

THE EFFECT OF A BIBLE BASED MANUALIZED PROTOCOL TARGETING
ATTACHMENT TO GOD IN ANXIETY AND STRESS

by

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Liberty University

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Of the Requirements for the Degree

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ABSTRACT

This study examined the effectiveness of the Bible-Based Stress Reduction Protocol-Attachment to God (BSRP-AG) in enhancing participants' attachment to God and quality of life, decreasing perceived depression, anxiety, stress, and increasing overall spiritual well-being, using a randomized pretest and posttest design with waiting list control group among Hispanic population. The theory of stress, and attachment theory were discussed. At the same time, the relationship between stress, attachment, attachment to God and quality of life were considered as well. Lastly, the efficacy of Christian spiritual disciplines to improve attachment to God was argued. Thirty-four Hispanic individuals from Virginia participated in this randomized waiting list control group study. Information about the setting, the treatment, measures, and methodology, as well as instruments for statistical analyses were described. The results of the study revealed that the BSRP-AG was effective in improving attachment to God and psychological well-being by decreasing perceived stress, depression, and increasing spiritual well-being. It is also showed that the BSRP-AG improved participants' perceived psychological quality of life.

Keywords: Christian spiritual disciplines, Christianly accommodated interventions, attachment to God, psychological well-being, spiritual well-being, stress, anxiety, quality of life

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Dedication

To God be the glory for His continuous presence on this journey. I am grateful to God for His guidance and inspiration. This dissertation would not be possible without His grace and provision.

This work is dedicated to my wife HyunKyung Kim for being a patient and loving wife and mother. Thank you for your sacrifice, support and faithfulness in providing encouraging me with your words and presence. I love you. This is dedicated to you, my daughter Eujine, son Sean, and daughter Hannah. Thank you for being so patient with me during this long journey. You are truly gifts from God. I love you all.

I would like to dedicate this work to my father, Dae Young Kim, and mother, Hee Za Lee, for their constant prayers, support, and love. I am who I am because of you. You taught me to love God and love people. In addition, I would like to dedicate this dissertation to my mother-in-law, Young Sook Park for her prayers, encouraging words, and support in so many ways.

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TABLE OF CONTENTS

Abstract	ii
Dedication	iv
Acknowledgments	v
Table of Contents	vi
List of Tables	xiii
List of Abbreviations	xiv
 CHAPTER ONE: INTRODUCTION	 1
Background of the Problem	1
Purpose of Study	3
Research Question	4
Research Hypotheses	4
Hypothesis One	4
Hypothesis Two	4
Hypothesis Three	4
Hypothesis Four	5
Hypothesis Five	5
Limitations	5
Definition of Terms	6
Stress	6
Quality of Life	6
Attachment to God	7

Christian Spiritual Disciplines	7
Significance of the Study	8
Theoretical and Conceptual Framework	12
Organization of Remaining Chapters	14
 CHAPTER TWO: REVIEW OF THE LITERATURE	 15
Overview	15
Stress	15
Relationship between Stress and Individuals' Quality of Life	18
Attachment Theory	21
Attachment and Survival	24
Secure Attachment: Its Influences.....	25
Attachment to God	27
Styles of Attachment to God	29
Secure	29
Avoidant	29
Ambivalent	30
Disorganized	30
The Relationship between Early Attachment and Attachment to God	30
Correspondence Model	31
Compensatory Model	32
The Third View: Complex Relationship Models	32
Complex Model	32

Multiple Code Theory	33
Culture and History: Integrative Model	34
Christian Spiritual Disciplines	35
Introduction	35
Defining Christian Disciplines	38
Prayer	39
Bible Study-Reading	41
Christian Meditation	42
Solitude	43
Efficacy of Christianly “Accommodated-Derived” Psychotherapies	44
Christian Therapies as Attachment to God Improving Processes	47
Purpose: Christian Spiritual Disciplines as Therapeutic Instruments	51
 CHAPTER THREE: METHODS	 53
Participants	53
Setting	54
Research Design	54
Therapists	55
Treatment	55
Instrumentation	56
Demographic Questionnaire	57
Attachment to God Inventory	57
Depression Anxiety Stress Scale 21	58

Spiritual Assessment Inventory	59
Theistic Spiritual Outcomes Survey	60
World Health Organization Quality of Life - BREF.....	61
Statistical Analyses	62
Research Questions and Hypotheses	63
Research Question One	63
Hypothesis One	64
Research Question Two	64
Hypothesis Two	64
Research Question Three	64
Hypothesis Three	64
Research Question Four	64
Hypothesis Four	65
Research Question Five	65
Hypothesis Five	65
CHAPTER FOUR: RESULTS	66
Purpose of Study	66
Sample	66
Descriptive Statistics	66
Results of Hypotheses	75
Analysis for Hypothesis One	83
Analysis for Hypothesis Two	84

Analysis for Hypothesis Three	86
Analysis for Hypothesis Four	89
Analysis for Hypothesis Five	91
Summary	94
 CHAPTER FIVE: DISCUSSION	96
Overview	96
Summary	96
Hypothesis One	96
Hypothesis Two	97
Hypothesis Three	97
Hypothesis Four	97
Hypothesis Five	98
Conclusion	98
Implications for Practice	101
Implications for Research	103
Limitations of the Study	104
Recommendations	105
Summary	106
 REFERENCES	107
 APPENDICES	129

APPENDIX A-1: Client Consent and Registration Forms	129
APPENDIX A-2: Client Consent and Registration Forms Spanish Version	132
APPENDIX B-1: Demographic Questionnaire	135
APPENDIX B-2: Demographic Questionnaire Spanish Version	139
APPENDIX C: Attachment to God Inventory Permission.....	143
APPENDIX D: Spiritual Assessment Inventory Permission	144
APPENDIX E: World Health Organization Quality of Life-BREF Permission	145
APPENDIX F-1: Bible-Based Stress Reduction Protocol - Attachment to God Facilitator Manual	146
APPENDIX F-2: Bible-Based Stress Reduction Protocol - Attachment to God Facilitator Manual Spanish Version	181
APPENDIX G-1: Invitation to Research Study Flyers	215
APPENDIX G-2: Invitation to Research Study Flyers Spanish Version.....	216
APPENDIX H-1: Pastoral Permission for the Research	217
APPENDIX H-2: Pastoral Permission for the Research Spanish Version	219
APPENDIX I-1: Script for the Introduction of the Study to Pastors and Church Members	221
APPENDIX I-2: Script for the Introduction of the Study to Pastors and Church Members Spanish Version	222
APPENDIX J-1: Pre-test, and Posttest meetings scripts	223
APPENDIX J-2: Pre-test, and Posttest meetings scripts Spanish Version	225
APPENDIX K-1: Script for Mid-Week Follow-Up Email and /or Text Messages	227

APPENDIX K-2: Script for Mid-Week Follow-Up Email and /or Text Messages Spanish Version	231
APPENDIX L-1: Homework Instructions given to Participants each Week	236
APPENDIX L-2: Homework Instructions given to Participants each Week Spanish Version	239
APPENDIX M-1: Handouts and Notes given to Participants during the Protocol	242
APPENDIX M-2: Handouts and Notes given to Participants during the Protocol Spanish Version	249
APPENDIX N: Dissertation Defense Meeting Announcement	256

List of Tables

Table 1	68
Table 2	70
Table 3	72
Table 4	74
Table 5	75
Table 6	76
Table 7	78
Table 8	79
Table 9	81
Table 10	82
Table 11	83
Table 12	84
Table 13	85
Table 14	86
Table 15	87
Table 16	88
Table 17	89
Table 18	90
Table 19	91
Table 20	92
Table 21	92
Table 22	94

List of Abbreviations

Analysis of covariance (ANCOVA)

Analysis of variance (ANOVA)

Attachment of God Inventory (AGI)

Attachment of God Inventory Spanish Version (AGI-S)

Bible Based Stress Reduction Protocol (BSRP)

Bible-Based Stress-Anxiety Reduction Protocol-Attachment to God (BSRP-AG)

Cognitive behavioral therapy (CBT)

Depression, Anxiety, Stress Scales-21-Spanish Version (DASS-21-S)

Rational emotive behavioral therapy (REBT)

Spiritual Assessment Inventory (SAI)

Spiritual Assessment Inventory Spanish Version (SAI-S)

Theistic Spiritual Outcome Survey (TSOS)

Theistic Spiritual Outcome Survey Spanish Version (TSOS-S)

World Health Organization (WHO)

World Health Organization Quality of Life (WHOQOL)

World Health Organization Quality of Life Briefed (WHOQOL-BREF)

World Health Organization Quality of Life Briefed Spanish Version (WHOQOL-BREF-S)

CHAPTER ONE: INTRODUCTION

Background of the Problem

Stress is a universal human phenomenon, but more pervasive in the modern times. However, defining stress is not an easy task. Some define stress as physiological reactions to stressful circumstances to recover one's state of homeostasis or normality (Selye, 1976). Others consider stress as a subjective feeling or the reaction resulting from a stressor that reduce one's well-being and quality of life (Masthoff, Trompenaars, Van Heck, De Vries, & Hodiamont, 2005).

As the principal psychological perspective of stress, the transactional model defines stress as a result of a cognitive appraisal about the severity of the stressor, and the resources available to handle the stressor. The stress is produced when the resources fall short of the severity of the stressor (Folkman & Lazarus, 1985; Folkman & Moskowitz, 2000). Therefore, the stress is an emotional consequence of the interaction between individuals and their environment (Folkman & Lazarus, 1985; Smith & Ellsworth, 1985; Smith & Lazarus, 1993).

Stress can result in negative outcomes on the physiological, psychological, behavioral, and social-relational dimensions of an individual's quality of life. It is related to anxiety, depression, and several immunological changes that influence in health (Masthoff et al., 2005). For example, Willenberg and Bornstein (2007) found the relationship between prolonged exposure to stressor and physical pathologies. Others find psychological impacts of stress, such as anxiety disorder, depression, and schizophrenia among others including lowering cognitive ability (Dohrenwen, Leven, Shrout, & Schwartz, 1992; Mendl, 1999; Thoits, 2010; Turner, 2013).

There are authors, like Wampold (2001), who criticize the use of a religiously accommodated therapies to treat different issues, such as depression, anxiety, and stress. However, some initial studies report indications of the efficacy of Christian-accommodated therapies. For instance, Worthington (1986, 2008) and Worthington, Johnson, Hook, and Aten (2013) find that Christian-accommodated therapies are effective in treating depression, anxiety, and stress. The Christian adaptation of cognitive behavioral therapy (CBT; Jennings, Davis, Hook, & Worthington, 2013) is effective in improving what individuals believe about themselves, how they think and behave, and how they can modify irrational beliefs. Preliminary findings indicate that Christian devotional meditation may be as effective as the Progressive relaxation method in treating anger, anxiety, depression and muscle tension (Carlson, Bacaseta, & Simanton, 1988). Thus, initial studies demonstrate that Christian-accommodated therapies are promising methods for Christian patients seeking to manage psychological distresses.

It is evident from the above studies that Christians are not exempt from the generalized problem of stress. Christians evaluate personal and environmental resources in response to stressors the same way as non-Christian individuals, and this evaluation may or may not trigger stress. One critical environmental resource that influences cognitive appraisal and protects individuals from stress is perceived support (Cicognani, 2011; Holahan, Moos, Holahan, & Cronkite, 1999). Attachment theory corroborates transactional model about the availability of relational resources. According to attachment theory, secure attachment provides safe-haven and secure base. In other words, secure attachment provides emotional and relational resources to face stress (Bowlby, 1988; Meredith, 2009). Secure attachment is linked to certain behaviors such as cooperative tendencies and reduced violence (Ainsworth, 1989; Cohn, Silver, Cowan, Cowan, & Pearson, 1992). Milkulincer (1995) and Kobak, and Sceery (1988) conclude that

secure attachment is related to higher self-esteem, more positive self-image and higher ego-resiliency. Secure attachment is also associated with positive coping strategies and plays a protective role in stressful situations (Bowlby, 1988; Hazan & Shaver, 1994).

Kirkpatrick (2005) and Rizzuto (2005) indicate that God can be the attachment figure who can provide secure attachment to individuals. Religious actions, such as Christian spiritual disciplines, can be considered attachment seeking behaviors that may impact in one's attachment to God (Kirkpatrick, 1992, 1999). However, in order to integrate these into Christian-accommodated therapies, there is a need for more specific empirical evidence for the efficacy of Christian spiritual disciplines as methods to reduce stress, enhance quality of life, and impact attachment to God in a positive way.

Purpose of the Study

Poloma and Gallup (1991) indicate that experiencing the presence of God during the practice of Christian spiritual disciplines, specifically prayer, is related to the perception of well-being. Therefore, it seems urgent to understand and to measure empirically the extent of the efficacy of Christian spiritual disciplines in dealing with emotional, psychological, and spiritual distresses.

This study was intended to contribute to this line of inquiry by comparing the effectiveness of the Bible-Based Stress Reduction Protocol-Attachment to God (BSRP-AG; Kim, 2017) against a waiting-list group as the control. The BSRP-AG is a five-week program based on Christian spiritual disciplines with a focus on cultivating deepened attachment to God. This study evaluated and compared the two groups by quantitatively measuring attachment to God, spiritual well-being, stress, depression, and quality of life in a sample of non-clinical Hispanic Christian adults recruited from a community in Virginia.

Research Question

This study examined the following research question: Can the manualized Bible based stress reductions protocol on attachment to God using Christian spiritual disciplines result in more secure attachment to God and produce positive changes in levels of perceived of stress, anxiety, depression, spiritual well-being, and quality of life?

Research Hypotheses

Hypothesis One

There will be a statistically significant difference between pretest and posttest scores on the Attachment to God Inventory Spanish Version (AGI-S) after the BSRP-AG in the experimental group. The experimental group will report a more secure and less anxious attachment to God measured by the AGI-S than the waiting-list control group.

Hypothesis Two

There will be a statistically significant difference between pretest and posttest scores on the Depression, Anxiety, Stress Scales-21-Spanish Version (DASS-21-S) after the BSRP-AG in the experimental group. The experimental group will report lower scores in depression, anxiety, and stress measured by the DASS-21-S than the waiting-list control group.

Hypothesis Three

There will be a statistically significant difference between pretest and posttest scores on the Spiritual Assessment Inventory Spanish Version (SAI-S) after the BSRP-AG in the experimental group. The experimental group will perceive a healthier spiritual well-being measured by the SAI-S than the waiting-list control group.

Hypothesis Four

There will be a statistically significant difference between pretest and posttest scores on the Theistic Spiritual Outcome Survey Spanish Version (TSOS-S) after the BSRP-AG in the experimental group. The experimental group will report a more positive spiritual attitude towards God, others, and self as measured by the TSOS-S than the waiting-list control group.

Hypothesis Five

There will be a statistically significant difference between pretest and posttest scores on the World Health Organization Quality of Life Briefed Spanish Version (WHOQOL-BREF-S) after the BSRP-AG in the experimental group. The experimental group will report a more positive perception of life measured by the WHOQOL-BREF-S than the waiting-list control group.

Limitations

Interpretation of results should be evaluated with caution because there were several limitations to this study. First, four principal factors limiting the generalizability of the results of this study were: The lack of random sampling, the exclusivity of targeting a Hispanic population in one region of Virginia, and the small sample size ($N = 34$) suggest caution. Hence, future research should target larger and more diverse samples. At the same time, excluding the clinical population from the study may affect negatively the generalizability of the study. Second, the results of this study should be considered with caution given the dual relationship between the researcher and some of the participants. Third, the lack of a follow-up assessment challenges the long-term effects of the intervention. Fourth, the variation between the pretest and posttest score in the AGI-S was too small because of the ceiling-flood effect that made difficult to note the

differences between the pretest and posttest. However, the inclusion of the random assignment into the experimental and waiting list group, and the use of pre- and posttest assessments improved the validity of the results obtained in this study.

Definition of Terms

Stress

There are three principal perspectives that define stress. In the physio-biological perspective, stress is defined as a physiological response pattern called the “General Adaptation Syndrome” in which the body reacts to a stressor and then resumes a state of balance (Selye, 1976, p. 64). In the resource perspective, Hobfoll, Freedy, Green, and Solomon (1996) define stress as lack of resources to face the stressor. Finally, from the psychological stand point, stress is a relationship between individuals and their environment. In a psychological sense, stress is a result of a cognitive appraisals to measure the severity and the impact of the stressor, and evaluating available personal and relational resources to face the stressor (Folkman & Lazarus, 1985). Therefore, stress is a pattern of physio-biological and psychological reactions to regain the balance lost because of the presence of stressors.

Quality of Life

The World Health Organization (WHOQOL Group, 1998b) defines quality of life as an individual’s perception of his or her position regarding to their goals, expectations, standards, and concerns. The WHO (WHOQOL Group, 1998b) also recognizes the physical health, psychological, relational, and environmental as relevant indicators o perceived quality of life. Categorized within the psychological dimension, stress seems to have strong influences on an individual’s perceived quality of life.

Attachment to God

Attachment theory, led by Bowlby (1988), states that early relationship with your caregivers, more specifically with mothers, set an attachment system that permeates to future relationships. When individuals confront with challenges, the attachment system is used to regain security and safety by seeking closeness with caregivers. Kirkpatrick (1999) suggests that God can be considered as an attachment figure since there is a perceived close relationship-availability, and providing a secure base and safe-haven for those who seek God. God attachment has also four different styles: secure, avoidant, ambivalent, and disorganized (Clinton & Sibcy, 2006). The secure early attachment and secure attachment to God, is related with positive behaviors and cooperative relationship strategies while with a strong individuality and independence (Blustein, Walbridge, Friedlander, & Palladino, 1991; Klann-Delius & Hofmeister, 1997; Matas, Arend, & Sroufe, 1978).

Christian Spiritual Discipline

The Christian spiritual disciplines were practiced by Christian communities for thousands of years to seek proximity to the presence of God (Barbour, 2004). Following the Bible verse John 15:5b “Those who abide in me and I in them bear much fruit, because apart from me you can do nothing” (New Revised Standard Version), Christians perceive closeness to God as an important element to connect to God, connect with truest-self, redirecting one’s path, and transforming oneself by eliminating destructive thoughts (Foster, 1998; Willard, 1991). According to Kirkpatrick (1992), these actions can be considered as attachment theory’s proximity seeking behavior to reestablish one’s security and safety by being close to the caregiver, in this case, God. However, although the purpose of Christian spiritual disciplines is fairly evident, the definition is elusive. Foster (1998) consider Christian spiritual disciplines as a

door to “a life of relationship and intimacy with God” (p. 3). For Nouwen (2010), Christian spiritual disciplines seek unity with Christ and transformation through it.

There are different disciplines. Willard (1991) describes 15 disciplines, while Foster (1998) counts 11 disciplines. Ortberg (2002) mentions 10 disciplines, while Calhoun (2005) includes 64 disciplines. For the purpose of this study, the four applied disciplines will include prayer, Bible reading, meditation, and solitude. These Christian spiritual disciplines were practiced by Jesus himself during his three-year ministry. Prayer is a conversation with God that is positively linked to the coping process (Bänziger, Uden, & Janssen, 2008; Pargament, 1997). Bible reading is “immersing . . . in Scripture” to find with Jesus since the Bible references Jesus as *logos*, namely, the Word (Ortberg, 2002). Christian meditation is defined as “an invitation to apprehend God” (Calhoun, 2005, p. 174). Unlike conventional meditation methods, Christian meditation is not about emptying oneself, but rather being full of God, which is the correct way to examine oneself and the world around (Foster, 1998). Lastly, solitude is intentionally isolating oneself from external stimuli to focus on the relationship between oneself and God (Calhoun, 2005; Foster, 1997; Nouwen, 1974; Willard, 1991).

Significance of the Study

Religion and spirituality have been intentionally excluded from psychology (Jones, 1994). However, in recent decades the religious and spiritual dimension has had a surge in importance in the field of psychology for its influence on quality of life. This process of spiritual resurgence coincides with science losing its dominance in the interpretation of the physical, sociological and relational reality, and undeniable saturation of spiritual and religious reality in psychotherapy and clients’ lives (Bergin, 1980; Jones, 1994).

Two Christian approaches are increasingly gaining importance in dealing with mental health within Christian communities: Christian-accommodative therapies and Christian-derived approaches (Johnson, 2013; Johnson, Worthington, Hook, & Aten, 2013a, 2013b). Christian-accommodated therapies refer to established secular therapies with Christian elements incorporated to work with individuals with similar faith confessions. In contrast, Christian-derived models develop strategies through applying Scriptural principles and historical Christian spiritual practices (such as Christian spiritual disciplines) rather than starting with a secular theory (Johnson, Worthington, Hook & Aten, 2013, p. 331). Christian-derived models recognize the Holy Spirit as the ultimate healer

There are two significant gaps in the studies conducted on the efficacy of Christian accommodated-derived psychotherapies. First, empirical validation of these psychotherapies is based on results from the existing secular version of psychotherapies (Johnson, 2013). Second, most of studies done were about the efficacy of “religious practices,” but not as therapeutic interventions, which limits the generalizability of the obtained results (Ellison, Bradshaw, Kuyel, & Marcum, 2012, p. 508).

Furthermore, existing studies about the efficacy of Christian accommodated and derived psychotherapies suffer significant methodological limitations. Pecheur and Edwards (1984) conclude that the secular and Christian versions of Cognitive Behavioral Modification therapies are equally effective in reducing depression. In fact, there was not a significant difference in the efficacy between the two versions because they are based on the same theory of change, basic methods to produce change, and using short-term results (Pecheur & Edwards, 1984).

Carlson et al. (1988) compare the efficacy of Devotional Meditation and Progressive Relaxation in dealing with anxiety, anger, and muscle tension. Devotional Meditation had a more

significant impact in reducing anxiety than Progressive Relaxation. However, the final exam became an extraneous factor that may have skewed the difference in the anxiety level of participants. In addition, the small number of participants ($N = 12$) and lack of demographic information dangers the generalizability of their results.

Wachholtz and Pargament's (2005) comparative study about the efficacy of different types of secular meditations and Christian meditation dealing with anxiety obtain similar results as the Carlson et al.'s (1988) study. In general, the spiritual meditation group reported lower anxiety, and more positive mood. Wachholtz and Pargament (2008) specifically studied the effect of different meditations on migraines, a symptom associated with depression and anxiety. The results demonstrated a more positive change among the spiritual meditation group compared to the progressive muscle relaxation group. Nevertheless, the sample was limited to healthy, undergraduate volunteers, which limits the variance of heart rate measurements and generalizability of the data. Additionally, this study does not have pre-test data to compare the extent of variation within groups. Finally, there is a lack of long-term effects because there is not a follow-up data after the completion of the study.

Fewer studies have been completed about the efficacy of Christian derived therapies related to Attachment to God. O'Hare (2003) finds that there is a positive correlation between God image and psychological functioning, adjustment skills, and spiritual well-being. However, several factors limit the generalizability of the results including the small sample size ($N = 6$) and the narrow specificity of the sample population. Participants were from a "very specific population of upper middle class, evangelical Christians" and highly skewed in terms of gender (O'Hare, 2003, p. 122).

Rasar, Garzon, Volk, O'Hare, and Moriarty (2013) replicate a previous study done by Thomas, Moriarty, Davis, and Anderson (2009) about efficacy of a God image group in producing positive God image and attachment to God by comparing a Bible study group and a waiting list group. The study reveals that there is no difference in attachment to God but there is an improvement in awareness of God and love of God. Rasar et al. (2013) improve some of the limitations of Thomas et al.'s (2009) study by including a large sample size, comparison group, and by excluding individuals with significant psychological distress or pathology. Still, Rasar et al.'s (2013) did repeat some limitations from previous studies, such as the college undergraduate population, and the specificity of the population by including only Christian students who attend a Christian school.

Monroe and Jankowski (2016) discovered that prayer has a greater positive effect in dealing with psychological distress. Yet this study presents some methodological limitations like previous studies. There is no comparison group, participants have higher expectation bias, and the sample size is limited. These factors compromise the generalizability and implications of the results.

Despite the limitations, all these studies suggest preliminary evidences that Christian-derived therapies may be as effective as Christian-accommodated therapies and secular therapies. However, the methodological limitations in these studies are significant. For this reason, it is apparent that there is a great need for additional experimental research, focusing more on outcome studies. It was this study's purpose to fill, at least partially, this current gap in the field with randomized assignment, with a waiting-list control group and a more culturally diverse population and more carefully structured intervention and data collection.

Theoretical and Conceptual Framework

This study has three theoretical premises: First, attachment theory provides a theoretical explanation of an environmental resource used in the cognitive appraisal process to define a threat that may produce stress. Second, God functions as a caregiver. And, third, Christian spiritual disciplines are closeness seeking behaviors towards God.

First, attachment theory provides a theoretical explanation of an important resource to explain the process of stress: an environmental/social resource in the cognitive appraisal defended by transactional theory. Interestingly, attachment theory provides both personal resources as well as relational resources. Attachment theory is, in part, based on objective relations theory. The early relationship between children and caregivers creates an internal object or inner representation, like parental figures, with whom the baby interacts to understand self (Rizzuto, 2005). Moreover, the Attachment theory (Bowlby, 1988) also ascribes internal working models as the source of relational, social, and spiritual (i.e. early attachment, adult attachment, and attachment to God) resources to face stressors. Internal working models result from the internalized expectations of interactions between children and caregivers.

Many studies support the positive influence of secure attachment in improving psychological-emotional distress symptoms. Attachment is associated with development of self (Mikulincer, 1995). Studies with children demonstrate that secure attachment with caregivers influences individual independence and individuality without sacrificing the positive effects of persistence, cooperative behaviors, and regulated disposition (Blustein et al., 1991; Ducharme, Doyle, & Markiewicz, 2002; Klann-Delius & Hofmeister, 1997; Suess, Grossmann, & Sroufe, 1992). Secure attachment is also related with positive ego-resiliency which favors health adjustment in stressful situations, less anxiety, more constructive attitude and interdependent

behaviors (Galatzer-Levy & Bonanno, 2012; Kobak, & Sceery, 1988; Mikulincer, Shaver, & Pereg, 2003).

The second theoretical premise is that God functions as a caregiver. Thus, individuals can establish secure attachment to God. On the one hand, God provides close proximity as a caregiver who is personal, loving and present. On the other hand, God is perceived as a secure base and safe-haven, and separation from God may produce distress (Kirkpatrick, 1999). McDonald, Beck, Allison, & Norsworthy (2005) suggest that prayer, uplifting arms, and glossolalia, can be considered proximity seeking behaviors to God. Preliminary findings indicate that attachment to God is important predictor of relationship with God (Hart, Limke, & Budd, 2010).

The third theoretical premise is that Christian spiritual disciplines are attachment-seeking strategies that produce and reinforce secure attachment to God. As the definition of Christian spiritual discipline indicates, the purpose of it is to connect to God in individuals' daily activities to produce an authentic sense of self, the world and God. Specifically, Prayer has positive effects on mental health by bringing in one's life inner peace, empowerment, and support (Bänziger et al., 2008). Bible reading is a biblical instrument intended to connect individuals to God through Scripture, and it is a powerful tool to restructure dysfunctional thinking and irrational thoughts (Tan, 2007). Christian meditation is associated with psychological well-being, inner peace and enduring faithfulness even in stressful situations (Wachholtz & Pargament, 2005). Finally, solitude aids in deepening unresolved issues and depending completely on the omnipresent, omnipotent, and omniscient God (Calhoun, 2005; Foster, 1998; Nouwen, 1974; Willard, 1991).

Organization of Remaining Chapters

Chapter Two is a review of literature covering stress theories, quality of life, attachment theory, attachment to God, and Christian spiritual disciplines. Three main perspectives about stress will be explained along with the relationship between stress and quality of life. Following the three main perspectives is a comprehensive definition of attachment theory and its input in the transactional theory of stress. After that, the relationship between early attachment and attachment to God is discussed, followed by an assessment of the use of Christian spiritual disciplines as a therapeutic instrument. Lastly, the remainder of Chapter Two will present empirical research on the efficacy of Christian-accommodated and derived psychotherapy and of Christian spiritual disciplines in improving attachment to God.

Chapter Three is a description of the design and method of this study, including research design, participants, assessment measures, research protocol, interventions, and statistical analyses. Chapter Four is the analyses of the statistical results. Chapter Five is a summary of the study with conclusions, implications for practice and future results, and recommendations.

CHAPTER TWO: REVIEW OF THE LITERATURE

Overview

The purpose of this study was to examine the effectiveness of the Bible Based Stress Reduction Protocol-Attachment to God (BSRP-AG) in treating stress. Transactional theory indicates that stress occurs as a result of three basic appraisals: Primary, secondary and re-appraisal. Research studies reinforce the importance of the Attachment styles in its ability to explain how unique differences influence the perception and reaction to stressful circumstances. attachment theory, including attachment to God, provides the theoretical background to understand stress as a product of lacking a secure and significant relationship with caretaker. Thus, the BSRP-AG is based on research that demonstrates a positive correlation between Christian spiritual disciplines (prayer, meditation, study, etc.) and an increase in the attachment to God.

Stress

Conceptualizing stress is not a simple task. Stress can be defined as a subjective feeling or the reaction caused by a stressor that threatens one's well-being and quality of life (Masthoff et al., 2005). There are three factors utilized to understand stress. First, the physio-biological perspective which focuses on one's physiological responses; second, the resource perspective which emphasizes the availability of resources to face one's stressor; third, the psychological perspective which defines the stress as a relationship between individuals and their environment (Lazarus, 1991).

Selye's (1976) theory about Stress-Response patterns is the most important physio-biological perspective about stress. Selye (1976) defines stress as "a state manifested by a syndrome which consists of all the nonspecifically induced changes in a biologic system" (p. 64).

His pattern was called “General Adaptation Syndrome” (Selye, 1976, p. 64). The body reacts to the stressor with shock and counter-shock defensive reactions. The body presents a resistance when attempting to recover a homeostasis state. Finally, the stress symptoms worsen when the stress induced resistance is exhausted (Selye, 1976).

Other theories focus on what fuels stress rather than on the stressors that provoke stress. The conservation of resources theory, predicts that stress is triggered when resources are lost, threatened, and used without positive effect (Hobfoll et al., 1996). Thus, the perspective is more interested in the resources, personal and social, that prevent individuals from stress to protect their well-being than causal factors or bio-physiological reactions of the body to the stressor.

The final aspect of stress are its psychological factors as demonstrated by the most dominant theoretical perspective on stress, the transactional model of stress (Johnstone & Feeney, 2015). According to this model, stress is defined as “a relationship between the person and the environment that is appraised by the person as relevant to his or her well-being and in which the person’s resources are taxed or exceeded” (Folkman & Lazarus, 1985, p. 152). Given the similar stressors, individuals react differently depending on one’s cognitive appraisal. This cognitive process is interconnected to an individual’s biological, psychological, social, and cultural resources (Folkman & Moskowitz, 2000).

Lazarus and Folkman (1984) pointed out that individuals are determined by specific biological structure, social status, and personal experiences. Social system provides information necessary to build one’s values and beliefs. Both factors, individual and social, influence in one’s cognitive evaluation about their circumstances, meaning to the life events, and challenges. Individuals evaluate an event in two stages: the primary appraisal and the evaluation of resources. In the primary appraisal, individuals evaluate several dimensions including threat, challenge, and

centrality. A stressor can be evaluated as irrelevant, benign, and stressful (Folkman & Lazarus, 1980; Johnstone & Feeney, 2015). The two main components of the primary appraisal are the perception of susceptibility to threats and the perception of severity of threats. Other factors that influence the primary appraisal of stress are the possible impact of the event in the individuals' future goals and self-consideration as a causal factor of the stressor (Smith & Lazarus, 1993).

The second appraisal refers to the internal and external evaluation of resources needed to confront stressor. Individuals evaluate their options and resources; they evaluate their ability to change the situation, handle negative emotional reactions, consider different reactions, and choose a behavior to overcome the stressor (Folkman & Lazarus, 1985; Smith & Lazarus, 1993). There are two types of resources: personal resource and environmental resource. Personal resource is referred to the personal dispositional factor that contributes to the sense of control. Environmental resource is referred to perceived support for social network where positive perception of social support is linked to positive emotional outcomes (Cicognani, 2011; Holahan et al., 1999).

According to transactional theorists, emotions are products of how people relate to their environment. Therefore, emotions are resulted when a person evaluates possible threats to his or her well-being. This emotion does not dissipate but is maintained by the subjective evaluation of the possible stressor in his or her appraisal (Folkman & Lazarus, 1985; Smith & Ellsworth, 1985; Smith & Lazarus, 1993).

Five coping strategies are discovered: (a) situation selection, using the social environment resources to regulate emotions; (b) situation modification, changing the situation to alter personal emotional impact; (c) attention deployment, such as distraction and rumination; (d) cognitive change, re-evaluating the initial appraisal; and (e) response-focused strategies, focusing in

changing one's physiological, experiential, or behavioral aspects of emotional response (Gross, 1988). Gross (2001) identified early timing and positive appraisal to be more effective in regulating adequate adjustments in overcoming the stressful event.

Attachment theory provides a theoretical frame to explain the differences in the appraisal process by identifying an important social resource, the presence or absence of a caretaker, styles of attachment, and related emotions for each style of attachment. Bowlby (1988) theorized that the attachment system was birthed by a survival instinct triggered via a threat or stressor causing the individual to seek safety within the proximity of the caregiver. Hence, attachment-related behaviors increase in stressful situations (Feeney, 1998; Simpson, Rholes, & Phillips, 1996).

Relationship Between Stress and Individuals' Quality of Life

Quality of life (QOL) is defined as "individuals' perception of their position in life in the context of culture and value systems . . . their goals, expectations, standards and concerns" (World Health Organization Quality of Life Group [WHOQOL Group], 1998b, p. 1569). The WHOQOL assesses four major dimensions that influenced quality of life: physical health, psychological, social relationships, and environment.

Larsen and Buss (2005) indicated that stress brings negative psychological and physical symptoms which can decrease one's well-being and perception of quality of life. Similarly, Herbert & Cohen (1993a, 1993b) found that there is a relationship between stress and anxiety, depression, and several immunological changes that affect one's quality of life. Masthoff et al. (2005) concluded, in their study with 410 psychiatric patients ($N = 410$), that stress is an important predictor of health and quality of life.

Holmes and Rahe (1967) postulated that major life events demand extensive readjustments making individuals vulnerable to health problems such as infections, injuries, and

diseases. According to Willenberg and Bornstein (2007), “an excessive and prolonged or defective adaptive response to stressor” (p. 339) could be a pathology to malnutrition, hyperthyroidism, chronic fatigue syndrome, and premenstrual tension syndrome.

The presence of stressors elevates psychological distress: generalized anxiety disorder, major depression, posttraumatic stress disorder, schizophrenia, and substance abuse (Thoits, 2010). Several studies find the link between depression and stress (Brown & Harris, 1978; Turner, 2003) and Dohrenwen et al. (1992) concluded that there is a relationship between stress and schizophrenia. Moreover, stress, from life event or from chronic stressor, was linked causally to other psychological disorders, like depression, anxiety disorder, and posttraumatic stress disorder and to the substance abuse (Turner, 2003). Brack, LaClave, and Wyatt (1992) found that the perception of prolonged stress increases depression level in women. Crandall, Preisler, and Aussprung, (1992) observed positive correlation between academic stress and psychopathological symptoms. Herman & Lester (1994) identified that minor symptoms of stress to be associated with depression.

Furthermore, there is vast body of research to clarify the complex relationship between stress and cognitive ability. The complexity of this relationship is stated by Mendl (1999) as following:

Studies of stress effects on cognitive function do not form a single, coherent, evolving discipline. Research which could be categorized under this heading appears in a wide variety of disciplines ranging from human perceptual psychology to animal neuroscience. The result is a literature examining the effects of a diverse selection of threatening and challenging stimuli (e.g., loud noise, social isolation, direct manipulations of “stress

hormones”) on a wide range of cognitive tasks (e.g., sustained attention tasks, active and passive avoidance learning, eyewitness memory) (p. 223)

Memory could be interrupted if a stressful event occurs in the memory consolidation process (Gold, 1995; Kovac & de Wied, 1994; McGaugh, 1966, 1989). Stress also can interfere or trigger the memory recalling process (Bower, 1981; Ucross, 1989). Lastly, stress can provoke error in activities that require a sustained attention for long period (Broadbent, 1971; Pepler, 1959; Wilkinson, 1960).

There are other factors that the WHO does not consider in defining quality of life: religious/spiritual dimension. Spirituality is increasingly being recognized as an important aspect of the health and wellbeing of people. Increasing number of research indicate that there is a relation between the religious/spiritual dimension and several aspects directly related to one’s perceived level of quality of life. Koenig, King, and Carson (2012) give a comprehensive review of the relationship between religion and health.

Koenig et al. (2012) concluded that religion was positively correlated to more positive mental health, more positive physical health, and more positive social health. Regarding to mental health, religion was related to more positive emotions and sense of well-being. Two hundred fifty-six of 326 quantitative studies (78%) found a “greater well-being among those who were more religious” (Koenig et al., 2012, p. 144). Two hundred seventy-one of 443 quantitative studies (61%) concluded that greater religiousness correlated to less depression, faster recovery for depression. One hundred six quantitative studies out of 141 (75%) found “lower suicidal ideation and behaviors” and more negative attitude toward suicide (Koenig et al., 2012, p. 190). Of the 58 best studies in terms of research methodology, 31 studies (53%) reported an “inverse relationship between religion and anxiety” (Koenig et al., 2012, p. 197). Finally, from 278

studies about the relationship between alcohol use or abuse and religion, 240 studies (86%) reported inverse relationship, while 185 studies about drug abuse and religion, 155 studies (83%) showed “less drug abuse among more religious” (Koenig et al., 2012, p. 241).

Koenig et al. (2012) also found positive relationship between religion and physical health. From 19 studies about religion and coronary artery disease, 12 (63%) reported “significant inverse relationships” (Koenig et al., 2012, p. 339) between religiosity and coronary artery disease. Ten of 16 studies (63%) about the relationship between religion and cardiovascular functions concluded the positive correlation. Thirty-six of 63 studies (57%) about blood pressure found that “religious/spiritual involvement was related to lower blood pressure or less hypertension” (Koenig et al., 2012, p. 361). Moreover, 14 of 25 studies (56%) reported “some aspects of religion/spirituality were significantly and positively related to one or more indicators of a healthy balanced immune system” (Koenig et al., p. 419).

Lastly, Koenig et al. (2012) reported the relationship between positive social components and religion. From 74 studies, 61 studies (82%) concluded that Religion is positively related with “significant positive associations” (Koenig et al., 2012, p. 583). Furthermore, 11 of 14 studies (79%) reported “significantly greater social capital” and less antisocial behaviors with Religion (Koenig et al., 2012, p. 584). These results confirm that the perceived stress influence in individuals’ physical, psychological, spiritual, and cognitive wellbeing, affecting in their quality of life.

