

The Leader's Guide

Twelve Session Plans for *XO ExtraOrdinary*

How to Read This Guide

Where to find everything. This guide, the one-page Session Checklist, and the teaching deck — as both an editable PowerPoint and a PDF — are all at xoextraord-bbjf6yhm.manus.space/leaders. The deck can also be read slide by slide in the browser from that page, so you can check a week's material without downloading anything. Send participants to xoextraord-bbjf6yhm.manus.space/members for the Companion Workbook.

Each of the twelve sessions below follows an identical structure, so that after two or three weeks you will be able to prepare a session in twenty minutes.

The shape of an evening

Every gathering runs ninety minutes and divides into two halves that do quite different work. The first thirty minutes are not a warm-up to the teaching. They are the reason the teaching lands.

Block	Time	What happens
Shared meal	20 min	Eating together, unhurried. No agenda, no teaching, no going round the room.
Worship song	5 min	One song, sung together.
Recap	5 min	Last week in three sentences, and the habit or practice people carried out of it.
Teaching	60 min	The week's material — opener, five days, and the questions.

On the meal. Twenty minutes of eating together does something no icebreaker achieves: it puts people at a table as equals before it asks them to be honest. Resist the temptation to teach through it or to use it for announcements. If the food runs late, protect the meal and compress the recap — a rushed meal costs you more than a thin recap does.

On the worship song. One song, not a set. Its function is transitional: it marks the end of the social half and the beginning of the attentive half. Each week's plan below names a song chosen to sit under that week's theme, with a link to an official lyric video you can project so the room can sing without needing sheets or a musician. Every one is a widely sung congregational song, so most groups will already know it. Play it through the projector, or have someone lead it live and use the lyrics on screen. If a group has its own worship leader, treat the suggestion as exactly that; if a link ever stops working, searching the song title with "official lyric video" will find another projectable version.

The twelve songs, so a worship leader or tech volunteer can prepare the whole term at once:

Week	Song	Artist
1	Build My Life	Pat Barrett, feat. Cory Asbury
2	Great Are You Lord	All Sons & Daughters
3	Break Every Chain	Jesus Culture
4	Firm Foundation (He Won't)	Cody Carnes
5	Battle Belongs	Phil Wickham
6	It Is Well	Kristene DiMarco, Bethel Music
7	Gratitude	Brandon Lake
8	No Longer Slaves	Jonathan David & Melissa Helser, Bethel Music
9	Forgiveness	Matthew West
10	Who You Say I Am	Hillsong Worship
11	Way Maker	Leeland
12	Goodness of God	Bethel Music & Jenn Johnson

If your church reports music under a CCLI licence, all twelve are standard SongSelect titles — log them as you would any Sunday.

On the recap. Three sentences from you on where the group has been, then one question: *"How did it go with what you carried out of last week?"* Two or three answers is plenty. This is the moment the programme stops being a series of talks and becomes a continuing account of people's lives.

The sixty minutes of teaching

The teaching hour divides as follows, and every week's plan below is built to this shape.

Segment	Time	What happens
The week in one frame	5 min	The week-opener slide, and the opening question
The five days	40 min	Five daily slides, roughly eight minutes each
Questions to Settle	10 min	Two or three of the week's six workbook questions, worked together
Landing and commission	5 min	The landing move, next week's reading, one practice to carry

Eight minutes a day sounds generous and is not. In practice it means about three minutes of input from you and five of conversation. If you are still talking after four minutes on a single day, the hour has become a lecture and you will feel the room drain. Teach less and ask more. You are not required to cover all five days with equal weight — each week's plan below names which days carry the load and which can be lighter.

The ten minutes for Questions to Settle will not cover all six workbook questions, and are not meant to. Each week's plan names two or three worth doing aloud; the rest are the participant's own work during the week. Every question below is cited by workbook page and number so you can direct the room without hunting. Page numbers refer to the current edition of the Companion Workbook.

The structure of each week's plan

Every session opens with the **anchor** — the week's title, its governing scripture, its Point to Ponder, and the concept plate that frames it. Then comes the **opening question**, a single question designed to be asked before any teaching, which surfaces where the group already is. The **five teaching movements** follow, one for each daily reading, each with the core idea you are conveying, the discussion question that opens it up, and a note on what to watch for. **Questions to Settle** names which of the week's six workbook questions to work aloud, with page references. The session closes with the **landing** — how to bring the hour to rest — and a **leader's note** on the particular difficulty or opportunity of that week.

Nothing here is a script. The teaching deck carries the content — and only the content, because the slides are projected for the class, not for you. Every instruction, page reference, timing and

cue lives in this guide instead. What the group sees on screen is the week's main thought and its scripture; what you see here is what to do with it and where the live wires are.

Movement I — Renewing the Mind

Weeks 1 to 4

This movement establishes that change is possible. It is the most cognitively engaging and emotionally comfortable stretch of the programme, and its real function is to build the trust you will spend later.

Week 1 — Building a Biblical Foundation

Anchor. Seven scriptures form the foundation of everything that follows. The scriptures run from Deuteronomy 30:19 to Romans 12:2, closing on transformation through the renewing of the mind. Point to Ponder: *"Your history is only as powerful as you allow it to be."* The week-opener is the open Bible resting on stone.

Worship song. *Build My Life* — Pat Barrett, feat. Cory Asbury. [Lyric video](#) — projectable. Chosen because the chorus is a life built on a firm foundation — the week's whole claim, sung.

Opening question. Before teaching anything, ask: *"What is one thing about yourself you have concluded will never change?"* Let people answer briefly and do not respond to the content. You are planting a marker. In Week 12 you will ask the group to look back at their answer.

The five movements.

Day 1 — Life is set before you as a choice. Deuteronomy 30:19 and Romans 12:2 together. The claim is that peace, joy, love, and trust are choices rather than temperaments, and that thinking produces feeling, which produces emotion, which produces action. Sixty to seventy thousand thoughts a day are laying down physical pathways. Ask: *"Where in your life have you been treating a choice as if it were a fact?"*

Day 2 — Fear is not from God. 2 Timothy 1:7. Fear, uncertainty, and doubt keep people settling for the familiar. Ask: *"What has fear talked you out of?"* Keep this brief — Week 8 handles fear in depth, and the group is not ready to go deep here.

Day 3 — Your choices echo into generations. Exodus 34:7 alongside epigenetics. Choices influence descendants; the transformation of thought can pass forward as readily as dysfunction has passed down. Ask: *"What pattern in your family line do you want to be the last to carry?"* This question often produces the first genuinely serious moment of the course.

