorrow.' It was an expected end, held by God across ordinary decades. That is exactly the promise a sustained recovery stands on.'

### Faith teaching and reflection from the session

- **Thoughts of peace** While you are watching for the next crisis, God is thinking peace toward you on purpose. The long middle is not His absence; it is His ordinary way of keeping a long promise.
- **An expected end** Expected — hoped for, waited for, on the calendar of heaven. Live the middle like a man whose end is expected by God, and the middle stops feeling like a waiting room.

### A closing prayer is printed below for private reading, on request only.

*Lord, Your thoughts toward us are peace, and our end is expected by You. Keep us faithful in the long middle — in drift and boredom and success alike — all the way to the end You have in mind. In Jesus' name, Amen.*

## S-60 — Session 60: Sent Again: The Full Review and the Renewed Plan

**Paper only — do not lead in group. Optional — available on request only. Never required, never a condition of participation or services, and never delivered as part of required session time. For private reading only, outside group time.**

**Scripture anchor:** Isaiah 40:31 (KJV) — “But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

### Opening reflection

Read the anchor. Note for yourself: 'Notice the order Isaiah ends with: mount up, run, and then — walk, and not faint. The walking is listed last because the walking is the longest part. God promises strength for all three, and most of your free life will be the third: walking, and not fainting.'

### Faith teaching and reflection from the session

- **Renew their strength** Renewal is the book's last word on method: strength is not stored, it is renewed — in waiting, in rhythm, in review. The plan you renewed today is one of the instruments of that renewing.
- **Walk, and not faint** Eagles and runners get the posters; walkers get the years. Be a walker who does not faint — served, serving, supervised, and free — and the years will take care of the testimony.

### A closing prayer is printed below for private reading, on request only.

*Lord, we wait upon You, and You renew our strength. Send us out to run when running is given and to walk without fainting through the long free years. Keep us returning, giving, and free. In Jesus' name, Amen.*

**— End of Facilitator Guide —**

A New Day Recovery Center • Divine Holiness Outreach Ministry • Senath, Missouri

Prepared for Joshua Damon Brown, MS, Program Director. Leadership: Bishop Jamie Jones; Deborah Jones, Chief Operating Officer. Scripture quotations appear in Appendix I, the Optional Scripture Handouts, from the King James Version (public domain); Appendix G cross-references the NKJV, NIV, ESV, NLT, and NASB, whose copyright notices appear at the front of this guide. Every session carries a Sources & Evidence box, and full citations appear in Appendix H: cognitive behavioral therapy (CBT), motivational interviewing (MI), relapse prevention after Marlatt & Gordon and Gorski, trauma-informed care after SAMHSA TIP 57 and Najavits, and safety planning after Stanley & Brown. This guide is a recovery education curriculum for use within facilitator scope; confirm current certification status before representing any part of it as licensed clinical treatment.