Attachment Theory

Bowlby’s studies about the attachment, and Ainsworth’s research about the influence of early interactions in formation of attachment styles have been considered the beginning of

attachment theory. Bowlby (1988) is considered the father of the attachment theory. Moriarty, Hoffman, and Grimes (2006) state that Bowlby incorporated different theories, such as “evolutionary biology, ethology, developmental psychology, cognitive science, and control system theory” (p. 44) and Object Relations theory to develop the attachment theory. Object relations theory was developed by Klein (1964) and underscores the development of interpersonal relationship with others, primarily with mothers. Object relations theory suggests that baby creates internal object or inner representations of parental figure from the external relational experiences with mother and father which the baby uses to understand self and to establish relationships with the environment (Rizzuto, 2005; Winnicott, 1966).

The focus of Bowlby was on the effects of separation between mothers and infant. He concluded that the attachment is formed in the early stages of infants and is maintained during their development. According to attachment theory, “infants have adaptive and biological drive to maintain proximity to their caregiver, and to resist separations, especially in the face of threat” (Meredith, 2009, p. 285) to overcome or to manage their distress. This attachment is a result of interactions between infants and caregiver. These interactions create internal working models in children which are internalized system of expectations of interactions with caregivers (Bowlby, 1988).

Attachment theorists understand that healthy personality is developed by infants when they receive consistent and appropriate responses from the caregiver. Consistent and appropriate responses in positive environmental conditions produce secure attachment resulting in security and well-being, while inconsistent responses given in less optimal environmental conditions produce insecure attachment provoking anxiety and distress (Bowlby, 1988; Meredith, 2009).

The function of the internal working model and the core factor of the attachment styles is “to make the relational world more predictable, shareable, and meaningful” (Bretherton, 2005, p. 36).

According to Ainsworth (1989), there are three basic patterns of attachment: secure, anxious, and avoidant. There are two basic factors that influence an infant’s attachment. First, the caregiver’s sensitivity and availability to respond to the infants’ signals; second, the intensity of the response (Meredith, 2009; Shaver, Mikulincer, & Feeney, 2009). Through her “strange situation” observations, Ainsworth (1989) concluded that that secure attachment is characterized by “good communication between a child and attachment figures, a general absence of anxiety and frustration, and normal development of physical, academic, and social skills” (Shaver et al., 2009, p. 494). Simultaneously, secure attachment predisposes infants towards social and emotional well-being (Ainsworth & Bowlby, 1991).

The mothers’ unavailability, insecure, unpredictability, and negative affect resulted in the two insecure attachment styles, which are “associated with later behavioral problems, poorer mental health, and in some cases, delinquency, criminal behavior, and incarceration” (Shaver et al., 2009, p. 495). The anxious-ambivalent attachment style is less frequent and is observed in children whose caregivers were “inconsistent” in their responses. Anxious-ambivalent attachment is characterized by anxiety, fear, and frequent behaviors modifications even when their mothers are present, in part, because they cannot predict their mothers’ response (Moriarty et al., 2006, p. 46; Rauh, Ziegenhain, Muller, & Wijnroks, 2000; Teti, Gelfand, Messinger, & Isabella, 1995).

The avoidant pattern was used by children whose caregivers were “cold and rigid and, despite the close proximity, rarely offered the children physical or emotional contact” (Moriarty

et al., 2006, p. 46). This pattern of maternal behaviors activates infant's attachment system, and their expectation of rejection creates an internal conflict between need for closeness and avoidance. Their characterized behaviors such as not trusting on others and suppression of needs and emotions hinder future attachment connection with their caregivers (Isabella & Belsky, 1991; Meredith, 2009; Shaver et al., 2009).

A fourth attachment style was later added by Main and Solomon, two of the Ainsworth students, called the disorganized attachment. The disorganized attachment is characterized by dissociative, anxious and antisocial behaviors with continuous helpless and hostile feelings with disoriented behaviors in the presence of the caregiver (as cited in Karen, 1998).

Attachment and Survival

Physical contact is an important factor for the formation of the attachment (Morgan & Ricciuti, 1969; Schaffer & Emerson, 1964). Passman and Erck (1977) add that active eye contact is also important for attachment. Sorce and Emde (1981) emphasized that the availability of the presence a caregiver is not enough. An emotional distance between infants and their mothers, purveyed by an active emotional "refueling" of mothers, encouraged infants to explore further while maintaining safe-haven for survival.

According to Bretherton (2005), exploratory, fear, sociable, and caregiving systems are intertwined composing attachment based behaviors. Attachment theory proposes that infants establish affective connections with their caregivers for survival and security. The presence of a caregiver (caregiving system) as a secure base allows to explore infants explore their environment after assessing both environment and the availability of the caregiver to assure their survival. Therefore, their survival and security are achieved by means of closeness to the

caregiver, as well as maintaining closeness with significant others like peers (sociable system; Bretherton, 2005; Cassidy, 2008).

According to Bowlby (1988), infants facing an imminent danger or likelihood of a danger will seek protection from an attachment figure activating attachment seeking behaviors. The presence of a secure attachment figure is important in soothing infants' distress because "an available and accessible attachment figure makes the infant much less susceptible to fear" (Cassidy, 2008, pp. 8-9). Conversely, the lack of an attachment figure produces anxiety and general distress (Bowlby, 1988).

Secure Attachment: Its Influences

Attachment styles developed in early relationship between parents and children will continue to influence their lives by shaping their relationships and perceptions of the outside world, as well as their own image. Adult attachment styles can be developed through interaction with peers and romantic relationships. Some researchers suggest that attachment styles are related to some behavioral patterns (Ainsworth, 1989; Bowlby, 1988). Securely attached individuals are less prone to present behavioral problems and likely to exhibit adequate social-relational skills, such as warmth (Cohn et al., 1992; Ward & Carlson, 1995), support (Byng-Hall, 2008), cooperation (Ainsworth, 1989) and participation (Turner, 2003). Nonetheless, individuals with insecure attachment are likely to become more aggressive, resistant, avoidant, frustrated and preoccupied (Ainsworth, Blehar, Waters, & Wall, 1978; Karen, 1998). Klann-Delius and Hofmeister (1997) discovered that the secure attachment does not result in more effective communication skills. There is more active communication in securely versus insecurely attached children.

Securely attached children demonstrated a more cooperative disposition in non-stressful situations. Additionally, while in stressful situation like separation anxiety, exhibited greater regulation, positive affect, and persistence with less oppositional crying than insecurely attached children (Ducharme, Doyle, & Markiewicz, 2002; Klann-Delius & Hofmeister, 1997; Matas et al., 1978; Pastor, 1981; Suess et al., 1992). Other supporting studies conclude that securely attached children maintain their individuality-independence in a stressful environment (Blustein et al., 1991; Leondari & Kiosseoglou, 2000).

According to Mikulincer (1995), attachment is associated with the development of self. As securely attached individuals score higher in self-image and self-esteem assessments. Galatzer-Levy and Bonanno (2012) and Kobak, and Sceery (1988) concluded that securely attached adults score higher in ego-resiliency, and suggest that ego-resiliency is an important factor for “healthy adjustment” in distress situations. The research shows the positive self-image correlates to secure and dismissive attachment styles, while negative self-image correlates to avoidant and fearful attachment styles. These findings are important because negative self-image is associated with depression, whereas those linked to positive self-image and self-esteem are less prone to depression (Van Buren & Cooley, 2002). Moreover, the secure maternal attachment practice produces less depressive symptoms (Armsden, McCauley, Greenberg, Burke, & Mitchell, 1990; Murphy & Bates, 1997; Roberts, Gotlib, & Kassel, 1996). Muris, Meesters, van Melick, and Zwambag (2001) discovered that insecurely attached adolescents presented higher levels of depression, anxiety, and were characterized as having “low levels of trust and communication and higher levels of alienation” (p. 816).

Attachment styles are associated with several emotions in its processes and regulations. Thomson (1994) emphasized that each attachment style prioritizes certain forms and processes to

handle and to regulate emotions. The processes and regulations of one's emotions depend on attachment styles shaped by experiences with caregivers during child development, mainly in stressful situations (Kobak & Sceery, 1988; Shaver & Mikulincer, 2013).

Secure attachment is associated with adaptive and positive coping strategies. Bowlby (1988) discuss the buffering effect of secure attachment protecting the child from life stresses by regulating a sense of security. Hazan and Shaver (1994) explained the protective role of the secure attachment from life stresses because the secure attachment providing supportive relationships in adult stage of life. The secure attachment style produces lower anxiety and avoidance level, a feeling of security, comfort with one's environment, interdependence, confidence in presenting help seeking behaviors, and other constructive coping strategies (Mikulincer et al., 2003). After studying the relationship between behavior and attachment styles of 2011 adolescents, Cooper, Shaver, & Collins (1998) concluded that secure attachment between individuals produces higher level of psychological functioning.

Attachment to God

As Bowlby (1988) states, the core internal working model, learned in early ages through the interaction with the primary caregiver, influences future relationships. According to Ainsworth (1989), the attachment behavior is learned and modified. Over time, individuals process different responses and feedbacks that produces different attachment bonds. These modifications are possible, in part, because the attachment is not based on object, such as mother, but on feelings related to the proximity of the mother (Cassidy, 2008).

If the attachment is defined as proximity seeking behaviors toward the care figure, who serves as a secure base, the relationship between individuals and God can be also classified as an attachment relationship. First, God is seen as in close relationship (Ainsworth, 1989; Bowlby,

1988). Kirkpatrick (1997) proposed that due to the emotional and spiritual closeness ascribed to God, he can serve as an attachment figure even though he is not physically present. God is seen as the caregiver and is perceived as personal, loving, forgiving, available, responsive, and acts as a safe haven to those who believe in him (Erikson, 1998).

Second, God is seen as a secure base and as a safe haven (Ainsworth, 1989; Bowlby, 1988). It is noteworthy that individuals seek God in their crises. Pargament et al. (1990) state that God is one of the most frequently used strategy to cope with the stressful situation because God is a safe haven. Bowlby (1988) described that children use attachment behavior to maintain the proximity with the caregiver. Among other behaviors, clinging, crying, and raising arms can be interpreted as proximity seeking behaviors. According to Kirkpatrick (1997), religious behaviors can also be interpreted as attention, proximity seeking, and maintenance behavior. The proximity to deity is the main message of religions for “virtually all religions provide places of worship where one can go to be closer to God” (Kirkpatrick, 1999, p. 806). McDonald et al., (2005) argued that prayer and belief in God are proximity seeking behaviors. Other religious behaviors, uplifting arms, and glossolalia, can also be considered proximity seeking behaviors (Kirkpatrick, 1999). Because God is perceived to be “omnipresent, omniscient, and omnipotent”, Kirkpatrick (1992; 1999) concluded that God is the best secure base making him an adequate attachment figure (p. 807). The closeness to God, emotionally and spiritually, gives believers “a sense of confidence and security” (Kirkpatrick & Shaver, 1992, p. 268) allowing them not only to explore the world, but also run to God when they feel that their security and comfort are compromised.

Lastly, a separation from God may produce a significant amount of distress, similar to the distress produced in infants when they are separated from their mothers (Kirkpatrick, 1992). Per the attachment theory, individuals trigger an attachment system that warns them when

encountering either hazardous environments, distressful personal events, or if there is an increasing separation from the attachment figure (Bowlby, 1988). Hence, separated from this omnipresent, omniscient and omnipotent secure base can produce anxiety, which shows that God is a perfect attachment figure (Kirkpatrick, 1992, 1999). Recovering security in God allows individuals to reinitiate their “exploration” (Beck, 2006).

Initial evidence suggests that attachment to God styles may be important predictors in the future faith development of individuals. Hart et al., (2010) showed that secure and anxious attachment styles predict faith development whereas the avoidant attachment does not. Therefore, God not only is an object of the attachment, but also is an important factor to predict individuals’ growth and development. Hence, God may function similarly to a caregiver in the early attachment relationships (McDonald et al., 2005).

Styles of Attachment to God

Clinton and Sibcy (2006) argue that individuals relate God during stressful circumstances in one of the four attachment styles; secure, avoidant, ambivalent and disorganized.

Secure. When facing challenging and stressful situations, individuals with secure attachment to God evolve from reacting with anger and sadness to seeing God as their secure base to explore the meaning of their tragedy (Clinton & Sibcy, 2006). They normally see God as “generally warm and responsive” (Kirkpatrick, 2002, p. 639) continually being supportive and protective.

Avoidant. Individuals with an avoidant attachment style to God may say that “God is impersonal, distant, and often seems to have little or no interest in my personal affairs and problems” (Kirkpatrick, 2002, p. 639). In their anger, these individuals move away from God,

rebel against God's will, and think that God must be punished for their stressful circumstances (Clinton & Sibcy, 2006).

Ambivalent. Individuals with ambivalent attachment to God feel that God is inconsistent and capricious. God sometimes is warm and responsive, but other times God is not there to help them (Kirkpatrick, 2002). According to Clinton and Sibcy (2006), people with an ambivalent attachment to God may express anger towards God, but also blame themselves for the traumatic events or circumstances.

Disorganized. People with a disorganized attachment to God are afraid of God's punishment and interpret the current distressful circumstances as "a continuation of their life story of loss" (Clinton & Sibcy, 2006, p. 153). They respond to the stressful circumstance with variety of contradictory behaviors such as addictions, rage, clinginess, anger, and self-protective behaviors (Clinton & Sibcy, 2006).

The Relationship Between Early Attachment and Attachment to God

The continuity of attachment styles across the life-span is an important topic in understanding the influence of attachment on other relationships. As Bowlby (1988) states, the core internal working model, learned in early ages through the interaction with the primary caregiver, remains influential to the future relationships. According to Ainsworth (1989), the attachment behavior is learned and modified. Over time, individuals process different responses and feedbacks that produces different attachment bonds. These modifications are possible, as mentioned earlier, because the attachment is not based on object, such as mother, but on feeling state related to the proximity (Cassidy, 2008). Bretherton (2005) contended that the maintenance of the attachment style throughout one's life span can be observed in children with secure attachment. However, the maintenance of the early attachment style in children with insecure

attachment was difficult to observe. Moreover, the researchers of the Minnesota Longitudinal Study, Sroufe, Egeland, Carlson, and Collins, (2005), confirmed that the early attachment style predicts many relational aspects in future relationships. They also found that the early attachment style is the “initial condition” (p. 55) for peer interactions but it cannot “completely specify” (p. 56) the outcomes. These results may indicate the possibility of modifying one’s attachment style to be contingent on the person of interest, his or her feedbacks and responses, and on the individual’s cognitive development stages. Hence, attachment styles beyond infancy (i.e., adult attachment and attachment to God) are built upon the first attachment style by either compensating it or corresponding to it.

It is possible that individuals seek relationship with God for different reasons. The correspondence hypothesis predisposes relationships beyond infancy to be either similar or a resemblance to the attachment style established in an early age with the primary caregiver, a process called the correspondence hypothesis. In like manner, it is also possible that the relationship to God is compensate for a previously failed attachment, a process called the compensation hypothesis (Kirkpatrick, 1992, 1999).

Correspondence model. This hypothesis explains that individuals who experience God do so in a way that is “consistent with early attachment figure” (Moriarty et al., 2012, p. 47). This model is closer to attachment theory. It emphasizes the relative maintenance of the attachment style throughout one’s life (Kirkpatrick, 1992). Bretherton (2005) explained that stability of the attachment style is higher in securely attached children. Similarly, TenElshof and Furrow (2000) described how early secure attachment correlates significantly with spiritual maturity and positive attachment to God. McDonald et al. (2005) also found evidence for the

correspondence hypothesis; secure attachment to parents correlates with a more positive view and intimacy with God.

Compensation model. Compensation model theorizes that God is a substitute attachment figure for a failed early attachment (Moriarty et al., 2012, p. 47). Bowlby (1988) states that there is a possibility for an attachment transfer from early attachment to another figure. Kirkpatrick (1992) lists some of the possible substitutes, such as “older siblings, other relatives, youth leaders, athletic coaches or special teachers, mentors, priests, pastors, and therapist” (p. 16). God is also a good candidate for an attachment figure (Kirkpatrick, 1992, 1997). Kirkpatrick (1997) also finds that insecurely attached individuals reported more religious conversion experiences than securely attached people.

The third view: Complex relationship models. There is a mixture of results about the relationship between early attachments and attachment to God. It is reasonable to state that both compensation and correspondence hypotheses are supported by different studies. The following models explain the relationship between the early attachment and attachment to God based on the influences, factors, and the complexity of relationships. Thomson (1999) suggests that many different factors come to play in the progression of the attachment styles in one’s life span.

Complex model. Dickie et al. (1997) suggested that there is a correlation between early attachment styles with how individuals establish an attachment to God, indicating a correspondence hypothesis. However, they find small but significant differences in the perceived image of God depending on children’s gender and developmental stages. In their first study, they discovered that older children see God similarly to their parents than younger children. Moreover, younger children identify God more like their father and older children perceive God more like

their mother. This result indicates that “God becomes nurturer and powerful protector as children get older” (Dickie et al., 1997, p. 31).

In the second study, they registered differences in their perception of God between girls and boys. The perception of power remains stable for boys, but girls’ perception of authority increases. The perception is also related to the type of discipline received by children. Girls with parents that practice reasoning and removal of privileges experience more nurturing and powerful image of God. Therefore, they state “gender experiences shape children’s perceptions of authority” (Dickie et al., 1997, p. 38). Lastly, in their third study, they found that there are differences between adults and children. Adults’ self-concepts are the best predictor of their god-concept, while children’s perceptions are more related to their parents’ image.

All three studies indicate that there is variability in the progression of the attachment style depending on the individuals’ characteristics such as age, gender, and cognitive development. This study indicates that both correspondence and compensation hypotheses are not contradictory models but processes that are found in the development of individuals.

Multiple code theory. Moriarty et al.’s (2006), and Hall, Fujikawa, Halcrow, Hill, & Delaney’s (2009) studies offered more explanations of variations and differences in the attachment to God. Hall et al. (2009) suggested a conceptual distinction between implicit spiritual functioning and explicit spiritual functioning. They defined implicit spiritual functioning as a more “automatic, presymbolic, emotional information processing,” (p. 240) whereas explicit spiritual functioning are “symbolized beliefs and behaviors” (p. 240).

Through this distinction, Hall et al. (2009) suggested that a model of correspondence and compensation aptly explains the variability in an individual’s attachment transference process.

Hall et al. (2009) proposed the “implicit internal working model correspondence and explicit religious compensation” (p. 240).

In other words, they argue that correspondence model is an unconscious process by which individuals define God similarly to their parents. However, the more explicit compensational functioning activates mechanisms to deal with the failed attachment relationship by a more conscious information processing. Consequently, God is idealized as an adequate attachment figure (Hall et al., 2009; Moriarty et al., 2006).

Culture and history: Integrative model. Moriarty et al. (2006) indicated that there is a third complex relationship model, which is suggested by Hoffman et al. in their presentation in 2004. According to these authors, the diversity of the God attachment styles in individuals can be explained by cultural and individual differences such as ethnicity and gender (Hoffman et al., 2004). Hoffman et al. (2004) argue that cultural differences are a determining factor in the God attachment style.

Furthermore, individual differences, such as cognitive development, are also a critical factor in the God attachment. These authors recognized that most participants were either in stage two or three of the Fowler’s faith development model. Individuals in the stage two usually accept literal explanations and their opinions resemble what their attachment figures believe. Their opinions are close resemblance of what their attachment figures believe. Thus, their God attachment is closely related to their early authority or attachment figures (Hoffman et al., 2004).

In the stage three, the authority shifts from single external source to the “like minded social group” (Hoffman et al., 2004, p. 16). Individuals’ image of God is not what the authority figure says about God, but what significant others says about God. This is the reason why people

in this stage identify and differentiate, “given the multiple God image perspectives of the members of the group” (Hoffman et al., 2004, p. 16).

Finally, this study also indicates that identity development is also another important factor in the perception of the relationship between individuals and God. This is depending on how people answer to the question of “who am I?” the attachment style to God will be different (Hoffman et al., 2004).

In conclusion, God can function as a caretaker providing a secure base for individuals who are in distress. As stated earlier, this process of attachment to God can follow different paths: correspondence model, compensation model, or complex models such as multiple code theory, and integrative model. Religious rituals and practices can be considered as proximity seeking behaviors. The literature about attachment indicate that secure attachment is associated with more positive personality traits, healthier social behaviors, and higher psychological functioning. Therefore, a secure attachment to God could provide higher sense of well-being, more socio-relational insights, positive emotions, and coping skills to individuals who are in distress. This analysis, based on the aforementioned studies, tries to answer the question of whether an attachment to God can be modified or strengthened by incorporating attachment to God seeking elements such as Christian spiritual disciplines. Furthermore, it also tries to answer of whether an increase in the attachment to God have a positive influence in overcoming stress and anxiety.

Christian Spiritual Disciplines

Introduction

Jones (1994) argued that religion has been intentionally and wrongly excluded from psychology, even bringing into the session was ethically prohibited because of the danger of therapist’s over-imposing his/hers values into the clients. Maintaining a scientific neutrality, or

silence, toward it was misunderstood as “the most respectful position one can take toward which one does not personally endorse or understand [scientifically]” (Jones, 1994, p. 184). This separation between psychology and religion for the last century was also questioned by Bergin (1980).

Bergin (1980) gave four reasons of why science, specifically psychology, lost its authority to explain human behavior: One, science is not the only source of truth anymore; two, psychology’s “methodolatry” is limited in its effectiveness in producing practical results (p. 95); three, more modern society gets more proliferation of mental illnesses such as anxiety, alienation, violence, selfishness, and depression which “has stimulated renewed hope in spiritual phenomena” (p. 96); and four, new close analyses show that psychologists are not free from their *zeitgeist* and from “unobservable realities—namely, spiritual forces” (p. 96). Bergin (1980) concludes as follows:

Religion is at the fringe of clinical psychology when it should be at the center. Value questions pervade the field, but discussion of them is dominated by viewpoints that are alien to the religious subcultures of most of the people whose behavior we try to explain and influence. (p. 103)

The reason behind this statement is that value inevitably saturate both psychotherapists and clients who will use their values to guide steps of change process. Therefore, these values not only need to be acknowledged and respected, but also need to translate those values into something to be tested and evaluated to inspire new ways to help people better (Bergin, 1980). In other words, religion, one of the core values of the society, which was neglected by history and psychology, needs to be incorporated in the mental health as religion permeates life, called by

Jones (1994) as a “perhaps the boldest model yet” (p. 184) of relationship between religion and psychology.

Christian spiritual disciplines have been practiced for over two thousand years since the onset of the Christian church (Barbour, 2004). The process begins with one’s voluntary decision to process information from the intellect to the emotions to reunite with God. This progression allows for an individual to connect with one’s truest self and redirect attention to one’s relationship with God. Furthermore, it renovates the person by replacing old destructive thoughts with a vivacious proximity to God culminating in altered external behavior (Foster, 1998; Nouwen, 1974, 2010; Willard, 1991). It is a spiritual search for connection with God; a meaningful connection from which individuals can obtain insights to understand God, world and self. This connectedness with God move away one’s “fears, compulsions, resentments, and sorrow to serve with joy and courage in the world” (Nouwen, 2010, xxix).

The Christian community has been using Christian spiritual disciplines as a part of their spiritual regimen to enhance one’s spiritual pursuits (Long & Averill, 2003). Christian spiritual disciplines entail different practices such as prayer, Bible study, and Christian meditation among others (Calhoun, 2005; Davies, 1996; Foster, 1998; Nouwen, 1974; Willard, 1991). These factors are studied and accounted for generating positive effects not only in one’s spiritual well-being, but also in one’s psychological well-being. According to Winnicott (1966), individuals can accept God as a secure, stable, available and reliable internal image of a caregiver using Christian practices to safeguard against fear, anxiety, and challenges. Kirkpatrick (1992, 1999) suggests that attachment to God may correspond to earlier attachment. Similarly, God can be a reliable substitutive safe-haven and secure base for those who acquired an earlier negative

attachment style (Clinton & Sibcy, 2006; Kirkpatrick, 1992, 1997, 1999; Rowatt & Kirkpatrick, 2002).

Defining Christian Spiritual Disciplines

Defining Christian spiritual disciplines is not an easy task. It is not merely list of activities or practices but a complex theological entity meant to establish meaningful relationship between God and His most precious creation, mankind. Christian spiritual disciplines are “a set of pattern of living intended to facilitate spiritual growth and Christian community” (Beasley-Topliffe, 2003, p. 84). This *set of patterns* produce spiritual growth and maturity by engaging in “experiential Christianity” (p. 84).

Foster (1998) defines Christian spiritual disciplines as a “door to liberation” (p. 2). It is a door to overcome one’s selfishness and fear towards “a life of relationship and intimacy with God” (Foster, 1998, p. 3). According to Nouwen (2010), this relationship and intimacy with God can redefine the interpersonal human experience of others, but also redefine individuals’ experience of self. Willard (1991) defined Christian spiritual disciplines as rudiments that liberate human beings from sin and draws them closer to God resulting in a greater experience of power to overcome the reality of life. However, Christian spiritual disciplines not only seeks psychological change, but a total transformation and healing succumbing to and unifying with Christ’s image.

Hurley (2013) pointed out that Christian spiritual disciplines comprehend relationship, knowledge, practice, and presence. Relationship is a foundational aspect of the divine character of the trinity (John 14:10). Creating man in the *imago Dei* (Genesis 1:27), God created man relationally. But Hurley (2013) stresses on knowledge based relationship: knowledge about God’s persona and salvation (Colossians 1:25-27; Hebrews 1:1-2). The relationship and

knowledge need practice (James 1:22) according to Hurley (2013). Finally the presence of God is a complete transformation of man (Romans 12:1-2). Nevertheless, theological discussions are not the central focus of this dissertation, but the possible influence of those spiritual means on the general wellbeing of individuals, specifically in individuals' stress and anxiety.

The difficulty is not only limited to the definition of Christian spiritual disciplines, but in their proper enumeration. There are many disciplines. Willard (1991) described 15 disciplines, and Foster (1998) counted 11 disciplines. Ortberg (2002) mentioned 10 disciplines, and Calhoun (2005) included 64 disciplines. Yet, consistent in every list are the practices of prayer, study, meditation, and solitude; these are the four main disciplines: prayer, study, meditation, and solitude. These are the four main components of this study's treatment protocol.

Prayer. Prayer was an integral part of Jesus' life. In several instances, Jesus prayed before important steps of his ministry, and understood prayer as a way of communication with God (Willard, 1991). Jesus expressed a desire to be closer to God through thoughts, words, and gestures (Matthew 7:7; Matthew 21:22; Luke 6:12; Mark 11:24; Luke 11:13; John 14:13-14; 15:7; 15:16; 16:23-24). Thus, prayer are thoughts, words, and gestures expressing one's willingness to be with God. There are different types of prayers. Calhoun (2005) counts 14 types of prayers, including fasting, inner-healing prayer, and praying Scripture.

Wesley understood that prayer is one of the "means of grace" (Estep & Kim, 2010, p. 259) or Christian practices for spiritual growth. Conversing with God produces a pervasive and spiritually strengthening effect on one's personality (Willard, 1991). Prayer realigns thoughts and actions toward godliness, a constructive change (Foster, 1998; Ortberg, 2002; Willard, 1991). Awareness of God's presence is essential for prayer (Calhoun, 2005). Thus, the most critical

aspect of the prayer is to get connected with God so that his life and power can flow through us into others (Foster, 1998).

Kirkpatrick (2002) considers prayer as one of the externalization of proximity seeking behavior towards God, positively linked to the coping processes (Bänziger et al., 2008; Pargament, 1997). Several empirical studies showed evidence of the positive effects of praying on physical and mental health (Baldacchino & Draper, 2001; Cardella & Friedlander, 2004; Francis & Evans, 2011; Maltby, Lewis, & Day, 1999; Taylor, Outlaw, Bernardo, & Roy, 1999; VandeCreek, Janus, Pennebaker, & Binau, 2002). Individuals who pray reported more inner peace, relief, power, and support; the resulting psychological effects can subsequently influence their physical health (Bänziger et al., 2008).

Given the positive influence of prayer, several researchers share recommend the incorporation of prayer in psychotherapy. McMinn (1996) asserts that psychotherapists need to consider finding the most adequate form of prayer for their clients. Worthington (2008) assures that acknowledging clients' religious tradition is crucial for a positive outcome. However, there are other factors to consider when using prayer as an instrument in a psychotherapy. For example, adequate psychological and emotional assessments, competent psychological care, and continuous monitoring for clients' preferences during the psychotherapy are as important as clients' specific religious tradition (Richards & Bergin, 2005). However, when confronted with either adolescents who feels forced to embrace religion by significant others (i.e. parents), clients with obsessive compulsive disorder who pray obsessively, or clients suffering psychotic symptoms, incorporating prayer into psychotherapy is not recommended (Walker, Doverspike, Ahmed, Milevsky, & Woolley, 2012).

Bible Study/Reading. The Bible describes Jesus as the personification of God's Word (John 1:1), stressing the importance of God's Word as a main form of relationship between God and Men. Jesus used Scripture to "resist temptation, find guidance, encourage his heart, comfort others, explain his actions, and ultimately face his own death" (Calhoun, 2005, p. 165). The Apostle Paul teaches Timothy that God's Word is inspired by God and is good "for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16, English Standard Version). The Old Testament instructs the Israelites to keep God's word close to themselves and was to be taught to their children continuously.

The Bible teaches that the double-minded, a person with divided mind, needs to be exhorted and instructed in God's word. According to Ortberg (2002), "immersing . . . in Scripture" (p. 178) is the most important Christian practice to overcome one's self-deception and renew one's mind. The Desert fathers used the Scripture to fight against *logismoi*, a subtle but relentless "false thought and desire that lead us to sin and despair" (Ortberg, 2002, p. 180). Therefore, the purpose of the Bible is to guide the mind creating a pattern that strengthens God and human relationship (Foster, 1998). It is imperative for the Bible to be read in continual self-reflection and not as a simple leisure (Moon, 2009; Ortberg, 2002).

Bible reading/study is "thinking about these things," (Foster, 1998, p. 62), but also "engage ourselves, above all, with the written and spoken Word of God (Willard, 1991, p. 176). Including Bible in treating religious clients is common practice in counseling and psychotherapy (Garzon, 2005; Johnson, Ridley, & Nielsen, 2000; Tan, 2007). According to Tan (2007), Scripture can be used effective in CBT and in Rational Emotive Behavioral Therapy (REBT) to restructure dysfunctional thinking or to use as an instrument in disputing irrational and unbiblical

beliefs. Mills (2009) demonstrated positive efficacy of Bible study as mean of improving one's hopefulness, which produces less anxiety and more internal peace.

Christian meditation. Meditation is not only a product of eastern religion, meditation “rests at the core of Judeo-Christian” (Calhoun, 2005, p. 174) spirituality. It stands as an invitation to apprehend God. Jesus often meditated alone. Matthew 14:13 says that Jesus regularly distanced himself from the crowd to hear and obey God the father's will (John 5:19). Meditation, according to Calhoun (2005), is not about emptying oneself but filling one's heart with “good things” (3 John 1:11, NIV). Christian meditation is not about emptiness, but being full of God, while examine oneself and the world through teachings of God. Therefore, the purpose of Christian meditation is re-establishing the relationship with God. Christian meditation differ from the detachment of the Eastern meditation. Christian meditation is about detaching from the world to be attached to God through God's word (Foster, 1998).

Kim (2014) asserted that Christian meditation was used by many Christians throughout church history to live more like Jesus in their daily life by augmenting their spiritual, psychological well-being, and bringing the presence of God to the moment. Similarly, Garzon (2013) identifies three purposes of Christian meditation: first, deepening one's relationship with God; second, spiritual growth and emotional healing; and third, growing in love towards others. All of these purposes are fulfilled by cultivating both self-awareness and God-awareness.

Wachholtz and Pargament (2005) compared three different types of meditations: religious-spiritual meditation, secular meditation, and relaxation. They concluded that religious-spiritual meditation was more effective in decreasing anxiety while increasing positive mood, spiritual health and spiritual experience. Additionally, religious-spiritual meditation was more effective in producing higher endurance of pain-tolerance than other type of meditation. Similar

results were found in their study about migraines and meditation (Wachholtz & Pargament, 2008).

Solitude. Christian solitude is widely neglected Christian discipline (Barbour, 2004; Long & Averill, 2003). Jesus sought solitude in the desert on several occasions. Mark 1:12 writes Jesus was “the Spirit sent him out into the desert” for forty days. Mark 1:12 states that Jesus was sent “into the desert, by the Spirit” for forty days. However, the most important moment of solitude was when Jesus praying in Gethsemane. Jesus began his ministry with solitude and finished with solitude (Ortberg, 2002). Solitude was practiced by many Christians for more than two thousand years of church history (Barbour, 2004).

According to Calhoun (2005), solitude is a place where God can form and change individuals; this is God’s “formative place” (p. 113). Solitude prepares individuals by pruning “the forces of society that will otherwise relentlessly mold us” (Ortberg, 2002, p. 84). The Apostle Paul declared in Romans 12, “do not conform to the pattern of this world, but be transformed by the renewing of your mind” (English Standard Version). Solitude is one’s voluntary decision to separate from the world by isolating from human relationships, both face-to-face and electronic relationships (cellphones, tablets, and/or computers), and detaching from any surrounding stimuli (daily activities, news, and other external inputs). The objective in solitude is to concentrate on self and one’s relationship with God. It is also where God can reveal the deepest issues of one’s life, show his presence and love, and give of Himself (Calhoun, 2005; Foster, 1997; Nouwen, 1974; Willard, 1991). Individuals do nothing, but God works in one’s life (Ortberg, 2002). Foster (1998) explains that this is not a place, but “a state of mind and heart . . . of inward attentiveness” (p. 96).

Efficacy of Christianly “Accommodated-Derived” Psychotherapies

In the last decade, an important question was raised about whether the religious-spiritual component has a real effect in helping individuals dealing with their own inner problems. But Wampold (2001) criticizes the use of religious components in the therapy because the research on the efficacy of specific Christian ingredients of an intervention cannot be controlled and differentiate from the efficacy of other common factors, such as a therapeutic relationship with a trusted expert and hope component in the treatment.

However, according to Johnson (2013), the shift “within mainstream counseling and psychotherapy” (p. 19) for the last 20 years has been a progressive acceptance of spirituality. As result, religion-spirituality infused counseling and psychotherapies were developed. Christianity was not an exception. Two approaches were introduced: Christian-accommodative perspective and Christian-derived perspective (Johnson, 2013; Johnson et al., 2013a, 2013b).

Christian-accommodative model, considered “the best documented Christian model of therapy,” (Johnson, 2013, p. 19) incorporates Christian elements into existing secular psychotherapies. On the other hand, Christian-derived model places “significant emphasis on the use of Scripture, and the roles of Christ and the Holy Spirit,” (Johnson et al., 2013a, p. 331) following the soul-care tradition of Christianity.

Johnson (2013) stated that the Christian “version” of therapy are “empirically validated,” but vastly depend on studies done on secular psychotherapies. Christian Psychotherapies lack unanimity in the extent of Christian contributions and measurements to determine the specific impact of Christian factors. Johnson et al. (2013b) described this necessity as follows;

There is enough work to keep Christian psychotherapy and counseling practitioners, theorists and researchers busy for decades. The standards for the practice of

psychotherapy and counseling today and increasing pressures from insurance companies and state and federal governments are demanding empirical documentation. Multiple studies and research programs from a wide variety of Christian and therapeutic standpoints are needed if the Christian community as a whole is to develop an array of efficacious and effective models of professional care in accordance with its own worldview. (p. 342)

The majority of studies done are focused on “religious practices, such as attendance at services and private prayer, while other important contributions have emphasized religious motivation, congregational support systems, and methods of religious coping” (Ellison et al., 2012, p. 508).

However, there are some empirical research on the effects of Christian accommodative therapy. Wade, Worthington, and Vogel (2007) found that religiously (Christian) tailored interventions are perceived as effective, even after controlling the therapist-client closeness. Worthington, Hook, Davis, and McDaniel (2011) concluded that there are strong evidences of the religious-spiritually tailored psychotherapies offering better outcomes than secular alternate psychotherapies on psychological and spiritual dimensions. Other research offers evidence that Christianly accommodated-derived therapies are as effective as secular treatments in dealing with individuals’ stress, anxiety and depression, among other problems caused by different life events (Worthington, 1986, 2008).

Christian accommodative CBT is the primary example of Christianly-tailored interventions with research support. Pecheur is one of the first psychologist to provide a rationale for a Christian adaptation of CBT (Jennings et al., 2013). The Christian CBT emphasizes on using Christian beliefs in the following CBT traits: First, movement toward a “core and ultimate

belief about oneself, one's world, and one's relationships" (Jennings et al., 2013, p. 84); second, teaching and education for thinking and behavioral change; and third, actively modifying previous irrational beliefs.

Pecher and Edwards (1984) conclude that, both, the cognitive behavior modification therapy and religious [Christian] cognitive behavior modification therapy are equally successful in reducing ratings of depression on five inventories. Similar results are found in other research. Propst, Ostrom, Walkins, Dean, and Mashburn (1992) compared the efficacy of standard cognitive behavioral therapy, cognitive therapy with religious adaptations, and pastoral counseling treatment. The study provides a preliminary support for the efficacy of religious adaption of CBT. According Propst et al. (1992), religious individuals who received religious CT reported more reduction in depression and increment in the social adjustment. Even pastoral counseling treatment outperformed to standard CBT at posttreatment measurement for depression, suggesting that "religious treatment delivery system itself may have a therapeutic impact regardless of whether any supposed active ingredients of CBT are present" (Propst et al., 1992, p. 101). Worthington and Sandage (2001) indicated similar conclusion after reviewing several traditional therapies with the same treatments accommodating a Christian worldview in that Christian CBT is effective in dealing with depression and anxiety.

Johnson and Ridley (1992) compared a brief version of standard REBT and Christian brief REBT with depressed Christian clients. The Christian brief REBT is equally effective in reducing self-reported depression and automatic negative thoughts. The Christian REBT is also found to be as effective as the secular REBT in dealing with mild to moderate depression (Johnson, DeVries, Ridley, Pettorini, & Peterson, 1994).

Carlson et al. (1988) compared the effectiveness between the devotional meditation and progressive relaxation. Twelve college students were divided in three groups: (a) devotional meditation group; (b) progressive relaxation group; and, (c) wait-list control group. After two weeks, the devotional meditation group reported less hostility, less anger, less anxiety, and less muscle tension than the progressive relaxation group. Wachholtz and Pargament (2005) compare the religious-spiritual meditation, non-religious meditations, and relaxation groups in dealing with anxiety. The religious-spiritual factor is a decisive factor in producing better results in treating anxiety in Christians. Another study with 83 college students compared spiritual meditation, internally focused secular meditation, externally focused meditation, and progressive muscle relaxation. They concluded that the spiritual meditation group, focused on the phrases like “God is peace,” “God is joy,” “God is good,” and “God is love,” reported lower anxiety, more positive mood, more spiritual outcomes and increased pain tolerance than other groups (Wachholtz & Pargament, 2008, p. 358). Similarly, Kim (2014) concludes in his study that the Christian devotional meditation was efficient in lowering stress, anxiety, depression, and increasing spiritual health in Korean population.