Day 4 — Take every thought captive, then change the channel. 2 Corinthians 10:5 and Philippians 4:8. Capturing thoughts through prayer, meditation, and stillness breaks the automatic thought-emotion cycle; neuroplasticity and neurogenesis mean the brain both reorganises and regenerates. Ask: *“What is your most well-worn negative thought? Say it in one sentence.”*

Day 5 — As he thinks, so he is. Proverbs 23:7. Nobody is a victim of their biology or circumstances. Lay out the road ahead: coherence, neurogenesis, neuroplasticity, and the practices of concentration and intentional thought transformation, moving from mind to body to soul.

Questions to Settle. The week’s six questions are in the workbook on pages 4 to 5. Ten minutes will not cover six, so work these aloud and leave the rest as the week’s own writing.

- **Q1** · workbook p4 — *“How can our thoughts and mind shape our destiny?”*
- **Q4** · workbook p5 — *“How can our actions and thoughts impact future generations?”*
- **Q6** · workbook p5 — *“How can we harness neuroplasticity to transform our lives and become extraordinary?”*

Question 1 is the whole premise in one line, so start there. Question 6 sets up the marker you will return to in Week 12.

Landing. Return to the opening question. Ask whether anyone’s certainty about their unchangeable trait has shifted even slightly in the last hour. Then set the reading and pray.

Leader’s note. This session carries overhead no other week does — introductions, materials, the rhythm, and the commitments the room makes to each other. Run the meal long and do the introductions there, at the table, rather than spending teaching minutes on them. Do not compress the foundation to save time. Also resist the urge to teach all seven scriptures with equal weight; Days 1 and 4 carry the load, and Days 2 and 3 can be lighter.

Week 2 — The Extraordinary Brain

Anchor. The brain is not fixed. Psalm 139:14 — fearfully and wonderfully made. Point to Ponder: *“We are not bound by unchangeable personalities.”* The week-opener is the luminous head in profile, threaded with neural filaments.

Worship song. *Great Are You Lord* — All Sons & Daughters. [Lyric video](#) — projectable. Chosen because “you give life, you are love” — wonder at being made, before any talk of the brain.

Opening question. *“When you learned something difficult as an adult — a language, an instrument, a skill — what did it feel like in the early weeks?”* This grounds neuroplasticity in something everyone has actually experienced before you name it.

The five movements.

Day 1 — Your brain rebuilds itself around your thoughts. Neuroplasticity and neurogenesis overturned the fixed-brain assumption. Pathways strengthen through repetition and emotion. Thoreau's well-worn path from *Walden* is the image to use — the deeply rutted highway of tradition. Note that Romans 12:2 preceded the science by two millennia. Ask: *"Which of your ruts is deepest?"*

Day 2 — Guard the gate. Proverbs 4:23. Sixty to seventy thousand thoughts a day require a gatekeeper. The adversary's only strategy is to present snares built from your own past — and while the past cannot be changed, its influence can be extinguished. Ask: *"What does your gate let through that you would not let through your front door?"*

Day 3 — The neocortex: where new files become new futures. Three brains in one — thinking, doing, being. The neocortex is the symphony leader, occupying forty percent of the frontal lobe, restraining emotional reaction and speculating on possibility. One hour of concentrated focus can double connections. Eighty-six billion neurons at five to ten thousand connections each. The cerebral rolodex is the key image: no new files, no new behaviour.

Day 4 — The limbic brain turns thought into chemistry. The limbic region releases the chemicals that become feelings and hosts unconscious value judgment. Teach the amygdala hijack: the thalamus bypasses the cortex under threat, so a tiger and a bruised ego produce identical fight-or-flight, working memory shrinks, and adrenaline floods for hours. Then the four levels of learning as coherence — aligning conscious and subconscious. Ask: *"Describe your most recent hijack. What was the actual threat?"*

Day 5 — The cerebellum: what you repeatedly do becomes who you are. The oldest brain makes repeated action automatic. The path runs knowledge to experience to wisdom; head to hands to heart. Introduce the daily discipline of quiet meditation.

Questions to Settle. The week's six questions are in the workbook on pages 7 to 9. Ten minutes will not cover six, so work these aloud and leave the rest as the week's own writing.

- **Q2** · workbook p8 — *"What 'old files' in your cerebral rolodex does your brain keep reaching for? What new file needs to replace them?"*
- **Q5** · workbook p8 — *"What one piece of new information from this week most needs to become practice in your life?"*

Both of these move the group from the science to their own habits, which is the point of the week.

Landing. The group has now been given the mechanism. Ask what they intend to do with a brain that can be rebuilt, and hold them to specifics.

Leader's note. This is the most information-dense week in the programme and the easiest to over-teach. The numbers are compelling and you will be tempted to linger. Resist. The group

needs the shape of the brain, not a neuroanatomy lesson, and the four levels of learning plate does more work than any statistic you could add.

Week 3 — Breaking and Making Habits

Anchor. Montaigne's line sets the week: habit is "a violent and treacherous schoolmistress." Point to Ponder: the body trained to remember better than the mind — that is a habit. The week-opener is the chain breaking, its dark links turning to gold.

Worship song. *Break Every Chain* — Jesus Culture. [Lyric video](#) — projectable. Chosen because the week is about what binds and what breaks; the song says it in one line.

Opening question. "Name a habit you have tried to break more than three times." Everyone has one. This is the week's raw material.

The five movements.

Day 1 — Nothing is an obstacle unless you say it is. God supplied neurological tools alongside the instructions. The ExtraOrdinary life means living according to your true self — Jeremiah 29:11, Romans 8:1, 2 Corinthians 5:17. Gratitude, forgiveness, and mindfulness reprogramme subconscious belief.

Day 2 — One thought changes your body. A single thought sets the pancreas and adrenals secreting, surges the brain electrically, has the spleen and thymus signal the immune system, starts gastric juices, and shifts heart rate and lung volume. The pathway runs new information to new thinking to new action to new habits to new results. Root and fruit must match or cognitive dissonance follows. Ask: "Where do your roots and fruit currently disagree?"

Day 3 — Until the unconscious becomes conscious, you will call it fate. Jung's line is the spine of this day. Replaying a charged memory fires the same sequences and re-memorises the emotion, training the body to remember better than the mind. Hebbian learning prunes unused cells and creates new ones. Then the cycle of deception: false message, uncomfortable sensation, urgent desire, habitual response. Use the plate here and let the group trace the loop themselves.

Day 4 — Name the lies. Three lists to work through: false thoughts, uncomfortable sensations, and habitual responses. Have the group identify their own in each column. Attention is the one factor within their control. Ask: "Which false message have you believed longest?"