Christian Therapies as Attachment to God Improving Processes

Reviewed studies about attachment indicate that secure attachment positively influence in reducing stress, anxiety, depression, behavior problems, and interpersonal conflicts. Studies about attachment to God find similar positive psychological, emotional, and relational effect in Christians. Kirkpatrick (2005) theorizes that attachment to God is “strongly associated with positive mental health outcomes” (p. 69). God, as an attachment figure, provides a buffer against “fear and anxiety” (p. 68).

Rizzuto (2005) suggests attachment style to God can change or strengthen over the course of time in four ways: with a new understanding of the object of image of God; with changes in the attachment with a previous caregiver; with changes in present relationships with attachment figure; and finally, new insights and knowledge about God could strengthen attachment to God. Particularly, the new insights and knowledge about God serve as a catalyst for changing attachment style to God is intriguing. Tisdale et al. (1997) indicate that therapy aimed at improving self-esteem and the God image correlate positively with more positive self-esteem and emotional connection with God.

There are several techniques used to address attachment to God. Art therapy is particularly interesting when working in attachment to God with children helping them differentiating between heart understanding of God and head understanding of God (Moriarty, 2006; Moriarty & Davis, 2012). Interpersonal therapy and object relations therapy help them to identify early attachment relationship and correct some early maladaptive ways of relationship (St. Clair, 2000). The CBT is also used to produce new insights and new framework for God. Moriarty (2006) proposes God image automatic thought record. This is a cognitive behavioral tool to make cognitive adjustment for God image by recording their irrational thoughts about God for later comparison with a healthier and more accurate image of God (Moriarty & Davis, 2012).

O'Grady and Richards (2007) indicate that one's image of God, maybe distorted by earlier associations with the image of God and their own sins, can be changes through Christian Spiritual Disciplines: prayer, meditation, and spiritual imagery exercise. Noffke and Hall (2007) propose also that inner healing exercises with spiritual imagery can lead to God image change. Moriarty (2006) designed God image automatic thought record to combat irrational images of

God. But few empirical studies have been found on the literature that specifically examined the efficacy of explicit Christian therapy using specifically Christian instruments (i.e. prayer, meditation, Bible reading, and solitude) in changing attachment to God.

O'Hare (2003) incorporates Christian components in her research on God Image, parental images, personal adjustment/cognitive schemas, and spiritual well-being. Six participants were selected to participate in a 10-week standard group therapy with Christian components: the "Christian principles in the Twelve Steps" (p. 41). The Christian components are "surrender to God, Self-examination-knowing His Truth, and Reworking and Renewal" (Morgan, 1993). Understanding the limitation of a smaller sample size, this study provides clues about the relationship between God image and psychological functioning. There is a positive correlation between improved God image with parental images, better personal adjustment, and higher score in spiritual well-being.

Thomas et al. (2009) designed a *Discovering God* manual where the mayor components are identifying, discussing, educating, reframing, and evaluating one's relationship with parents, others, and God. The treatment protocol "consisted of eight, 90-minutes group-psychotherapy-sessions" (Thomas et al., 2009, p. 49). A total of 26 individuals (11 men and 15 women) participated in this pilot study. After eight weeks, participants experienced a positive change in their God image and attachment to God. Specifically, participants reported "experiencing God emotionally as more accepting, intimate, and supportive and as less disapproving, distant, and harsh" (Thomas et al., 2009, p. 53).

Rasar et al. (2013) replicated Thomas et al. (2009) study with college students in a randomized control group and wait-list group research design. Thirty college students from a Christian university were randomly assigned to three groups: a treatment group, a Bible study

group, and a wait-list control group. The treatment group and bible study group met for nine 55-minute sessions. The treatment protocol was designed specifically toward God image and attachment to God with psychoeducational components and discussion. The instrument used in this research were Attachment to God Inventory (AGI), God Image Scale (GIS), Spiritual Assessment Inventory (SAI), Brief Measure of Religious Coping Scale (brief MRCS), Theistic Spiritual Outcome Survey (TSOS), and Indiscriminate Proreligiousness scale (IPS). This study demonstrates that there is no significant improvement in God Image and Attachment to God in treatment group compared to bible study and wait-list control groups. However, there are significant improvements in Awareness of God and Love of God, others, and self in treatment group compared to wait-list control group (Rasar et al., 2013).

Three empirical studies, Ferguson, Willemsen, and Castañeto (2010), Johnson et al. (2013b), and Monroe and Jankowski (2016), measured the efficacy of prayer on emotional well-being, depression, anxiety, and faith. Johnson et al. (2013b) concluded that the Christian discipline of prayer allowed participants to experience God's presence. Ferguson et al. (2010) indicated the prayer is effective in promoting a more collaborative relationship with God by connecting at deeper levels.

Monroe and Jankowski (2016) studied the effect of receptive prayer in perceived closeness to God. Forty-three adults participated in the prayer intervention during four prayer sessions. Despite the lack of inclusion of a comparison group, limited generalizability, and high participants' expectation bias, this study found insightful results connecting the perceived closeness to God not only with one's spiritual well-being but also one's psychological-emotional well-being. Participants reported increased closeness to God after prayer intervention. Furthermore, the increased perceived closeness to God, particularly to God Father and Holy

Spirit, reported “higher positive affect with less psychological distress” (Monroe & Jankowski, 2016, p. 7).

Purpose: Christian Spiritual Disciplines as Therapeutic Instruments

Miner (2007) suggested that some theories of attachment to God weakens attachment to God itself by not picturing clearly the person of God. It seems that reviewed studies emphasize the cognitive aspect of individuals as a strong motivator for change. However, it is noteworthy that Rasar et al. (2013) study may suggest that cognitive processes are important, but insufficient. Poloma and Gallup (1991) noted that prayer, when there was an experience of God during prayer, was more strongly correlated with one’s well-being. Therefore, the inclusion of experiential factors would strengthen attachment to God by bringing a more complete relationship with God.

Appleby (2013) argues that Christian therapy lost its original intention by emphasizing a Socratic tradition of Christianity. Christian therapy, both accommodative and derived, should be “Christ-infused therapy” (p. 347) to facilitate a “transformative encounter” (p. 347) with God. Christian spiritual disciplines can help to get closer to God. Per Calhoun (2005), Christian spiritual disciplines “open our lives to God” empowering a transforming relationship which can provide a healthier, accurate and personal image of God, ensuing change of the attachment to God (p. 19).

The purpose of this randomized comparative study is to contribute to the field of Christian psychology and Christian counseling by examining the efficacy of Christian spiritual disciplines as therapeutic instruments on perceived stress, anxiety, depression, overall spiritual wellbeing and life quality. BSRP (Kim, 2017) is designed with Christian spiritual disciplines (prayer, Bible reading, Christian meditation, and solitude) focusing on attachment to God. A

sample of nonclinical Hispanic Christian adults were recruited from two Hispanic church of the area of Lynchburg, VA for five weeks.

CHAPTER THREE: METHODS

Participants

The target population was the Hispanic adults, 18 years old or older who attended Protestant Churches in the Commonwealth of Virginia. The number of the participants for this research was 34. Four gift cards, \$50 dollars each, were given among the experimental groups through a raffle after completing the post-test. Four gift cards, \$25 dollars each, were given among the waiting list control group through a raffle after completing the post-test. The post-test were done in different time frames for the experimental and the waiting list control group.

After the Institutional Review Board's approval, the participants were recruited through announcements during Sunday services and posters in the announcement board in several Spanish churches in the Commonwealth of Virginia, after obtaining the permission from each church governing body or from the senior pastor. The researcher's contact information was provided during Sunday services through verbal announcements and flyers (See Appendix K-1 and K-2 for a sample service announcement and Appendix I-1 and I-2 for a sample flyer).

The inclusion criterion for participation were as follow: (a) Hispanics located in the Commonwealth of Virginia; (b) 18 years old or older; (c) subjects included in this study are those who confess to be Christian or believer; and, (d) who score normal to moderate in the DASS-21 (Lovibond & Lovibond, 1995; Appendixes D-1 & D-2) in the pretest.

The exclusion criteria for participation were obtained through the Demographic History questionnaire (see Appendixes B-1 & B-2) and include the following: (a) subjects with reported current suicidal ideation; (b) Subjects with reported current homicidal ideation; (c) subjects with any current or past history of schizophrenic disorder and any other psychotic disorder are excluded; (d) subjects who reported alcohol or substance dependence or abuse, personality

disorder, or an eating disorder in the past 12 months; and, (e) subjects who receive current concomitant psychotherapy or pharmacotherapy.

Setting

The therapy sessions were held in the respective church locations in which participants are recruited. The churches will be self-described as Protestant-Evangelical.

Research Design

In order to examine the efficacy of the BRSP-AG (Independent variable, Appendixes H-1 & H-2) in producing changes in participants' attachment to God, religious coping skills, spiritual well-being, psychological well-being and perceived stress level (dependent variables), a randomized pretest post-test waiting list control group design was used.

Two Hispanic evangelical churches in South-Central Virginia were contacted to obtain their permission to offer church members the opportunity to participate in this study. Once the Institutional Review Board approved the research, the recruitment process was initiated using flyers (Appendixes I-1 & I-2) and presentations (Appendixes K-1 & K-2). The study was presented as a Bible-Centered Stress Reduction program. The possible participants were attending an introductory-informative session in which they were asked to complete the pretest questionnaire. Once the results were received the possible participants were screened using the inclusion and exclusion criteria.

Once the participants were determined, they were randomly assigned to the groups, either experimental subgroups or waiting list subgroups using the online randomizer program (www.randomizer.org). The experimental group which was intervened with BSRP-AG and the waiting list control group was living their normal routine. The waiting list control group was

given the opportunity to participate in the BSRP-AG after the experimental group completes the BSRP-AG and outcomes for both groups have been assessed.

The method used to do the random assignment was the online randomizer. Seventeen participants were assigned in the experimental subgroups of their location (church), and 17 participants were assigned to the waiting list control subgroups of their location (church). The experimental group met for five weeks, once a week. The weekly sessions were 90 minutes each.

For the post-test portion of this study, all participants from the experimental group and the control group took the post-test questionnaire in a concluding session two days after the experimental group completed the protocol.

Therapists

The researcher (male) and another two facilitators (one male and one female) were the main facilitators of the BSRP-AG. The facilitators were master level counselors, and the other facilitator was the researcher, a doctoral student and primary researcher for this study. Both facilitators and researcher were experienced in group therapy, fluent in English and Spanish. Hence, the use of the most comfortable language for each individual were encouraged during discussion and sharing sessions.

The facilitators have experience both their clinical training and their faith-based church experience with the skills needed for the application of the BSRP-AG manual. The facilitators were reviewing the process before each session, and also met together, three occasions with the dissertation chair, after each session for a 20 - 30 minutes debriefing sessions.

Treatment

The BSRP-AG (Kim, 2017) was developed to be administered to the experimental group during five weeks, while the waiting list group was following their regular routine. The BSRP-

AG had five 90-minute sessions which specifically focused on impacting the participants' attachment to God in order to reduce the perceived level of stress. The treatment procedure included some of the Christian spiritual disciplines mentioned in chapter one including solitude, Bible study and meditation in addition to biblio-drama and guided imagery (Garzon, 2013). The sessions took place in the sanctuary of each church where the participants were recruited.

During the five weeks of protocol, participants were asked to voluntarily complete homework. Each week there were two to three tasks and participants voluntarily chose to complete the tasks or not to complete any. Furthermore, twice for each week, the researcher contacted each participant via texts. First, the researcher contacted participants a few days after the session to ask how they are doing and offer help in case there was any doubt or question about the tasks. Second, a few days before the session, the researcher contacted participants to ensure that the tasks were voluntary and that there was no obligation to complete any task. At the same time, the text was used to express investigator's wish to see them at the next session.

The integrity of the treatments was evaluated through the weekly debriefing sessions between the three facilitators and meetings with the researcher's dissertation chair. The three facilitators had some freedom and flexibility to modify the protocol in the moment based on group characteristics, group dynamics, and participant's welfare. Such modifications were noted and attempts were made to keep the group process within the scope of the protocol.

Instrumentation

The instruments used in this study assessed the efficacy and the effect level of the BSRP-AG in producing changes in participants' attachment to God, spiritual well-being, psychological well-being, perceived stress level and levels of quality of life. This study used the Attachment to God Inventory (AGI; Beck & McDonald, 2004; Appendixes C-2 & C-3), DASS-21 (Lovibond &

Lovibond, 1995; Appendixes D-1 & D-2), SAI (Hall & Edwards, 1996, 2002; Appendixes E-2 & E-3), TSOS (Richards et al., 2005; Appendixes F-1 & F-2), and WHOQOL- BREF (WHOQOL Group, 1998a, 1998b; Appendixes G-2 & G-3).

The Demographic Questionnaire

This instrument collects, among other information, age, gender, and schooling of participants (See Appendixes A-1 & A-2). The questionnaire will also collect data on the frequency of involvement in spiritual practices, the frequency of use of alternative treatments, the frequency of individual spiritual practices and the frequency of community spiritual practices. Beyond the purpose of this study, the information obtained from this questionnaire may contribute to future studies attempting to describe the sample populations and establish the relationship between demographic variables and questionnaire scores.

The Attachment to God Inventory

Beck and McDonald (2004) developed the AGI to measure the individual level of attachment to God. The AGI is designed with two subscales; One, avoidance of intimacy, and two, anxiety about abandonment, using the model of Experiences in Close Relationships scale (ECR; Brennan, Clark, & Shaver, 1998) as a theoretical starting point.

The AGI is a measure with 28 items in which participants answer the claims or questions in a Likert scale of 7 points, ranging from 1 or "disagree strongly" to 7 or "agree strongly." Points for each subscale, avoidance of intimacy and anxiety about abandonment, can range from 14-98. The Avoidance of Intimacy subscale measures one's emotional distance from God and dependency to oneself. The Anxiety about Abandonment subscale indicates one's maladaptive concern over God's acceptance and affection.

Adequate levels of internal consistency for the two subscales are found, while the two subscales share only 6.1% of the variance ($r = .248$) in a clinical sample. The AGI shows also a good factor structure and construct validity by resulting in a factor of loading of .47 or above in all of the AGI Avoidance items and a factor of loading of .43 or above items from Anxiety subscale (Beck & McDonald, 2004). In another study, the authors obtained similar outcomes; Cronbach's alphas were .86 for the avoidance subscale of privacy, and .87 for the anxiety subscale on Abandonment, which confirm the good reliability of the instrument (Cooper, Bruce, Harman, & Boccaccini, 2009). Ojeda (2008), in studying the relationship between disruptive behavior disorders and God's image in a Latino sample population, shows good internal consistency for both subscales, Avoidance and Anxiety, with $\alpha = .702$ and $\alpha = .784$ respectively.

The Depression Anxiety Stress Scales-21

The DASS-21 was developed, in part, because the traditional measures have failed to distinguish between anxiety and depression. Measurements such as Hamilton Anxiety Rating Scale (Hamilton, 1959), State-Trait Anxiety Inventory (Spielberger, 1983), and Beck Anxiety Inventory (Beck & Steer, 1990, 1991) could not differentiate panic attack symptoms and do not adequately measure important features of anxiety such as worry, agitation, and muscle tension (Antony, Bieling, Cox, Enns, & Swinson, 1998).

Following the original structure of the DASS, the DASS-21 is developed to measure depression, anxiety, and stress levels for both clinical patients and non-clinical population with only 21 items. The DASS-21 uses a 4 point Likert scale where 0 is not applicable and 4 is strongly applicable. The DASS-21 has three subscales: (a) Depression, (b) Anxiety, and (c) Stress. The Depression subscale includes items that measure dysphoric mood. The Anxiety

subscale includes items related to panic attacks, physical arousal, and fear. The Stress scale contains items to measure tension, irritability, and tendency to overreact (Antony et al., 1998). The DASS-21 showed a high internal consistency. Only two studies analyzed the factor structure and psychometric properties of the DASS-21. The first study, exploratory in nature, Anthony et al., (1998) found coefficient alphas of .94 (Depression subscale), .87 (Anxiety subscale), and .91 (Stress subscale). Similar results were found in a confirmatory study (alpha= .92 for Depression subscale; alpha = .81 for Anxiety subscale; alpha= .88 for Stress subscale; Clara, Cox, & Enns, 2001). Therefore, DASS-21 was designed for a brief screening was desired, maintaining the three subscales. The DASS-21 has several advantages over the original DASS, including fewer items, a leaner structure, and smaller inter-factor correlations (Antony et al., 1998).

The Spanish version of the DASS-21 was translated and validated by Daza, Novy, Stanley, and Averill (2002). For the validation study, 98 bilingual Hispanic adults were used as a sample population. The items were structured in the same order as the English DASS-21. The total scale of the DASS-21 Spanish version had a coefficient alpha of .96, showing a strong consistency (.93 for Depression subscale, .86 for Anxiety subscale, and .91 for Stress subscale).

The Spiritual Assessment Inventory.

The SAI is a 54-item self-report inventory to assess “spiritual maturity from a perspective that integrates object relations theory and awareness of a communication with God” (Hall, Brokaw, Edwards, & Pike, 1998, p. 306). The quality of relationship with God and awareness, the two dimension of the SAI, is measured by five subscales: Awareness, Realistic Acceptance, Disappointment, Grandiosity, and Instability. The SAI is rated on a 5-point Likert scale, scored 1 for “Not at all True” to 5 for “Very True.”

For the purpose of this study, the Awareness (19 items), Realistic Acceptance (7 items), Disappointment (7 items), and Instability (9 items) subscales are selected. Cronbach's alphas are consistent for the four subscales, between .83 to .95 (Awareness, .95; Realistic Acceptance, .83; Disappointment, .90; Instability, .84) indicating a strong internal reliability for all four subscales.

The SAI was translated into Spanish by Scharrón del Río (2005) with her dissertation director, Dr. Guillermo Bernal, using the back-translation method (Brislin, 1970). The internal reliability was calculated with the Cronbach's alpha, and the SAI had a solid Cronbach's alpha of .95. The internal reliability for the four sub-scales used in this study are: Consciencia (Awareness), .97; Aceptación Realista (Realistic Acceptance), .84; Decepción (Deception), .89; and Inestabilidad (Instability), .80. This result confirms that the Spanish version is as internally reliable as the original English version. The average correlation between items is $r = .25$: The minimum correlation is $r = -.55$ (the item 3 with the item10) and the maximum correlation is $r = .87$ (between items 19 and 31; Scharron del Rio, 2005).

The Theistic Spiritual Outcome Survey

The TSOS is a 17-item self-administered survey that measures individuals' spiritual outcomes of psychotherapy. This survey uses a Likert scale of 5 levels of measurements; from 1 meaning "Never" to 5 meaning "Almost Always." The authors of the TSOS use three factors of spiritual outcomes, resulting in three subscales of this instrument: Love of God, Love of Others, and Love of Self (Richards et al., 2005).

Richards et al. (2005) measure the internal consistency and the results were adequate to be used for measuring spiritual outcomes. The Cronbach's alpha for the three subscales were .93 for the Love of God subscale, .80 for the Love of Other subscale, and .80 for the Love of Self subscale. It is also noteworthy the Pearson correlation coefficients of TSOS in relation other

measures of religiousness and spiritual well-being. There was a positive correlation with the Spiritual Well-Being subscales (Ellison, 1983): with Religious Well-Being subscale ($r = .57, p < .001$) and with Existential Well-Being subscale ($r = .49, p < .001$). The correlation between the TSOS and Outcome Questionnaire (Michael, Burlingame, Umphress, & Yanchar, 1996) was negative ($r = -.35, p < .001$).

The TSOS did not have a Spanish version at the time of this research. Therefore, no validation studies had been conducted for the Spanish version. The back-translation method (Brislin, 1970) was used to obtain semantic equivalence to the original English version. The Spanish translation (TSOS-S) was completed by the researcher (Spanish version first draft). Then, two master level bilingual counseling students, from two different Hispanic heritages, back-translated the Spanish translation into English without referring to the original version.

After reviewing the feedbacks, second and third Spanish translations were produced: first in present tense, and second in past tense. Third and fourth back-translations were performed by an individual who is unrelated to the field of counseling or psychology. The third and fourth back translations was almost identical. Finally, based on these four back-translations, the final Spanish version was completed with minor adjustments using the past tense, imperfect form, adjusting the sentences to the Spanish readers.

World Health Organization Quality of Life – BREF

According to WHO, the quality of life is defined “as individuals’ perception of their position in life in the context of culture and value systems in which they live and in relation to their goals, expectations, standards and concerns” (WHOQOL Group, 1998b, p. 1569). The WHOQOL-BREF was developed, from the WHOQOL-100, as a generic and abbreviated questionnaire to measure quality of life.

The WHOQOL-BREF measures the quality of life in four major dimensions; physical health, psychological, social relationships, and environment. The WHOQOL-BREF has 26 items. Two items are general quality of life questions while the rest of the items are concerned with the four dimensions. There are seven items on the physical health dimension, six items on the psychological dimension, three items on the social relationships dimension, and eight items on the environment dimension. Items are answered on a five-point scale. The total scores are between 4 and 20, with higher scores correlating with higher quality of life (WHOQOL Group, 1998a; Skevington, Lofty, & O'Connell, 2004).

WHOQOL Group (1998a) indicates a good alpha coefficient of .92 for total scale (.80 for physical health, .81 for psychological, .41 for social relationships, and .83 for environment). Taylor et al. (1999) described an adequate internal consistency except for the social relationships domain; .87 for physical health, .82 for psychological, .64 for social relationships, and .82 for environment. Test-retest reliability scores were also adequate ranging between .72 and .91.

The psychometric properties for the WHOQOL-BREF Spanish version was conducted by Lucas-Carrasco, Laidlaw, and Power (2011). Cronbach's alpha values were acceptable for physical health (.74), social relationships (.75) and environment (.77), except for the psychological domain (.69). A Chilean study obtains similar results. The Cronbach's alpha for total scale was .88, and for the domains the scores ranged between .70 and .88 showing a high reliability of this instrument. In relation to internal consistency, all four domains scored values over .70 (Espinoza, Osorio, Torrejón, Lucas-Carrasco, & Bunout, 2011).

Statistical Analyses

The demographic differences between groups were assessed through the chi-square tests for the nominal data, and independent group *t*-test for ratio or interval data. This process

measured the demographic characteristics to see how similar the two groups were. The differences between the two groups in the baseline scores and outcome scores were analyzed by using analysis of covariance (ANCOVA) where pretest results were the covariance. The ANCOVA reduces the error variance because the ANCOVA explains some of the unexplained variances and it controls extraneous variables which allow us to gain more control over the results of the intervention. In some cases that the ANCOVA was not be able to be analyzed, the repeated measures analysis of variance (ANOVA) was used. The alpha .05 was the statistical significance level.

According to Kazdin (2003), clinical significance measures the practical value or the importance of the effect of an intervention's effect on the client. Does the intervention make any real difference to the participants? Maybe the research outcome is not statistically significant, but maybe those small differences have clinical significance in real clinical settings. In the measurement of the clinical significance, the calculation of the significance of the variation is crucial. The significance of the variation measured the magnitude of the differences between two conditions or groups expressed in standard deviation which gave us the how important the outcomes were. The paired *t*-tests were used to measure the significance of the variation between pretest and posttest in this study.

The independent variable was participation in a manualized group stress reduction treatment protocol. There were two levels of the independent variables—the experimental group, and the waiting list control group. The dependent variables were attachment to God, perceived stress, anxiety, depression, and quality of life. The covariance was the pretest scores.

Research Questions and Hypotheses

Research Question One

Does the BSRP-AG produce a more secure attachment to God in a sample of Hispanic conservative Christians?

Hypothesis One. There will be a statistically significant difference between pretest and posttest scores on the AGI after the BSRP-AG in the experimental group. The experimental group will report a more secure and less anxious attachment to God measured by the AGI compared to the waiting-list control group at posttest.

Research Question Two

Does the BSRP-AG produce less depression, anxiety and stress in a sample of Hispanic Christians?

Hypothesis Two. There will be a statistically significant difference between pretest and posttest scores on the DASS-21 after the BSRP-AG in the experimental group. The experimental group will report lower scores in depression, anxiety, and stress measured by the DASS-21 compared to the waiting-list control group at posttest.

Research Question Three

Does the BSRP-AG produce a more positive perception of spiritual well-being in a sample of Hispanic Christians?

Hypothesis Three. There will be a statistically significant difference between pretest and posttest scores on the SAI after the BSRP-AG in the experimental group. The experimental group will perceive a healthier spiritual well-being measured by the SAI compared to the waiting-list control group at posttest.

Research Question Four

Does the BSRP-AG produce a more positive attitude (love) towards God, other and self in a sample of Hispanic Christians?

Hypothesis Four. There will be a statistically significant difference between pretest and posttest scores on the TSOS after the BSRP-AG in the experimental group. The experimental group will report a more positive spiritual attitude towards God, Others, and Self measured by the TSOS compared to the waiting-list control group at posttest.

Research Question Five

Does the BSRP-AG enhance the quality of life in a sample of Hispanic Christians?

Hypothesis Five. There will be a statistically significant difference between pretest and posttest scores on the WHOQOL-BREF after the BSRP-GA in the experimental group. The experimental group will report an enhanced quality of life measured by the WHOQOL-BREF compare to the waiting-list control group at posttest.

CHAPTER FOUR: RESULTS

Purpose of the Study

The purpose of this dissertation was to examine the efficacy of the BSRP-AG in dealing with stress, anxiety, depression, spiritual well-being, and quality of life among a sample of nonclinical Hispanic adults. The results of this study are examined and presented in this chapter.

Sample

Originally, the sample consisted of 34 participants from two Hispanic churches in Lynchburg, VA. From the sample, 34 participants completed the pretest questionnaire, 32 participants met the inclusion criteria, and 2 participants scored in the threshold between moderate and severe in the 2 subscales of the DASS-21; anxiety and stress. After the individual interview, these 2 participants were included in the study for 3 reasons: (a) their scores were in the threshold; (b) they did not present suicidal or homicidal tendencies; (c) they strongly desired to be part of this research and promised to seek help if no improvements are found in the post-test.

Descriptive Statistics

The final sample was 34 participants with 26 participants were from church A and 8 were from the church B. Participants from both samples were divided into either an experimental or waiting-list control group. Seventeen participants (13 participants from church A and four from church B) was randomly assigned to receive the BSRP-AG, while the remaining 17 participants (13 participants from church A and four from church B) were randomly assigned to the waiting-list group. Twenty participants were male and 14 were female. Eighty-eight percent of the participants ($n = 30$) were the first generation (born and raised outside of US) living in the United States of America, while only 4 participants (approximately 12%) were 1.5 (born outside

of US but raised in US) and second generation (born and raised in US). Fifty-nine percent of the participants ($n = 20$) have been living in the United States for more than 10 years, while 17.6% of participants ($n = 6$) have been living in the United States between 1 and 5 years. Another 17.6% ($n = 6$) have been living between 5 and 10 years. Seventy-four percent of the participants ($n = 25$) have been Christian 6 or more years, while only 9% ($n = 3$) have been Christian for less than a year. Sixty-two percent of the participants ($n = 21$) are currently married, while rest of the participants are single ($n = 11$) or divorced ($n = 2$). Approximately, 73.5% of the participants ($n = 25$) live with a monthly income of \$3,999 or less. Seventy-six percent of participant ($n = 26$) hold a high school diploma or lower degree, while only 24% of participants ($n = 8$) hold a bachelor degree or higher. Only 32.35% ($n = 11$) are moderately comfortable speaking in English, while 85.29% ($n = 29$) are comfortable speaking in Spanish. Table 1 describes in details the frequencies and percentages of demographic data.

Table 1

Baseline Demographic Characteristics of the Final Sample

Variables	<i>n</i>	%
Total	34	100.00
Gender		
Male	20	58.82%
Female	14	41.18%
Generation		
1 st Generation	30	88.24%
1.5 Generation	1	2.94%
2 nd Generation	3	8.82%
Years in the U.S.		
Less than 1 year	2	5.88%
Between 1 and 5 years	6	17.65%
Between 6 and 10 years	6	17.65%
More than 10 years	20	58.82%
Years being Christian		
Less than 1 year	3	8.82%
Between 1 and 5 years	6	17.65%
Between 6 and 10 years	13	38.24%
Between 11 and 15 years	3	8.82%
More than 15 years	9	26.47%
Marital Status		
Single	11	32.36%
Married	21	61.76%
Divorced	2	5.88%
Monthly Income		
Less than \$2,000	16	47.06%
Between \$2,000~\$3,999	9	26.47%
Between \$4,000~\$4,999	5	14.71%
Between \$5,000~\$7,999	1	2.94%
More than \$10,000	3	8.82%
Education		
Did not finish Elementary	1	2.94%
Completed Elementary	6	17.65%
Completed Middle	9	26.47%
Completed High	10	29.41%
Bachelor's degree	5	14.71%
Master's degree	3	8.82%

All participants ($N = 34$) completed the protocol. For further descriptive analyses, independent-samples t -tests and 2-tailed χ^2 to test whether there are differences in the demographic characteristics of the sample at baseline; 1) between church A and church B, and 2) between the experimental group and the waiting-list control group. Demographic data included age, gender, marital status, generational information, years in the US, years as Christian, monthly income, and education.

Table 2 shows that there are no statistically significant ($p < .05$) differences in demographic characteristics between final samples from church A and church B.

Table 2

Demographic Characteristics by sites

Variable	Church A		Church B	
	<i>n</i>	%	<i>n</i>	%
Total	26	100.00	8	100.00
Gender				
Male	16	61.53	4	50.00
Female	10	38.47	4	50.00
Generation				
1 st generation	24	90.32	6	75.00
1.5 generation	1	3.84	0	0.00
2 nd generation	1	3.84	2	25.00
Years in the U.S.				
Less than 1 year	2	7.70	0	0.00
Between 1 and 5 years	5	19.23	2	25.00
Between 6 and 10 years	6	23.08	0	0.0
More than 10 years	13	50.00	6	75.00
Years being Christian				
Less than 1 year	3	11.53	0	0.00
Between 1 and 5 years	5	19.23	1	12.50
Between 6 and 10 years	11	42.31	2	25.00
Between 11 and 15 years	2	7.70	1	12.50
More than 15 years	5	19.23	4	50.00
Marital status				
Single	8	30.77	3	37.50
Married	16	61.53	5	62.50
Divorced	2	7.70	0	0.00
Monthly Income				
Less than \$2,000	14	53.84	2	25.00
\$2,000–\$3,999	7	26.92	2	25.00
\$4,000–\$4,999	2	7.70	3	37.50
\$5,000–\$7,999	1	3.84	0	0.00
More than \$10,000	2	7.70	1	12.50
Education				
Did not finish elementary	1	3.84	0	0.00
Completed elementary	5	19.23	1	12.50
Completed middle	8	30.77	1	12.50
Completed high	8	30.77	2	25.00
Bachelor's degree	4	15.39	1	12.50
Master's degree	0	0.00	3	37.50

Note. No significant differences between sites measured using Independent *t* tests and 2-tailed χ^2 tests.

Additionally, Table 3 shows no statistical differences ($p < .05$) between the experimental and waiting-list groups in demographic characteristics, such as gender, generation, years in US, years as Christian, marital status, monthly income, and education.

Table 3

Demographic Characteristics by Group

Variables	Experimental group		Waiting-list group	
	<i>n</i>	%	<i>n</i>	%
Total	17	100.00	17	100.00
Age				
<i>M (SD)</i>	35.82 (10.876)		37.65 (12.186)	
Gender				
Male	10	58.82	10	58.82
Female	7	41.18	7	41.18
Generation				
1 st generation	16	94.12	14	82.35
1.5 generation	0	0.00	1	5.88
2 nd generation	1	5.88	2	11.77
Years in the U.S.				
Less than 1 year	0	0.00	1	5.88
Between 1 and 5 years	5	29.42	1	5.88
Between 6 and 10 years	1	5.88	5	29.42
More than 10 years	11	64.70	10	58.82
Years being Christian				
Less than 1 year	0	0.00		17.62
Between 1 and 5 years	4	23.53	2	11.77
Between 6 and 10 years	8	47.06	5	29.42
Between 11 and 15 years	1	5.88	2	11.77
More than 15 years	4	23.53	5	29.42
Marital Status				
Single	6	35.29	5	29.42
Married	10	58.82	11	64.70
Divorced	1	5.88	1	5.88
Monthly Income				
Less than \$2,000	6	35.31	10	58.83
\$2,000–\$3,999	6	35.31	3	17.62
\$4,000–\$4,999	3	17.62	2	11.77
\$5,000–\$7,999	0	0.00	1	5.88
More than \$10,000	2	11.77	1	5.88
Education				
Did not finish elementary	0	0.00	1	5.88
Completed elementary	2	11.77	4	23.53
Completed middle	8	47.05	1	5.88
Completed high	5	29.42	5	29.42
Bachelor's degree	1	5.88	4	23.53
Master's degree	1	5.88	2	11.77

Note. No significant differences between groups measured using Independent t tests and 2-tailed χ^2 tests.

Lastly, the dependent variables scores are compared using the independent-samples t test to test the comparability the dependent variables' scores of pretest by sites and by groups. Table 4 shows the mean and the standard deviation before the treatment (pretest) by site and by groups, while the table 5 shows the statistical values resulting from the independent-samples t test, including the p values ($p < .05$) for each dependent variable. No significant differences ($p > .05$) by site or by group are found in any of the dependent variables.

Table 4

Mean and Standard Deviation of Pretest scores by site and by groups

Instrument	Sites				Groups			
	Church A		Church B		Experimental		Waiting-list	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
AGI-S (<u>28</u> –196) ^a	101.88	17.011	123.63	16.509	102.53	12.625	102.06	20.324
Anxiety (<u>14</u> –98)	59.31	12.460	57.38	10.822	59.35	9.340	58.35	14.405
Avoidance (<u>14</u> –98)	42.58	12.231	46.25	10.457	43.18	10.578	43.71	13.218
DASS-21-S (<u>0</u> –63)	21.08	11.345	24.50	9.350	24.41	12.425	19.35	8.710
Depression (<u>0</u> –21)	6.08	3.676	7.37	3.067	7.00	3.824	5.76	3.231
Anxiety (<u>0</u> –21)	5.08	4.288	6.88	5.194	6.53	4.951	4.47	3.875
Stress (<u>0</u> –21)	9.92	4.890	10.25	3.105	10.88	4.923	9.12	3.967
SAI-S ^b								
Awareness (<u>1</u> – <u>5</u>)	3.35	0.643	3.55	0.328	3.39	0.588	3.41	0.602
Disappointment (<u>1</u> – <u>5</u>)	2.25	0.811	1.91	0.498	2.39	0.841	1.94	0.604
Reality Accep. (<u>1</u> – <u>5</u>)	2.69	1.331	2.66	1.277	2.92	1.348	2.44	1.241
Instability (<u>1</u> – <u>5</u>)	2.88	0.911	2.60	0.737	3.09	0.792	2.54	0.881
TSOS-S (<u>17</u> – <u>85</u>)	58.96	9.997	57.13	8.741	57.41	8.923	59.64	0.421
Love for God (<u>7</u> – <u>35</u>)	19.42	4.225	18.25	3.807	18.18	3.695	20.12	4.371
Love for Others (<u>5</u> – <u>25</u>)	21.62	4.336	21.75	3.011	21.53	4.431	21.76	3.700
Love for Self (<u>5</u> – <u>25</u>)	17.92	3.520	17.13	3.681	17.70	3.549	17.76	3.597
WHOQOL-BREF-S*	226.15	47.114	227.00	44.487	220.88	43.810	231.82	48.493
Physical (<u>0</u> – <u>100</u>)	54.50	12.300	47.88	14.535	52.35	12.298	53.53	13.915
Psychological (<u>0</u> – <u>100</u>)	53.73	18.215	55.63	11.274	50.41	13.309	57.94	19.188
Social-Rela. (<u>0</u> – <u>100</u>)	58.69	16.653	62.50	11.575	61.47	15.729	57.71	15.579
Environment (<u>0</u> – <u>100</u>)	59.23	13.989	61.00	16.647	56.65	12.429	62.65	15.507

AGI-S = The Attachment to God Inventory Spanish Version, DASS-21-S = Depression Anxiety Stress Scale 21 Spanish Version, SAI-S = Spiritual Assessment Inventory Spanish Version, TSOS-S = Theistic Spiritual Outcome Scale Spanish Version.

^a The underlined scores indicates positive outcomes.

^b The SAI-S uses the average score for each subscale.

* WHOQOL-BREF-S uses the adjusted scores.

Table 5

Pretest Variables Score Test Statistics

Variables	Sites			Groups		
	<i>T</i>	<i>Df</i>	<i>p</i>	<i>T</i>	<i>df</i>	<i>P</i>
AGI-S	-.255	32	.801	.081	32	.936
Anxiety	.394	32	.696	.240	32	.812
Avoidance	-.766	32	.450	-.129	32	.898
DASS-21-S	-.774	32	.445	1.375	32	.179
Depression	-.904	32	.373	1.017	32	.317
Anxiety	-.988	32	.331	1.350	32	.186
Stress	.177	32	.860	1.151	32	.258
SAI-S						
Awareness	-.820	32	.418	-.121	32	.904
Disappointment	1.106	32	.277	1.801	32	.081
Reality Accep.	.047	32	.963	1.097	32	.281
Instability	.784	32	.439	1.914	32	.065
TSOS-S	.467	32	.644	-.672	32	.507
Love for God	.701	32	.488	-1.398	32	.172
Love for Others	-.082	32	.936	-.168	32	.868
Love for Self	.555	32	.583	-.048	32	.962
WHOQOL-BREF-S*	-.045	32	.964	-.690	32	.495
Physical	1.278	32	.210	-.261	32	.796
Psychological	-.277	32	.784	-1.329	32	.193
Social-Rela.	-.600	32	.552	.701	32	.488
Environment	-.305	32	.763	-1.245	32	.222

Note. No significant differences between groups on pretest scores measured with Independent sample *t*-tests.

Results of Hypotheses

The results of the data analyses are presented in this section. There were five research hypotheses to investigate the effect of the BSRP-AG (Kim, 2017) in dealing with stress, anxiety, depression, spiritual well-being, and quality of life among a sample of nonclinical Hispanic adults. For this purpose, the repeated measures ANCOVA, and the repeated measures ANOVA,

if needed, were completed. Table 6 summarizes pretest and posttest scores for the experimental group who was completed the BSRP-AG for five weeks and the waiting-list control group who maintained their regular spiritual practices for five weeks.