Day 5 — The real number is sixty-six. The twenty-one-day rule is a misreading of Maltz, who observed surgical adaptation rather than habit formation; the University College London study of ninety-six participants over eighty-four days found an average of sixty-six days to automaticity. Then the D.O.S.E. quartet as a first pass — dopamine, oxytocin, serotonin, endorphins — noting that these were designed for survival rhythms and that living in them constantly breeds addiction. Neurons that fire together wire together.

Questions to Settle. The week's six questions are in the workbook on pages 11 to 12. Ten minutes will not cover six, so work these aloud and leave the rest as the week's own writing.

- **Q1** · workbook p11 — *"Where in your life do you see the cycle of deceptive brain messages running — message, sensation, automatic response?"*
- **Q4** · workbook p12 — *"How does the 66-day finding change the way you approach breaking a habit — practically, not just in theory?"*
- **Q6** · workbook p12 — *"How does aligning with God's plans (Jeremiah 29:11) reframe the work of re-wiring your mind?"*

Question 4 is the one that produces silence. Let it sit before anyone answers.

Landing. Ask each person to name the single habit they will work on for the weeks that follow. Have them write it in the workbook. You will refer back to this.

Leader's note. The sixty-six-day figure is genuinely liberating for people who have failed at twenty-one-day challenges and concluded the failure was theirs. Give it room. Also be alert on Day 4 — asking people to name their habitual escape responses can surface addiction. Receive it, do not treat it, and follow up privately.

Week 4 — Making the New Habits Stick

Anchor. From understanding habits to rewiring them. Point to Ponder: mental awareness is the first battle. The week-opener is the lit path worn across dark ground.

Worship song. *Firm Foundation (He Won't)* — Cody Carnes. [Lyric video](#) — projectable. Chosen because a song about what does not shake, for the week about what makes change hold.

Opening question. *"How did last week go with the habit you named?"* Ask this before anything else, every week from now on. It belongs in the five-minute recap, before the teaching hour starts, and it changes the seriousness of the room.

The five movements.

Day 1 — The Four Characteristics of Habits. Lack of awareness — the Texas A&M finding that participants were thinking about what they were doing only forty percent of the time. Lack of emotion — repetition drains both pain and pleasure, so chasing a lost high pushes boundaries outward. Context — same situation, same behaviour, which is why the Covid rearrangement story matters: when familiarity vanished, an automatic system failed. And time — roughly sixty-six days, with every relapse re-feeding the old network.

Day 2 — Self-directed neuroplasticity. Neuroplasticity is neutral; the power lies in *self-directed* neuroplasticity, where focused attention plus commitment rewires toward the true self. Hebb's Law, then the quantum Zeno effect as the glue that holds brain regions active long enough to

wire. Attention is the key ingredient — and following deceptive messages strengthens their circuits just as reliably.

Day 3 — The habit loop: keep the reward, change the routine. Cue, routine, reward. The 2012 MIT rat study showed habits are never forgotten, only overwritten. Then the six steps: understand the loop, isolate the cue by logging emotion, location, time, people, and preceding action for at least five days, change the routine by finding the real reward, write an if-then implementation plan, build a back-up plan for slip-ups — saying “I’m not a smoker” rather than “I’m trying to quit” — celebrate small progress, and get support with tracking. This is the most practical day in the entire programme. Give it the most time.

Day 4 — Your RAS: set the goal and the librarian goes to work. The reticular activating system filters sensory input onto the conscious reading table, prioritising what aligns with declared goals — hence suddenly noticing anti-smoking advertising. Harness it by defining the goal, making it a priority, visualising success, staying open, remaining consistent, and monitoring progress. It is not magic; it requires the Will Quotient.

Day 5 — Science plus Scripture makes it stick. Habit dynamics and self-directed neuroplasticity implemented alongside consistent meditation on Scripture, prayer, and fellowship.

Questions to Settle. The week’s six questions are in the workbook on pages 14 to 15. Ten minutes will not cover six, so work these aloud and leave the rest as the week’s own writing.

- **Q2** · workbook p15 — *“Why does changing the context (travel, a move, a new season) make habits suddenly changeable — and how could you use that on purpose?”*
- **Q5** · workbook p15 — *“What intention could you set this week that would put your RAS to work in your favor?”*

Question 5 is where implementation intentions become concrete. Do not let it stay abstract.

Landing. Have every participant write a single if-then implementation plan for the habit they named in Week 3, and read it aloud if they are willing. Specificity is everything here — the manual’s own example is “if the cue is a specific time in the morning, then grab a book and read one chapter,” and that beats any amount of resolve.

Leader’s note. This closes Movement I. Use the landing to look back across the four weeks and forward to the shift ahead: the material is about to move from the head into the body, and the emotional demand will rise. If the group’s trust is thin, this is the moment to strengthen it rather than pressing on.

Movement II — Regulating the Body

Weeks 5 to 8

The material now moves from the head into the body. Participants begin observing their own stress responses, nervous systems, and fears with a clarity that is often uncomfortable. Expect the room to become more serious and the silences to lengthen.

Week 5 — $IQ \times EQ \times WQ = AQ$

Anchor. Intelligence alone does not determine outcomes. Point to Ponder: Alexander conquered the world but never took the citadel of his own spirit. The week-opener carries the equation itself, three intersecting spheres above the mountains.

Worship song. *Battle Belongs* — Phil Wickham. [Lyric video](#) — projectable. Chosen because adversity quotient set to music — fighting from victory, not for it.

Opening question. “Think of the most capable person you know who is not thriving. What is missing?” The group will arrive at emotional regulation without you naming it.

The five movements.

Day 1 — EQ: manage your emotions or they will manage your outcomes. Open with the framing material: Einstein’s sieve of a memory, Ford’s brain bank of smarter men, and a better definition of IQ as how well you plan and execute. Then Goleman’s five elements — self-awareness, self-regulation, motivation, empathy, and social skills. Land the equation itself: $IQ \times EQ \times WQ = AQ$, and note that because it multiplies, a zero anywhere is a zero everywhere. Ask: “Which of your three factors is closest to zero?”

Day 2 — The unexamined life keeps you ordinary. Socrates alongside Proverbs 23:7. The subconscious is the default setting; being intentional means writing new scripts for emotion. Millions of unconscious prescriptions run our interactions, and unchallenged, we call the results fate.

Day 3 — Phineas Gage. The 1848 tamping rod through the skull; survival with twelve percent of the frontal lobe destroyed; an even-tempered foreman became violent and unemployable. The discovery that matters: emotional and logical regions are separate, which means emotions *can* be governed. Think long enough before reacting and craft positive scripts. Ask: “How long is your gap between trigger and reaction? Be honest.”