Table 6

Pretest and Posttest Data

Instrument	Experimental Group				Waiting-list Control Group			
	Pretest		Posttest		Pretest		Posttest	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
AGI-S	102.53	12.625	95.47	14.331	102.06	20.324	105.94	20.762
Anxiety (<u>14–98</u>) ^a	59.35	9.340	48.64	7.451	58.35	14.405	61.41	13.379
Avoidance (<u>14–98</u>)	43.18	10.578	43.00	11.192	43.71	13.218	44.53	12.714
DASS-21-S (<u>0–63</u>)	24.41	12.425	15.35	6.910	19.35	8.710	18.00	6.305
Depression (<u>0–21</u>)	7.00	3.824	3.71	1.829	5.76	3.231	5.12	1.965
Anxiety (<u>0–21</u>)	6.53	4.951	4.29	2.587	4.47	3.875	3.76	2.562
Stress (<u>0–21</u>)	10.88	4.923	7.35	3.570	9.12	3.967	9.12	3.533
SAI-S								
Awareness (<u>1–5</u>)	3.39	.588	4.03	.429	3.41	.602	3.19	.781
Disappointment (<u>1–5</u>)	2.39	.841	1.93	.828	1.94	.604	2.03	.824
Reality Accep. (<u>1–5</u>)	2.92	1.348	2.42	1.524	2.43	1.241	2.50	1.517
Instability (<u>1–5</u>)	3.09	.792	2.90	.711	2.54	.881	2.53	.848
TSOS-S (<u>17–85</u>)	57.41	8.923	66.06	9.620	59.64	10.421	58.94	11.507
Love for God (<u>7–35</u>)	18.18	3.695	23.76	3.929	20.12	4.371	21.35	4.808
Love for Others (<u>5–25</u>)	21.53	4.431	23.12	3.871	21.76	3.70	20.53	4.487
Love for Self (<u>5–25</u>)	17.70	3.549	19.18	3.745	17.76	3.597	17.00	3.824
WHOQOL-BREF-S*	220.88	43.810	253.47	40.591	231.82	48.493	238.29	44.755
Physical (<u>0–100</u>)	52.35	12.298	64.59	17.255	53.53	13.915	56.82	15.589
Psychological (<u>0–100</u>)	50.41	13.309	62.59	13.652	57.94	19.188	59.59	17.871
Social-Rela. (<u>0–100</u>)	61.47	15.729	60.65	17.842	57.71	15.579	60.71	15.361
Environment (<u>0–100</u>)	56.65	12.429	65.65	11.921	62.65	15.507	61.18	15.232

AGI-S = The Attachment to God Inventory Spanish Version; DASS-21-S = Depression Anxiety Stress Scale 21 Spanish Version; SAI-S = Spiritual Assessment Inventory Spanish Version; TSOS-S = Theistic Spiritual Outcomes Scale Spanish Version; WHOQOL-BREF-S = World Health Organization Quality of Life BREF Spanish Version.

^a The underlined scores indicates positive outcomes.

* WHOQOL-Bref-S uses the adjusted (0-100) scores.

The ANCOVA is considered a reliable statistical analysis given its robustness even when the distribution is not normal. The ANCOVA has several assumptions such as the normal distribution of data, no outliers in the data, linear relationship between the covariate and dependent variables, homogeneity of regression slopes, and homogeneity of variance (Field, 2013).

Table 7 summarizes the Shapiro-Wilks test results for all dependent variables. The Shapiro-Wilks test indicated that most dependent variable fulfilled the normality of the data, whereas only a few dependent variables did not satisfy the normality assumptions. The visual inspection of the histogram corroborated the initial findings about the normality.

Table 7

Shapiro-Wilks Test for All Dependent Variables

Dependent Variables	<i>M</i>	<i>SD</i>	<i>df</i>	<i>p</i>
AGI_TOTAL_POST	100.71	18.353	34	.356
AGI_ANX_POST	56.94	11.589	34	.974
AGI_AVO_POST	43.76	11.819	34	.066
DASS_TOTAL_POST	16.68	6.650	34	.592
DASS_DEP_POST	4.41	2.002	34	.157
DASS_ANX_POST	4.03	2.504	34	.028*
DASS_STR_POST	8.24	3.610	34	.222
SAI_AWA_POST	3.61	.753	34	.271
SAI_DIS_POST	1.98	.815	34	.003*
SAI_REAL_POST	2.46	1.498	34	.070
SAI_INS_POST	2.71	.793	34	.330
TSOS_TOTAL_POST	62.50	11.051	34	.563
TSOS_LG_POST	22.56	4.493	34	.278
TSOS_LO_POST	21.823	4.330	34	.385
TSOS_LS_POST	18.09	3.887	34	.184
QOL_TOTAL_POST	245.88	42.771	34	.987
QOL_PHY_POST	60.70	16.665	34	.205
QOL_PSY_POST	61.09	15.733	34	.357
QOL_SOC_POST	60.68	16.394	34	.029*
QOL_ENV_POST	63.41	13.658	34	.037*

Note. *Dependent variables not normally distributed ($p < .05$).

AGI_TOTAL_POST= Attachment to God Inventory Total Values Posttest; AGI_ANX_POST= Attachment to God Inventory Anxiety Subscale Posttest; AGI_AVO_POST= Attachment to God Inventory Avoidance Subscale Posttest; DASS_TOTAL_POST = Depression Anxiety Stress Scale Total Value Posttest; DASS_DEP_POST= Depression Anxiety Stress Scale Depression Subscale Posttest; DASS_ANX_POST= Depression Anxiety Stress Scale Anxiety Subscale Posttest; DASS_STR_POST= Depression Anxiety Stress Scale Stress Subscale Posttest; SAI_AWA_POST= Spiritual Assessment Inventory Awareness Subscale Posttest; SAI_DIS_POST= Spiritual Assessment Inventory Disappointment Subscale Posttest; SAI_REAL_POST= Spiritual Assessment Inventory Real Acceptance Subscale Posttest; SAI_INS_POST= Spiritual Assessment Inventory Instability Subscale Posttest; TSOS_TOTAL_POST= Theistic Spiritual Outcome Scale Total Values Posttest; TSOS_LG_POST= Theistic Spiritual Outcome Scale Love of God Subscale Posttest; TSOS_LO_POST= Theistic Spiritual Outcome Scale Love of Others Subscale Posttest; TSOS_LS_POST= Theistic Spiritual Outcome Scale Love of Self Subscale Posttest; QOL_TOTAL_POST= World Health Organization Quality of Life Total Value Posttest;

QOL_PHY_POST= World Health Organization Quality of Life Physiological Posttest;
 QOL_PSY_POST= World Health Organization Quality of Life Psychological Posttest;
 QOL_SOC_POST= World Health Organization Quality of Life Social Relationship Posttest;
 QOL_ENV_POST= World Health Organization Quality of Life Environment Posttest.

However, the ANCOVA is robust enough to overcome the unsatisfied normality assumptions in some dependent variables.

The presence of outliers was checked with the visual inspection of the Boxplots. Five variables did not meet the criteria for the no presence of outliers: AGI total values posttest, SAI disappointment subscale posttest, TSOS love of self subscale posttest, WHOQOL physiological subscale posttest, WHOQOL social relationship subscale posttest, and WHOQOL environment subscale posttest.

Table 8

Analyses for Lineal Relationship Between the Covariate and the Dependent Variable

Dependent Variables	<i>F</i>	<i>df</i>	<i>p</i>
AGI_ANX_POST	.058	1	.812
AGI_AVO_POST	.017	1	.898
DASS_TOTAL_POST	1.890	1	.179
DASS_DEP_POST	1.035	1	.317
DASS_ANX_POST	1.823	1	.186
DASS_STR_POST	1.325	1	.258
SAI_AWA_POST	.015	1	.904
SAI_REAL_POST	1.204	1	.281
SAI_INS_POST	3.665	1	.065
TSOS_TOTAL_POST	.451	1	.507
TSOS_LG_POST	1.955	1	.172
TSOS_LO_POST	.028	1	.868
QOL_TOTAL_POST	.476	1	.495
QOL_PSY_POST	1.767	1	.193

Note. *Did not meet the lineal relationship assumption for the ANCOVA ($p < .05$).

AGI_ANX_POST= Attachment to God Inventory Anxiety Subscale Posttest;

AGI_AVO_POST= Attachment to God Inventory Avoidance Subscale Posttest;

DASS_TOTAL_POST = Depression Anxiety Stress Scale Total Value Posttest;
 DASS_DEP_POST= Depression Anxiety Stress Scale Depression Subscale Posttest;
 DASS_ANX_POST= Depression Anxiety Stress Scale Anxiety Subscale Posttest;
 DASS_STR_POST= Depression Anxiety Stress Scale Stress Subscale Posttest;
 SAI_AWA_POST= Spiritual Assessment Inventory Awareness Subscale Posttest;
 SAI_REAL_POST= Spiritual Assessment Inventory Real Acceptance Subscale Posttest;
 SAI_INS_POST= Spiritual Assessment Inventory Instability Subscale Posttest;
 TSOS_TOTAL_POST= Theistic Spiritual Outcome Scale Total Values Posttest;
 TSOS_LG_POST= Theistic Spiritual Outcome Scale Love of God Subscale Posttest;
 TSOS_LO_POST= Theistic Spiritual Outcome Scale Love of Others Subscale Posttest;
 QOL_TOTAL_POST= World Health Organization Quality of Life Total Value Posttest;
 QOL_PSY_POST= World Health Organization Quality of Life Psychological Posttest.

The lineal relationship between the covariate and each dependent variable through the independent variable was verified with the ANOVA where the covariate (pretest data) is considered as a dependent variable and the independent variable as a fix factor of the analysis. As the Table 8 show that the data meets the lineal relationship assumption between the dependent variable and the covariate.

The ANCOVA's third requirement is the homogeneity of regression slopes between covariate and the dependent variable is checked by verifying the interaction between the covariates and each independent variable in SPSS. The Table 9 indicates that the assumption of regression slopes is violated in two dependent variables: SAI awareness subscale posttest, and SAI disappointment subscale posttest.

Table 9

Homogeneity of Regression Slopes

Dependent Variables	<i>F</i>	<i>df</i>	<i>p</i>
AGI_ANX_POST	1.161	1	.290
AGI_AVO_POST	1.157	1	.291
DASS_TOTAL_POST	.083	1	.775
DASS_DEP_POST	.136	1	.715
DASS_ANX_POST	.00	1	1.00
DASS_STR_POST	.405	1	.529
SAI_AWA_POST	9.954	1	.004*
SAI_REAL_POST	1.090	1	.358
SAI_INS_POST	21.766	1	.000*
TSOS_TOTAL_POST	.262	1	.612
TSOS_LG_POST	.495	1	.487
TSOS_LO_POST	1.517	1	.228
QOL_TOTAL_POST	.786	1	.382
QOL_PSY_POST	.626	1	.435

Note. *Did not meet the homogeneity of regression slopes ($p < .05$).

AGI_ANX_POST= Attachment to God Inventory Anxiety Subscale Posttest;

AGI_AVO_POST= Attachment to God Inventory Avoidance Subscale Posttest;

DASS_TOTAL_POST = Depression Anxiety Stress Scale Total Value Posttest;

DASS_DEP_POST= Depression Anxiety Stress Scale Depression Subscale Posttest;

DASS_ANX_POST= Depression Anxiety Stress Scale Anxiety Subscale Posttest;

DASS_STR_POST= Depression Anxiety Stress Scale Stress Subscale Posttest;

SAI_AWA_POST= Spiritual Assessment Inventory Awareness Subscale Posttest;

SAI_REAL_POST= Spiritual Assessment Inventory Real Acceptance Subscale Posttest;

SAI_INS_POST= Spiritual Assessment Inventory Instability Subscale Posttest;

TSOS_TOTAL_POST= Theistic Spiritual Outcome Scale Total Values Posttest;

TSOS_LG_POST= Theistic Spiritual Outcome Scale Love of God Subscale Posttest;

TSOS_LO_POST= Theistic Spiritual Outcome Scale Love of Others Subscale Posttest;

QOL_TOTAL_POST= World Health Organization Quality of Life Total Value Posttest;

QOL_PSY_POST= World Health Organization Quality of Life Psychological Posttest.

The homogeneity of variance is the last assumption of the ANCOVA which was verified with Levene's test. Table 10 summarizes the Levene's test results, and from the remaining of the dependent variables, only one dependent variable did not meet the homogeneity of variance: AGI

anxiety subscale posttest. Therefore, the remaining dependent variables for the analyses of ANCOVA were AGI anxiety subscale posttest, AGI avoidance subscale posttest, DASS total value posttest, DASS depression subscale posttest, DASS anxiety subscale posttest, DASS stress subscale posttest, TSOS total value posttest, TSOS love of God subscale posttest, TSOS love of others subscale posttest, WHOQOL total value posttest, and WHOQOL psychological subscale posttest.

Table 10

Homogeneity of Variance: Levene's Test

Dependent Variables	<i>F</i>	<i>df</i>	<i>p</i>
AGI_ANX_POST	4.322	1	.046*
AGI_AVO_POST	1.352	1	.254
DASS_TOTAL_POST	.227	1	.637
DASS_DEP_POST	1.407	1	.244
DASS_ANX_POST	1.886	1	.179
DASS_STR_POST	.021	1	.885
SAI_REAL_POST	.867	1	.359
TSOS_TOTAL_POST	.028	1	.868
TSOS_LG_POST	.214	1	.647
TSOS_LO_POST	.000	1	.996
QOL_TOTAL_POST	.041	1	.840
QOL_PSY_POST	.239	1	.628

Note. *Did not meet the homogeneity of variance assumption ($p < .05$).

AGI_ANX_POST= Attachment to God Inventory Anxiety Subscale Posttest;

AGI_AVO_POST= Attachment to God Inventory Avoidance Subscale Posttest;

DASS_TOTAL_POST = Depression Anxiety Stress Scale Total Value Posttest;

DASS_DEP_POST= Depression Anxiety Stress Scale Depression Subscale Posttest;

DASS_ANX_POST= Depression Anxiety Stress Scale Anxiety Subscale Posttest;

DASS_STR_POST= Depression Anxiety Stress Scale Stress Subscale Posttest;

SAI_REAL_POST= Spiritual Assessment Inventory Real Acceptance Subscale Posttest;

TSOS_TOTAL_POST= Theistic Spiritual Outcome Scale Total Values Posttest;

TSOS_LG_POST= Theistic Spiritual Outcome Scale Love of God Subscale Posttest;

TSOS_LO_POST= Theistic Spiritual Outcome Scale Love of Others Subscale Posttest;

QOL_TOTAL_POST= World Health Organization Quality of Life Total Value Posttest;

QOL_PSY_POST= World Health Organization Quality of Life Psychological Posttest.

Analysis for Hypothesis One

Hypothesis One: Responding to the research question, does the BSRP-AG produce a more secure attachment to God in a sample of Hispanic Christians? Hypothesis One states that there will be a statistically significant difference between pretest and posttest scores on the AGI-S after the BSRP-AG in the experimental group. The experimental group will report a more secure and less anxious attachment to God measured by the AGI compared to the waiting-list control group at posttest.

A one-way ANCOVA was performed to measure the effect of the manualized BSRP-AG on participants' anxiety about abandonment and avoidance of intimacy levels measured with the AGI-S after controlling for the effect of pretest scores. The ANCOVA results indicated a significant effect of treatment in lowering participants' anxious attachment to God (AGI anxiety subscale posttest: $p \leq .001$, $\eta^2 = .636$), but there is not a statistically significant change in the avoidant attachment to God (AGI avoidance subscale posttest: $p = .716$, $\eta^2 = .004$) as measured by AGI-S in the experimental group.

Table 11

Hypothesis One: ANCOVA results

Dependent Variables	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	η^2
AGI_ANX_POST	810.916	1	810.916	54.139	.000*	.636
AGI_AVO_POST	12.245	1	12.245	.135	.716	.004

Note. * $p < .05$ indicates statistically significant.

AGI_ANX_POST= Attachment to God Inventory Anxiety Subscale Posttest;

AGI_AVO_POST= Attachment to God Inventory Avoidance Subscale Posttest;

The result of the ANCOVA is interpretable even with the violation of the homogeneity of variance assumption of the AGI anxiety subscale posttest dependent variable, given the closeness

of the Levene's test score ($p = .046$) to the acceptable significance of $p > .05$ level, and it has a strong effect size ($\eta^2 = .636$, see the Table 4-11). At the same time, the ANCOVA is robust to the violation of the homogeneity of variance when groups sizes are equal. Thus, Hypothesis One is partially supported.

Moreover, a paired samples t -test was performed to measure the significance of the difference between pretest and posttest AGI-S anxiety subscale scores in the experimental group. There was a statistically significant difference between the AGI-S Anxiety pretest ($M = 59.35$, $SD = 9.340$) and posttest ($M = 52.47$, $SD = 7.450$) in the experimental group, $t(16) = 7.763$, $p < .001$. However, the waiting-list control group did not present a statistically significant difference. The waiting-list group pretest and posttest mean scores show that the anxious attachment to God level increased in waiting-list group measured by AGI-S.

Table 12

A Paired Sample t-Test for AGI_ANX

Dependent Variables	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>p</i>
Experimental				7.763	16	< .001*
AGI_ANX_PRE	17	59.35	9.340			
AGI_ANX_POST	17	52.47	7.450			
Waiting-list				-2.592	16	.020 ^a
AGI_ANX_PRE	17	58.35	14.404			
AGI_ANX_POST	17	61.41	13.379			

Note. * $p < .05$ indicates statistically significant.

^a Even though the p rate is lower than .05, the t value is negative which means that anxious attachment to God level increase.

AGI_ANX_POST= Attachment to God Inventory Anxiety Subscale Posttest.

Analysis for Hypothesis Two

Hypothesis Two: Regarding to the research question of does the BSRP-AG produce less depression, anxiety and stress in a sample of Hispanic Christians? Hypothesis Two postulates

that there will be a statistically significant difference between pretest and posttest scores on the DASS-21-S after the BSRP-AG in the experimental group. The experimental group will report lower scores in depression, anxiety, and stress measured by the DASS-21 compared to the waiting-list control group at posttest.

The ANCOVA was used to measure the effect of BSRP-AG program in participants' depression, anxiety, and stress levels measured with the DASS-21-S after controlling the covariance. The results indicated statistically significant effect of treatment in the experimental group's depression level, $F(1) = 9.141, p = .005$, and stress level, $F(1) = 9.538, p = .004$, with a moderate effect size ($\eta^2 = .228$ and $\eta^2 = .235$ respectively). The results of the ANCOVA indicated that there were statistically significant variations, except for the Anxiety subscale. But given the statistically significant result of the DASS total scores, it was possible to confirm that Hypothesis Two was supported.

Table 13

Hypothesis Two: ANCOVA Results

Dependent Variables	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	η^2
DASS_TOTAL_POST	192.908	1	192.908	8.958	.005*	.224
DASS_DEP_POST	25.185	1	25.185	9.141	.005*	.228
DASS_ANX_POST	.500	1	.500	.136	.715	.004
DASS_STR_POST	62.024	1	62.024	9.538	.004*	.235

Note. * $p < .05$ indicates statistically significant.

DASS_TOTAL_POST= Depression, Anxiety, Stress Scale Total Posttest;

DASS_DEP_POST= Depression, Anxiety, Stress Scale Depression Subscale Posttest;

DASS_ANX_POST= Depression, Anxiety, Stress Scale Anxiety Subscale Posttest;

DASS_STR_POST= Depression, Anxiety, Stress Scale Stress Subscale Posttest.

Paired samples *t*-tests (Table 14) show that the difference between pretest and posttest in the experimental group was statistically significant. The DASS-21 Depression subscale pretest

($M = 7.00$, $SD = 3.824$) and posttest ($M = 3.70$, $SD = 1.829$) in experimental group, $t(16) = 4.473$, $p < .001$, revealed a statistically significant difference. The DASS-21 Stress subscale pretest ($M = 10.88$, $SD = 4.922$) and posttest ($M = 7.35$, $SD = 3.569$) in experimental group, $t(16) = 4.155$, $p = .001$, revealed a statistically significant difference as well in the experimental group. The waiting-list control group did not present significant difference. Therefore, the Hypothesis Two was partially supported. The experimental group showed a statistically significant improvement in the depression and stress levels measured by DASS-21-S after the BSRP-AG was completed.

Table 14

A Paired Sample T test for DASS_DEP and DASS_STR

Dependent Variables	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>p</i>
DASS_DEP Experimental				4.473	16	< .001*
DASS_DEP_PRE	17	7.00	3.824			
DASS_DEP_POST	17	3.70	1.829			
DASS_DEP Waiting-list				.872	16	.396
DASS_DEP_PRE	17	5.76	3.231			
DASS_DEP_POST	17	5.11	1.964			
DASS_STR Experimental				4.155	16	.001*
DASS_STR_PRE	17	10.88	4.922			
DASS_STR_POST	17	7.35	3.569			
DASS_STR Waiting-list				.000	16	1.00
DASS_STR_PRE	17	9.11	3.966			
DASS_STR_POST	17	9.11	3.533			

Note. * $p < .05$ indicates statistically significant.

DASS_DEP= Depression, Anxiety, Stress Scale Depression Subscale; DASS_ANX= Depression, Anxiety, Stress Scale Anxiety Subscale; DASS_STR= Depression, Anxiety, Stress Scale Stress Subscale.

Analysis for Hypothesis Three

Hypothesis Three: Concerning about the research question of does the BSRP-AG produce a more positive perception of spiritual well-being in a sample of Hispanic Christians?

Hypothesis Three claims that there will be a statistically significant difference between pretest and posttest scores on the SAI-S after the BSRP-AG in the experimental group. The experimental group will perceive a healthier spiritual well-being measured by the SAI-S compared to the waiting-list control group at posttest.

The ANCOVA results (Table 15) on SAI-S indicate that there was statistically significant change only in the awareness level, $F(1) = 29.804, p < .001, \eta^2 = .490$. However, the analyses of covariance in SAI-S cannot be accepted since it violates some of the assumptions such as the homogeneity of regression, homogeneity of variance, and the existence of outliers in the distribution. Thus, the statistical analysis of repeated measures ANOVA was used to confirm the effect of the BSRP-AG in participants' self-reported spiritual well-being measured with SAI-S.

Table 16 summarizes the repeated measures ANOVA results.

Table 15

Hypothesis Three: ANCOVA Results

Dependent Variables	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	η^2
SAI_AWA_POST	6.259	1	6.259	29.804	< .001*	.490
SAI_DIS_POST	1.485	1	1.485	3.902	.057	.112
SAI_REAL_POST	1.826	1	1.826	1.466	.235	.045
SAI_INS_POST	.009	1	.009	.025	.875	.001

Note. * $p < .05$ indicates statistically significant.

SAI_AWA_POST= Spiritual Assessment Inventory Awareness Subscale Posttest;

SAI_DIS_POST= Spiritual Assessment Inventory Disappointment Subscale Posttest;

SAI_REAL_POST= Spiritual Assessment Inventory Reality Acceptance Subscale Posttest;

SAI_INS_POST= Spiritual Assessment Inventory Instability Subscale Posttest.

Table 16

Hypothesis Three: Repeated Measures ANOVA Results

Subscales	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	ε	<i>Huynh-Feldt</i> <i>p</i>	η^2
SAI_AWA	3.178	1	3.178	27.950	1.00	< .001*	.466
SAI_DIS	1.261	1	1.261	6.333	1.00	.017*	.165
SAI_REAL	1.352	1	1.352	2.135	1.00	.154	.063
SAI_INS	.146	1	.146	.617	1.00	.438	.019

Note. * $p < .05$ indicates statistically significant.

SAI_AWA= Spiritual Assessment Inventory Awareness Subscale; SAI_DIS= Spiritual Assessment Inventory Disappointment Subscale; SAI_REAL= Spiritual Assessment Inventory Reality Acceptance Subscale; SAI_INS= Spiritual Assessment Inventory Instability Subscale.

The repeated measure ANOVA results show that the assumption of the sphericity was not met on SAI awareness subscale and SAI disappointment subscale dependent variables. However, when sphericity is not met, the Huynh-Feldt p ($< .05$) is acceptable when epsilon score is strong ($\varepsilon > .75$). Thus, the SAI awareness subscale ($p < .001$, $\eta^2 = .466$) and SAI disappointment subscale ($p = .017$, $\eta^2 = .165$) scores are statistically significant. The increase of the awareness of God's presence level is statistically significant, while the decrease in the disappointment level was also statistically significant in the experimental group measured by SAI.

A paired samples t -test (Table 17) shows a statistical significant difference between the pretest and the posttest in the experimental group. The SAI-S awareness subscale pretest ($M = 3.39$, $SD = .588$) and posttest ($M = 4.03$, $SD = .429$) in experimental group, $t(16) = -4.922$, $p < .001$, revealed a statistically significant difference. The SAI-S disappointment subscale pretest ($M = 16.88$, $SD = 5.893$) and posttest ($M = 14.06$, $SD = 5.974$) in the experimental group, $t(16) = 2.447$, $p < .026$, was also statistically significant. Therefore, Hypothesis Three was partially supported.

Table 17

Paired Sample t-Test for SAI_AWA and SAI_DIS

Dependent Variables	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>p</i>
SAI_AWA Experimental				-4.922	16	< .001*
SAI_AWA_PRE	17	3.39	.588			
SAI_AWA_POST	17	4.03	.429			
SAI_AWA Waiting-list				2.267	16	.038 ^a
SAI_AWA_PRE	17	3.41	.602			
SAI_AWA_POST	17	3.19	.781			
SAI_DIS Experimental				2.447	16	.026*
SAI_DIS_PRE	17	2.39	.841			
SAI_DIS_POST	17	1.93	.828			
SAI_DIS Waiting-list				-.787	16	1.00
SAI_DIS_PRE	17	1.94	.604			
SAI_DIS_POST	17	2.03	.824			

Note. * $p < .05$ indicates statistically significant. ^aIt shows statistically significant. However, the SAI_AWA level decreased in the waiting-list group.

SAI_AWA= Spiritual Assessment Inventory Awareness Subscale; SAI_DIS= Spiritual Assessment Inventory Disappointment Subscale.

Analysis for Hypothesis Four

Hypothesis Four: Regarding to the research question of does the BSRP-AG produce a more positive attitude (love) towards God, other, and self in a sample of Hispanic Christians? Hypothesis Four postulates that there will be a statistically significant difference between pretest and posttest scores on the TSOS-S after the BSRP-AG in the experimental group. The experimental group will report a more positive spiritual attitude towards God measured by the TSOS-S compared to the waiting-list control group at posttest.

A one-way ANCOVA was performed to measure the effect of the manualized BSRP-AG on participants' anxiety about abandonment and avoidance of intimacy levels measured with the TSOS-S after controlling for the effect of pretest scores. The ANCOVA results indicated a

significant effect of treatment on participants' total scores, $F(1) = 8.736, p = .006$, and love of God level, $F(1) = 8.907, p = .006$. Additionally, even though the love of others level, $F(1) = 3.933, p = .056$, and love of self level, $F(1) = 3.532, p = .070$, are not statistically significant, both subscales showed a trend toward significance. Therefore, Hypothesis Four is supported.

Table 18

Hypothesis Four: ANCOVA results

Dependent Variables	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	η^2
TSOS_TOTAL_POST	624.614	1	624.614	8.736	.006*	.220
TSOS_LG_POST	110.126	1	110.126	8.907	.006*	.223
TSOS_LO_POST	60.998	1	60.998	3.933	.056	.113
TSOS_LS_POST	41.323	1	41.323	3.532	.070	.102

Note. * $p < .05$ indicates statistically significant.

TSOS_TOTAL_POST= Theistic Spiritual Outcome Scale Total Posttest;

TSOS_LG_POST= Theistic Spiritual Outcome Scale Love to God Subscale Posttest;

TSOS_LO_POST= Theistic Spiritual Outcome Scale Love to Others Subscale Posttest;

TSOS_LS_POST= Theistic Spiritual Outcome Scale Love to Self Subscale Posttest.

Moreover, the experimental group presented a larger decrease in the Love of God subscale (Pretest $M = 18.18, SD = 3.695$; Posttest $M = 23.76, SD = 3.929$) than any other experimental or waiting-list group pairs. The paired samples t -test (Table 19) indicated that the increase in TSOS love to God subscale posttest dependent variable was statistically significant ($t(16) = -6.076, SD = 3.792$).

Table 19

A Paired Sample t-Test for TSOS_LG

Dependent Variables	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>p</i>
TSOS_LG Experimental				-6.076	16	< .001*
TSOS_LG_PRE	17	18.17	3.695			
TSOS_LG_POST	17	23.76	3.929			
TSOS_LG Waiting-list				-1.402	16	.180
TSOS_LG_PRE	17	20.11	4.371			
TSOS_LG_POST	17	21.35	4.808			

Note. * $p < .05$ indicates statistically significant

TSOS_LG= Theistic Spiritual Outcome Inventory Love to God Subscale.

Analysis for Hypothesis Five

Hypothesis Five: Responding to the research question of does the BSRP-AG enhance the quality of life in a sample of Hispanic Christians? Hypothesis five states that there will be a statistically significant difference between pretest and posttest scores on the WHOQOL-BREF-S after the BSRP-AG in the experimental group. The experimental group will report an enhanced quality of life measured by the WHOQOL-BREF-S compare to the waiting-list control group at posttest.

The statistical analysis of ANCOVA, used to measure the effect of the BSRP-AG in participants' self-reported spiritual well-being measured with WHOQOL-BREF-S, indicated statistically significant effect of treatment in the experimental group's perception of environment, $F(1) = 5.334$, $p = .028$, $\eta^2 = .147$. However, the repeated measures ANOVA was completed due to the WHOQOL-BREF-S's environment Subscale violated the ANCOVA's assumption of the absence of outliers in the distribution.

Table 20

Hypothesis Five: ANCOVA Results

Dependent Variables	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	η^2
QOL_TOTAL_POST	3922.623	1	3922.623	3.487	.071	.101
QOL_PHY_POST	604.492	1	604.492	2.746	.108	.081
QOL_PSY_POST	413.934	1	413.934	2.368	.134	.071
QOL_SOC_POST	21.366	1	21.366	.088	.769	.003
QOL_ENV_POST	568.977	1	568.977	5.334	.028*	.147

Note. * $p < .05$ indicates statistically significant.

QOL_PHY_POST= World Health Organization Quality of Life Physical Subscale Posttest;
 QOL_PSY_POST= World Health Organization Quality of Life Psychological Subscale Posttest;
 QOL_SOC_POST= World Health Organization Quality of Life Social Relationship Subscale
 Posttest; QOL_ENV_POST= World Health Organization Quality of Life Environment Subscale
 Posttest.

Table 21 summarizes the repeated measures ANOVA for Hypothesis Five.

Table 21

Hypothesis Five: Repeated Measures ANOVA Results

Subscales	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	ε	<i>Huynh-Feldt</i> <i>p</i>	η^2
QOL_TOTAL	2899.059	1	2899.059	4.001	1.00	.054	.111
QOL_PHY	339.765	1	339.765	2.782	1.00	.105	.080
QOL_PSY	471.191	1	471.191	4.214	1.00	.048*	.116
QOL_SOC	62.132	1	62.132	.386	1.00	.539	.012
QOL_ENV	465.941	1	465.941	7.316	1.00	.011*	.186

Note. * $p < .05$ indicates statistically significant.

QOL_TOTAL= World Health Organization Quality of Life-BREF Total scores; QOL_PHY= World Health Organization Quality of Life-BREF Physical Subscale; QOL_PSY= World Health Organization Quality of Life-BREF Psychological Subscale; QOL_SOC= World Health Organization Quality of Life-BREF Sociological Subscale; QOL_ENV= World Health Organization Quality of Life-BREF Environment Subscale.

The repeated measure ANOVA results show that the assumption of the sphericity was not met on WHOQOL-BREF psychological subscale and WHOQOL-BREF environment subscale dependent variables. However, as it is mentioned earlier, when sphericity is not met, the Huynh-

Feldt p ($< .05$) is acceptable when epsilon score is strong ($\mathcal{E} > .75$). Thus, it is possible to conclude that the WHOQOL-BREF psychological subscale ($p = .048$, $\eta^2 = .116$) and WHOQOL-BREF environment subscale ($p = .011$, $\eta^2 = .186$) scores are statistically significant. The increase of the perceived psychological quality of life and the perceived environment quality of life are statistically significant in the experimental group measured by WHOQOL-BREF-S.

A paired samples t -test (Table 22) shows a statistical significant difference between the pretest and the posttest in the experimental group. The WHOQOL-BREF psychological subscale pretest ($M = 50.41$, $SD = 13.309$) and posttest ($M = 62.59$, $SD = 13.652$) in experimental group, $t(16) = -3.348$, $p = .004$, revealed a statistically significant difference. The WHOQOL-BREF environment subscale pretest ($M = 56.65$, $SD = 12.429$) and posttest ($M = 65.65$, $SD = 11.921$) in the experimental group, $t(16) = -2.646$, $p = .018$, was also statistically significant. Therefore, Hypothesis Three was partially supported.

Table 22

Paired Sample t-Test for QOL_PSY and QOL_ENV

Dependent Variables	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>p</i>
QOL_PSY Experimental				-3.348	16	.004*
QOL_PSY_PRE	17	50.41	13.309			
QOL_PSY_POST	17	62.59	13.652			
QOL_PSY Waiting-list				-.455	16	.655
QOL_PSY_PRE	17	57.94	19.188			
QOL_PSY_POST	17	59.59	17.871			
QOL_ENV Experimental				-2.646	16	.018*
QOL_ENV_PRE	17	56.65	12.429			
QOL_ENV_POST	17	65.65	11.921			
QOL_ENV Waiting-list				.796	16	.438
QOL_ENV_PRE	17	62.65	15.507			
QOL_ENV_POST	17	61.18	15.232			

Note. * $p < .05$ indicates statistically significant.

QOL_PSY= World Health Organization Quality of Life-BREF Psychological Subscale;

QOL_ENV= World Health Organization Quality of Life-BREF Environment Subscale.

Summary

This chapter reported the results of the statistical analysis about the hypotheses. The descriptive analysis and the *t*-tests confirmed that the two groups, experimental and waiting-list group, were equivalent in every demographic aspect, such as gender, age, years being Christian, years in the United States, immigration generation, marital status, monthly income, and education in the pretest.

Results from the ANCOVA revealed that all five hypotheses of this study were partially accepted. In Hypothesis One, the anxiety about abandonment level was statistically decreased, while the variation in the avoidance of Intimacy level was not statistically significant in the experimental group compared to the waiting-list group. In Hypothesis Two, all three subscales of

DASS-S, depression, anxiety and stress, experimented more decrease in the experimental group compared to the waiting-list group. However, only changes in depression and stress were statistically significant. In Hypothesis Three, the awareness and reality acceptance levels increased more, while the disappointment and instability levels decreased more in the experimental group compared to the waiting-list group. However, only changes in awareness and disappointment were statistically significant. In Hypothesis Four, all of the subscales (love of God, love of others, and love of self) increased more than the waiting-list group. Yet, only the variation in love of God was statistically significant. Finally, in Hypothesis Five, mixed mean scores are found for subscales. Nevertheless, the variations in the participants' perception of physical, psychological and environment quality of life scores in the experimental group were larger than the waiting-list group. Nevertheless, only the changes in the psychological and environment subscales were statistically significant.

CHAPTER FIVE: DISCUSSION

Overview

In the studies done for the last three decades, authors like Carson et al.,(1988), Kirkpatrick (2005), Rizzuto (2005), Worthington (1986; 2008) and Worthington et al. (2011) informed the efficacy of Christian-accommodated therapies in treating depression, anxiety, and stress. However, many of these studies are focused on cognitive aspect of religious practices as the central component for change. It is worthy noting the increased interest in the relational-experiential aspect of religious practices as a significant component for change (Appleby, 2013). Kirkpatrick (1999), McDonald et al. (2005), Milkulincer (1995), and others stressed the importance of attachment to God in improving psychological-emotional distress symptoms. Christian spiritual disciplines provide the relational-experiential component of Christian accommodated therapies (Bänziger, et al., 2008; Tan, 2007; Wachholtz & Pargament, 2005). Thus, the purpose of this study was to examine the efficacy of the Bible based Stress Reduction Protocol-Attachment to God (BSRP-AG) in dealing with stress, anxiety, depression, spiritual well-being, and quality of life among a sample of nonclinical Hispanic adults.

Summary

Hypothesis One

Hypothesis One proposed that the experimental group will obtain statistically significant improvement to their attachment to God by registering lower anxious and avoidant attachments (measured by AGI-S) than the waiting-list group. The ANCOVA analysis demonstrated a significant decrease in anxiety caused by the abandonment level, while the variation in the avoidance of intimacy level was not statistically significant in the experimental group compared to the waiting-list group. Consequently, Hypothesis One was only partially supported indicating

that the experimental group experienced significant decreased anxiety in their attachment to God, but did not experienced significantly decreased avoidance in their attachment.

Hypothesis Two

Hypothesis Two stated that the pretest and posttest scores on total scores, depression, anxiety, and stress levels measured with the DASS-21-S showed statistically significant improvements in the experimental group compared to the waiting-list group. This hypothesis was supported as the ANCOVA analysis revealed a decrease in all subscales (depression, anxiety, and stress) measured by the DASS-21-S of the experimental group versus the waiting-list group, while two subscales (depression and stress) and the total scores were statistically significant indicating that the experimental group perceived significantly lower depression and stress levels than the waiting-list group.

Hypothesis Three

Hypothesis Three anticipated that there would be a significant difference between pretest and posttest scores on the SAI-S after the BSRP-AG in the experimental group, reporting a healthier spiritual well-being than the waiting-list group. The repeated measures ANOVA's results indicated that there were more positive changes in all three subscales in the experimental group than the waiting-list group. Nonetheless, only changes in awareness and disappointment subscales were statistically significant, indicating that the experimental group increased their awareness level, while lowered their disappointment level after the BSRP-AG; Hypothesis Three was partially supported.

Hypothesis Four

Hypothesis Four proposed that there would be a significant difference between pretest and posttest scores on the TSOS-S in the experimental group after the BSRP-AG, resulting in a

more positive attitude towards God, others, and self. The posttest scores indicated positive increase in all subscales. However, the ANCOVA demonstrated a statistically significant change only in the love of God subscale in the experimental group, indicating that the experimental group experienced more positive level of love of God than the waiting-list group after the BSRP-AG. Thus, this hypothesis was partially supported.

Hypothesis Five

Hypothesis Five stated that there would be a significant difference between pretest and posttest scores on quality of Life in the experimental group measured with the WHOQOL-BREF compared to the waiting-list group. This hypothesis is partially supported. The experimental group experienced more positive and statistically significant changes in their perception of psychological and environmental quality of life levels than the waiting-list group.

Conclusions

The purpose of this study was to investigate the effectiveness of a manualized group treatment protocol based on Christian spiritual disciplines drawn from the bible in dealing with depression, anxiety, and stress. The results partially support the increasing number of studies on psychological and emotional impacts of Christian spiritual disciplines such as prayers, meditation, and solitude. The major findings of this study indicated that the experimental group's anxious attachment to God was lowered, perceived depression level was lessened, as well as the perceived stress level. Simultaneously, the results of this study exhibited an increase in the awareness of God's presence in their lives after completing the BSRP-AG. Moreover, this study demonstrated that there are positive changes in the experimental group's attitude towards God. Finally, the outcomes indicated that experimental group underwent a positive change in their perception of the psychological and environment quality of life levels.

The conclusion of this study is also partially congruent with the findings of O'Hare's (2003) and Wachholtz and Pargament's (2005, 2008). O'Hare (2003) studied about God Image, parental images, and personal adjustment/cognitive schemas, and spiritual well-being. A Christian component of "surrender to God, self-examination-knowing his truth, and reworking and renewal" (O'Hare, 2003, p. 41) through the Christian principles of twelve steps was incorporated in this quantitative-qualitative research. This study reported that there is a positive correlation between improved God image with better personal adjustment, and higher score in spiritual well-being.

Wachholtz and Pargament (2005, 2008) reported that meditating phrases like "God is peace," "God is good," and "God is love" was effective at increasing positive mood, spiritual health, spiritual experience, and even at increasing higher endurance of pain-tolerance. Wachholtz and Pargament's (2005, 2008) results were supported by Monroe and Jankowski's (2016) study which concluded that the prayer intervention promoted positive changes in the depression scores and higher positive affect scores at posttest. Yet, the analyses of the DASS-21 indicated that there were significant changes in depression and stress scores, and while the anxiety scores were lowered, the variation was not significant in relation to the BSRP-AG. At the same time, the ANCOVA for SAI indicated significant positive change in awareness of God levels but the rest of the subscales did not experience significant changes. In conclusion, the results of improvement in psychological stress and spiritual health should be interpreted with reservation.

This study did not find the significant improvement in the participants' quality of life, except for two subscales. The WHOQOL-BREF's psychological and environment subscales corroborated results from Johnson et al. (2009) which reported an emotional well-being and

social well-being scores among women receiving chemotherapy for recurrent ovarian cancer while practicing prayer.

This study provided mixed support for changes in attachment to God (Rizzuto, 2005). The results supported Thomas et al.'s (2009) study in which he used the *Discovering God* manual for eight sessions of 90-minute group therapy; his study showed that there are positive changes in the participants' God image and attachment to God. The positive change in the TSOS's love of God subscale corroborated the variation in the experimental group's attitude toward God. At the same time, the AGI's avoidance subscale did not experience significant change. Even though this can be explained by the *ceiling effect* of the AGI where the scores of the avoidance subscale pretest scores were already close to the upper limit of the AGI, this conclusion partially supports Rasar et al.'s (2013) inference of the increased difficulty in changing one's God-image and Attachment to God.

However, the major findings showed that there is a generalized movement towards positive change after the completion of the BSRP-AG. These results suggest that the observed significant changes are, directly or indirectly, related to the change in participants attachment to God. Several studies have concluded that the Attachment to God can be modified and improved (Kim, 2014; Thomas et al., 2009). Thomas et al. (2009) demonstrated that the attachment to God levels, both anxious and avoidant attitudes, were improved after the group protocol focused on God image and attachment to God. Kim (2014) reported that the Korean participants improved in their avoidant attachment to God subscale score after two weeks of practicing CDM. This study demonstrated that there was a positive change in the anxious attachment to God subscale after completing BSRP-AG for five weeks.

The difference in conclusions between Rasar et al.'s, (2013) study and these two studies (Kim, 2014; Thomas et al., 2009) can be explained by the inclusion of the Christian spiritual disciplines in the BSRP-AG. According to Ainsworth (1989), anxious-ambivalent attachment is produced by inconsistent responses from the caregiver which resulted in inconsistent or anxious responses from individuals because they cannot foresee their caregiver's response (Moriarty et al., 2006). Beck and McDonald (2004) and Kirkpatrick (1997) proposed that God can be a secure base and a safe haven by providing a close proximity and availability. Thus, Attachment to God could be improved by providing a constant proximity and availability of God (Rizzuto, 2005). The Christian spiritual disciplines may provide the proximity and availability or presence of God as a secure base and safe haven. The outcomes of the SAI's awareness subscale and the TSOS's love of God subscale indicated a positive change in the awareness of God's presence and attitude towards God, corroborating that the BSRP-AG provided the opportunity to establish a constant close proximity and to provide availability of God as a caregiver. Christian spiritual disciplines are considered as close proximity seeking behaviors (Kirkpatrick, 1999). According to Jankowski and Sandage (2014) contemplative practices, such as prayer and meditation, have a potential for dispositional change that can be enduring overtime. In practice, this dispositional change can increase the state of positive affect. Jankowski and Sandage (2014) continue suggesting that this state of mindfulness permits a process of distancing and lessening of the negative psychological distresses like anxiety and depression.

Implication for Practice

The findings of this study have several practical implications which could provide insights in the counseling practice. This study provided implication for the usage of BSRP-AG in the counseling and ministerial context. There were some evidences that the BSRP-AG may be

effective in dealing with psychological distresses such as depression, anxiety, and stress. Therefore, the BSRP-AG can be considered as an effective Christian counseling method primarily, but not limited, in the ministerial context as a managing instrument for negative psychological distresses. Moreover, a manualized protocol provides consistency of treatment. The BSRP-AG is a simple protocol that can be delivered with minimum orientation and practice. Clergymen, ministers, or lay-Christian counselors can be benefitted with an easy and repeatable coping method in their context of ministry.

Another implication of this study is about the increasing empirically proven Christianly accommodated interventions and Christian traditional resources. Several theoretical and empirical studies already concluded that Christianly accommodated interventions and Christian traditions are equally or more effective than secular interventions for those professing to be Christian. The church, responding to the Lord's command of "take care of my sheep" (John 21:16, New Living Translation), needs to assume the responsibility of intentional pastoral care practice and incorporate empirically supported Christian treatments. Therefore, an effective inclusion of theology, spirituality, and counseling in the Christian formation process is crucial.

The third implication for practice is about recuperating Christian spiritual disciplines as part of seeking attachment to God in the individual Christian formation and as part of the church ministry. This study supported the theories about changing attachment to God using Christian spiritual disciplines as close proximity seeking practices. Attachment to God can be enhanced by incorporating experiential components, like Christian spiritual disciplines, into the regular Christian practice. The majority of participants from the experimental group expressed the benefits of the Christian spiritual disciplines activities of this protocol.

Lastly, this study also suggested the importance of spiritually and religiously sensitive counseling practices for non-Christian counselors. Given the findings of this study about the effectiveness of Christianly accommodated interventions and Christian traditional resources, non-Christian mental health professionals should be able to use empirically supported Christian treatments, such as the BSRP-AG, with their Christian patients or clients.

Implications for Research

The implication for research is that the current study is one of the initial investigations to focus in the efficacy of the biblical resources as a Christian method of intervention for psychological and emotional distresses. Specifically, the BSRP-AG used Christian spiritual disciplines, founded upon 2000-year-old practices, demonstrating the effectiveness of Christian interventions in dealing with depression, anxiety, and stress. This study empirically demonstrated that a Christian method of intervention, the BSRP-AG, is effective and added to the increasing body of empirical studies about the efficacy of Christianly accommodated treatments. The findings of this study suggested the effectiveness of the Christian traditions such as prayers, meditation, and solitude. In other words, the significance of this study is to provide empirical support for Christian resources such as prayers, meditation, and solitude to the field of psychotherapy and counseling. The findings showed that the Christian spiritual disciplines, used in a protocol, is effective in decreasing depression, anxiety, and stress.

The current study also improved upon previous studies by designing a true experimental design including pretest and posttest, waiting-list control group, and random assignment in the research designed. The inclusion of the pretest strengthened the research because it gave a starting point for the measurement. At the same time, the inclusion of the pretest gave the possibility of comparing different test points for the same group and calculating the difference

between pretest and posttest, using the pretest scores as the covariate in the ANCOVA. The inclusion of a waiting-list control group gave to the research a comparable group which practiced their regular Christian routines during the experimental period. This component was important to eliminate the extraneous elements, such as history, from the analyses. Finally, even though this research did not include the random sampling, the random assignment allowed more statistical power in the research design.

Limitations of the Study

This study has several limitations. The first limitation is that random sampling or selection was not included in the research design. This limitation can affect in different ways: one, it may affect in the generalizability of the results to the population, and two, it opens possibility to a biased sample which can bring incorrect or inaccurate conclusions. Related to the first limitation, the small sample size ($N = 34$) of this study may affect in the generalizability and variability of current conclusions. Concurrently, responses from small sample may be vulnerable to bias responses and conclusions. Furthermore, the sample in this study was composed of non-clinical Hispanic adult Christians exclusively.

The second limitation of this study is the dual relationship between the researcher and some of the participants which may bring biased responses from the participants. There were several factors installed to control the limitation such as the continual assertions of the security of the future relationship between the researcher and participants and the presence of three external facilitators. However, the presence of the researcher in the process may have introduced the experimenter's bias into the study.

Additionally, the lack of a follow-up assessment made difficult to evaluate the long-term effect of the improvements after the intervention. Moreover, the mean scores for the pretest on

the AGI avoidance of closeness subscale for experimental and waiting-list control groups were in the lower limits of the cut-off scores. This is also known as a floor effect which reduced the amount of variation between pretest and posttest scores.

Recommendations

Based on the findings and limitations of this study, there are several recommendations for future research. There is an imperative need for further research investigating the efficacy of biblical and Christian resources in helping individuals with psychological and emotional distresses.

The second recommendation is to design studies targeting various populations from different ethnic groups, socio-economical groups, age groups, and clinical populations. Thus, future research may need a larger sample to increment the generalizability of the studies' conclusions.

In addition, future research should be designed with a waiting-list control group and with a comparison control group which enable the experimental study of one variable at a time. This will allow to discriminate the legitimate results from variations caused by other factors such as history, observer, or patient expectations, and at the same time, to avoid bias which may deviate the results from the true effect. Furthermore, future research should eliminate the dual relationship issues to avoid the experimenter's bias.

The fourth recommendation is about the measure instruments. The AGI-S's Avoidance subscale failed to register the variability between pretest and posttest due to the floor effect. The DASS-21-S's Anxiety subscale failed to collect valuable information about the anxiety because most the anxiety subscale items were based on physical symptoms, such as sweating, that may not reflect other thought processes. Thus, future research should include instruments that are less

sensitive to the floor and ceiling effect and provide a more comprehensive understanding of anxiety.

A fifth recommendation is for future researchers to investigate the mediating effect of attachment to God in dealing with psychological and emotional distresses which may amply the understanding of the relationship between God and Christian and its benefits. This current study has only demonstrated the effectiveness of a Christian instrument targeting attachment to God in improving depression, anxiety and stress.

Summary

This research showed the efficacy of a Bible based instrument in improving psychological distresses such as depression, anxiety, and stress. All five hypotheses of this study were partially supported, indicating that participating in a manualized Christianly accommodated protocol has more positive effects in participants' attachment to God, general attitude toward God, depression levels, and stress levels than those who randomly assigned to the waiting-list group. These findings are corroborating the previous empirical studies on Christianly accommodated treatments and usage of Christian resources, such as Christian spiritual disciplines, in helping Christian patients.

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Appendix A-1: Client Consent and Registration Forms

You are invited to be in a research study of evaluating the efficacy of the Bible-based protocol with Christian Disciplines to reduce individual's perceived level of stress, anxiety, depression, and spiritual health for five weeks. This form will provide information about the services, data collected through the group, and about your rights and responsibilities as a client. You were selected as a possible participant because this study targeted Hispanic Christian immigrants and students who are living in Lynchburg, Virginia. I ask that you read this form and ask any questions you may have before agreeing to be in the study. If you have concerns you are not comfortable sharing with any of these, you may contact the Liberty Institutional Review Board with your concerns at irb@liberty.edu. Your signature at the bottom of this page indicates that you understand the information and freely consent to the group process.

This study is being conducted by Sung Hoon Kim, Pastoral Care and Counseling Ph.D student at Liberty University.

Background Information: The purpose of this study is to evaluate the efficacy of the Bible-based protocol with Christian Disciplines to reduce individual's perceived level of stress, anxiety, depression, and spiritual health.

Procedures:

You are participating in the following study; I would ask you to do the following things:

1. Attend an introductory session and Complete the battery of questionnaire.
2. Participate in the 5-week program. Each session will be for 90 minutes.
3. Participate in the weekly homework.
4. Attend a completion debriefing session and Complete the battery of questionnaire.
5. Attend a follow up session and Complete a follow up questionnaire after 3 months.

Risks and Benefits of being in the Study:

1. The risks involved in being in this study are low. Specific information about risks involved in your specific stress management technique will be given to you at the group meeting.
2. The benefits to participation are to learn skills to manage daily stress, anxiety, and depressed mood by practicing Christian spiritual disciplines to experience Attachment to God.

It is important to realize that although there are many potential benefits from these treatment activities, there are also some risks. In group therapy sessions, the main format of BSRP-AG, it is not uncommon to experience feelings of sadness, anger, anxiety, or guilt. These feelings may be natural and normal and are an important part of the therapy process, but they may also be unexpected and confusing. Although there are no guarantees, when therapy is effective there is a reduction in feelings of distress and a positive experience of problems being improved or

resolved. You are encouraged to discuss with your facilitator and researcher about any feelings or concerns that arise during your treatment. They will help you obtain additional supportive resources (such as mental health referral) if needed.

Confidentiality:

1. The records of this study will be kept private. In any sort of report, I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only this researcher will have access to the records.
2. All the collected data of the printed format of the initial assessment, the post-test questionnaire after the protocol, and follow up questionnaire after 3 months will be kept in the researcher's office, which is also secure and locked by 3 controlled accesses.
3. No names will be used for the assessment packets. Rather, each assessment packet will be assigned an identification number for secure data handling and control, as well as storage.
4. The numbers and names (code-book) will be recorded in a Microsoft Excel document, which will be kept secure by using a password to prevent others from viewing it.
5. All the data will be kept for three years after the conclusion of this study. Following the storage period, the data will be destroyed in a manner of protecting your confidentiality. Hard copies of the data will be shredded and electronic data files will be deleted from all storage devices including any recycling bins.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships. We reserve the right to cancel or suspend services in the event of non-compliance.

Contacts and Questions:

The researcher conducting this study is Sung Hoon Kim. You may ask any questions you have now. If you have questions later, you are encouraged to contact me via the number, [REDACTED] or email address, [REDACTED]. You can also contact Faculty Advisor, Fernando Garzon, Psy. D. ([REDACTED], [REDACTED]).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.
Institutional Review Board

You will be given a copy of this information to keep for your records.

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

Name: _____ Signature: _____ Date: _____

Signature of Investigator: _____ Date: _____

Appendix A-2: Client Consent and Registration Forms Spanish Version

Formulario del Consentimiento

Se le invita a usted a que participe en un estudio investigativo sobre la eficacia del programa de 5 semanas basado en la biblia y en las disciplinas cristianas para reducir el estrés percibido, ansiedad, depresión y la salud espiritual. Este documento le informará de los servicios provistos, la forma de recogida de datos a través de los grupos y sobre sus derechos y responsabilidades como clientes. Usted fue elegido como un participante posible porque este estudio está enfocado en la población hispana cristiana quienes viven en Lynchburg, Virginia. Se le pide a usted que lea este formulario y que haga cualquier pregunta o duda que pueda tener antes de afirmar estar de acuerdo con participar en el estudio. Y si tiene preguntas contacte a la Junta de Revisión Institucional de Universidad Liberty a través de irb@liberty.edu. Su firma al final de este documento indicara que usted entendió la información y que nos da su consentimiento de manera libre a este proceso de grupo.

Este estudio está siendo realizado por Sung Hoon Kim, un estudiante de doctorado en consejería y cuidado pastoral en la universidad de Liberty.

Información del Trasfondo: El propósito del este estudio es para verificar la eficacia de un programa basado en la biblia y en las disciplinas cristianas en mejorar el nivel de estrés percibido, ansiedad, depresión y salud espiritual.

Procederes: Si usted decide y afirma estar de acuerdo con participar en este estudio, nos gustaría pedirle que haga las siguientes cosas:

1. Atender a una sesión introductoria y Completar la encuesta.
2. Participar en el programa durante las 5 semanas. Las sesiones serán de 90 minutos.
3. Completar las tareas semanales.
4. Atender a una sesión informativa y Completar la encuesta.
5. Atender a una sesión de seguimiento y Completar la encuesta 3 meses después del programa.

Riesgos y Beneficios de Participar en el Estudio: El estudio tiene varios riesgos:

1. Los riesgos pertinentes a este estudio son bajos. La información sobre los riesgos de las específicas técnicas de manejo de estrés será compartida en las reuniones.
2. Los beneficios de participar son: aprender técnicas para manejar el estrés, la ansiedad, y depresión de cada día practicando disciplinas cristianas para experimentar un Apego positivo a Dios.

Es importante entender que cuando hay muchos beneficios potenciales, al mismo tiempo existe un cierto nivel de riesgos. En group therapy sessions, el format base de BSRP-AG, no es extraño

experimentar tristeza, enfado, ansiedad, o culpabilidad. Estos sentimientos son naturales y normales. Y también es una parte importante del proceso de terapia, aunque puede ser inesperado y confuso. Mientras no hay garantía, cuando terapia es efectiva hay una reducción de las emociones relacionados al estrés y una experiencia de mejora del problema. Le recomendamos que hable con el facilitador e investigador sobre cualquier emoción o preocupación durante el tratamiento. Ellos pueden ayudarte a conseguir ayuda (por ejemplo, una referencia medica) si es necesario.

Privacidad:

1. La información sobre este estudio se mantendrá privada. En cualquier tipo de informe que se pueda publicar sobre el estudio, no se incluirá cualquier información que pueda hacer posible la identificación del sujeto. La información de la investigación se guardará de manera segura y sólo los investigadores tendrán acceso a ella.
2. Todos los datos recogidos durante la fase inicial, después del programa y del seguimiento después de 3 meses imprimidos en un documento serán guardados en la oficina del investigador que es protegida por 3 accesos controlados.
3. Ningún nombre será utilizado por en las encuestas. Cada encuesta se le asignará un código de identificación para manejar y proteger los datos.
4. El libro de códigos también será guardado como un documento Microsoft Excel, el cual estará protegido con una contraseña personal para prevenir que otros vean el contenido.
5. Todos los datos estarán protegidos y guardados por tres años aún después de la conclusión de este estudio. Después de los tres años los datos serán destruidos para proteger su confidencialidad. Las copias imprimidas de los datos serán destruidas y los datos electrónicos serán borradas de todos instrumentos usados para guardarlos.

La Naturaleza Voluntaria del Estudio:

Participación en este estudio es voluntario. Su decisión de establecer o no participar no afectará a sus relaciones actuales o futuras con Liberty University. Si decide participar, usted es libre de no responder a cualquier pregunta o retirarse en cualquier momento sin que afecte a dichas relaciones.

Contactos y Preguntas:

El investigador que está realizando este estudio es Sung Hoon Kim. Usted puede hacer cualquier pregunta que tenga ahora. Si usted tiene preguntas más tarde, **se le anima** a que se comunice con él a su número [REDACTED] o a su email [REDACTED]. También puede contactar su consejero Psy. D. Fernando Garzon ([REDACTED], [REDACTED]).

Si usted tiene preguntas o dudas sobre este estudio y si desearía hablar con alguien que no sea el investigador (o los investigadores), **se le anima** a que se comunice con la Institutional Review

Board (la Junta de Revisión Institucional), 1971 University Blvd, Green Hall 1887, Lynchburg, VA 24515 o mandar un correo electrónico a irb@liberty.edu.

Se le entregará a usted una copia de esta información para guardar en sus propios archivos.

Declaración de Consentimiento:

He leído y he entendido la información arriba. He hecho preguntas y he recibido respuestas. Consiento participar en el estudio.

Nombre

Firma

Fecha

Firma del Investigador

Fecha

Appendix B-1: Demographic Questionnaire

Name: _____ Today's date: _____
 (Last) (First) (M. Initial)

Cellphone number: _____ Age: _____

Country of Origin: _____ Email: _____

In case of Emergency, Contact person: _____

Phone number: _____ Relationship: _____

1. What is your gender?

1) Male

2) Female

2. How would you best describe yourself?

1) I was born and grew up outside of the US (1st generation of immigrants)

2) I was born outside of the US but grew up in the US (1.5 generation of immigrants)

3) I was born in the US (2nd Generation of immigrants)

3. How long have you been living in the United States?

1) Less than 1 year

2) Between 1 and 5 years

3) Between 6 and 10 years

4) More than 10 years

4. How long have you been a Christian?

1) Less than 1 year

2) Between 1 and 5 years

3) Between 6 and 10 years

4) Between 11 and 15 years

5) More than 15 years

5. What is your current marital status?

- | | |
|-------------|------------------------|
| 1) Single | 2) Living with another |
| 3) Married | 4) Separated |
| 5) Divorced | 6) Widowed |
| 7) Other | |

6. What is your monthly household income?

- | | |
|-----------------------|-----------------------|
| 1) Less than \$2,000 | 2) \$2,000 to \$2,999 |
| 3) \$3,000 to \$4,999 | 4) \$5,000 to \$7,999 |
| 5) \$8,000 to \$9,999 | 6) \$10,000 or more |

7. What is the highest level of education you have completed?

- | | |
|---------------------------|----------------------|
| 1) No schooling completed | 2) Elementary school |
| 3) Middle school | 4) High school |
| 5) Bachelor's degree | 6) Master's degree |
| 7) Doctoral degree | |

8. How would you rate your ability to speak English and Spanish?

English

- | | | | | |
|----------------|-----------|------------|-----------|---------|
| 1) Very Fluent | 2) Fluent | 3) Regular | 4) Little | 5) None |
|----------------|-----------|------------|-----------|---------|

Spanish

- | | | | | |
|----------------|-----------|------------|-----------|---------|
| 1) Very Fluent | 2) Fluent | 3) Regular | 4) Little | 5) None |
|----------------|-----------|------------|-----------|---------|

9. How close do you feel you are to your parents?

- | | | | | |
|---------------|----------|------------|------------|-----------------|
| 1) Very Close | 2) Close | 3) Regular | 4) Distant | 5) Very Distant |
|---------------|----------|------------|------------|-----------------|

10. Have you received any mental health services due to the schizophrenic disorder and/or the psychotic disorder during the past 12 months?

11. Have you had any issues with alcohol and/or other substances during the past 12 months?

12. Have you had any issues with any personality disorders and/or eating disorders during the past 12 months?

13. Have you had suicidal and/or homicidal ideations the past 12 months?

Posttest

In the post-test include the following questions:

13. What was the most helpful element of the program?

- 1) Being in a group 2) Spiritual disciplines 3) Discussions and Reflections
4) Homework 5) Weekly text messages

14. What was the least helpful element of the program?

- 1) Being in a group 2) Spiritual disciplines 3) Discussions and Reflections
4) Homework 5) Weekly text messages

15. Could you identify which one of the spiritual disciplines you are using the most?

- 1) Prayer 2) Bible reading 3) Christian devotional meditation
4) Solitude and Silence 5) I do not use any of the above

16. In general, how satisfied are you about the program?

- 1) Very satisfied 2) Satisfied 3) Neutral 4) Unsatisfied 5) Very unsatisfied

17. How likely would recommend this program for your family, relatives, or friends?

Not at all likely	Little likely	Neutral	Likely	Extremely likely
1	2	3	4	5

18. Any comments about your experience during this program?

Follow-up test

In the follow-up test include the following questions:

13. How much are you still using the spiritual discipline learned through the program in your life?

- 1) All the time 2) Frequently 3) Sometimes 4) Rarely 5) Never

14. Could you identify which one of the spiritual disciplines you are using the most?

- 1) Prayer 2) Bible reading 3) Christian devotional meditation
4) Solitude and Silence 5) I did not use any of the above

Appendix B-2: Demographic Questionnaire Spanish Version

Encuesta Demográfica

Nombre: _____ Fecha: _____
(Apellido/s) (Nombre)

Número de su celular: _____ Edad: _____

País del origen: _____ Email: _____

En el caso de emergencia, persona de Contacto: _____

Número de Teléfono: _____ Relacion con usted: _____

1. Eres...:

1) Hombre

2) Mujer

2. ¿Qué descripción te describe mejor?

1) Nací y crecí fuera de los Estados Unidos (Primera generación)

2) Nací fuera de los Estados Unidos pero crecí en los Estados Unidos (Generación 1.5)

3) Nací y crecí en los Estados Unidos (Segunda generación)

3. ¿Cuántos años lleva viviendo en Estados Unidos de América?

1) Menos de 1 año

2) Entre 1 y 5 años

3) Entre 6 y 10 años

4) Más de 10 años.

4. ¿Cuántos años lleva siendo Cristiano?

1) Menos de 1 año

2) Entre 1 y 5 años

3) Entre 6 y 10 años

4) Entre 11 y 15 años.

5) Más de 15 años

5. ¿Cuál es su estado civil?

- | | |
|----------------------------|---------------------------------|
| 1) Soltero / Soltera | 2) Viviendo junto con mi pareja |
| 3) Casado / Casada | 4) Separado / Separada |
| 5) Divorciado / Divorciada | 6) Viudo / Viuda |
| 7) Otros | |

6. ¿Cuál es su sueldo al mes?

- | | |
|----------------------------|----------------------------|
| 1) Menos de \$2,000 | 2) Entre \$2,000 y \$2,999 |
| 3) Entre \$3,000 y \$4,999 | 4) Entre \$5,000 y \$7,999 |
| 5) Entre \$8,000 y \$9,999 | 6) Más de \$10,000 |

7. ¿Cuál es su nivel de educación?

- | | |
|-----------------------------------|---|
| 1) No termine la escuela primaria | 2) Escuela primaria |
| 3) Escuela secundaria | 4) Escuela preparatoria para la universidad |
| 5) Título universitario | 6) Maestría |
| 7) Doctorado | |

8. ¿Cómo describiría su habilidad con el inglés y el español?

Inglés

- | | | | | |
|-------------|---------|------------|---------|-------------|
| 1) Muy alto | 2) Alto | 3) Regular | 4) Bajo | 5) Muy Bajo |
|-------------|---------|------------|---------|-------------|

Español

- | | | | | |
|-------------|---------|------------|---------|-------------|
| 1) Muy alto | 2) Alto | 3) Regular | 4) Bajo | 5) Muy Bajo |
|-------------|---------|------------|---------|-------------|

9. ¿Cómo es tu relación con sus Padres?

- | | | | | |
|--------------|----------|-----------|-------------|-----------------|
| 1) Muy cerca | 2) Cerca | 3) Normal | 4) Distante | 5) Muy Distante |
|--------------|----------|-----------|-------------|-----------------|

10. ¿Has recibido algún servicio mental por problemas de trastorno esquizofrénico y/o trastorno psicótico durante los últimos 12 meses?

11. ¿Has recibido algún problema con el alcohol y/o con otras sustancias durante los últimos 12

meses?

12. ¿Has recibido algún servicio mental por problemas de trastorno personalidad y/o de trastornos alimenticios durante los últimos 12 meses?

13. ¿Has tenido alguna ideación suicida y/o ideación homicida durante los últimos 12 meses?

Encuesta Posttest

En la encuesta de post-test incluya las siguientes preguntas:

13. ¿Cuál fue el elemento más útil del programa?

- 1) Estar en un grupo 2) Disciplinas espirituales 3) Discusiones y reflexiones
4) Tareas 5) Los mensajes de texto semanales

14. ¿Cuál fue el elemento menos útil del programa?

- 1) Estar en un grupo 2) Disciplinas espirituales 3) Discusiones y reflexiones
4) Tareas 5) Los mensajes de texto semanales

15. ¿Podría identificar la disciplina cristiana que fue de más ayuda para usted?

- 1) Oración 2) Lectura Bíblica 3) Meditación devocional cristiana
4) Soledad y Silencio 5) Ninguno

16. En general, ¿cuan satisfecho está usted del programa?

- 1) Muy satisfecho 2) Satisfecho 3) Normal 4) un poco satisfecho
5) nada satisfecho

17. ¿Recomendaría este programa a sus familiares y amigos?

De ninguna manera	Poco probable	No lo se	Posible	Siin ninguna duda
1	2	3	4	5

18. ¿Tendría algún comentario sobre su experiencia de este programa?

Encuesta de Seguimiento

En la encuesta de seguimiento incluya las siguientes preguntas:

13. ¿Cuán frecuentemente aun usa las disciplinas espirituales en su vida?

- 1) Todo el tiempo 2) Frecuentemente 3) Algunas veces
- 4) Casi nunca 5) Nunca

14. ¿Cuál de las disciplinas espirituales sigue usando en su vida?

- 1) Oración 2) Lectura de la biblia 3) Meditación devocional cristiana
- 4) Soledad y Silencio 5) Ninguna

Appendix C: Attachment to God Inventory Permission

Thursday, February 9, 2017 at 2:51:28 PM Eastern Standard Time

Subject: Re: Request Permission for the AGI

Date: Thursday, February 9, 2017 at 12:11:49 PM Eastern Standard Time

From: Richard Beck Jr.

To: Kim, Sung Hoon (Psychology)

Hi Sung,

Yes, please feel free to use the AGI for all your research purposes.

Grace and peace,

Richard

On Thu, Feb 9, 2017 at 7:53 AM, Kim, Sung Hoon (Psychology) <[REDACTED]> wrote:

Dr. Beck:

My name is Sung Hoon Kim. I am a doctoral student from Liberty University, Lynchburg, VA. I am writing to request permission to use the Attachment to God Inventory as a survey instrument in my dissertation research titled *THE EFFECT OF A BIBLE BASED MANUALIZED PROTOCOL TARGETING GOD ATTACHMENT IN ANXIETY AND STRESS*, under the direction of my dissertation committee chaired by Dr. Fernando Garzon, who can be reached at [REDACTED] / [REDACTED]. Thanks!

Sung Hoon Kim

Doctoral Candidate, Department of Counseling

Liberty University

—
Richard Beck, PhD
Chair, Department of Psychology
Abilene Christian University
[REDACTED]
[REDACTED]

Appendix D: Spiritual Assessment Inventory Permission

Friday, February 10, 2017 at 9:10:45 PM Eastern Standard Time

Subject: Re: Request permission to use the SAI
Date: Friday, February 10, 2017 at 8:45:49 PM Eastern Standard Time
From: Todd Hall
To: Kim, Sung Hoon (Psychology)

Hi Sung Hoon,

That is fine to use the SAI in your research.

Best of luck!

Take care,

Todd

On Feb 9, 2017, at 5:53 AM, Kim, Sung Hoon (Psychology) <[REDACTED]> wrote:

Dr. Hall:

My name is Sung Hoon Kim. I am a doctoral student from Liberty University, Lynchburg, VA. I am writing to request permission to use the Spiritual Assessment Inventory as a survey instrument in my dissertation research titled *THE EFFECT OF A BIBLE BASED MANUALIZED PROTOCOL TARGETING GOD ATTACHMENT IN ANXIETY AND STRESS*, under the direction of my dissertation committee chaired by Dr. Fernando Garzon, who can be reached at [REDACTED]. Thanks!

Sung Hoon Kim
 Doctoral Candidate, Department of Counseling
 Liberty University

Todd W. Hall, Ph.D.
 Professor of Psychology
 Director, Institute for Research on Psychology & Spirituality
 Editor, Journal of Psychology & Theology
 Biola University
 [REDACTED]
 [REDACTED]

drtodddhall.com
SpiritualTransformation.org
 @drtodddwhall
facebook.com/drtodddwhall

Appendix E: World Health Organization Quality of Life-BREF Permission

Friday, March 3, 2017 at 10:13:27 AM Eastern Standard Time

Subject: RE: Request Permission to use the WHOQOL-BREF
Date: Friday, March 3, 2017 at 9:12:33 AM Eastern Standard Time
From: whoqol
To: Kim, Sung Hoon (Psychology)
Attachments: Spanish_US version_2013_OCT_24.pdf, BREF.SPS, Bref_Instructions.pdf, Bref_Syntaxfiles.pdf, WHOQOLUserManual.pdf

Dear Sung Hoon Kim,

Thank you for the form. Please find attached the U.S. Spanish version of the questionnaire, along with related materials.

Best regards,

Sibel Volkan (Mrs)
 WHOQOL
 Information, Evidence and Research (IER) Department
 The World Health Organization
 [REDACTED]
 [REDACTED]
 Switzerland

From: Kim, Sung Hoon (Psychology) [mailto:[REDACTED]]
Sent: 25 February 2017 20:23
To: whoqol
Subject: Re: Request Permission to use the WHOQOL-BREF

Mrs. Volkan,

Thank you for your response.
 I have attached the signed user-agreement in this email. Thanks.

Sung Hoon Kim
 Doctoral Student, Liberty University

From: whoqol <[REDACTED]>
Date: Tuesday, February 21, 2017 at 9:04 AM
To: "Kim, Sung Hoon (Psychology)" <[REDACTED]>
Subject: RE: Request Permission to use the WHOQOL-BREF

Dear Sung Hoon Kim,

Thank you for your interest in the WHOQOL-BREF. Please fill in the attached user-agreement form and return a signed copy to me by email. I will then send you the U.S. Spanish version of the questionnaire, for free.

Appendix F-1: Bible-Based Stress Reduction Protocol-Attachment to God

Facilitator Manual

Session One (90 minutes)

Peace through His Power-Sovereignty vs. Fear - I cannot do anything right

1. Prayer, rules and welcoming (10 minutes)

“Thank you for your willingness to voluntarily participate in this study. You are invited to be in a research study of evaluating the efficacy of Bible based stress management technique on the individual’s perceived level of stress, anxiety, depression, and spiritual wellbeing for six weeks. You were selected as a possible participant because this study targeted Hispanic Christian immigrants who are living in Virginia. Your participation is confidential and protected. This means that all you do and say will not be shared with anyone, except for this researcher and the chair of this dissertation. We are here to clarify all your questions. Once again, the participation to this study is voluntarily and you can opt out of the process at any time during this study. But I encourage you to complete the 5-week protocol, because your participation is extremely important for this study. The purpose of this study is to measure the efficacy of Bible Based Stress Reduction Protocol on stress, spiritual well-being and psychological well-being. Please, DO NOT SHARE your experience in this study with anyone outside the experimental group until the study is completed. This is also important to protect the integrity of your participation. Do you have any questions? [give them at least 5 minutes to ask questions]”

The basic rules for the participation need to be addressed.

“There are 4 basic rules that I want to share with you. 1) All group members will be ready to start group on time at each session; 2) All group members will be respectful toward the other members of the group; 3) All group members are responsible to complete, at least, one homework assignment weekly; and, 4) All group members will listen to other group members and not monopolize the time.”

[Note to the facilitator: Pray for the meeting and welcome them. There is a prayer box available for participants to share their prayer requests. Prayers requests are brought to the facilitator to pray for them.]

2. Ice breaking activities (25 minutes)

2.1 Question Web Activity (15 minutes)

Tools: Strings

You need to have a spool of string or wool for this game. Ask the people to stand in a circle. Hold on to the end of the string and throw the ball/spool to one of the people to catch. They then choose a question from 1-20 to answer. A list of 20 questions is given below. Holding the string then throw it to another member of the group. Eventually this creates a web as well as learning some interesting things about each other. At the end of the game you need to comment that we all played a part in creating this unique web and if one person was gone it would look different. In the same way it's important that we all take part to make the group what it is, unique and special.

1. If you had a time machine that would work only once, what point in the future or in history would you visit?
2. If you could go anywhere in the world, where would you go?
3. If your house was burning down, what three objects would you try and save?

4. If you could talk to any one person now living, who would it be and why?
5. If you HAD to give up one of your senses (hearing, seeing, feeling, smelling, tasting) which would it be and why?
6. If you were an animal, what would you be and why?
7. Do you have a pet? If not, what sort of pet would you like?
8. Name a gift you will never forget?
9. Name one thing you really like about yourself.
10. What's your favorite thing to do in the summer?
11. Who's your favorite cartoon character, and why?
12. Does your name have a special meaning and or were you named after someone special?
13. What is the hardest thing you have ever done?
14. If you are at a friend's or relative's house for dinner and you find a dead insect in your salad, what would you do?
15. What was the best thing that happened to you this past week?
16. If you had this week over again what would you do differently?
17. What is the first thing that comes to mind when you think about God?
18. What's the weirdest thing you've ever eaten?
19. If you could ask Christ to change one problem in the world today, what would you like him to change?
20. What book, movie or video have you seen/read recently you would recommend? Why?

2.2 Mask Activity (10 minutes)

Tools: Papers, pencils, crayons, and colored pencils.

Give each person a piece of white card. Ask them to draw a face. Each person is then asked to decorate their card face. One side represents what they think people see/know/believe about them i.e. on the outside. The other side represents what they feel about themselves i.e. things going on the inside, what people do not necessarily know or see. Let's discuss differences and similarities of these two faces.

3. Today's Reflection (10 minutes)

[Note to the facilitator: Read the following thought.]

When you think about a problem over and over in your mind, that's called worry. When you think about God's Word over and over in your mind, that's meditation. If you know how to worry, you already know how to meditate! You just need to switch your attention from your problems to Bible verses. The more you meditate on God's word, the less you will have to worry about.

– Rick Warren

Help the group members to identify and explore an instance that they were frustrated and frightened by discussing the following:

“Let's think about our experience of being powerless. Identify areas in our life where we experienced powerlessness. For example, personal or generic, such as when one of your kids is sick and you can't help him, or those moments when you have financial issues and your refrigerator is empty” [Note to the facilitator: think about your personal experience of feeling powerless to share as an example of powerlessness, if it is appropriate]

“What are the things (activities, people, and experiences) that we turn to when we feel our lives are out of control? For example, some people like to eat. Others like to take a walk. Others drink. What do we do when we feel powerless?” [Note to the facilitator: think about your

personal experience of feeling powerless to share as an example of powerlessness, if it is appropriate]

4. Bibliodrama (25 minutes) Exodus 14 “Israelites in front of Red Sea”

Instructions:

“We are going to read the bible text in Exodus 14:1-12. I want you to focus on the words and the Israelites. Imagine their thoughts and emotions as they follow Moses and the Lord in this situation. Participate in their fears. Participate in their journey for a moment. Close your eyes (if you are comfortable with it. If not, maintain your sight in one point. If your attention diverts from this story, just bring it back to the story. It’s normal for your mind to go other places, so don’t worry. Just try to refocus on the story). Breathe deeply several times and very slowly.

Small Prayer: Lord, help us to read and feel your interaction with your people. In Jesus’ name, Amen.

Now listen. Listen with your ears, but listen with your heart.