Day 4 — Two systems, three states. The autonomic nervous system mediates all emotional expression: sympathetic fight-or-flight and cortisol against parasympathetic rest, digestion, and regeneration. Strengthening healthy homeostasis is learnable, like practising an instrument. Then the three states of your nervous system — ventral vagal safe and social, sympathetic fight

or flight, dorsal vagal shutdown — with the note that roughly a third of the population carries emotional trauma and gets stuck hypervigilant or numb. Naming your state is the first skill, and it is the skill the group will use most across the remaining weeks. Ask: *“Which state is your home address?”*

Day 5 — Alexander conquered the world but not himself. The banquet fury, the killing of Clitus — the friend who had saved his life — and days of remorse afterwards. Modern echoes in road rage, abuse, and suicide. Then the ten suggestions for improvement, emphasising that it is learnable by anyone through practice.

Questions to Settle. The week’s six questions are in the workbook on pages 17 to 19. Ten minutes will not cover six, so work these aloud and leave the rest as the week’s own writing.

- **Q1** · workbook p17 — *“Which of Goleman’s five elements of EQ is strongest in you? Which needs the most work?”*
- **Q5** · workbook p18 — *“Where in your life are you at risk of winning outwardly while losing the battle with yourself?”*

Question 5 asks about adversity directly. Expect it to take most of the ten minutes.

Landing. Teach the group to name their state out loud — ventral, sympathetic, dorsal — and ask them to do it once a day for the coming week. It sounds trivial and it is the most useful practice in the programme.

Leader’s note. The polyvagal material on Day 4 will be the first time some participants have language for something they have lived inside for years. Watch for the person who goes very quiet when you describe dorsal shutdown, and check in with them privately afterwards.

Week 6 — Dealing with Stress

Anchor. Isaiah 58:11 — a well-watered garden, a spring whose waters never fail. Point to Ponder: seventy percent live in neurotic chaos. The week-opener is the figure standing in a ring of calm while the storm breaks around it.

Worship song. *It Is Well* — Kristene DiMarco, Bethel Music. [Lyric video](#) — projectable. Chosen because peace held in the middle of the storm, which is the week’s cure not its theory.

Opening question. *“On a scale from no light to red light, where have you been living this month?”* Ask it before teaching the traffic light, and revisit once they have the framework.

The five movements.

Day 1 — Seventy percent live in neurotic chaos. Stress reaches into biology, neurocircuitry, neurochemistry, hormones, and gene expression. Some stress is beneficial; prolonged stress produces burnout, anxiety, and depression. Coherence — rhythm and order — is the way back.

Tell the author's story here: the disorientation in the store, the racing heart, the panic, and then the keys locked in a still-running car as the wake-up call. It began with thoughts about aging, health, being disliked, work, country, children, and finances. Everyone has concerns; the issue is dwelling.

Day 2 — Read your stress like a traffic light. Philippians 4:6-7 is the most-highlighted passage on Kindle, and the top seven psychiatric drugs prescribed treat anxiety. Then the four stages: no light means insufficient stress and no motivation, green is positive stress and responsible motion, yellow is negative stress warning you to slow, red is burnout requiring repair. Show the four zones plate: healthy stress moves in rhythmic waves between green and yellow, while toxic escalation drives into yellow and red. The most notable symptom of both the yellow and the red zones is a critical decrease in immune response.

Day 3 — Mind, body and soul must move together. Distinguish mind from brain — mind is thoughts, emotions, beliefs, attitudes, and images; brain is the hardware. Mind is cultivated through positive intention and quieted by mindfulness. Body requires nourishment, exercise, rest, and sleep. Soul connects to deepest values, gratitude, meaningful relationship, and purpose. Ask: *"Which of the three are you neglecting most?"*

Day 4 — The cause and the curse of toxic stress. Five causes: obsession with self and the future, shame from the past and replayed suffer stories, lack of sleep, isolation, and excessive worry — each with its scriptural anchor. The mechanism matters: cortisol neutralises the happy hormones, inhibiting joy, peace, and trust. The curse is structural change in the emotion and memory regions, impaired learning, suppressed immunity with elevated risk of heart disease, diabetes, and cancer, disrupted sleep in a vicious cycle, and damaged relationships.

Day 5 — The cure: rejoice, pray, think. The Philippians 4:4-8 framework in three moves — rejoice by celebrating God daily and finding joy in small things, pray by letting petitions and praises reshape worry, and think by filling the mind with the true, noble, authentic, and gracious. Then reframe the stress-triggering thoughts one at a time. Six practices to send them home with: write the thoughts down, breathe deliberately, talk with friends, avoid sugar, go outside and play, and sleep eight hours. Close with the four-minutes-to-purpose exercise and prayer.

Questions to Settle. The week's six questions are in the workbook on pages 21 to 22. Ten minutes will not cover six, so work these aloud and leave the rest as the week's own writing.

- **Q2** · workbook p22 — *"What thoughts, named specifically, are the breeding ground of your stress?"*
- **Q4** · workbook p22 — *"What lifestyle change would most reduce your toxic stress — and what has kept you from making it?"*
- **Q6** · workbook p22 — *"How does 2 Corinthians 10:5 — taking every thought captive — work practically in an anxious moment?"*

Question 4 is the practical one and the group will want it. Save it for last so they leave with it.

Landing. Do the breathing exercise together rather than describing it. A group that has breathed together leaves differently than one that has heard breathing recommended.

Leader's note. This is the most immediately useful week in the programme for most participants, and the one they will thank you for. It is also long — five substantial days — so watch the clock and be willing to let Day 3 run lighter to protect Day 5.

Week 7 — Hacking Into Your Happy Chemicals

Anchor. You may not have a money tree, but you can have a happiness tree. That is the Point to Ponder and the whole week in one line. The week-opener is the four molecules of the D.O.S.E. quartet.

Worship song. *Gratitude* — Brandon Lake. [Lyric video](#) — projectable. Chosen because gratitude is this week's actual mechanism; the group practises it before hearing why.

Opening question. “*What reliably lifts your mood — and do you know why it works?*” Collect answers and return to them as you teach each chemical; most will map neatly onto one of the four.

The five movements.

Day 1 — Dopamine: the thrill of the hunt. Released in anticipation and diminishing at the event itself, which is precisely what makes it addictive. Procrastination, self-doubt, and low enthusiasm signal low dopamine — the rat studies found low-dopamine animals consistently chose the easier, smaller reward. The hack: finish tasks on a list, practise self-care, eat well, and celebrate small wins so motivation compounds.