Part One:

“¹Then the LORD said to Moses, ² "Tell the Israelites [that’s you] to turn back and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea, directly opposite Baal Zephon. ³ Pharaoh will think, 'The Israelites are wandering around the land in confusion, hemmed in by the desert...So the Israelites did this. ⁵ When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, "What have we done? We have let the Israelites go and have lost their services!" ⁶ So he had his chariot made ready and took his army with him. ⁷ He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them. ⁸ The LORD hardened the heart of Pharaoh king of Egypt, so

that he pursued the Israelites, who were marching out boldly. ⁹ The Egyptians-- all Pharaoh's horses and chariots, horsemen and troops-- pursued the Israelites and overtook them as they camped by the sea near Pi Hahiroth, opposite Baal Zephon. ¹⁰ As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the LORD. ¹¹ They said to Moses, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? ¹² Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!'"

[Note to the facilitator: Ask the following questions] Let's be honest.

You as Israelites, what do you see behind you? What do you see in front of you?

What do you feel?

Now, I want you to imagine that you turn your sight from those things and look around. Can you see the column of fire beginning to form behind you to protect you? Can you feel the heat of the fire? With that in your heart, listen the second part of the chapter 14.

“¹³ Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again. ¹⁴ The LORD will fight for you; you need only to be still."

²¹ Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided, ²² and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. ²³ The Egyptians pursued them, and all Pharaoh's horses and

chariots and horsemen followed them into the sea. ²⁴ During the last watch of the night the LORD looked down from the pillar of fire and cloud at the Egyptian army and threw it into confusion. ²⁵ He made the wheels of their chariots come off so that they had difficulty driving. And the Egyptians said, "Let's get away from the Israelites! The LORD is fighting for them against Egypt." ²⁶ Then the LORD said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." ²⁷ Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the LORD swept them into the sea. ²⁸ The water flowed back and covered the chariots and horsemen-- the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived. ²⁹ But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. ³⁰ That day the LORD saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. ³¹ And when the Israelites saw the great power the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant."

Can you feel the heat in your back? Can you feel the strong wind in your face coming from the sea? Can you see the power of God for you?

"Where has God been in the story?

Now, consider the story and your own life today. What do you want to say to God?" [Note to the facilitator: Give the group time to internally express their heart to God]

[Note to the facilitator: Then, ask them] "What do you need to hear from God?"

"Listen for God's response to you. What does God say or show you?" [Note to the

facilitator: Again, give the group time to process the question and listen what God has to tell them]

[Note to the facilitator: Ask them to keep God's response to them during this week.]”

5. Discussion (12 minutes)

“Tell me your experience of facing your powerlessness in the story and the power of God at the same time.”

6. Homework explanation (5 minutes)

“There are three homework options for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can't, don't pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.”

Homework 1: Pick one day and schedule one time of meditation about 15 to 20 minutes. Read Exodus 14 again slowly. Remember the exercise that we did. Revisit your powerlessness, but also remember God's power in your life. Pray to God thanking Him for His Power in the midst of your powerlessness.

Homework 2: Pick one day and schedule a time of solitude about 30 minutes. Pick a place where you will not be interrupted by others or by yourself. While having your solitude time (no people and no electronic devices), think about your experiences of powerlessness and how God intervened to help you.

Homework 3: Pick a day and schedule a time of prayer in silence about 15 minutes. Ask God to direct your imagination and remember Exodus 14, replaying it in your mind. Try to remember the story for about 5 minutes. Explain to God about your situation for another 5

minutes. Finally, spend another 5 minutes thanking Him for His power and sovereignty in your life.

“During the week, you will receive emails and phone calls from the researcher or from the researcher’s assistant to encourage you, respond any questions and help you to complete the weekly homework. This is not to pressure you, but to help you. Give us your preferred contacting method and we will follow your preference.”

7. Closing in intercessional prayer in dyads (3 minutes)

[Note to the facilitator: Make sure that they pray with different person every prayer time.]

“Pray for the other person, so that he or she can experience the presence of God in the midst of their problems and worries.”

8. Contingency Plan for Bibliodrama

Some incident can be encounter during this activity due to several reasons: lacking experience with these kinds of activities, and/or being uncomfortable with expressing their emotions in public settings. The facilitator will be examining their facial, corporal expressions as well as their verbal reactions. If someone needs assistance for any reason, one of the facilitator (same gender as the participant with the issue) will approach to the participant in question; separate the participant from the activity to assess the issue.

The facilitator will help the participant to evaluate their feelings and emotions, identify their fear and doubts, and then help them regain the control of this process by explaining them that they have the ownership of this activity, reminding them of their freedom, and, at the same time, the facilitator will provide comforts and support by assuring that they are together in this process, that the participant is not alone in this process.

Finally, the participant will be encouraged to return to the activity. But other options also should be given to the participant in distress, such as watching the activity without participating but encouraging an indirect participation or leaving early without completing the session. After a prayer, the participant will decide what to do next.

In some cases, if the observed distress symptoms are assessed as serious, a referral will be given to the participants to seek professional help. Participants who decide to seek professional help will be asked to leave the program, if it appropriate. However, a future participation to this program will be offered to the participants who leave after dealing their distresses, if it appropriate.

Session Two (90 minutes)

Peace through His Presence vs. Loneliness - I feel like I am alone

1. Prayer, welcoming, and the group rules (5 minutes)

“Thank you again for your participation in this study. Please, DO NOT SHARE your experience in this study with anyone outside the experimental group until the study is completed. This is also important to protect the integrity of your participation.”

Group rules:

1. All group members will be ready to start group on time at each session.
2. All group members will be respectful toward the other members of the group.
3. All group members are responsible to complete, at least, one homework assignment weekly.
4. All group members will listen to other group members and not monopolize the time.

[Note to the facilitator: Pray for the meeting and welcome them. Prayers requests are brought to the facilitator to pray for them]

2. Review of the homework (7 minutes)

[Note to the facilitator: Ask them what their experience with the homework was during last week]

What were your challenges and difficulties in completing the homework? What were the benefits of the homework?

3. Today's Reflection (23 minutes)

"Loneliness was the first thing that God's eye named not good."

- John Milton

Let's think about the quote that we have just read.

- When do you feel lonely? [Note to the facilitator: think about your personal experience of feeling loneliness to share as an example of the topic, if it is appropriate]

- What is your own medicine for this empty-loneness feeling? The internet? Sports? Movies? Books? Friends? Family? Work? Eating? Social Media? Internet Pornography? Alcohol? Drugs? [Note to the facilitator: think about your personal experience of feeling loneliness to share as an example of the topic, if it is appropriate]

- Are you feeling lonely right now? Let's get around those who feel lonely right now. Let's tell them "I am here!" "You are not alone!" Then, let's pray all together for our brothers and sisters! I will finish with a final prayer.

4. Solitude and Silence (30 minutes)

Today we are going to practice Solitude and Silence.

- Prayer: Ask God to reveal His presence to you.

- Read the Bible passage Psalm 84 (previously handed in)

¹ O LORD Almighty! ² My soul yearns, even faints, for the courts of the LORD; my heart and my flesh cry out for the living God. ³ Even the sparrow has found a home, and the swallow a nest for herself, where she may have her young-- a place near your altar, O LORD Almighty, my King and my God. ⁴ Blessed are those who dwell in your house; they are ever praising you. Selah ⁵ Blessed are those whose strength is in you, who have set their hearts on pilgrimage. ⁶ As they pass through the Valley of Baca, they make it a place of springs; the autumn rains also cover it with pools. ⁷ They go from strength to strength, till each appears before God in Zion. ⁸ Hear my prayer, O LORD God Almighty; listen to me, O God of Jacob. Selah ⁹ Look upon our shield, O God; look with favor on your anointed one. ¹⁰ Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked. ¹¹ For the LORD God is a sun and shield; the LORD bestows favor and honor; no good thing does he withhold from those whose walk is blameless. ¹² O LORD Almighty, blessed is the man who trusts in you.

- Imagine that God is right beside you, in the chair and He is telling you in person this passage. Read again this passage slowly using your name. Change your name whenever you see an "I" or "my."

Note for facilitator: Give them 5 minutes to allow the participants personalize the psalm.

- After you've read the psalm more personally, talk to God in your heart. Tell him about your problems. Picture him listening to you. Tell Him if you do not feel His presence, that you need His presence like this Psalm sings. Wait for His answer. What is it? In this silence, listen to His voice. It is normal for your mind to wander. Do not worry or beat yourself up if this happens.

Just return to listening to His voice. [Note to the facilitator: A note pad and a pencil will be provided for each person] Write down some of your thoughts, what you believe God is saying to you.

5. Discussion (15 minutes)

What was it like to be in God's presence?

How did this compare to your experience of God's presence before the exercise?

What does this tell you about God's desire to be present with you in your daily life?

Is God safe for you?

How can you use this experience with God to help you with loneliness in the future?

6. Homework Explanation (5 minutes)

"There are two homework assignments for this week. This does not mean that you need to complete both. If you can complete both, it will be wonderful. But if you can't, don't pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities."

Homework 1: Pick a day and schedule a time of Bible reading for about 30 minutes. Read Psalm 84 several times (two or three times). Pray to God asking for His presence during this reading and personalize it like we did in our group exercise. Take notes of how you feel when you personalize the psalm. Reflect on those feelings.

Homework 2: Pick a day and plan a half day (3-4 hours) to see how much you can learn just by listening to people and observing. What is God doing around you? Use as few words you can say during this time. Turn off your cellphone and all social media. Be cordial and kind to those who approach you to interact, but use as few words as you can. Just listen, notice, and observe rather than talk. See if you can tell what God is doing around you. Do not feel the need

to explain yourself. As you listen to others and observe just listen to God. Make some notes on how it felt to do this for four hours. What thoughts did you have? How did you feel? What did you learn?

“During the week, you will receive emails and phone calls from the researcher or from the researcher’s assistant to encourage you, respond any questions and help you to complete the weekly homework. This is not to pressure you, but to help you. Give us your preferred contacting method and we will follow your preference.”

7. Closing in intercession Prayer in groups of three (5 minutes)

[Note to the facilitator: Make sure that they pray with different person every prayer time]

“Pray for the other people so that they can feel God’s presence in their lives.”

8. Contingency Plan for Solitude

Some incident can be encounter during this activity due to several reasons: lacking experience with these kinds of activities, and/or being uncomfortable with expressing their emotions in public settings. The facilitator will be examining their facial, corporal expressions as well as their verbal reactions. If someone needs assistance for any reason, one of the facilitator (same gender as the participant with the issue) will approach to the participant in question; separate the participant from the activity to assess the issue.

The facilitator will help the participant to evaluate their feelings and emotions, identify their fear and doubts, and then help them regain the control of this process by explaining them that they have the ownership of this activity, reminding them of their freedom, and, at the same time, the facilitator will provide comforts and support by assuring that they are together in this process, that the participant is not alone in this process.

Finally, the participant will be encouraged to return to the activity. But other options also should be given to the participant in distress, such as watching the activity without participating but encouraging an indirect participation or leaving early without completing the session. After a prayer, the participant will decide what to do next.

In some cases, if the observed distress symptoms are assessed as serious, a referral will be given to the participants to seek professional help. Participants who decide to seek professional help will be asked to leave the program, if it appropriate. However, a future participation to this program will be offered to the participants who leave after dealing their distresses, if it appropriate.

Session Three (90 minutes)

Hope through His Plan vs. Hopelessness - I do not have hope

1. Prayer, welcoming, and the group rules (5 minutes)

“Hello, everyone. How are you? As always, there are some reminders for you. Please, DO NOT SHARE your experience in this study with anyone outside the experimental group until the study is completed. This is also important to protect the integrity of your participation.”

Group rules:

1. All group members will be ready to start group on time at each session.
2. All group members will be respectful toward the other members of the group.
3. All group members are responsible to complete, at least, one homework assignment weekly.
4. All group members will listen to other group members and not monopolize the time.

Pray for the meeting and welcome them.

Prayers requests are brought to the facilitator to pray for them.

[Note to the facilitator: Pray for the meeting and welcome them. Prayers requests are brought to the facilitator to pray for them]

2. Review of the homework (7 minutes)

[Note to the facilitator: Ask them what their experience with the homework was like during last week]

What were their challenges and difficulties in completing the homework? What were the benefits of the homework?

3. Today's Reflection (25 minutes)

Shalom is an enduring vision. It is promised persistently and hoped for always. But there are those occasions when it is an especially vital hope. One such time was during Israel's exile. [Note to the facilitator: Explain the following information if necessary. Israel was in exile because of their sins against God. A lot of people were brought to foreign land, separated from their families and friend, but also separated from their future. Their future was in hands of their enemies.] Among the most extraordinary texts is this letter he [God through the prophet Jeremiah] wrote to the exiles urging the validity of the vision even among displaced persons. "I will come to you and fulfill my gracious promise to bring you back to this place. ¹¹ For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future... Then you will call upon me and come and pray to me, and I will listen to you. ¹³ You will seek me and find me when you seek me with all your heart. ¹⁴ I will be found by you," declares the LORD, "and will bring you back from captivity. I will gather you from all the

nations and places where I have banished you," declares the LORD, "and will bring you back to the place from which I carried you into exile." (Jeremiah 29:10-11, 13-14a, NIV)

- Brueggemann, 2001

Can you identify some of your experiences that may have felt hopeless, such as losing loved ones, being laid off, being sick, or just having issues in your life that you can't control?

[Note to the facilitator: think about your personal experience of feeling hopeless to share as an example of the topic, if it is appropriate]

-What sort of thoughts go through your mind when you are feeling hopeless? What do you say about yourself?

- How does your faith impact you when you are feeling hopeless?

- What is it like to put your hope in God-easy or hard?

- How comfortable are you depending on God? Is it a sign of weakness or strength? Why?

4. Christian Devotional Meditation (Garzon, 2013) (30 minutes)

- Prayer

- Reading the Bible passage: Psalm 71:5-8; 14-16.

⁵ For you have been my hope, O Sovereign LORD, my confidence since my youth.

⁶ From birth I have relied on you; you brought me forth from my mother's womb. I will ever praise you. ⁷ I have become like a portent [sign of punishment] to many, but you are my strong refuge. ⁸ My mouth is filled with your praise, declaring your splendor all day long...¹⁴ But as for me, I will always have hope; I will praise you more and more. ¹⁵ My mouth will tell of your righteousness, of your salvation all day long, though I know not its measure. ¹⁶ I will come and proclaim your mighty acts, O Sovereign LORD; I will proclaim your righteousness, yours alone.

- If needed, read the passage several times.
- Now sit in a comfortable position.
- Close your eyes to become more focused and avoid potential distractions.
- Take a deep breath in and out. While you are breathing, bring your mind to the

Scriptural phrase or the trait of God from the passage which you have chosen (For this, you may take a deep breath in and breathe out repeating the Scriptural phrase. Repeat several times).

- Quietly reflect on the passage/trait, pondering the passage's meaning or the character of God as well as how its message is expressed in your life.

- When you find your mind wandering, do not scold yourself. This is normal. Just take a deep breath in and then out, repeating the trait of God or the Scriptural phrase a few times.

- Keep continuing to ponder upon the Scriptural phrase or the trait of God until you see more clearly the meaning of the passage and personal application in your life today. Close your meditation in prayer, asking the Lord to keep comforting and strengthening you to cope with daily distress.

- Talk to God in your heart. Tell him about your distress and your hopes. Imagine, He is listening to you. How does He answer you? Ponder God's response to you. Write what comes to your mind if you want.

5. Discussion (15 minutes)

Please, share what this experience was like for you.

What does it say about whether you can trust in God for your life?

Would this be a useful practice to incorporate into your time with God daily?

6. Explanation of the homework (5 minutes)

“There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can’t, don’t pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.”

Homework 1: Pick a day and schedule a time to go outside and walk in nature for an hour. No electronic devices, no social media, just being alone with God.

Homework 2: Pick one day and schedule a time of solitude about 1 hour. Pick a place where you will not be interrupted by others or by yourself. While having your solitude time (no people, social media, and no electronic devices), think about your experiences of hopelessness and how God intervened to help you and give hope. Remembering is a powerful message to you.

Homework 3: Pick a day and schedule a time about 25 minutes to repeat the Christian Devotional Meditation done today. We will give you a written instruction so that you can follow as we did today.

“During the week, you will receive emails and phone calls from the researcher or from the researcher’s assistant to encourage you, respond any questions and help you to complete the weekly homework. This is not to pressure you, but to help you. Give us your preferred contacting method and we will follow your preference.”

7. Closing in intercessional Prayer in Dyads (3 minutes)

[Note to the facilitator: Make sure that they pray with different person every prayer time.]

“Pray for God’s hope in your partner’s life.”

8. Contingency Plan for Christian Devotional Meditation

Some incident can be encounter during this activity due to several reasons: lacking experience with these kinds of activities, and/or being uncomfortable with expressing their

emotions in public settings. The facilitator will be examining their facial, corporal expressions as well as their verbal reactions. If someone needs assistance for any reason, one of the facilitator (same gender as the participant with the issue) will approach to the participant in question; separate the participant from the activity to assess the issue.

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Session Four (90 minutes)

Value through His Promise vs. Worthlessness - I do not deserve it

1. Prayer, welcoming, and the group rules (5 minutes)

“Hello, everyone. Welcome back! How are you? There are some reminders for you. Please, DO NOT SHARE your experience in this study with anyone outside the experimental group until the study is completed. This is also important to protect the integrity of your participation.”

Group rules:

1. All group members will be ready to start group on time at each session.
2. All group members will be respectful toward the other members of the group.
3. All group members are responsible to do the weekly homework. If any group member does not complete his or her homework more than twice, he or she will be asked to leave the group.
4. All group members will listen to other group members and not monopolize the time.

Pray for the meeting and welcome them.

Prayers requests are brought to the facilitator to pray for them.

2. Review of the homework (5 minutes)

[Note to the facilitator: Ask them what their experience with the homework was like during last week]

What were their challenges and difficulties in completing the homework? What were the benefits of the homework?

3. Today's Reflection (22 minutes)

- Schemas

“Schemas are the core beliefs that maintain a person's negative thinking. Most depressive schemas, or underlying depressive assumptions, are unknown to clients because they are too “deep” (Beck, Rush, Shaw, & Emery, 1979). That is, they are too close to the self to be

immediately observed.” (DeRubeis, Tang, & Beck, 2001, p. 76). Beck (1976) recorded some of the more popular schemas. I will read them to you. Think if you are in some point struggling with one or several schemas presented here:

1. In order to be happy, I have to be successful in whatever I undertake.
2. To be happy, I must be accepted (liked, admired) by all people at all times.
3. If I’m not on top, I’m a flop.
4. It is wonderful to be popular, famous, wealthy; it’s terrible to be unpopular, mediocre.
5. If I make a mistake, then it means I’m inept.
6. My value as a person depends on what others think of me.
7. I can’t live without love. If my spouse/significant other doesn’t love me, then I’m worthless.
8. If somebody disagrees with me, it means he doesn’t like me.
9. If I don’t take advantage of every opportunity to advance myself, I will regret it later.”

- Schemas, Self-image, and the God Image

“Schemas also influence the way that we experience ourselves and God. The core beliefs we hold are often reflected in our God Image. For example, one can feel that he had to be stellar in every area of life to be acceptable to God. He has to be perfect. His God Image parallels this pattern of thinking by believing God expects him to be perfect in every area of life. When he inevitably fails, he rejects himself and consequently also feels rejected by God.

One way to change a harmful God image schema is to identify and then renegotiate personal agreements with God” (Beck et. al., 1979).

[Note to the facilitator: Help the group to realize some of the irrational must be, ought to be, should be thoughts in their lives]

“First, ask yourself what you must do to win God’s approval. Would this involve being perfect, always doing what God wants you to do, or something completely other? Take your time with this. Discuss your ways that you believe you could win God’s approval. Secondly, once this is identified, it is helpful to look at it and see if it is valid or even feasible to fulfill.

Could you trace the first time that you felt that you need to do something to earn God’s approval?”

4. Individual Empty Chair (30 minutes)

“Each one of you has one empty chair. Imagine that God is sitting there with you. Listen to Him. He says “Tell me, my child. What are you struggling with? I am your father. Tell me, my love.””

“Now, tell him about what we have discussed just minutes ago about you trying to earn God’s approval. Tell Him also how you feel when you are trying to get His approval by yourself. Maybe you are tired and exhausted. Maybe you feel frustrated. Maybe it feels like non-sense or meaningless. Maybe you are angry with God. Maybe you are sad. Just tell God, who is right beside you. His face is upon you. He is willing to hear your voice. Tell him about your heart. You can do it with a whisper. You can do it in silence.” [Note to the facilitator: Give them 10 minutes for this activity]

[Note to the facilitator: Read this text with a calm voice and very carefully]

“Grace, on the other hand, means that God is pursuing you. That God forgives you. That God sanctifies you. When you are apathetic toward God, He is never apathetic

toward you. When you don't desire to pray and talk to God, He never grows tired of talking to you. When you forget to read your Bible and listen to God, He is always listening to you. Grace means that your spirituality is upheld by God's stubborn enjoyment of you."

- Portion from Charis: Preston Sprinkle's *God's Scandalous Grace for us*

"Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me – watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly."

- Jesus Christ, Matthew 11:28-30, *The Message*

"What is God's answer for you? How does God respond to your thoughts about you and God?"

[Note to the facilitator: Read the next passage slowly and carefully. Let them a small time after a sentence so that they have time to repeat it]

"I encourage you to make this prayer yours, and tell God who is sitting right beside you these words. You can repeat it after me with a whisper or you can do it in silence. Breathe deeply. Let all the tightness of your body and spirit go. Breathe again. Now please, participate in this prayer with me.

Dear God

Please take away my pain and despair of yesterday and any unpleasant memories and replace them with Your glorious promise of new hope. Show me a fresh Holy Spirit-inspired way of relating to negative things that have happened. I ask You for the mind of Christ so I can discern Your voice from the voice of my past. I pray that former rejection and deep hurts will not color what I see and hear now.

Help me to see all the choices I have ahead of me that can alter the direction of my life. I ask You to empower me to let go of the painful events and heartaches that would keep me bound. Thank You for Your forgiveness that You have offered to me at such a great price. Pour it into my heart so I can relinquish bitterness hurts and disappointments that have no place in my life. Please set me free to forgive those who have sinned against me and caused me pain and also myself. Open my heart to receive Your complete forgiveness and amazing grace. You have promised to bind up my wounds and restore my soul.

Help me to relinquish my past surrender to You my present and move to the future You have prepared for me. I ask You to come into my heart and make me who You would have me to be so that I might do Your will here on earth. I thank You Lord for all that's happened in my past and for all I have become through those experiences. I pray You will begin to gloriously renew my present."

- Sue Augustine, *When Your Past Is Hurting Your Present*

Breathe deeply. Breathe again.

5. Discussion (20 minutes)

What is like for you to say these words to God? How do you feel? Can you rest in God's promise and His grace? [Note to the facilitator: Give them time, about 3 minutes, to process their experience with this prayer]

Lastly, I would like to give you a word-present for this week. [Note to the facilitator: a card with these quotes and the Bible verses is given to them]

In time of personal doubts, please read slowly these words. Read several times if needed. Think about these words and let these following words [cards with these verses will be given to each one of the participants] to tell you who you are for God.

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

- Romans 5:1-2

But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.

- Ephesians 2:4-9

6. Explanation of the homework (5 minutes)

“There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can't, don't

pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.”

Homework 1: Pick a day and schedule a time of meditation about 20 minutes. Read Psalm 139. Meditate how God wants you build your life. Remind yourself about the correct definitions about yourself and about God. Pray to God thanking Him for the identity given to you by God in Christ.

Homework 2: Pick one day and schedule a time of silence time about 30 minutes. Pick a place where you will not be interrupted by others or by yourself. While having your solitude time (no people, social media, or no electronic devices), think about what God says who you are for Him. Read the brief descriptors (a handout sheet) that God uses to explain to you who He is for you and who you are for Him.

Homework 3: Pick a day and plan to write down times that you are thinking negatively about yourself or about God. Besides your negative thoughts, write down how God calls you and defines you.

“During the week, you will receive emails and phone calls from the researcher or from the researcher’s assistant to encourage you, respond any questions and help you to complete the weekly homework. This is not to pressure you, but to help you. Give us your preferred contacting method and we will follow your preference.”

7. Closing in intercessional Prayer in Dyads (3 minutes)

[Note to the facilitator: Make sure that they pray with different person every prayer time.]

“Pray for God’s hope in your partner’s life.”

8. Contingency Plan for Christian Devotional Meditation

Some incident can be encounter during this activity due to several reasons: lacking experience with these kinds of activities, and/or being uncomfortable with expressing their emotions in public settings. The facilitator will be examining their facial, corporal expressions as well as their verbal reactions. If someone needs assistance for any reason, one of the facilitator (same gender as the participant with the issue) will approach to the participant in question; separate the participant from the activity to assess the issue.

The facilitator will help the participant to evaluate their feelings and emotions, identify their fear and doubts, and then help them regain the control of this process by explaining them that they have the ownership of this activity, reminding them of their freedom, and, at the same time, the facilitator will provide comforts and support by assuring that they are together in this process, that the participant is not alone in this process.

Finally, the participant will be encouraged to return to the activity. But other options also should be given to the participant in distress, such as watching the activity without participating but encouraging an indirect participation or leaving early without completing the session. After a prayer, the participant will decide what to do next.

In some cases, if the observed distress symptoms are assessed as serious, a referral will be given to the participants to seek professional help. Participants who decide to seek professional help will be asked to leave the program, if it appropriate. However, a future participation to this program will be offered to the participants who leave after dealing their distresses, if it appropriate.

Session Five (90 minutes)

Healing through His Love (Forgiveness) vs. Guilt - I feel like I am not loved

1. Prayer, welcoming, and the group rules (5 minutes)

“Hello, everyone. How are you? There are some reminders for you. Please, DO NOT SHARE your experience in this study with anyone outside the experimental group until the study is completed. This is also important to protect the integrity of your participation.”

Group rules:

1. All group members will be ready to start group on time at each session.
2. All group members will be respectful toward the other members of the group.
3. All group members are responsible to do the weekly homework assignment.
4. All group members will listen to other group members and not monopolize the time.

Pray for the meeting and welcome them.

Prayers requests are brought to the facilitator to pray for them.

2. Review of the homework (7 minutes)

[Note to the facilitator: Ask them what their experience with the homework was during last week]

What were their challenges and difficulties in completing the homework? What were the benefits of the homework?

3. Today's Reflection (15 minutes)

Perhaps one of the biggest reasons so many of God's children are living defeated lives, is because of guilt. Guilt is one of Satan's biggest weapons against us. It tears us down, it makes us feel dirty, unworthy, robs of us of our faith and confidence in Christ Jesus.

- Anonymous

“- Do you feel forgiven? Do you feel appreciated? Do you feel loved?

- Do you feel anger toward someone? Do you have someone that you need to forgive?

Maybe your parents. Maybe your children. Maybe some of your relatives. Maybe your boss or coworker. Maybe yourself.

- Can you forgive them? Yes or No. Why? Maybe you can forgive them, because you do not feel that you are forgiven? Think and discuss your thoughts.”

4. Guided Imagery: Visiting the basement of our hearts (30 minutes)

²⁰ Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

- Revelation 3:20

This passage teaches us that we are His house and that He desires to sit in the center of our lives. But, how clean is our heart at this moment?

[Note to the facilitator: Take your time in explaining each step. Go gentle and slowly.]

“Today, we are going to visit our hearts. We are going to do this very slowly. This is very personal. So, try to focus on what I tell you. Feel free to express your emotions. You may want to close your eyes, if you feel comfortable. If not, just find a spot on the floor or in the room that you can look at steadily.

First of all, I want you to imagine a place that you would be totally relaxed. It can be in a beach, on the mountain, or even on the couch of your living room. Just imagine that you are there, relaxing, no worries, just you. Let me see a big smile in your faces when you have imagined that comfortable, safe place. Now, we are going to go to your heart. But anytime that you feel uncomfortable or overwhelmed just imagine yourself coming back to this place again.

Prayer: Lord, help us to see what we need to see and have strength to see what we need to see. Lord, we pray that You be with us in this journey, protecting us from all harm. Hold our hearts and mind in your hands. We pray in Jesus' name, Amen.

I want you to see a house. It can be any type of house. Just for a moment, see the details of the house: the color, the number of windows, the color of the roof...etc. Let's get inside. It is a beautiful house. You can see a beautiful living room and a wonderfully decorated showing room. You can see the kitchen. Again, see the details of the interior: the color of the curtains, the floor, stairs furniture, and plants. Everything is perfect.

From the second floor, the owner of the house comes down. The owner is Jesus. Can you see His face? Jesus says, "I bought this house from you years ago." And He tells you that everything is redecorated and improved, except one place because you still have the key of that area of the house: the basement.

Jesus asks you to go down and see the basement with Him. You pause and consider this. If you are willing, you walk with Him to the door going down to the basement. You both go downstairs. You get to the basement. You open the door with your keys. Notice what it looks like. How is it organized? Is it dark? There is an old box in the farther corner of the basement. It is a very old box. It looks like that it has been closed for a long time. It is duct-taped very strongly. In one of the side, the box has a name. It is your name. It is yours. It is your box, where you've hidden a lot of things, things you are ashamed about, not proud of, or guilty about.

Jesus is not at all surprised or upset. In fact, He gets curious. He asks you to open the box to see what is inside.

How do you feel at His request? Talk to Jesus about any misgivings in opening the box. Tell Him your fears about showing Him what's inside and see how He responds. When you are

ready, open the box and show Jesus what is inside. Can you talk with Him about it those things? How does He respond? If you are willing, give those things inside to Him.

Can you give everything to him? Raise your hand if you are ready to give the box to Jesus with all the things that are in the box.

If you are ready, I want you to imagine you taking the box, with all your stuff in it. And give the box to Jesus. And say to him, “I give them to you, Lord” “Forgive me and heal me.” Can you tell Him out loud?

Can you see His face? Look at His face. What does it look like? Jesus takes the box from you. Jesus is smiling with much love in his eyes. Can you see His eyes? What does He say to you? Can you see Him saying “I FORGIVE YOU, I HEAL YOU. TAKE MY PEACE INTO YOUR LIFE.”

[Note to the facilitator: Keep silence for 5 minutes to help them to process how they are feeling.]

Now you can open your eyes. Let pray for our lives. Lord, thank you for your forgiveness and your unconditional love. Thank you for your sacrifice on the cross. Thank you, Jesus. Amen.”

5. Recapitulate and appreciation exercise (20 minutes)

What are the main things you learned during these sessions?

Do you plan to integrate them into your life?

[Note to the facilitator: Give them pieces of paper so that they can write something about the other members.]

“I want to thank you to all of you for the amazing job during these past 5 weeks. Today, I would like to give you the chance to write something positive for each one of our group member. We will be writing in turns. This means I will tell you a name and you will write something to

this member. We are going to voluntarily read our notes to the person. Then, we will give our notes to the person.”

6. Explanation of the Homework assignments (5 minutes)

“There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can’t, don’t pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.”

Homework 1: Pick a day and schedule a time to go outside and walk in nature for an hour. No electronic devices, no social media, just being alone with God.

Homework 2: Pick one day and schedule a time of solitude about 1 hour. Pick a place where you will not be interrupted by others or by yourself. While having your solitude time (no people, no social media, and no electronic devices), think about your experiences of hopelessness and how God intervened to help you and give hope. Remembering is a powerful message to you.

Homework 3: Pick a day and schedule a time of prayer in silence about 20 minutes. Spend about 10 minutes explaining to God about your situation. During this time remember in your heart what we have discussed about God being our hope. Spend next 5 minutes listening to God. Lastly, for 5 minutes give thanks about His plans for your life.

“During the week, you will receive emails and phone calls from the researcher or from the researcher’s assistant to encourage you, respond any questions and help you to complete the weekly homework. This is not to pressure you, but to help you. Give us your preferred contacting method and we will follow your preference.”

Special Announcement: “Today is the last day of our meeting. Thank you all for your participation and your willingness to share your life with all of us. It has been a great opportunity

to get to know you. It has been a blessing to have you. One last thing. You will receive an email with a link to complete some questions. This is **crucial** part of this research. Please, complete the questionnaire in a week upon receiving my email. I will appreciate very much your participation. Again, remember that there are no correct answers. Your genuine and faithful answers are always correct answers.”

7. Intercession Prayer (3 minutes)

“Let’s pray all together for the group, for each one of us. So that we can live an abundant live in Jesus.” [Note to the facilitator: You pray for the last time]

8. Contingency Plan for Guided Imagery

Some incident can be encounter during this activity due to several reasons: lacking experience with these kinds of activities, and/or being uncomfortable with expressing their emotions in public settings. The facilitator will be examining their facial, corporal expressions as well as their verbal reactions. If someone needs assistance for any reason, one of the facilitator (same gender as the participant with the issue) will approach to the participant in question; separate the participant from the activity to assess the issue.

The facilitator will help the participant to evaluate their feelings and emotions, identify their fear and doubts, and then help them regain the control of this process by explaining them that they have the ownership of this activity, reminding them of their freedom, and, at the same time, the facilitator will provide comforts and support by assuring that they are together in this process, that the participant is not alone in this process.

Finally, the participant will be encouraged to return to the activity. But other options also should be given to the participant in distress, such as watching the activity without participating

but encouraging an indirect participation or leaving early without completing the session. After a prayer, the participant will decide what to do next.

In some cases, if the observed distress symptoms are assessed as serious, a referral will be given to the participants to seek professional help. Participants who decide to seek professional help will be asked to leave the program, if it appropriate. However, a future participation to this program will be offered to the participants who leave after dealing their distresses, if it appropriate.

Appendix F-2: Bible-based Stress Reduction Protocol-Attachment to God**Facilitator Manual Spanish Version****Programa de Reducción del Estrés basado en la Biblia-Apego a Dios****Manual para los Facilitadores****Reunión Uno (90 minutos)****Paz a través de Su Poder y Soberanía vs. Miedo-Yo no puedo hacer bien****1. Oración, reglas y bienvenida (10 minutos)**

Gracias por su disposición para participar voluntariamente en este estudio. Ustedes han sido invitados a ser parte en este estudio para evaluar la eficacia de la técnica de manejo de los niveles de estrés, ansiedad, depresión y bienestar espiritual percibidos durante las siguientes cinco semanas. Ustedes fueron elegidos como participantes porque este estudio se enfoca en la población de inmigrantes hispanos que vive en Virginia. Su participación es confidencial y está protegido. Esto significa que todo lo que ustedes digan o hagan no será compartido con nadie, excepto el investigador y el director de este estudio. Nosotros estamos aquí para clarificar a todas sus preguntas. Una vez más, la participación en este estudio es voluntario y ustedes pueden salir del programa en cualquier momento. Pero su participación es importante para este estudio. Y por eso les animo a que sigan en el programa hasta completar las 5 semanas de participación. El propósito de este estudio es medir la eficacia del Programa basado en la Biblia para reducir los niveles del estrés, la ansiedad, la depresión y el bienestar espiritual. Por favor, NO COMPARTAN sus experiencias en este estudio con nadie fuera y dentro del programa o con su grupo del programa hasta que el estudio es completado. Este aspecto es importante para proteger la integridad de su participación. ¿Tienen alguna pregunta? [5 minutos para preguntas]

Ahora nos centraremos en las reglas básicas para participar en este programa.

Existen 4 reglas básicas que quiero compartir con ustedes. 1) Todos los miembros del grupo deben de llegar a tiempo para empezar las sesiones; 2) Todos los miembros serán respetuosos hacia otros miembros del grupo; 3) Todos los miembros son responsables de completar al menos una tarea cada semana; y 4) Todos los miembros escucharán a otros miembros del grupo y no monopolizar el tiempo de las sesiones.”

[Nota para el facilitador: Ora por la sesión y por los miembros. Hay una caja para las oraciones para que los miembros pidan oraciones para que sus peticiones sean oradas por el investigador]

2. Actividades Rompe Hielo (30 minutos)

2.1 Actividad de conexión (15 minutos)

Instrumentos: Cuerda

Necesita unas cuerdas para este juego. Pregunte a las personas a ponerse en un círculo. Una persona sujeta un extremo de la cuerda y lanza el otro extremo a la otra persona. Y esta persona pregunta una pregunta de la lista para que la otra persona la conteste. Y este proceso se repetirá hasta completar con todos los miembros o hasta que preguntemos todas las preguntas de la lista. Al final de esta actividad, el instructor debe explicar que acabamos de crear una red única y que salir de esta red sería romper la red y que la red sería diferente. Es importante que todos participen hasta el final, pues este grupo es único y especial.

1. ¿Si usted tuviera una máquina del tiempo que trabajara solamente una vez, qué punto en el futuro o en la historia usted visitaría?
2. Si pudieras ir a cualquier parte del mundo, ¿a dónde irías?
3. Si tu casa está quemando, ¿qué objetos intentarías salvar?

4. Si pudieras hablar con cualquier persona que este viviendo, ¿quién sería y por qué?
5. Si tuviera que renunciar a uno de sus sentidos (oír, ver, sentir, oler, saborear) ¿cuál sería y por qué?
6. Si fueras un animal, ¿qué sería y por qué?
7. ¿Tiene una mascota? Si no, ¿qué tipo de mascota le gustaría tener?
8. ¿Nombre un regalo que nunca olvidara?
9. Nombre una cosa que realmente le gusta de si mismo.
10. ¿Qué es lo que más le gusta hacer en el verano?
11. ¿Quién es su personaje de dibujos animados favorito, y por qué?
12. ¿Su nombre tiene un significado especial y / o fue nombrado después de alguien especial?
13. ¿Qué es lo más difícil que ha hecho?
14. Si estás en la casa de un amigo o pariente para la cena y encuentra un insecto muerto en tu ensalada, ¿qué haría?
15. ¿Qué fue lo mejor que le pasó durante la semana pasada?
16. Si tuviera esta semana otra vez ¿qué haría diferente?
17. ¿Qué es lo primero que viene a la mente cuando piensa en Dios?
18. ¿Qué es lo más extraño que ha comido?
19. Si pudiera pedirle a Cristo que cambie un problema en el mundo de hoy, ¿qué le gustaría que cambiara?
20. ¿Qué libro, película o video ha visto o leído recientemente, lo recomendaría? ¿Por qué?

2.2 Actividad de Máscara (15 minutos)

Instrumentos: Papel, lápices, crayones, y lápices de colores.

Dé a cada persona un pedazo de tarjeta blanca. Pídales que dibujen dos caras.

A cada persona se le pide que decorare las caras en la tarjeta. Un lado representa lo que piensan que la gente ve / sabe / cree acerca de sí mismo, es decir, en el exterior. El otro lado representa lo que sienten acerca de sí mismos, es decir, las cosas que van por dentro, lo que la gente no necesariamente sabe o ve. Vamos a discutir las diferencias y similitudes de estas dos caras.

3. Pensamiento de Hoy (10 minutos)

[Nota para el facilitador: Lee el siguiente pensamiento]

“Cuando piensas en un problema una y otra vez en tu mente, eso se llama preocupación. Cuando piensas en la Palabra de Dios una y otra vez en tu mente, eso es meditación. ¡Si sabes cómo preocuparte, ya sabes cómo meditar! Sólo tienes que cambiar tu atención a tus problemas a versículos de la Biblia. Cuanto más medite en la palabra de Dios, menos tendrá que preocuparte.”

- Rick Warren

Ayuda a los miembros del grupo para identificar y explorar algún momento o ejemplo de frustración y o de miedo preguntando lo siguiente:

Pensemos en nuestra experiencia de cuando sentíamos impotentes. Identifiquemos áreas de nuestras vidas donde experimentamos impotencia y frustración; por ejemplo, como cuando uno de sus hijos estaba enfermo y no pudo ayudarlo, o esos momentos en que tuvo problemas financieros y su nevera estaba vacía” [Nota para el facilitador: piense en su experiencia personal de sentirse impotente para compartir como un ejemplo de impotencia, si es apropiado]

4. Biblio-drama (25 minutos) Éxodo 14 “Los Israelitas delante del Mar Rojo”

Instrucciones:

Vamos a leer en Éxodo 14: 1-12. Quiero que se enfoque en las palabras y en los israelitas. Imagine que usted es uno de los Israelitas. Imagine los pensamientos y emociones mientras siguen a Moisés y al Señor en esta situación. Participe en sus temores. Participe en su cansancio. Cierre los ojos [si se siente cómodo en cerrar sus ojos hágalo, pero si no, mantenga la vista en un punto fijo]. Si tu atención se desvía de esta historia, tráela de nuevo a la historia, es normal que su mente vaya a otros lugares. No se preocupe, trate de volver a centrarse en la historia. Respire profundamente varias veces y muy lentamente.

Una oración corta: Señor ayúdanos a leer y sentir tu interacción con tu pueblo. En el nombre de Jesús, amén.

Ahora escuche. Escuche con sus oídos, pero escuche también con su corazón.

Primera parte:

El SEÑOR habló a Moisés diciendo: ² “Di a los hijos de Israel que den la vuelta y acampen cerca de Pi-hajiot, entre Migdol y el mar, frente a Baal-zefón; acamparán en el lado opuesto, junto al mar. ³ Entonces el faraón dirá de los hijos de Israel: ‘Andan errantes por la tierra; el desierto les cierra el paso’. ⁴ Yo endureceré el corazón del faraón para que los persiga; pero yo mostraré mi gloria en el faraón y en todo su ejército, y los egipcios sabrán que yo soy el SEÑOR”.

Ellos lo hicieron así. ⁵ Y cuando informaron al rey de Egipto que el pueblo huía, el corazón del faraón y de sus servidores se volvió contra el pueblo. Y dijeron: ¿Cómo hemos hecho esto de haber dejado ir a Israel, y que no nos sirva?

⁶ Unció su carro y tomó consigo a su gente. ⁷ Tomó seiscientos carros escogidos y todos los demás carros de Egipto con los oficiales que estaban al frente de todos ellos. ⁸ El SEÑOR endureció el corazón del faraón, rey de Egipto, y él persiguió a los hijos de Israel; pero estos

salieron osadamente. ⁹ Los egipcios los persiguieron con toda la caballería, los carros del faraón, sus jinetes y su ejército; y los alcanzaron mientras acampaban junto al mar, al lado de Pi-hajiot, frente a Baal-zefón.

¹⁰ Cuando el faraón se había acercado, los hijos de Israel alzaron los ojos; y he aquí que los egipcios venían tras ellos. Entonces los hijos de Israel temieron muchísimo y clamaron al SEÑOR. ¹¹ Y dijeron a Moisés: —¿Acaso no había sepulcros en Egipto, que nos has sacado para morir en el desierto? ¿Por qué nos has hecho esto de sacarnos de Egipto? ¹² ¿No es esto lo que te hablamos en Egipto diciendo: Déjanos solos, para que sirvamos a los egipcios? ¡Mejor nos habría sido servir a los egipcios que morir en el desierto!

[Pregunte las siguientes preguntas] Vamos a ser honestos.

Usted, como israelitas, ¿qué ve detrás y delante de usted? ¿Qué ve delante de usted? Ahora, quiero que se imagine apartando su vista de esas cosas, mirando a su alrededor. ¿Puede ver la columna de fuego comenzando a formarse detrás de usted para protegerle? ¿Puede sentir el calor del fuego? Con eso en su corazón, escuche la segunda parte del capítulo 14.

¹³ Y Moisés respondió al pueblo: —¡No teman! Estén firmes y verán la liberación que el SEÑOR hará a favor de ustedes. A los egipcios que ahora ven, nunca más los volverán a ver. ¹⁴ El SEÑOR combatirá por ustedes, y ustedes se quedarán en silencio.

¹⁵ Entonces el SEÑOR dijo a Moisés: —¿Por qué clamas a mí? Di a los hijos de Israel que marchen. ¹⁶ Y tú, alza tu vara y extiende tu mano sobre el mar, y divídelo para que los hijos de Israel pasen por en medio del mar, en seco. ¹⁷ Y he aquí, yo endureceré el corazón de los egipcios para que entren detrás de ellos, y mostraré mi gloria en el faraón y en todo su ejército, en sus carros y en sus jinetes. ¹⁸ Y los egipcios sabrán que yo soy el SEÑOR, cuando yo muestre mi gloria en el faraón, en sus carros y en sus jinetes.

¹⁹ Entonces el ángel de Dios, que iba delante del campamento de Israel, se trasladó e iba detrás de ellos. Asimismo, la columna de nube que iba delante de ellos se trasladó y se puso detrás de ellos, ²⁰ y se colocó entre el campamento de los egipcios y el campamento de Israel, constituyendo nube y tinieblas para aquellos, mientras que alumbraba a Israel de noche. En toda aquella noche no se acercaron los unos a los otros.

²¹ Entonces Moisés extendió su mano sobre el mar, y el SEÑOR hizo que este se retirara con un fuerte viento del oriente que sopló toda aquella noche e hizo que el mar se secara, quedando las aguas divididas. ²² Y los hijos de Israel entraron en medio del mar en seco, teniendo las aguas como muro a su derecha y a su izquierda. ²³ Los egipcios los persiguieron, y entraron en el mar tras ellos con toda la caballería del faraón, sus carros y sus jinetes.

²⁴ Aconteció que a eso de la vigilia de la mañana, el SEÑOR miró hacia el ejército de los egipcios, desde la columna de fuego y de nube, y sembró la confusión en el ejército de los egipcios. ²⁵ Trabajó ^[a] las ruedas de sus carros, de modo que se desplazaban pesadamente. Entonces los egipcios dijeron: “¡Huyamos de los israelitas, porque el SEÑOR combate por ellos contra los egipcios!”.

²⁶ Entonces el SEÑOR dijo a Moisés: “Extiende tu mano sobre el mar, para que las aguas vuelvan sobre los egipcios, sobre sus carros y sobre sus jinetes.” ²⁷ Moisés extendió su mano sobre el mar, y cuando amanecía, este volvió a su lecho, de modo que los egipcios chocaron contra él cuando huían. Así precipitó el SEÑOR a los egipcios en medio del mar. ²⁸ Las aguas volvieron y cubrieron los carros y los jinetes, junto con todo el ejército del faraón que había entrado en el mar tras ellos. No quedó de ellos ni uno solo. ²⁹ Pero los hijos de Israel caminaron en seco por en medio del mar, teniendo las aguas como muro a su derecha y a su izquierda. ³⁰ Así libró el SEÑOR aquel día a Israel de mano de los egipcios. Israel vio a los egipcios muertos a la

orilla del mar. ³¹ Cuando Israel vio la gran hazaña que el SEÑOR había realizado contra los egipcios, el pueblo temió al SEÑOR, y creyó en él y en su siervo Moisés.

¿Puede sentir el calor en su espalda? ¿Puede sentir el fuerte viento en su cara que viene del mar? ¿Puede ver el poder de Dios esta protegiéndole? ¿Dónde ha estado Dios durante toda la historia?

Ahora, considere la historia y su propia vida ahora. ¿Qué quiere decirle a Dios? [Dales tiempo al grupo para expresar internamente, de su corazón, a Dios]

[Entonces, pregúnteles] ¿Qué necesita escuchar de Dios?" "Escuche la respuesta de Dios. ¿Qué es lo que Dios le enseña? [De nuevo, dé tiempo al grupo para procesar la pregunta y escuche lo que Dios tiene que decirles]

[Nota para el facilitador: Pídales que mantengan la respuesta de Dios a ellos durante esta semana.]

5. Discusión (12 minutos)

Dígame su experiencia de enfrentar tu impotencia en la historia y el poder de Dios al mismo tiempo. ¿Cómo enfrenta su impotencia? ¿Esta Dios en medio de su impotencia?

6. La explicación de las tareas (5 minutos)

Hay tres opciones para esta semana. Esto no significa que necesita completar las tres tareas. Si puede completar las tres, será maravilloso. Pero si no puede, no se presione. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.

Tarea 1: Elija un día y programe un tiempo de meditación de unos 15 a 20 minutos. Lea el Éxodo 14 de nuevo lentamente. Recuerde el ejercicio que hicimos. Revise sus momentos de impotencia-frustración, pero también recuerde el poder de Dios en su vida. Ore a Dios dándole gracias por Su Poder en medio de su situación.

Tarea 2: Elija un día y programe un tiempo de soledad de unos 30 minutos. Escoja un lugar donde usted no será interrumpido por otros o por usted mismo. Mientras tenga su tiempo de soledad (sin gente ni dispositivos electrónicos), piense en sus experiencias de impotencia-frustración y cómo Dios intervino para ayudarlo.

Tarea 3: Elija un día y programe un tiempo de oración en silencio unos 15 minutos. Pídale a Dios que dirija su imaginación y recuerde Éxodo 14, repitiendo la historia en su mente. Trate de recordar la historia durante unos 5 minutos. Explique a Dios acerca de su situación por otros 5 minutos. Por último, pase otros 5 minutos agradeciéndole por Su poder y soberanía en su vida.

Durante la semana, recibirá correos electrónicos y llamadas telefónicas del investigador (o del asistente del investigador) para animarle, a responder cualquier pregunta y a ayudarlo a completar la tarea semanal. Esto no es para presionarle, sino para ayudarlo. Danos su medio de contacto preferido y seguiremos sus preferencias.

7. Cierre con Oraciones de intercesión en Grupos de Dos (3 minutos)

[Nota para el facilitador: Asegúrese de que oren con otra persona cada hora de oración]
"Oren por las otras personas para que puedan sentir la presencia de Dios en sus vidas".

8. Plan de Contingencia para el Biblio-drama

Algunos incidentes pueden ser encontrados durante esta actividad debido a varias razones: falta de experiencia con este tipo de actividades, y/o incomodidad en expresar sus emociones en lugares públicos. El facilitador examinará sus expresiones faciales y corporales, así como sus reacciones verbales. Si alguien necesita asistencia por cualquier razón, uno de los facilitadores (el mismo género que el participante) se acercará al participante en cuestión; Separar al participante de la actividad para evaluar la situación.

El facilitador ayudará al participante a evaluar sus sentimientos y emociones, a identificar sus temores y dudas, y luego ayudarlo a recuperar el control de este proceso explicándole que tiene el control de esta actividad, recordándole de su libertad y, al mismo tiempo, el facilitador proporcionará confort y apoyo asegurando que están juntos en este proceso, que el participante no está solo en este proceso.

Finalmente, se animará al participante a volver a la actividad. Pero también otras opciones serán ofrecidas al participante, como mirar la actividad sin participar, pero alentar una participación indirecta o salir temprano sin completar la sesión. Después de una oración, el participante decidirá qué hacer a continuación.

En algunos casos, si los síntomas de angustia observados se evalúan como serios, se le dará una referencia para el participante para buscar ayuda profesional. A los participantes que decidan buscar ayuda profesional se les pedirán que abandonen el programa, si es apropiado. Sin embargo, una futura participación en este programa será ofrecida a los participantes una vez que haya recibido la ayuda profesional, si es apropiado.

Reunión Dos (90 minutos)

Paz a través de Su Presencia vs. Soledad-Yo estoy solo

1. Oración, reglas y bienvenida (5 minutos)

Gracias de nuevo por su participación. Por favor, NO COMPARTAN sus experiencias en este estudio con nadie fuera y dentro del programa o con su grupo del programa hasta que el estudio es completado. Este aspecto es importante para proteger la integridad de su participación.

Existen 4 reglas básicas que quiero compartir con ustedes. 1) Todos los miembros del grupo deben de llegar a tiempo para empezar las sesiones; 2) Todos los miembros serán

respetuosos hacia otros miembros del grupo; 3) Todos los miembros son responsables de completar al menos una tarea cada semana; y 4) Todos los miembros escucharán a otros miembros del grupo y no monopolizar el tiempo de las sesiones.

[Nota para el facilitador: Ora por la sesión y por los miembros. Hay una caja para las oraciones para que los miembros pidan oraciones para que sus peticiones sean oradas por el investigador]

2. Revisión de las tareas (7 minutos)

[Nota para el facilitador: Pregúnteles cuál fue su experiencia con las tareas durante la semana pasada]

¿Cuáles fueron sus desafíos y dificultades para completar las tareas? ¿Cuáles fueron los beneficios de las tareas?

3. Pensamiento de hoy (23 minutos)

“La soledad fue lo primero que el ojo de Dios nombró que no era bueno.”

- John Milton

Pensemos en la cita que acabamos de leer.

- ¿Cuándo se siente solo? [Nota para el facilitador: piense en su experiencia personal de sentir la soledad para compartir como un ejemplo del tema, si es apropiado]

- ¿Cuál es su medicina para este sentimiento de vacío? ¿La Internet? ¿Deportes? ¿Películas? ¿Libros? ¿Amigos? ¿Familia? ¿Trabajo? ¿Comer? ¿Medios de comunicación social? ¿Pornografía? ¿Alcohol? ¿Drogas? [Nota para el facilitador: piense en su experiencia personal de sentir la soledad de compartir como un ejemplo del tema, si es apropiado]

- ¿Se siente solo en este momento? Vamos a dar la vuelta ahora mismo para mirar a los que se sienten solos. Vamos a decirles "¡Estoy aquí!" "¡No estás solo!" Después, oraremos todos juntos por nuestros hermanos y hermanas. Terminaré con una oración final.

4. Soledad y Silencio (30 minutos)

Hoy vamos a practicar la Soledad y el Silencio.

- Oración: Pídale a Dios que le revele su presencia.

- Leer el pasaje de la Biblia Salmo 84 (entregado previamente)

¡Cuán amables son tus moradas, oh Jehová de los ejércitos! ² Anhela mi alma y aun ardientemente desea los atrios de Jehová; Mi corazón y mi carne cantan al Dios vivo. ³ Aun el gorrión halla casa, Y la golondrina nido para sí, donde ponga sus polluelos, cerca de tus altares, oh Jehová de los ejércitos, Rey mío, y Dios mío. ⁴ Bienaventurados los que habitan en tu casa; Perpetuamente te alabarán. *Selah* ⁵ Bienaventurado el hombre que tiene en ti sus fuerzas, En cuyo corazón están tus caminos. ⁶ Atravesando el valle de lágrimas lo cambian en fuente, Cuando la lluvia llena los estanques. ⁷ Irán de poder en poder; Verán a Dios en Sion. ⁸ Jehová Dios de los ejércitos, oye mi oración; Escucha, oh Dios de Jacob. *Selah* ⁹ Mira, oh Dios, escudo nuestro, Y pon los ojos en el rostro de tu ungido. ¹⁰ Porque mejor es un día en tus atrios que mil fuera de ellos. Escogería antes estar a la puerta de la casa de mi Dios, Que habitar en las moradas de maldad. ¹¹ Porque sol y escudo es Jehová Dios; Gracia y gloria dará Jehová. No quitará el bien a los que andan en integridad. ¹² Jehová de los ejércitos, Dichoso el hombre que en ti confía.

- Imagine que Dios está justo a su lado, en la silla y Él le está diciendo en persona este pasaje. Lea de nuevo este pasaje lentamente usando su nombre. Ponga su nombre cuando vea un "yo" o "mi" en el salmo.

[Nota para el facilitador: Déles 5 minutos para permitir que los participantes personalizen el salmo.]

- Después de haber leído este salmo de manera más personal, hable con Dios en su corazón. Cuénteles sobre sus problemas. Imagine que Dios está escuchándole. Si no siente Su presencia, dígame que necesita Su presencia como este salmo canta. Espere su respuesta. ¿Qué es su respuesta para usted? En este silencio, escuche Su voz. Es normal que su mente divague. No se preocupe. Esto es normal. Sólo vuelve a escuchar su voz. [Nota para el facilitador: Un bloc de notas y un lápiz se proporcionará para cada persona] Anote algunos de sus pensamientos, y lo que usted cree que Dios le está diciendo a usted.

5. Discusión (15 minutos)

¿Pudieron estar en la presencia de Dios?

¿Cómo fue estar en la presencia de Dios? ¿Podrían describir la experiencia en una palabra?

¿Y por qué cree que se siente así?

¿Cómo se comparó esto con su experiencia de la presencia de Dios antes del ejercicio?

¿Qué le dice esto acerca del deseo de Dios de estar presente en su vida cotidiana?

¿Es Dios un lugar de seguridad para usted?

¿Cómo puede usar esta experiencia con Dios para ayudarlo con la soledad en el futuro?

6. Explicación de las tareas (5 minutos)

Hay dos tareas asignadas para esta semana. Esto no significa que usted necesita para completar los tres. Si puedes completar los tres, será maravilloso. Pero si no puedes, no te presiones. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.

Tarea 1: Elija un día y programe un tiempo de lectura de la Biblia por unos 30 minutos.

Lea el Salmod 84 varias veces (dos o tres veces). Oremos a Dios pidiendo Su presencia durante esta lectura y personalizándola como hicimos en nuestro ejercicio de grupo. Tome notas de cómo se siente al personalizar el salmo. Reflexionar sobre esos sentimientos.

Tarea 2: Elija un día y planee un medio día (3-4 horas) para ver cuánto puede aprender simplemente escuchando a la gente y observando. ¿Qué está haciendo Dios a su alrededor? Use palabras lo menos posible durante este tiempo. Apague su teléfono celular y todos los medios sociales. Sea cordial y amable con aquellos que se acercan a usted para interactuar, pero utilice pocas palabras. Sólo escuche y observe en lugar de hablar. A ver si puede decir lo que Dios está haciendo en su alrededor. No sienta la necesidad de explicarle. Al escuchar a los demás y observar sólo escuche a Dios. Haga algunas notas sobre cómo se sentía cuando hago esto durante las cuatro horas. ¿Qué pensamientos tenía? ¿Cómo se sentió? ¿Qué aprendió?

7. Cierre con Oraciones de Intercesión en Grupos de Tres (5 minutos)

[Nota para el facilitador: Asegúrese de que oren con otra persona cada hora de oración]

Oren por las otras personas para que puedan sentir la presencia de Dios en sus vidas.

8. Plan de Contingencia para la Soledad

Algunos incidentes pueden ser encontrados durante esta actividad debido a varias razones: falta de experiencia con este tipo de actividades, y/o incomodidad en expresar sus emociones en lugares públicos. El facilitador examinará sus expresiones faciales y corporales, así como sus reacciones verbales. Si alguien necesita asistencia por cualquier razón, uno de los facilitadores (el mismo género que el participante) se acercará al participante en cuestión; Separar al participante de la actividad para evaluar la situación.

El facilitador ayudará al participante a evaluar sus sentimientos y emociones, a identificar sus temores y dudas, y luego ayudarle a recuperar el control de este proceso explicándole que tiene el control de esta actividad, recordándole de su libertad y, al mismo tiempo, el facilitador proporcionará confort y apoyo asegurando que están juntos en este proceso, que el participante no está solo en este proceso.

Finalmente, se animará al participante a volver a la actividad. Pero también otras opciones serán ofrecidas al participante, como mirar la actividad sin participar, pero alentar una participación indirecta o salir temprano sin completar la sesión. Después de una oración, el participante decidirá qué hacer a continuación.

En algunos casos, si los síntomas de angustia observados se evalúan como serios, se le dará una referencia para el participante para buscar ayuda profesional. A los participantes que decidan buscar ayuda profesional se les pedirán que abandonen el programa, si es apropiado. Sin embargo, una futura participación en este programa será ofrecida a los participantes una vez que haya recibido la ayuda profesional, si es apropiado.

Reunión Tres (90 minutos)

Esperanza a través de Su Plan vs. Desesperanza-Yo no tengo esperanza

1. Oración, reglas y bienvenida (5 minutos)

Gracias de nuevo por su participación. Por favor, NO COMPARTAN sus experiencias en este estudio con nadie fuera y dentro del programa o con su grupo del programa hasta que el estudio es completado. Este aspecto es importante para proteger la integridad de su participación.”

Existen 4 reglas básicas que quiero compartir con ustedes. 1) Todos los miembros del grupo deben de llegar a tiempo para empezar las sesiones; 2) Todos los miembros serán

respetuosos hacia otros miembros del grupo; 3) Todos los miembros son responsables de completar al menos una tarea cada semana; y 4) Todos los miembros escucharán a otros miembros del grupo y no monopolizar el tiempo de las sesiones.

[Nota para el facilitador: Ora por la sesión y por los miembros. Hay una caja para las oraciones para que los miembros pidan oraciones para que sus peticiones sean oradas por el investigador]

2. Revisión de las tareas (7 minutos)

[Nota para el facilitador: Pregúnteles cuál fue su experiencia con las tareas durante la semana pasada]

¿Cuáles fueron sus desafíos y dificultades para completar las tareas? ¿Cuáles fueron los beneficios de las tareas?

3. Pensamiento de hoy (25 minutos)

“Shalom es una visión duradera. Se promete continuamente y se espera para siempre. Pero hay ocasiones en que es necesario una esperanza especialmente viva. Uno de esos momentos fue durante el exilio de Israel.

[Nota para el facilitador: Explique la siguiente información si es necesario. Israel estaba en el exilio debido a sus pecados contra Dios. Muchas personas fueron llevadas a tierras extranjeras, separadas de sus familias y amigos, pero también separadas de su futuro. Su futuro estaba en manos de sus enemigos.]

Entre los textos más extraordinarios está esta carta que él [Dios a través del profeta Jeremías] escribió a los exiliados instando a la validez de la visión. "Yo vendré a ti y cumpliré mi gran promesa para traerte de regreso a este lugar. ¹¹ Porque yo sé los planes que tengo para vosotros, dice el SEÑOR, planes para prosperaros y no para haceros daño, planes para daros

esperanza y futuro ... Entonces me invocaréis y vendréis a orar a mí, Te escucharé. ¹³ Me buscarás y me hallarás cuando me busques de todo corazón. ¹⁴ Yo seré hallado por vosotros, dice Jehová, y os volveré de la cautividad. Yo os reuniré de todas las naciones y lugares en que os he desterrado, dice el SEÑOR, y os haré volver al lugar desde el cual os llevé al exilio. (Jeremías 29: 10-11, 13- 14a, NVI)”

- Brueggemann, 2001

¿Puede identificar algunas de sus experiencias de desesperación que haya sentido, como perder a sus seres queridos, ser despedido del trabajo, estar enfermo o tener problemas en su vida que usted no puede controlar? [Nota para el facilitador: piense en su experiencia personal de sentirse desesperada para compartir como un ejemplo del tema, si es apropiado]

- ¿Qué clase de pensamientos pasaban por su mente cuando se sentía desesperado? ¿Qué decía a si mismo?

- ¿Cómo su fe influye cuando se siente desesperada?

- ¿Qué es para usted poner su esperanza en Dios? ¿fácil o difícil?

- ¿Cómo se siente cuando depende de Dios? ¿Es una señal de debilidad o de fortaleza?

¿Por qué se siente de esa forma?

4. Meditación Devocional Cristiana (Garzon, 2013) (30 minutos)

- Oración

- Lea el pasaje de la Biblia: Salmos 71:5-8; 14-16.

⁵ Porque tú, oh SEÑOR Dios, eres mi esperanza, mi seguridad desde mi juventud. ⁶ Por ti he sido sustentado desde el vientre; tú eres quien me sacó del seno de mi madre. Siempre será tuya mi alabanza. ⁷ Para muchos he sido objeto de asombro pero tú eres mi fuerte refugio. ⁸ Esté llena mi boca de tu alabanza, de tu gloria todo el día... ¹⁴ Pero yo siempre esperaré; te alabaré

más y más. ¹⁵ Mi boca proclamará tu justicia y tu salvación todo el día, aunque no sepa enumerarlas. ¹⁶ Celebraré los poderosos hechos del SEÑOR Dios; haré memoria de tu justicia, que es solo tuya.

- Si necesita, lea el pasaje varias veces.
- Ahora, siéntese en un lugar cómodo.
- Cierre los ojos para poder enfocarse mejor y evitar distracciones.
- Respire lentamente. Mientras respira, piense en el pasaje y el carácter de Dios que entendió del pasaje. (Para esto, respire profundamente de manera lenta, mientras recuerda el pasaje. Repita varias veces).
- Medite el pasaje en silencio, examine el significado del pasaje y el carácter de Dios en este pasaje y qué significaría este mensaje en su vida.
- Si su mente va a otros lugares de pensamiento, no se preocupe. Esto es normal. Respire profundamente de nuevo, imagine el carácter de Dios.
- Continúe meditando en el pasaje hasta que el significado del pasaje y su aplicación en su propia vida sean claros. Cierre los ojos y siga meditando, orando a Dios para que le de fuerzas y consuelo para poder superar el estrés.
- Hable a Dios. Dígale sinceramente a Dios. Exprese su estrés, miedos, desesperanzas, desafíos, problemas y también su esperanza. Imagine que Dios está escuchándole. ¿Qué le diría Dios? Piense un momento qué sería la respuesta de Dios a su oración que acaba de expresarle. Si quiere escriba lo que viene en su mente.

[Ora para terminar esta etapa.]

5. Discusión (15 minutos)

Por favor, comparta lo que ha experimentado durante este ejercicio.

¿Qué dice acerca de confiar en Dios para tu vida?

¿Sería esto una práctica útil para incorporar en su tiempo con Dios todos los días?

6. Explicación de las tareas (5 minutos)

Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita para completar los tres. Si puedes completar los tres, será maravilloso. Pero si no puedes, no te presiones. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.

Tarea 1: Elija un día y programe un horario para salir y caminar por la naturaleza durante una hora. No lleve dispositivos electrónicos, no conecte con los medios de comunicación social, simplemente este solo con Dios.

Tarea 2: Elija un día y programe un tiempo de soledad de aproximadamente 1 hora. Escoja un lugar donde usted no será interrumpido por otros o por usted mismo. Mientras tiene su tiempo de soledad (sin gente, sin medios sociales y sin dispositivos electrónicos), piense en sus experiencias de desesperanza y cómo Dios intervino para ayudarlo y le dio esperanza. Recordar es un mensaje poderoso para usted.

Tarea 3: Elija un día y programe un tiempo aproximadamente 30 minutos para repetir la Meditación Devocional Cristiana hecha hoy. Le daremos una instrucción por escrito para que pueda seguir como lo hicimos hoy.

7. Cierre con Oraciones de Intercesión en Grupos de Dos (3 minutos)

[Nota para el facilitador: Asegúrese de que oren con otra persona cada hora de oración]
Ora para que Dios inunde la vida de tu compañero con su Esperanza.

8. Plan de Contingencia para Meditación Devocional Cristiana

Algunos incidentes pueden ser encontrados durante esta actividad debido a varias razones: falta de experiencia con este tipo de actividades, y/o incomodidad en expresar sus emociones en lugares públicos. El facilitador examinará sus expresiones faciales y corporales, así como sus reacciones verbales. Si alguien necesita asistencia por cualquier razón, uno de los facilitadores (el mismo género que el participante) se acercará al participante en cuestión; Separar al participante de la actividad para evaluar la situación.

El facilitador ayudará al participante a evaluar sus sentimientos y emociones, a identificar sus temores y dudas, y luego ayudarlo a recuperar el control de este proceso explicándole que tiene el control de esta actividad, recordándole de su libertad y, al mismo tiempo, el facilitador proporcionará confort y apoyo asegurando que están juntos en este proceso, que el participante no está solo en este proceso.

Finalmente, se animará al participante a volver a la actividad. Pero también otras opciones serán ofrecidas al participante, como mirar la actividad sin participar, pero alentar una participación indirecta o salir temprano sin completar la sesión. Después de una oración, el participante decidirá qué hacer a continuación.

En algunos casos, si los síntomas de angustia observados se evalúan como serios, se le dará una referencia para el participante para buscar ayuda profesional. A los participantes que decidan buscar ayuda profesional se les pedirán que abandonen el programa, si es apropiado. Sin embargo, una futura participación en este programa será ofrecida a los participantes una vez que haya recibido la ayuda profesional, si es apropiado.

Reunión Cuatro (90 minutos)

Valor a través de Su Promesa vs. La inutilidad – Yo no lo merezco

1. Oración, reglas y bienvenida (5 minutos)

Gracias de nuevo por su participación. Por favor, NO COMPARTAN sus experiencias en este estudio con nadie fuera y dentro del programa o con su grupo del programa hasta que el estudio es completado. Este aspecto es importante para proteger la integridad de su participación.”

Existen 4 reglas básicas que quiero compartir con ustedes. 1) Todos los miembros del grupo deben de llegar a tiempo para empezar las sesiones; 2) Todos los miembros serán respetuosos hacia otros miembros del grupo; 3) Todos los miembros son responsables de completar al menos una tarea cada semana; y 4) Todos los miembros escucharán a otros miembros del grupo y no monopolizar el tiempo de las sesiones.

[Nota para el facilitador: Ora por la sesión y por los miembros. Hay una caja para las oraciones para que los miembros pidan oraciones para que sus peticiones sean oradas por el investigador]

2. Revisión de las tareas (5 minutos)

[Nota para el facilitador: Pregúnteles cuál fue su experiencia con las tareas durante la semana pasada]

¿Cuáles fueron sus desafíos y dificultades para completar las tareas? ¿Cuáles fueron los beneficios de las tareas?

3. Pensamiento de hoy (20 minutos)

- Esquemas (Schemas)

Los esquemas (schemas) son las creencias centrales que mantienen el pensamiento negativo de una persona. La mayoría de los esquemas depresivos, o supuestos depresivos

subyacentes, son desconocidos para los clientes porque son demasiados “profundos” (Beck, Rush, Shaw, & Emery, 1979). Es decir, están demasiado cerca del yo para ser observados inmediatamente.” (DeRubeis, Tang, & Beck, 2001, p.76). Beck (1976) registró algunos de los esquemas (schemas) más populares. Yo los leeré. Piensa si estás en algún punto luchando con uno o varios esquemas (schemas) presentados aquí:

1. Para ser feliz, tengo que tener éxito en todas las cosas que me comprometo.
2. Para ser feliz, debo ser aceptado (querido, admirado) por todas las personas en todo momento.
3. Si no estoy en la cima, soy un fracaso.
4. Es maravilloso ser popular, famoso, rico; Es terrible ser impopular, mediocre.
5. Si cometo un error, significa que soy inepto.
6. Mi valor como persona depende de lo que otros piensen de mí.
7. No puedo vivir sin amor. Si mi cónyuge / pareja no me quiere, entonces soy inútil.
8. Si alguien no está de acuerdo conmigo, significa que él no me quiere.
9. Si no aprovecho todas las oportunidades para avanzar, lo lamentaré más tarde.

- Esquemas, Imagen de si mismo, y la Imagen de Dios

“Los esquemas (schemas) también influyen en la forma en que tenemos las experiencias de nosotros mismos y de Dios. Las creencias básicas que sostenemos a menudo se reflejan en nuestra imagen de Dios. Por ejemplo, uno puede sentir que tenía que ser estrella en cada área de la vida para ser aceptable a Dios. Tiene que ser perfecto. Su Imagen de Dios es paralelo a este patrón de pensamiento en el que creer que Dios espera que sea perfecto en cada área de la vida. Cuando inevitablemente falla, rechaza a sí mismo y, en consecuencia, también se siente

rechazado por Dios. Una forma de cambiar un esquema (schema) dañino de la imagen de Dios es identificar y después renegociar los acuerdos personales con Dios” (Beck et al., 1979).

[Nota al facilitador: Ayude al grupo a darse cuenta de que algo de lo irracional debe ser, debe ser, debe ser pensamientos en sus vidas]

Primero, pregúntese qué debe hacer para ganar la aprobación de Dios. ¿Esto implicaría ser perfecto, siempre haciendo lo que Dios quiere que haga, o algo completamente diferente? Tómese su tiempo con esto. Discuta sus maneras de creer que podría ganar la aprobación de Dios. En segundo lugar, una vez que esto es identificado, es útil verlo y ver si es válido o incluso factible cumplir. ¿Podrías recordar la primera vez que sentías que debías hacer algo para ganar la aprobación de Dios?

4. Silla Vacía (30 minutos)

Cada uno de ustedes tiene una silla vacía. Imagine que Dios está sentado allí con usted. Escuche a él, que le dice: “Dime, hijo/a mío/a. ¿Con qué estás luchando? Yo soy tu padre. Dime, mi amor. [Dales tiempo para pensar]

Ahora, cuénteles acerca de lo que hemos discutido hace unos minutos acerca de cómo usted está tratando de ganar la aprobación de Dios. Dígale también cómo se siente cuando está tratando de conseguir Su aprobación por sí mismo. Tal vez usted está cansado y agotado. Tal vez usted se siente frustrado. Tal vez se siente que la vida no tiene sentido. Tal vez usted está enojado con Dios. Tal vez usted está triste. Dígale todo a Dios, Él está justo a su lado. Su rostro está sobre usted. Él está dispuesto a escuchar su voz. Háblale desde su corazón. Puede hacerlo con un susurro. Puede hacerlo en silencio o puede escribirlo.” [Nota para el facilitador: Darles 10 minutos para esta actividad]

[Nota para el facilitador: Lea este texto con voz tranquila y con mucho cuidado]

“Gracia, por otro lado, significa que Dios te está persiguiendo. Que Dios te perdona. Que Dios te santifica. Cuando eres apático hacia Dios, Él nunca es apático hacia ti. Cuando no deseas orar y hablar con Dios, nunca se cansa de hablar contigo. Cuando te olvidas de leer tu Biblia y escuchar a Dios, Él siempre te está escuchando. La gracia significa que tu espiritualidad es sostenida por el terco gozo de Dios de ti.”

- Porción de Charis: Preston Sprinkle, *God's Scandalous Grace for us*

¿Estás cansado? ¿Desgastado? ¿Estas cansado de la religión? Ven a mi. Aléjate conmigo y recuperarás tu vida. Te mostraré cómo descansar de verdad. Camina conmigo y trabaja conmigo - mira cómo lo hago. Aprende los ritmos suaves de la gracia. No pondré nada pesado sobre ti. Acompáñame y aprenderás a vivir libre sin carga.

- Jesucristo, Mateo 11: 28-30, El Mensaje

¿Cuál es la respuesta de Dios para usted? ¿Cómo Dios responde a tus pensamientos acerca de ti y de Dios?”

[Nota para el facilitador: Lea el siguiente pasaje lentamente y cuidadosamente. Déjalos un poco de tiempo después de una oración para que tengan tiempo de repetirla]

Le animo a que haga suya esta oración, y dile a Dios que está sentado a su lado. Puede repetirlo después de mí con un susurro o puede hacerlo en silencio. Respire profundamente. Deje que todas las tensiones de su cuerpo y espíritu se vayan. Respira de nuevo. Ahora, por favor, acompáñeme en esta oración.

“Querido Dios,

Por favor, quita mi dolor y la desesperación de ayer y cualquier recuerdo desagradable, y reemplázalos con Tu gloriosa promesa de una nueva esperanza. Muéstrame una nueva forma inspirada por el Espíritu Santo para que pueda relacionarme correctamente con las cosas negativas que han sucedido. Te pido la mente de Cristo para que yo pueda distinguir Tu voz de la voz de mi pasado. Te ruego que el rechazo y las heridas profundas de antes no distorsionen lo que veo y oigo ahora. Ayúdame a ver todas las opciones que tengo delante de mí que pueden alterar la dirección de mi vida. Te pido que me ayudes a dejar ir los dolorosos eventos y angustias que me atan. Gracias por tu perdón que me has ofrecido. Vierte en mi corazón para que pueda renunciar a la amargura y decepciones que duelen. Por favor, pon libertad en mi para perdonar a los que han pecado y me han causado dolor en mi vida. Pero también dame poder para perdonarme a mí mismo. Abre mi corazón para recibir Tu completo perdón y gracia asombrosa. Has prometido sanar mis heridas y restaurar mi alma. Ayúdame a renunciar a mi pasado, te entrego a ti mi presente para moverme hacia el futuro que has preparado para mí. Te pido que entres en mi corazón y me hagas como Tu quieres que sea para que yo haga Tu voluntad aquí en la tierra. Te agradezco Señor por todo lo que ha sucedido en mi pasado y por todo lo que me he convertido a través de esas experiencias. Te ruego que comiences a renovar gloriosamente mi presente.”

- Sue Augustine, *When Your Past Is Hurting Your Present*

Respire profundamente. Respire de nuevo.

5. Discusión (22 minutos)

¿Qué le pareció que usted diga estas palabras a Dios? ¿Cómo se siente? ¿Qué significan estos versículos para tí? ¿Puede descansar en la promesa de Dios y Su gracia? [Nota para el

facilitador: Deles tiempo, aproximadamente 3 minutos, para procesar su experiencia con esta oración]

Por último, quisiera darle un reglo- de palabra para esta semana. [Nota para el facilitador: una tarjeta con estas citas y los versículos bíblicos se les da]

En el momento de las dudas personales, por favor, lea lentamente estas palabras. Lea varias veces si es necesario. Piense en estas palabras y deje que estas palabras le diga quién es usted para Dios.

¹ Justificados, pues, por la fe, tenemos paz para con Dios por medio de nuestro Señor Jesucristo; ² por quien también tenemos entrada por la fe a esta gracia en la cual estamos firmes, y nos gloriamos en la esperanza de la gloria de Dios.

- Romanos 5:1-2

⁴ Pero Dios, que es rico en misericordia, por su gran amor con que nos amó, ⁵ aun estando nosotros muertos en pecados, nos dio vida juntamente con Cristo (por gracia sois salvos), ⁶ y juntamente con él nos resucitó, y asimismo nos hizo sentar en los lugares celestiales con Cristo Jesús, ⁷ para mostrar en los siglos venideros las abundantes riquezas de su gracia en su bondad para con nosotros en Cristo Jesús. ⁸ Porque por gracia sois salvos por medio de la fe; y esto no de vosotros, pues es don de Dios; ⁹ no por obras, para que nadie se gloríe.

- Efesios 2:4-9

6. Explicación de las tareas (5 minutos)

Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita para completar los tres. Si puedes completar los tres, será maravilloso. Pero si no puedes, no te

presiones. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.

Tarea 1: Elija un día y programe un tiempo de meditación de unos 20 minutos. Lea el Salmos 139. Medite cómo Dios quiere que construyas su vida. Recuérdese acerca de las definiciones correctas sobre usted y acerca de Dios. Oremos a Dios dándole gracias por la identidad que Dios nos ha dado en Cristo.