Day 2 — Oxytocin: the glue of relationship. Released by comforting touch, affirmation, and encouragement, producing connectedness and belonging. Animals reject offspring when oxytocin is blocked; boosted men in monogamous relationships kept greater distance from single women, so it increases fidelity. Dr. Paul Zak's work on the cuddle hormone found interpersonal touch raises oxytocin, reduces cardiovascular stress, and improves immunity — he recommends eight hugs a day. Also giving gifts, playing with pets, caring for children, and genuine compliments.

Day 3 — Serotonin: significance, and it is shared. Its absence brings loneliness and depression, and it explains gangs and attention-seeking behaviour, where the culture supplies the release. Recognition and affirmation elevate self-esteem — and the beautiful part is that it spreads, so one person's shot reaches the whole circle. Tell the Border Olympics story. Because the brain cannot fully distinguish real from imagined, reflecting on past victories produces it, which is the mechanism underneath gratitude practice. The hack: twenty minutes of sun, good sleep, celebrating wins, laughing with family, and outdoor cardio.

Day 4 — Endorphins: the reward hidden inside the effort. Released by the pain of prolonged exercise or strenuous work, analgesic and sedative like morphine — the second wind and the runner's high. They ease anxiety and deliver satisfaction after a hard day's work, following primal hunting and farming rhythms. The hack: exercise and laughter, where even anticipating laughter raises endorphins, plus humour at work, aromatherapy, dark chocolate, and spicy food.

Day 5 — Designed for survival, hijacked by excess. The four were given for the survival of the race in specific sequences. Modern life holds us in several states constantly, and the longer we stay the more stimulus we need — producing workaholism, alcoholism, drug addiction, and co-dependency, with the global opioid crisis traceable to a constant chase for dopamine. Whatever you do to escape strengthens those circuits, because neurons that fire together wire together.

Questions to Settle. The week's six questions are in the workbook on pages 24 to 25. Ten minutes will not cover six, so work these aloud and leave the rest as the week's own writing.

- **Q1** · workbook p24 — *“Which of the four happy chemicals do you most chase — and what does that reveal?”*
- **Q4** · workbook p25 — *“How does gratitude practice work chemically, and how could you build it into a daily rhythm?”*

Keep this light. The week is a relief and the questions should feel like one.

Landing. Have each person choose one hack from each of the four chemicals and commit to it for the week. Four small levers is more actionable than a general intention to be happier.

Leader's note. This is the lightest week in Movement II and a genuine relief after Week 6. Let it be enjoyable. Day 5 supplies the necessary weight, so you do not need to sober the room earlier than that.

Week 8 — Fear as a Motivator

Anchor. 1 John 4:18 — perfect love drives out fear. Point to Ponder: the best things in life are on the other side of fear. The week-opener is the figure walking through a lit doorway.

Worship song. *No Longer Slaves* — Jonathan David & Melissa Helser, Bethel Music. [Lyric video](#) — projectable. Chosen because “I’m no longer a slave to fear” — the week's thesis in a single line.

Opening question. *“What would you attempt if you knew you could not fail?”* Note the answers; they will matter again in Week 11.

The five movements.

Day 1 — The best things are on the other side of fear. If you can, watch the audition clip from *The Greatest Showman* together. Fear will always be part of life; the question is how you carry it.

Then work the fear-and-love contrasts: fear is suspicious while love believes the best, fear is zero-sum while love sees abundance, fear holds its cards close while love shares openly, fear separates and protects while love unites with an open hand, fear manages while love trusts, fear seeks to own while love releases, fear is easy and automatic while love is hard and surprising. Fear is the language of orphans, love the language of sons. And the acronym: False Evidence Appearing Real.

Day 2 — Fear not, little flock. Luke 12:32 — even in fear we rejoice, because everything has already been given. Work a selection of the fifteen anchor verses rather than all of them. Then the pivot: your fears are real to you, and the body is signalling something, so the task is to identify the type of fear — which means facing it.

Day 3 — Survival fear keeps you alive; irrational fear keeps you small. Survival fear is the cliff edge, the predator, the unfamiliar bend at speed. Irrational fear thwarts the dream of being an artist, dancer, speaker, or teacher. The amygdala sends the distress signal, stress hormones fire, heartbeat and breath quicken, muscles tense. But the predators are gone and the alarm cannot distinguish a lion from a new job or heavy traffic — and some people now live permanently in fight-or-flight. Ask: “*What is your alarm firing at that cannot actually hurt you?*”

Day 4 — What we are actually afraid of. Fear constricts body and mind together, confining attention to what is immediately in front of you. Use the 2023 Chapman University survey — corrupt officials at sixty percent, economic collapse at fifty-five, nuclear weapons and another world war above fifty, loved ones becoming seriously ill or dying at around fifty — and note how these cluster into corruption, economics, war and terror, harm to loved ones, and water. Then the common phobias, with the useful distinction between normal and irrational: skipping the playhouse is one thing, losing the perfect apartment over an elevator is another.

Day 5 — Nine laws of fear, five steps to make it serve you. The laws include that fear evolved to protect, that it mixes a real trigger with imagined meaning, that behind all fear is the fear of losing something valued, that the feeling is always real, that all fear has a positive intention, and that we can talk ourselves into being afraid. Then the exercise: write your fears down and label each one survival or irrational — most will be irrational. The five steps: breathe into the present, notice and name thoughts and feelings out loud, reframe fear as protector and ask whether you are truly in danger, let fear be your counselor by asking the worst case and how you would feel if you never acted, then take action because momentum builds.

Questions to Settle. The week’s six questions are in the workbook on pages 27 to 29. Ten minutes will not cover six, so work these aloud and leave the rest as the week’s own writing.

- **Q3** · workbook p28 — “*Which contrast between fear and love (suspicious/believing, hoarding/sharing, orphan/son) convicts you most?*”
- **Q5** · workbook p28 — “*How can reframing fear as a counselor rather than a captor change your next hard decision?*”

- **Q6** · workbook p29 — “Which of the “fear not” scriptures will you commit to memory this week, and why that one?”

Reaffirm confidentiality before you open Question 5. Naming a fear aloud is exposing.

Landing. Do the written exercise in the room. Have participants list their fears and label each. Then invite anyone willing to name one irrational fear aloud and one action they will take in spite of it.

Leader’s note. This closes Movement II and it is a demanding session. Reaffirm confidentiality before Day 5, because naming fears aloud is the most exposed thing the group has done so far. Then prepare them: the next four weeks go deeper than anything yet, beginning with forgiveness.

Movement III — Restoring the Soul

Weeks 9 to 12

This is the deepest movement and the one the whole programme has been building toward. Weeks 9 and 10 are the hardest sessions in the course. Do not schedule them near a holiday or anything else that will fragment attendance, and do not attempt them in a group whose trust you have not earned across the first eight weeks.

Week 9 — The Freedom of Forgiveness

Anchor. Ephesians 4:32. Point to Ponder: harbouring unforgiveness is like drinking poison and expecting the other person to die. The week-opener is the two hands reaching toward each other across a chasm. The epigraph from *The Traveler’s Gift* is worth reading aloud — forgiveness costs nothing and is worth millions, is available to everyone and used by few, and only has value when given away.

Worship song. *Forgiveness* — Matthew West. [Lyric video](#) — projectable. Chosen because names how hard forgiveness is before asking anyone to attempt it.

Opening question. “What is the hardest thing to forgive?” Ask it in the abstract rather than the personal. The group will supply the categories, and nobody has to expose themselves yet.

The five movements.

Day 1 — Why we forgive. Because God commands it — get rid of all bitterness, rage, and malice, forgiving as God in Christ forgave you. Because Jesus modelled it: falsely accused,

arrested, tortured, crucified, and still “Father, forgive them.” Because we have already received it, and remembering how much was forgiven us is the engine of forgiving others. And because God forgives as we forgive, sharpened by the parable of the unmerciful servant whose vast debt was cancelled before he jailed a man over a small sum.

Day 2 — Forgiveness is a process, and you are its first beneficiary. Be precise about what forgiveness is not: not excusing behaviour, not pretending it did not happen, not a quick formula. It is extending mercy even when undeserved, it is non-linear, and it is often painful. Work Dr. Caroline Leaf’s activation points — forgiveness does not deny pain, it is a choice to release the person, you can feel it in the body, it is courage rather than weakness, and if you stay angry you may become the anger, because whatever you think about most grows. Then the benefits, which are worth stating concretely: psychologically, less depression, anxiety, unhealthy anger, and PTSD symptoms, lower hostility and substance-abuse risk; physiologically, a larger anterior superior temporal sulcus — meaning the more you forgive the easier forgiving becomes — plus lower blood pressure and heart rate and less chronic pain.

Day 3 — Becoming forgivingly fit, exercises one to seven. The muscle is built slowly, beginning with a commitment to do and wish no harm. Refuse to speak disparagingly of those who hurt you. Practise recognising every person as unique and irreplaceable. Show love in small everyday ways. Practise small acts of mercy. Address your inner pain by identifying who hurt you and how — while noting that not every suffering is an injustice, and you need not forgive a spouse or child merely for being imperfect. Develop a forgiving mind through empathy, since imagining forgiveness increases activity in the brain’s empathy circuits. And find meaning in the suffering without ever diminishing the injustice.

Day 4 — Exercises eight to ten, and the courage to forgive. When forgiveness is hard, call on other strengths, above all the Holy Spirit’s. Forgive yourself, because self-loathing leads to self-punishment — then seek forgiveness from those you have harmed, prepared for the possibility that they are not ready. Develop a forgiving heart that creates an atmosphere of forgiveness in homes and workplaces. Then tell the author’s testimony: the preacher’s-kid childhood of absentee fathering and excessive discipline, anger turning to bitterness and rebellion, the 1978 encounter with grace, and then 1995, when his father preached on forgiveness in their own San Antonio church and he walked to the back with Janice and said “I forgive you” — only for his mother to reply, “Gordon, there is nothing to forgive.” A case of rejected forgiveness in which the right thing was still done.

Day 5 — Become a good finder. Through Jesus all things are possible, including love toward someone who harmed you. Those who forgive eventually open their hearts to divine love, and letting go of bitterness frees us to love more daringly. Forgiveness means choosing to see the good, recognising that we are all imperfect, and understanding that grudges only weigh us down. Proverbs 19:11 — a man’s wisdom gives him patience, and it is to his glory to overlook an offence.

Questions to Settle. The week's six questions are in the workbook on pages 31 to 33. Ten minutes will not cover six, so work these aloud and leave the rest as the week's own writing.

- **Q2** · workbook p32 — *"Why does God tie our forgiveness so tightly to our forgiving (Matthew 6:14–15)? What does that reveal about mercy?"*
- **Q4** · workbook p32 — *"How does developing empathy for the one who hurt you — seeing their wounds — change the work of forgiving?"*

Ask in the abstract first. Nobody should feel required to name their own offender in the room.

Landing. Do not push for public declarations of forgiveness. Instead invite each person to write one name in their workbook, privately, and to name to themselves one step they will take. Close with prayer and stay in the room afterwards for anyone who needs to talk.

Leader's note. This is the session most likely to surface something serious — abuse, estrangement, a wound decades old. Your job is to receive rather than resolve. Know your church's counselling resources before you walk in, and be prepared to say that some wounds deserve more than a small group can offer. If the session runs long because someone needed time, that is the session working correctly.

Week 10 — Breaking the Shame Shackles

Anchor. "Are you hiding?" Genesis 3:7 and the fig leaves. Point to Ponder: He does not deal with hidden things, only exposed ones. The week-opener is the gold-veined bowl beside a broken lock.

Worship song. *Who You Say I Am* — Hillsong Worship. [Lyric video](#) — projectable. Chosen because identity against shame — sing who they are before exposing what they hide.

Opening question. *"What is the difference between feeling bad about something you did and feeling bad about who you are?"* The group will construct the guilt-and-shame distinction themselves, which is far more powerful than being handed it.

The five movements.

Day 1 — He doesn't deal with hidden things. Eden had no sin and therefore no shame. The enemy traps us in negative thought and replayed suffer stories, deceiving us into covering up before God — but hiding is the wall that blocks transformation. Tell the author's confession: years of denying his own depravity, believing all the right things while behaviour stayed sinful, a fractured mind, body, and soul. Dressing ourselves up hides us from ourselves, not from God. God walks the garden calling "Where are you? I want to see you, help you," and you can stay behind the trees or step out. And when God met Adam and Eve's shame, He clothed them.

Day 2 — Three portraits, and three definitions. The woman at the well, drawing water in the blazing heat to avoid the whispers. David, whose fear of exposure escalated a cover-up into murder. The hemorrhaging woman, twelve years unclean and reaching anonymously for the fringe of his robe. All three hid their shame in the wrong place; all three were set free. Then define the terms carefully, because this is the hinge of the week: guilt is legitimate condemnation for personal sin — “I did something wrong”; shame is illegitimate condemnation in response to suffering — “I am marred, inherently unacceptable”; regret grieves a good circumstance never realised. Owning shame as though it were guilt produces false condemnation.

Day 3 — Shame’s symptoms and strongholds. Work through the symptoms — hiding both struggles and achievements, fear of exposure that limits risk and expression, and the rest — and let the group identify which they recognise in themselves. Ask: “Which of these do you do without noticing?”

Day 4 — Know the truth and change the mindsets. John 8:32 — freedom requires knowing the root of the bondage, because we so often wage war against the wrong enemy. Then the ten mindsets with their anchors: accept legitimate guilt as a catalyst, practise transparency, allow vulnerability, keep faith in your capacity to grow, re-identify away from an identity built on shame, take ownership of your choices, practise gratitude, accept yourself flaws and all, challenge societal expectation, and care for the body as a temple. This is what happened to the woman at the well, to David who confessed and repented, and to the hemorrhaging woman whom Jesus had tell the whole crowd — making her shame a showcase of his grace.

Day 5 — Kintsugi: gold in the cracks. New Testament traders sealed cracked pottery with wax to hide the damage, but heat exposed the truth and the piece failed. The Japanese did the opposite, joining broken pieces with gold dust and resin so the bowl became more valuable and more beautiful than before. In God’s hands the broken pieces become something remarkable — which is exactly what vulnerability, forgiveness, and transparency do to a shamed person. Shame claims we can carry guilt beyond the cross; the truth, revealed by the Spirit, is the antidote.

Questions to Settle. The week’s six questions are in the workbook on pages 35 to 36. Ten minutes will not cover six, so work these aloud and leave the rest as the week’s own writing.

- **Q1** · workbook p35 — “What is the difference between guilt, shame, and regret in your own words — and which weighs on you most?”
- **Q3** · workbook p36 — “How does shame function as the general over addictions and strongholds in your experience or observation?”
- **Q6** · workbook p36 — “How does the kintsugi picture change how you see your own brokenness?”

Question 3 is the guilt-and-shame distinction and it is the hinge of the week. Do it even if you do

nothing else.

Landing. End on kintsugi rather than on symptoms. If you can bring an actual repaired bowl or a photograph of one, do. The image does more than the explanation.

Leader's note. Reaffirm confidentiality at the start, explicitly. This is the most vulnerable session in the programme, and it follows immediately on the second most vulnerable. Watch for the participant who has gone silent across both weeks — silence here usually means the material has landed hard rather than that it has missed.

Week 11 — Dare to Dream

Anchor. Sand and stars — “I have made you a father of many nations.” Point to Ponder: a dream does not drive you, it draws you. The week-opener is the figure on the summit, light rising toward the stars.

Worship song. *Way Maker* — Leeland. [Lyric video](#) — projectable. Chosen because God working in the unseen, which is where a dream lives before it is real.

Opening question. “*What did you want to be before anyone told you it was unrealistic?*” This is the most enjoyable question in the entire programme. Give it room.

The five movements.

Day 1 — Who left the back gate open on your life? Tell the soap box car story — 34 Galway Street, Germiston, waste timber and stroller wheels, padded seats and a bed-sheet cabin, a transporter of dreams. We were made for this, yet circumstances and stinking thinking let the dreams escape. Then Janice's image: naughty dogs and an open back gate, everything abandoned as you chase down the street however you are dressed, spitting mad and looking for someone to blame. Who left the gate open on your life? Job 17:11-12 in the Message is the lament to read. Clarify that dreams here are not the brain's nightly sorting but the goals and visions that fire the heart.

Day 2 — A dream doesn't drive you; it draws you. Imagination is the root, but it is not the power inside the dream that changes the future — it is the action the dream inspires. A dreamer with poor thinking and no intention to act gets no further than an adventure in a rocking chair. Be clear about the critique of the positive-thinking and prosperity movements: they repackage the old, old story as exclusive secret knowledge at a price, when it has always been freely available. Three things are under your control — the thoughts you think, the images you visualise, and the actions you take.

Day 3 — Two million to one. The brain does not distinguish reality from imagination, so it treats what you picture as real. The subconscious is the prime mover by two million to one: conscious thought stimulates roughly two thousand neurons while subconscious dreams and imaginations stimulate four billion. Thoreau's line about going to the grave with the song still in them belongs

here, alongside Proverbs 29:18. Then the trichotomy — no dreaming and no action produces nothing; dreaming that produces only positive thinking and dwelling produces nothing; dreaming that stimulates the subconscious and leads to proactive thinking plus consistent action produces results. Note the RAS reversed spells SAR — sowing and reaping — which is how Scripture's promises work without becoming mystical, remembering that delighting in the Lord requires repentance and renewed thinking, leaving no room for name-it-and-claim-it.

Day 4 — Good dreams and God dreams: the six tests. Self-serving material dreams are not wrong if the heart is right, but a God dream differs in nature: it does not originate with you, it resides in you because God put it there. The six tests — it is bigger than you, so ask whether it is too big to fulfil without God's help; you cannot let it go, because it keeps surfacing; you would give everything for it; it will last forever, and only two things do, Truth and People; it meets a need nobody else has met; and it brings glory to God. Then the practical work: know who you are and Whose you are, open the Bible with a pen and journal, write down the promises you find, picture who and where you want to be in five years, write down what makes your heart beat fast and what breaks your heart, and build a dream board.

Day 5 — Your Kadesh Barnea moment. 2 Chronicles 16:9 — God's eyes move to and fro to support those whose heart is completely His. Socrates said the unexamined life is not worth living, and four centuries later Paul wrote "examine yourself to see that you are in the faith." Then the story that names the week: after miracle upon miracle, God said go take your victory, this is the land I promised, I will go with you — and they doubted, let fear win, sent spies, and preferred the security of bondage to the unknown. They wandered, and not one lived to see the promise. The opportunity was stolen by rumour, hearsay, and popular opinion. This is your Kadesh Barnea moment.

Questions to Settle. The week's six questions are in the workbook on pages 38 to 39. Ten minutes will not cover six, so work these aloud and leave the rest as the week's own writing.

- **Q2** · workbook p39 — *"Why is having a dream not enough? What separates a dream that draws from a daydream that drains?"*
- **Q5** · workbook p39 — *"What would it mean, concretely, to point your RAS at a God-given vision this month?"*

This is the most enjoyable ten minutes in the programme. Do not hurry it.

Landing. Return to the opening question and ask what has changed between the beginning of the session and the end. Then have each person write one sentence describing a dream they are willing to act on, and one action they will take within seven days.

Leader's note. After the weight of Weeks 9 and 10, this session should feel like air. Let it. The group has earned it, and the shift from excavation to imagination is deliberate — you cannot dream honestly until the shame has been dealt with, which is precisely why this week comes eleventh and not second.

Week 12 — Restoring the Soul

Anchor. Psalm 23:3 — He restoreth my soul. Point to Ponder: only God heals a soul; our work is to keep it. The week-opener is the golden anchor on the shore before a lit city. Augustine's line frames the week: "Because you have made us for Yourself, and our hearts are restless till they find their rest in Thee."

Worship song. *Goodness of God* — Bethel Music & Jenn Johnson. [Lyric video](#) — projectable. Chosen because a looking-back song for the last evening; "all my life you have been faithful".

Opening question. Return to Week 1. "*In our first session I asked what would never change about you. What did you say, and what would you say now?*" This is the single most important question in the programme. Give it a third of the teaching hour and cut a day to pay for it.

The five movements.

Day 1 — Three parts of man, and does your soul have a sure anchor? Matthew 11:28-30 — rest for your souls. When the soul is at rest we live with uncommon security, a higher perspective, supernatural power, and commanding authority. Then 1 Thessalonians 5:23: spirit, soul, and body preserved complete. The spirit is the deepest part and the only means of contacting God. The soul is the essence of our being — mind, will, and emotions — the bridge between spirit and body. The body is the vessel housing both, requiring care. Tell Horatio Spafford's story: the death of his four-year-old son, ruin in the Great Chicago Fire, further loss in the 1873 downturn, then the sinking of the *Ville du Havre* in which all four daughters drowned and Anna's two-word telegram read "Saved alone" — and standing at the bow over the very spot, peace overcame him and he wrote "It Is Well with My Soul." His soul was anchored in the Rock of Ages.

Day 2 — The soul is your very self. The Greek *psuche* is the root of psychology and translates as both soul and self, so "what good is it to gain the whole world yet forfeit their soul" is elsewhere rendered "lose or forfeit their very self." God's design: in the spirit God dwells, in the soul our self dwells, and the body touches the material world through the senses. Sanctification moves outward — first the spirit through regeneration, then spreading into the soul to transform it, mind included, then enlivening the mortal body, and finally transfiguring it.

Day 3 — The Keeper of the Stream. Tell this parable properly and slowly; it is the emotional centre of the final session. An Alpine town beside a crystal stream fed by ancient springs, children on the banks, swans and geese, trout in the depths. Hidden in the hills the old Keeper walked spring to spring each day clearing debris, his work unseen. The council found more pressing matters — roads, taxes, services — and the stream seemed to look after itself, so he was let go. Nothing changed at first. Then the water turned murky, the ecosystem vanished, the swans flew away, the crisp scent was gone, the children stopped playing, and people grew ill. The council reconvened, the money was found, the man rehired; the springs were cleaned, the water ran pure, health returned, the swans came home, and the village came back to life. The

life of the village depended on the stream, and the life of the stream depended on the keeper. The stream is your soul, and you are the keeper.

Day 4 — Sin: the root of a disintegrated soul. The soul seeks harmony and integration, which is why integrity is such a deep soul-word: the soul integrates mind, will, and emotions into a single life, and it is healthy when those are in harmony. Sin dis-integrates them, separating us from our true identity. The middle letter of SIN is “I.” Then the author’s confession — pretending before family and church to be a better husband and father than he was, wanting closeness yet wanting to inflict pain when hurt, and as long as the pretending continued his soul kept dying. When self rules over soul we ask forgiveness while knowing we will return to the sin, which is not wanting forgiveness but wanting out of trouble. James writes of the double-minded man; the Greek *dipsuchos* reads literally double-souled.

Day 5 — Losing and keeping the soul, and hurry as the great enemy. To lose your soul is a diagnosis rather than a destination — no healthy centre organising your life, the shield damaged, wandering like a lost soul. Then keeping the soul through the parable of the sower: the hard ground of hardened souls, where it takes only a little softness, and one seed can break up a sidewalk given room, so the hardened soul is more vulnerable to being saved than it knows; the shallow soil of a world where superficiality reigns and immediate gratification tempts; and the seed among weeds, the cluttered soul — because if the Devil cannot make you sin he will make you busy, and either way the soul shrivels. Hurry is the great enemy of souls in our day. Busyness is an outer condition of having many things to do; hurry is a problem of the soul, being so preoccupied with myself and my tasks that I can no longer be fully present with God or with you. No soul thrives hurried. Close with the honest conclusion: the spirit is willing but the flesh is weak, and habits eat willpower for breakfast. We do our part consistently, but not alone — we need the Restorer of our souls.

Questions to Settle. The week’s six questions are in the workbook on pages 41 to 43. Ten minutes will not cover six, so work these aloud and leave the rest as the week’s own writing.

- **Q1** · workbook p41 — “Can you identify a moment when your soul “dropped anchor”? What led to that settled peace?”
- **Q4** · workbook p42 — “Which soil describes your soul this season — hard ground, shallow soil, weeds of hurry, or good soil? Why?”
- **Q6** · workbook p43 — “Twelve weeks from where you began: what has changed in your mind, your body, and your soul — and what is the one thing you will keep doing?”

Question 6 closes the twelve weeks. Give it whatever time is left, and let the group answer properly.

Landing. Bring the whole twelve weeks to rest. Ask each person to name one thing that is different now than it was twelve weeks ago. Then read Ephesians 3:20 over the group and close in prayer. If your group intends to continue meeting, this is the moment to say so.

Leader's note. Do not rush this session to fit the hour. If any week deserves a longer evening, it is this one — shorten the meal, or agree in advance to run late. And leave time for the group to say goodbye to what they have built — twelve weeks of this kind of honesty creates something real, and pretending otherwise on the final evening does the group a disservice.

After the Twelve Weeks

Groups that finish well usually want to know what comes next, and it is worth having an answer ready rather than improvising on the final evening.

The most common and most useful path is simply to continue meeting with a lighter rhythm — monthly rather than weekly — as a checkpoint on the habits, dreams, and commitments named during the course. The material has given the group a shared vocabulary, and that vocabulary keeps working long after the sessions end.

A second path is for participants to lead their own groups. Someone who has been through all twelve weeks honestly is far better equipped to lead than they will believe, and the programme replicates well. Watch for the participants who ask the best questions rather than the ones who give the best answers; they usually make the better leaders.

Whatever comes next, the closing claim of the book is worth repeating to the group as they leave.

“Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us.” — Ephesians 3:20

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