Tarea 2: Elija un día y programe un tiempo de silencio de unos 30 minutos. Escoja un lugar donde usted no será interrumpido por otros o por usted mismo. Mientras que tiene su tiempo de la soledad (ninguna gente, medios sociales, o ningunos dispositivos electrónicos), piense en lo que Dios dice que usted es para Él. Lea los breves descriptores (un folleto entregado) que Dios usa para explicarle quién es Él para usted y quién es usted para Él.

Tarea 3: Escoja un día y planifica anotar las veces que estás pensando negativamente sobre si mismo o sobre Dios. Además de sus pensamientos negativos, escriba cómo Dios le llama y le define.

7. Cierre con Oraciones de intercesión en Grupos de Dos (3 minutos)

[Nota para el facilitador: Asegúrese de que oren con otra persona cada hora de oración]
Oren por la otra persona para que él o ella pueda crecer y madurar en el amor de Dios.

8. Plan de Contingencia para la Silla Vacía

Algunos incidentes pueden ser encontrados durante esta actividad debido a varias razones: falta de experiencia con este tipo de actividades, y/o incomodidad en expresar sus emociones en lugares públicos. El facilitador examinará sus expresiones faciales y corporales, así como sus reacciones verbales. Si alguien necesita asistencia por cualquier razón, uno de los facilitadores

(el mismo género que el participante) se acercará al participante en cuestión; Separar al participante de la actividad para evaluar la situación.

El facilitador ayudará al participante a evaluar sus sentimientos y emociones, a identificar sus temores y dudas, y luego ayudarlo a recuperar el control de este proceso explicándole que tiene el control de esta actividad, recordándole de su libertad y, al mismo tiempo, el facilitador proporcionará confort y apoyo asegurando que están juntos en este proceso, que el participante no está solo en este proceso.

Finalmente, se animará al participante a volver a la actividad. Pero también otras opciones serán ofrecidas al participante, como mirar la actividad sin participar, pero alentar una participación indirecta o salir temprano sin completar la sesión. Después de una oración, el participante decidirá qué hacer a continuación.

En algunos casos, si los síntomas de angustia observados se evalúan como serios, se le dará una referencia para el participante para buscar ayuda profesional. A los participantes que decidan buscar ayuda profesional se les pedirán que abandonen el programa, si es apropiado. Sin embargo, una futura participación en este programa será ofrecida a los participantes una vez que haya recibido la ayuda profesional, si es apropiado.

Reunión Cinco (90 minutos)

Sanar a través de Su Amor (Perdón) vs. Culpa - Siento que no soy amado

1. Oración, reglas y bienvenida (5 minutos)

Gracias de nuevo por su participación. Por favor, NO COMPARTAN sus experiencias en este estudio con nadie fuera y dentro del programa o con su grupo del programa hasta que el estudio es completado. Este aspecto es importante para proteger la integridad de su participación.

Existen 4 reglas básicas que quiero compartir con ustedes. 1) Todos los miembros del grupo deben de llegar a tiempo para empezar las sesiones; 2) Todos los miembros serán respetuosos hacia otros miembros del grupo; 3) Todos los miembros son responsables de completar al menos una tarea cada semana; y 4) Todos los miembros escucharán a otros miembros del grupo y no monopolizar el tiempo de las sesiones.

[Nota para el facilitador: Ora por la sesión y por los miembros. Hay una caja para las oraciones para que los miembros pidan oraciones para que sus peticiones sean oradas por el investigador]

2. Revisión de las tareas (7 minutos)

[Nota para el facilitador: Pregúnteles cuál fue su experiencia con las tareas durante la semana pasada]

¿Cuáles fueron sus desafíos y dificultades para completar las tareas? ¿Cuáles fueron los beneficios de las tareas?

3. Pensamiento de hoy (15 minutos)

“Tal vez una de las mayores razones por las que muchos de los hijos de Dios están viviendo vidas derrotadas, es debido a la culpa. La culpa es una de las mayores armas de Satanás contra nosotros. Nos desgarrar, nos hace sentir sucios, indignos, nos roba nuestra fe y nuestra confianza en Cristo Jesús.”

- Anónimo

¿Se siente perdonado? ¿Se siente apreciado? ¿Se siente amado?

¿Siente la ira hacia alguien? ¿Hay alguien que necesita perdonar? Tal vez sus padres. Tal vez sus hijos. Tal vez algunos de sus parientes. Tal vez su jefe o compañero de trabajo. Tal vez usted mismo.

¿Puede perdonarlos? Sí o No. ¿Por qué? Tal vez no puede perdonarlos, porque no se siente que está perdonado? Piensa y discute sus pensamientos.

4. Imágenes Guiadas: Visitando el sótano de nuestros corazones (30 minutos)

²⁰ He aquí, yo estoy a la puerta y llamo; si alguno oye mi voz y abre la puerta, entraré a él, y cenaré con él, y él conmigo.

- Apocalipsis 3:20

Este pasaje nos enseña que somos Su casa y que Él desea sentarse en el centro de nuestras vidas. Pero, ¿cuán limpio está nuestro corazón en este momento?

[Nota para el facilitador: Tómese su tiempo para explicar cada paso. Vaya despacio.]

Hoy vamos a visitar nuestros corazones. Vamos a hacer esto muy lentamente. Esto es muy personal. Así que, trate de concentrarse en lo que le digo. Siéntase libre de expresar sus emociones. Si se siente cómodo, es posible que desee cerrar los ojos. Si no, sólo encuentre un lugar en el piso o en la habitación que usted puede mirar de manera constante.

En primer lugar, quiero que imagine un lugar que estaría totalmente seguro y relajado. Puede ser una playa, la montaña, o incluso el sofá de su sala de estar. Imagínese que usted está allí, relajándose, ninguna preocupación, solo usted. Déjeme ver una gran sonrisa en sus caras cuando se ha imaginado ese lugar cómodo y seguro.

En cualquier momento que se sienta incómodo o abrumado por el proceso, imagine que vuelve a este lugar donde estuvo cómodo y seguro. Vamos a orar.

Oración: Señor, ayúdanos a ver lo que necesitamos ver y tener fuerza para ver lo que necesitamos ver. Señor, rogamos que estés con nosotros en este viaje, protegiéndonos de todo daño. Mantenga nuestros corazones y mente en sus manos. Oramos en el nombre de Jesús, Amén.

Quiero que vea una casa. Puede ser cualquier tipo de casa. Sólo por un momento, mire los detalles de la casa: el color, el número de las ventanas, el color del tejado... etc. [Pausa] Vamos a entrar a casa. Es una casa hermosa. Usted puede ver una hermosa sala de estar y una sala de mostrar maravillosamente decoradas. [Pausa] Puede ver la cocina. Una vez más, ver los detalles del interior: el color de las cortinas, el piso, muebles de las escaleras y las plantas. Todo es perfecto.

Desde el segundo piso, el dueño de la casa se baja. El dueño es Jesús. ¿Puedes ver Su cara? Jesús le dice: "Te compré esta casa hace años". Y Él le dice que todo es remodelado y redecorado, excepto un lugar. Todavía hay un lugar de la casa que usted tiene la llave: el sótano. Jesús le pide que baje y vea el sótano con Él. Haz una pausa y considera esta propuesta. ¿Está dispuesto a ir con Jesús al sótano de la casa? Usted camina con él a la puerta que va abajo. Ambos van abajo. Llegas al sótano. Abra la puerta con la llave.

Observe cómo se ve. ¿Cómo está el sótano? ¿Cómo esta organizado? ¿Está oscuro? Hay una vieja caja en la esquina más alejada del sótano. Es una caja muy antigua. Parece que ha estado cerrado por mucho tiempo. Está muy pegado con cinta adhesiva. En uno de los lados, la caja tiene un nombre. Su nombre. Es su caja. Es su caja, donde ha ocultado muchas cosas, cosas de las que se avergüenza, no está orgulloso o es culpable. Levante su vista y mire a Jesús.

Jesús no está en absoluto sorprendido o molesto. De hecho, Jesús le pide que abra la caja para ver lo que hay dentro juntos. ¿Cómo se siente que Jesús haya pedido ver la caja? Hable con Jesús sobre cualquier recelo en abrir la caja. Dígale sus temores y vergüenzas en mostrarle la caja. ¿Cómo Jesús responde a tus preocupaciones? Jesús le responde. Imagine que Jesús le dice tranquilo, estoy contigo. Tomate tu tiempo, estoy aquí.

Cuando esté listo, abra la caja y muestre a Jesús lo que hay dentro. ¿Puede hablar con él acerca de esas cosas? ¿Cómo Jesús responde? Si usted está dispuesto, dé esas cosas dentro de la caja a Él.

¿Puedes darle todo a él? Levante su mano si está listo para dar la caja a Jesús con todas las cosas que están en la caja. Si está listo, quiero que se imagine tomando la caja, con todas tus cosas en ella y dar la caja a Jesús. Y dile: "Yo te los doy, Señor" "Perdóname y sálvame."

¿Puedes decirle en voz alta? ¿Puedes ver Su cara? Mira su rostro. ¿Cómo se ve? Jesús toma la caja. Jesús está sonriendo con mucho amor en sus ojos. ¿Puedes ver sus ojos? ¿Qué te dice Él? ¿Puedes verlo diciendo "te perdono, te voy a cuidar. TOMA MI PAZ EN TU VIDA. [Nota para el facilitador: Mantenga el silencio durante 5 minutos para ayudarles a procesar cómo se sienten.]

Ahora puede abrir los ojos. Vamos a orar por nuestras vidas. Señor, gracias por tu perdón y por tu amor incondicional. Gracias por tu sacrificio en la cruz. Gracias Jesús. Amén."

5. Recapitular y Dar las gracias (20 minutos)

¿Cuáles son las principales cosas que aprendió durante estas sesiones?

¿Planea integrarlo en su vida?

[Nota para el facilitador: Déles pedazos de papel para que puedan escribir algo sobre los otros miembros.]

Quiero agradecerles a todos ustedes por el increíble trabajo durante estas últimas 5 semanas. Hoy, quisiera darles la oportunidad de escribir algo positivo para cada uno de los miembros de nuestro grupo. Estaremos escribiendo en turnos. Esto significa que le diré un nombre y usted escribirá algo a este miembro. Vamos a leer nuestras notas voluntariamente a la persona. Entonces, daremos nuestras notas a la persona.

6. Explicación de las tareas (5 minutos)

Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita para completar los tres. Si puedes completar los tres, será maravilloso. Pero si no puedes, no te presiones. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.

Tarea 1: Elija un día y programe un horario para salir y caminar por la naturaleza durante una hora. No lleve dispositivos electrónicos, no conecte con los medios de comunicación social, simplemente este solo con Dios.

Tarea 2: Elija un día y programe un tiempo de soledad de aproximadamente 1 hora. Escoja un lugar donde usted no será interrumpido por otros o por usted mismo. Mientras tiene su tiempo de soledad (sin gente, sin medios sociales y sin dispositivos electrónicos), piense en sus experiencias de desesperanza y cómo Dios intervino para ayudarlo y le dio esperanza. Recordar es un mensaje poderoso para usted.

Tarea 3: Elija un día y programe un tiempo de oración en silencio unos 20 minutos. Pase unos 10 minutos explicando a Dios acerca de su situación. Durante este tiempo recuerde en su corazón lo que hemos discutido acerca de que Dios es nuestra esperanza. Pase los siguientes 5 minutos escuchando a Dios. Por último, durante 5 minutos dé gracias por sus planes para su vida.

7. Cierre en intercesión Oración (3 minutos)

Oremos todos juntos por el grupo, por cada uno de nosotros. Para que podamos vivir una vida abundante en Jesús. [Nota al facilitador: Usted ora por última vez]

8. Plan de Contingencia para Imágenes Guiadas

Algunos incidentes pueden ser encontrados durante esta actividad debido a varias razones: falta de experiencia con este tipo de actividades, y/o incomodidad en expresar sus emociones en

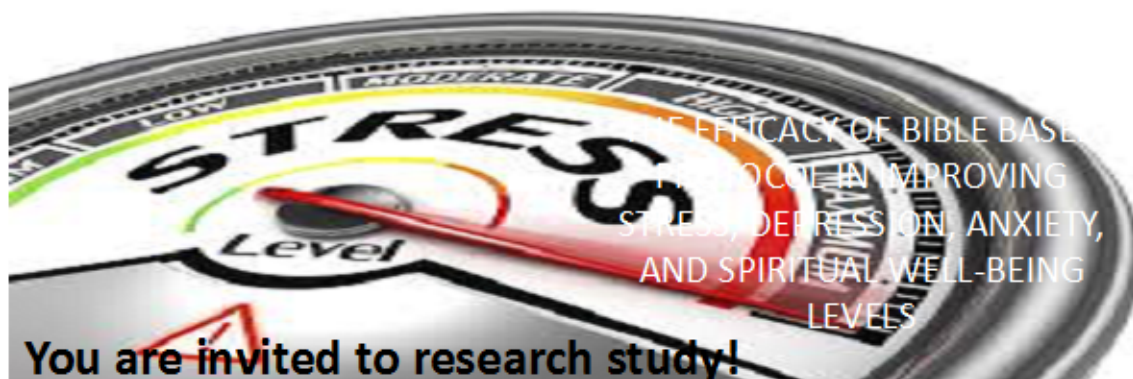
lugares públicos. El facilitador examinará sus expresiones faciales y corporales, así como sus reacciones verbales. Si alguien necesita asistencia por cualquier razón, uno de los facilitadores (el mismo género que el participante) se acercará al participante en cuestión; Separar al participante de la actividad para evaluar la situación.

El facilitador ayudará al participante a evaluar sus sentimientos y emociones, a identificar sus temores y dudas, y luego ayudarle a recuperar el control de este proceso explicándole que tiene el control de esta actividad, recordándole de su libertad y, al mismo tiempo, el facilitador proporcionará confort y apoyo asegurando que están juntos en este proceso, que el participante no está solo en este proceso.

Finalmente, se animará al participante a volver a la actividad. Pero también otras opciones serán ofrecidas al participante, como mirar la actividad sin participar, pero alentar una participación indirecta o salir temprano sin completar la sesión. Después de una oración, el participante decidirá qué hacer a continuación.

En algunos casos, si los síntomas de angustia observados se evalúan como serios, se le dará una referencia para el participante para buscar ayuda profesional. A los participantes que decidan buscar ayuda profesional se les pedirán que abandonen el programa, si es apropiado. Sin embargo, una futura participación en este programa será ofrecida a los participantes una vez que haya recibido la ayuda profesional, si es apropiado.

Appendix G-1: Invitation to Research Study Flyers



Researcher: Pastor Sung Hoon Kim (Ph.D student at Liberty University.
Assistant Pastor for Nuevo Amanecer, TRBC)

Contact Information: [REDACTED] / [REDACTED]
[REDACTED]

Research Purpose: To evaluate the efficacy of Bible based Protocol in improving stress, depression, anxiety, and spiritual well-being levels

Inclusion Criteria:

(a) subjects located in the Commonwealth of Virginia; (b) 18 years old or older; (c) subjects included in this study are those who confess to be Christian or Believer; (d) who score normal to moderate in the Depression Anxiety Stress Scales in the online pretest.

Exclusion Criteria:

(a) subjects with reported current suicidal ideation; (b) Subjects with reported current homicidal ideation; (c) subjects with any current or past history of schizophrenic disorder and any other psychotic disorder are excluded; (d) subjects who reported alcohol or substance dependence or abuse, personality disorder, or an eating disorder in the past 12 months; (e) subjects who receive current concomitant psychotherapy or pharmacotherapy.

Research Procedure:

- (a) Attend an introductory session and Complete the battery of questionnaire.
- (b) Participate in the 5-week program. Each session will be for 90 minutes.
- (c) Participate in the weekly homework.
- (d) Attend a completion debriefing session and Complete the battery of questionnaire.
- (e) Attend a follow up session and Complete a follow up questionnaire after 3 months.

Incentive: 4 gift cards, \$50 dollars each, will be raffled after the completion of the Post-test, and another 4 gift cards, \$25 dollar each, will be raffled after 3-months follow-up survey.

To participate, Contact: [REDACTED] / [REDACTED]
[REDACTED]

Appendix G-2: Invitation to Research Study Flyer Spanish Version



Investigador: Pastor Sung Hoon Kim (Estudiante de Doctorado en la Universidad de LIBERTY. Pastor Asistente en la Iglesia Nuevo Amanecer, TRBC)

Información de Contacto: [REDACTED] / [REDACTED]
[REDACTED]

Propósito del Estudio: Evaluar la eficacia del protocolo basado en la Biblia para reducir los niveles del estrés, depresión, ansiedad, y salud espiritual

Criterias de Inclusión:

(a) Individuos viviendo en el estado de Virginia; (b) Edad de 18 años o más; (c) Individuos quien confiesa a ser cristiano; (d) Individuos con una puntuación entre normal a moderado en la Escala de Depresión, Ansiedad, Estrés en el pretest en la encuesta online

Criterias de Exclusión:

(a) Individuos con la ideación al suicidio; (b) Individuos con la ideación al homicidios; (c) Individuos con el trastorno de esquizofrenia actual o pasado y cualquier otro trastorno psicótico; (d) Individuos con problemas de abuso o dependencia a alcohol o sustancias, trastorno de personalidad o trastorno de alimentación durante los últimos 12 meses; (e) Individuos que reciben psicoterapia o farmacoterapia

Proceso de Investigación:

(a) Atender a una sesión introductoria y Completar la encuesta.
(b) Participar en el programa durante las 5 semanas. Las sesiones serán de 90 minutos.
(c) Completar las tareas semanales.
(d) Atender a una sesión informativa y Completar la encuesta.
(e) Atender a una sesión de seguimiento y Completar la encuesta 3 meses después del programa.

Muestra de Agradecimiento:

4 tarjetas de compra valorados \$50 dolares cada tarjeta serán entregados a través de una rifa después de completar el Post-test. Otras 4 tarjetas de compra de \$25 dolares serán entregados a través de otra rifa después de completar la encuesta de seguimiento después de 3 meses.

Para Participar, Contacte: [REDACTED] / [REDACTED]
[REDACTED]

Appendix H-1: Pastoral Permission for the Research

Hello, my name is Sung Hoon Kim, the associate pastor for the church Nuevo Amanecer, TRBC. I am also a doctoral student in counseling at Liberty University.

For my dissertation, I am measuring the efficacy of a Bible based Stress Reduction Protocol (BSRP-AG; Kim, 2016) in improving levels of stress, depression, anxiety, and spiritual well-being.

I would like to ask your permission to do the research in your congregation. The information about the research is as follows:

Title of study: THE EFFECT OF A BIBLE BASED MANUALIZED PROTOCOL TARGETING ATTACHMENT TO GOD IN ANXIETY AND STRESS

Purpose of study: The purpose of the research is to measure the efficacy of a Bible based Stress Reduction Protocol-Attachment to God (BSRP-AG) in levels of perceived stress, anxiety, depression, and improvement in spiritual well-being and quality of life.

Procedure of study: Participants will be asked to complete a pre-group questionnaire. After that participants will be asked to participate in 5 sessions of BSRP-AG. Then, two days after the completion of the protocol, participants will be asked to fill out a post-group questionnaire. Lastly, three months later participants will be asked to complete a follow-up questionnaire.

Participants: Participants must be 18 years or older from your congregation. After the pre-group questionnaire, participants will be screened following inclusion and exclusion criteria.

Anonymity and confidentiality of the results: The results of the study will be kept strictly confidential. The results of the study will only be released to individuals working on this research (Main researcher: Sung Hoon Kim, and Dissertation Chair Faculty: Dr. Fernando Garzon)

Expected Benefits: Participants of this research will benefit by learning skills to manage daily stress, anxiety, and depressed mood, practicing Christian disciplines to experience increased closeness to God (Attachment to God).

Risks in the Research: This is a minimum risk research. However, it is important to realize that although there are many potential benefits from these treatment activities, there are also some risks. In psychotherapy, for example, it is not uncommon to experience feelings of sadness, anger, anxiety, or guilt. These feelings may be natural and normal and are an important part of the therapy process, but they may also be unexpected and confusing. The facilitators will help the participant to evaluate their feelings and emotions, identify their fear and doubts, and then help

them regain the control of this process by explaining them that they have the ownership of this activity, reminding them of their freedom, and, at the same time, the facilitator will provide comforts and support by assuring that they are together in this process, that the participant is not alone in this process. In some cases, if the observed distress symptoms are assessed as serious, a referral will be given to the participants to seek professional help. Participants who decide to seek professional help will be asked to leave the program. However, a future participation to this program will be offered to the participants who leave after dealing their distresses.

Freedom to withdraw: Participation to this study is strictly voluntary. Therefore, participants are free to withdraw from the research at any time without penalty.

Compensation: There will be a compensation for completing the research. 4 gift cards, \$50 each and 4 gift cards, \$ 25 each. will be raffled at the end of the post-group questionnaire is completed.

Use of research data: The collection of results from this research may be used for scientific or educational purposes. The data may be presented at scientific meetings and/or published and republished in professional journals or books, or used for any other purposes, which Liberty University considers proper in the interest of education, knowledge, or research. In all instances, your individual identity will be protected.

Approval of research: This research project has been approved by the Institutional Review Board (IRB) at Liberty University. You may contact the Liberty University IRB at irb@liberty.edu with any concerns.

I have read and understand the above description of this study. I have had an opportunity to ask questions and have had them all answered. I hereby give my permission to Sung Hoon Kim to do this research in my Church.

Church's name: _____ Pastor's name: _____

Pastor's Signature: _____ Date: _____

Appendix H-2: Pastoral Permission for the Research Spanish Version

Permiso Pastoral para la Investigación

Hola, me llamo Sung Hoon Kim. Soy el pastor de la Iglesia Nuevo Amanecer de TRBC. También soy un estudiante de doctorado en la Universidad Liberty en consejería.

Para mi tesis doctoral, estoy midiendo la eficacia de un protocolo o programa basado en la Biblia (BSRP-GA; Kim, 2016) en mejorar los niveles de estrés, depresión, ansiedad y salud espiritual de las personas.

Me gustaría pedirle su permiso para hacer la investigación en su congregación. La información sobre la investigación es la siguiente:

Título del estudio: EL EFECTO DE UN PROGRAMA MANUALIZADO BASADO EN LA BIBLIA ENFOCADO EN EL APEGA A DIOS EN LA ANSIEDAD Y EL ESTRÉS

Propósito del estudio: El propósito de la investigación es medir la eficacia de un Protocolo de Reducción de Estrés basado en la Biblia-Apego a Dios (BSRP-AG) en los niveles percibido de estrés, ansiedad, depresión y mejoras en bienestar espiritual y calidad de vida.

Procedimiento de estudio: Se les pedirá a los participantes que completen un cuestionario previo al grupo. Después se les pedirá a los participantes que participen en 5 sesiones de BSRP-AG. Luego, dos días después de completar el programa, se les pedirá a los participantes que llenen un cuestionario posterior al grupo. Por último, tres meses después se les pedirá a los participantes que completen un cuestionario de seguimiento.

Participantes: Los participantes deben tener 18 años o más y deben ser de su congregación. Después del cuestionario previo al grupo, los participantes serán evaluados siguiendo los criterios de inclusión y exclusión.

Anonimato y confidencialidad de los resultados: Los resultados del estudio serán estrictamente confidenciales. Los resultados del estudio solo se publicarán a las personas que trabajan en esta investigación (Investigador principal: Sung Hoon Kim y Director de Tesis: Dr. Fernando Garzón)

Beneficios Esperados: Los participantes de esta investigación se beneficiarán de aprender habilidades para manejar el estrés diario, la ansiedad y el estado de ánimo deprimido, practicando las disciplinas cristianas para experimentar una mayor cercanía a Dios (Apego a Dios).

Riesgos en la investigación: Se trata de una investigación de riesgo mínimo. Sin embargo, es importante darse cuenta de que aunque existen muchos beneficios potenciales de estas actividades de tratamiento, también hay algunos riesgos. En psicoterapia, por ejemplo, no es raro experimentar sentimientos de tristeza, enojo, ansiedad o culpa. Estos sentimientos pueden ser naturales y normales y son una parte importante del proceso de terapia, pero también pueden ser inesperados y confusos. Los facilitadores ayudarán al participante a evaluar sus sentimientos y emociones, a identificar sus temores y dudas, y luego a ayudarles a recuperar el control de este proceso explicándoles que tienen el control de esta actividad, recordándoles su libertad y, al mismo tiempo, el facilitador proporcionará confort y apoyo asegurando que están juntos en este proceso, que el participante no está solo en este proceso. En algunos casos, si los síntomas de angustia observados se determinan como serios, se dará una referencia a los participantes para buscar ayuda profesional. Los participantes que decidan buscar ayuda profesional se les pedirá que abandonen el programa. Sin embargo, se les ofrecerá una futura participación en este programa.

Libertad de abandono: La participación en este estudio es estrictamente voluntaria. Por lo tanto, los participantes son libres de retirarse de la investigación en cualquier momento sin penalización.

Compensación: Habrá una compensación por completar el programa. 4 tarjetas de regalo, \$ 50 cada una, y 4 tarjetas de regalo, \$ 25 cada una. Será sorteado al final del cuestionario posterior al grupo.

Uso de datos de investigación: La recopilación de resultados de esta investigación puede ser utilizada con fines científicos o educativos. Los datos pueden ser presentados en reuniones científicas y / o publicados y reeditados en revistas o libros profesionales, o utilizados para cualquier otro propósito que Liberty University considere apropiados en interés de la educación, el conocimiento o la investigación. En todos los casos, su identidad individual será protegida.

Aprobación de la investigación: Este proyecto de investigación ha sido aprobado por la Junta de Revisión Institucional (IRB) en Liberty University. Puede ponerse en contacto con el Liberty University IRB en irb@liberty.edu por cualquier preocupación.

He leído y entiendo la descripción anterior de este estudio. He tenido la oportunidad de hacer preguntas y he recibido respuestas a todas mis preguntas. Doy mi permiso a Sung Hoon Kim para que haga esta investigación en mi Iglesia.

Nombre de la Iglesia: _____ Nombre del Pastor: _____

Firma del Pastor: _____ Fecha: _____

Appendix I-1: Script for the Presentation of the Study to Pastors and Church Members

Hello, my name is Sung Hoon Kim, the associate pastor for the church Nuevo Amanecer, TRBC. I am also a doctoral student in counseling at Liberty University.

For my dissertation, I am measuring the efficacy of a Bible based Stress Reduction Protocol (BSRP-AG; Kim, 2016) in improving levels of stress, depression, anxiety, and spiritual well-being.

Today I am here to explain and invite you to research on stress.

If any of you are interested in participating in this study, you will be asked to come to an informative introductory session on April 1st 2017 at Pate Chapel, Thomas Road Baptist Church from 6:30 PM to 8:00 PM. During this session you will be asked to sign the written consent and complete a series of surveys. Once your participation is confirmed, you will be randomly assigned to a group of the two groups available.

The first group will participate in the 5-week BSRP-GA program first. Each session is 90 minutes long. Participants in this group will voluntarily complete assignments each week. Two days after completing the protocol, you will be invited to the celebration session where you will complete a survey for the second time. Three months later, we will send you reminder for a follow up session in which you will be asked to complete the survey for the last time.

The second group will continue their regular lives for the first 5 weeks. And at the end of the 5 weeks of their regular life, you will be asked to come and complete a survey for the second time. After completing the survey, participants in this group will participate in the program over the next 5 weeks. At the end of those 5 weeks you will be asked to come a celebration session and complete once again for the last time.

Your participation is completely voluntary and participants are welcomed to leave the study at any time. But their participation is extremely important for this study.

If you have questions later, you are encouraged to contact the investigator via email [REDACTED] or the number, [REDACTED]. You can also contact Faculty Advisor, Dr. Fernando Garzon, Psy. D. ([REDACTED]; [REDACTED]).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1887, Lynchburg, VA 24515 or email at irb@liberty.edu.

Thank you for your cooperation.

Appendix I-2: Script for the Introduction of Study to Pastors and to the Church Members

Spanish Version

La Presentación del Estudio Presentado a los Pastores y los Miembros de las Iglesias

Hola, me llamo Sung Hoon Kim. Soy el pastor de la Iglesia Nuevo Amanecer de TRBC. También soy un estudiante de doctorado en la Universidad Liberty en consejería.

Para mi tesis doctoral, estoy midiendo la eficacia de un protocolo o programa basado en la Biblia (BSRP-GA; Kim, 2016) en mejorar los niveles de estrés, depresión, ansiedad y salud espiritual de las personas.

Hoy estoy aquí para explicarles e invitarles en la investigación sobre el estrés.

Si alguno de ustedes está interesado en participar en este estudio, se les pedirá que venga a una sesión informativa el día 1 de Abril de 2017 en el Pate Chapel, Thomas Road Baptist Church desde las 6:30 PM hasta las 8:00 PM. Durante esta sesión informativa cada participante se le pedirá que firme el permiso escrito y tome una serie encuestas. Una vez que su participación sea confirmada, ustedes serán aleatoriamente asignados a un grupo de los dos grupos disponibles.

El primer grupo participará primero en el programa BSRP-GA de 5 semanas con sesiones semanales de 90 minutos cada sesión. Los participantes de este grupo voluntariamente completarán las tareas cada semana. Y unos 2 días después de finalizar las 5 semanas, ustedes serán invitados a una sesión de celebración donde completarán una vez más la encuesta. Tres meses más tarde, le enviaremos un recordatorio para la sesión de seguimiento en la que se le pedirá que complete la encuesta por última vez. El segundo grupo continuará sus vidas regulares durante las primeras 5 semanas. Y al final de las 5 semanas de su vida normal, se le pedirá que venga y complete una encuesta por segunda vez. Después de completar la encuesta, los participantes de este grupo participarán en el programa durante las próximas 5 semanas. Y al final de esas 5 semanas se le pedirá que venga a una sesión de celebración y complete una vez más por última vez.

Su participación es puramente voluntaria y todos los participantes pueden abandonar el estudio en cualquier momento. Pero su participación es sumamente importante para este estudio.

Si tiene preguntas, contacte con el investigador a través de email [REDACTED] o usando el teléfono [REDACTED]. Usted también puede contactar al director de esta tesis doctoral, Dr. Fernando Garzon, Psy. D. ([REDACTED]; [REDACTED]).

Cualquier pregunta sobre este estudio, pero quiere hablar con alguien que no sea el investigador o su director, usted puede contactar a la Junta de Revisión Institucional (Institutional Review Board) en la dirección 1971 University Blvd, Suite 1887, Lynchburg, VA 24515 o en el email irb@liberty.edu.

Gracias por su cooperación.

Appendix J-1: Pretest and Posttest Meetings Scripts

Informative Meeting: Pretest Survey (90 minutes)

[Note for the facilitator: Pray for the meeting. Ask God to be with everybody so that they can be genuine and sincere when they complete the questionnaire.]

This meeting is informative in nature. All potential participants will be gathered. During this time, detailed information about the protocol will be shared following the presentation script. All questions about the protocol will be answered.

[Note for facilitator: After the questions, all potential participants should seat and complete the pre-test.]

“Let’s find a place to seat. We are going to proceed with the survey. Your sincere answer is very important for the study. Please, we ask you to be as genuine and sincere as possible. The answers are not about how you would like to feel but about how you are right now at this moment about what is asked for. There are a lot of questions. If you have any question about the survey, just let us know.

The first page of the survey is the informed consent about your participation in this research. This document contains important information about the research, your responsibilities and rights. Please, read it carefully and sign the informed consent before taking the survey. If you have any question, we are here to answer your questions. We are here to answer your questions.

During this time, if you need rest, take your time, to go to the snack table if you need coffee or small snack. When you finish answering the survey, leave the survey in your chair and you can go home. We will contact you in a couple of days for more details of the process.”

[Note for facilitator: Try to make this time as comfortable as possible for participants. Be present and available for participants during the entire time. Pray for the second time for participants. Give them between 45 to 60 minutes.]

[Note for facilitator: When time is up, collect the surveys.]

“Thank you for your time and cooperation!”

Completion Meeting: Post-test Survey (90 minutes)

[Note for the facilitator: Pray for the meeting. Ask God to be with everybody so that they can be genuine and sincere when they complete the questionnaire.]

This meeting is a celebration meeting. We are going to make them know how important their participation still is for this study. Let proceed with the post-test survey.

[Note for facilitator: Participants should seat and complete the post-test. Hand out the survey, as well as the number for the raffle at the end of the meeting.]

“Let’s find a place to seat. We are going to proceed with the survey. Again, your sincere answers are very important for the study. Please, we ask you to be as genuine and sincere as possible. The answers are not about how you would like to feel but about how you are right now

at this moment about what is asked for. There are a lot of questions. If you have any question about the survey, just let us know. We are here to answer your questions.

During this time, if you need rest, take your time, to go to the snack table if you need coffee or small snack. When you finish answering the survey, leave the survey in your chair. Once everyone is done, we will proceed with the raffle for the gift cards.”

[Note for facilitator: Try to make this time as comfortable as possible for participants. Be present and available for participants during the entire time. Pray for the second time for participants. Give them between 45 to 60 minutes.]

[Note for facilitator: When time is up, collect the surveys.]

“Now, we are going to raffle the gift cards. You received a number in the beginning. We have all numbers in this basket. Today, we have four gift cards from Target, \$50 each. This is small token from us for your participation.”

[Ask 4 different people to pick one number each. Give the gift cards to the winners.]
“Now we are finished. Thank you for your time and cooperation! We will contact you for a follow-up meeting in three months. We would love to see you again in three months. We are going to have raffle for another four gift cards at the end of the follow up meeting. See you again and God bless you!”

Appendix J-2: Pretest, and Posttest Meetings Scripts Spanish Version:

Manual para las Reuniones de Pretest y Posttest

Reunión Informativa: Encuesta Pretest (90 minutos)

[Nota para el facilitador: Ore por la reunión. Pídale a Dios que esté con todos para que puedan ser genuinos y sinceros cuando completen el cuestionario.]

Esta reunión es de carácter informativo. Todos los participantes potenciales serán reunidos. Durante este tiempo, la información detallada sobre el protocolo se compartirá siguiendo el guion de la presentación. Todas las preguntas sobre el protocolo serán contestadas.

[Nota para el facilitador: Después de las preguntas, todos los participantes potenciales deben sentarse y completar el pre-test.]

“Busquemos un lugar para sentarnos. Vamos a proceder con la encuesta. Su respuesta sincera es muy importante para el estudio. Por favor, les pedimos que sean genuinos y sinceros. Las respuestas no son acerca de cómo le gustaría sentir sino sobre cómo está ahora en este momento sobre lo que se pide. Hay muchas preguntas. Si tiene alguna pregunta sobre la encuesta, háganoslo saber.

La primera página de la encuesta es el consentimiento informado sobre su participación en esta investigación. Este documento contiene información importante sobre la investigación, sus responsabilidades y derechos. Por favor, lea atentamente y firme el consentimiento informado antes de tomar la encuesta. Si tienen dudas o preguntas, estamos aquí para responder tus preguntas. Estamos aquí para responder tus preguntas.

Durante este tiempo, si necesita descansar, tómese su tiempo, para ir a la mesa de aperitivos si necesita café o un aperitivo pequeño. Cuando termine de contestar la encuesta, deje la encuesta en su silla y puede irse a casa. Nos pondremos en contacto con usted en un par de días para darle más detalles sobre el proceso.”

[Nota para el facilitador: Trate de que este tiempo sea lo más cómodo posible para los participantes. Estese presente y disponible para los participantes durante todo el tiempo. Ore por segunda vez para los participantes. Déles entre 45 a 60 minutos.]

[Nota para el facilitador: Cuando haya transcurrido el tiempo, recoja las encuestas.]

“¡Gracias por tu tiempo y cooperación!”

Reunión para Celebrar el Final de Programa: Encuesta Posttest (90 minutos)

[Nota para el facilitador: Ore por la reunión. Pídale a Dios que esté con todos para que puedan ser genuinos y sinceros cuando completen el cuestionario.]

Esta reunión es una reunión de celebración. Vamos a hacerles saber lo importante que su participación es para este estudio. Vamos a proceder con la encuesta de post-test.

[Nota para el facilitador: Los participantes deben sentarse y completar el post-test. Reparta la encuesta, así como el número de la rifa para el final de la reunión.]

“Busquemos un lugar para sentarnos. Vamos a proceder con la encuesta. Una vez más, su respuesta sincera es muy importante para el estudio. Por favor, les pedimos que sean genuinos y sinceros. Las respuestas no son acerca de cómo le gustaría sentir sino sobre cómo está ahora en este momento sobre lo que se pide. Hay muchas preguntas. Si tiene alguna pregunta sobre la encuesta, háganoslo saber. Estamos aquí para responder tus preguntas.

Durante este tiempo, si necesita descansar, tómese su tiempo, para ir a la mesa de aperitivos si necesita café o un aperitivo pequeño. Cuando termine de contestar la encuesta, deje la encuesta en su silla. Una vez que todo el mundo esté listo, procederemos con la rifa de las tarjetas de regalo.”

[Nota para el facilitador: Trate de que este tiempo sea lo más cómodo posible para los participantes. Estar presente y disponible para los participantes durante todo el tiempo. Ore por segunda vez para los participantes. Déles entre 45 a 60 minutos.]

[Nota para el facilitador: Cuando haya transcurrido el tiempo, recoja las encuestas.]

“Ahora, vamos a sortear las tarjetas de regalo. Recibieron un número al principio. Tenemos todos los números en esta canasta. Hoy, tenemos 4 tarjetas de regalo de Target, \$50 cada una. Este es un pequeño símbolo de nosotros por su participación.”

[Pida a 4 personas diferentes que escojan un número cada uno. Entregue las tarjetas de regalo a los ganadores.]

“Ahora hemos terminado. ¡Gracias por tu tiempo y cooperación! Nos pondremos en contacto con usted para una reunión de seguimiento en tres meses. Nos encantaría verte de nuevo en tres meses. Vamos a tener una rifa para otras 4 tarjetas de regalo al final de la reunión de seguimiento. ¡Hasta luego y que Dios los bendiga!”

Appendix K-1: Script for Mid-Week Follow-Up Email and/or Text Message

Week 1

Early week message

Hello, this is Pastor Sung. I am the researcher of the study that you are participating in. I am calling you to check if everything is okay, and to ask you if you have any questions about the program.

If you have any question about the homework, about any uncomfortable experiences during the completion of homework, and/or about any other reasons for concern, contact me using the email [REDACTED] or using the telephone number [REDACTED].

There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can't, don't pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.

I want to end this email message / text message with this bible verse from Matthew 6:31-34.

“31 Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you. 34 “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.”

I will see you on our next meeting. God bless you. Sung.

Late week message

Hello, this is Pastor Sung. I was wondering if everything is alright with you and your family. I am praying for you and for your family, so that God's grace and peace be with you. I hope you have been blessed by this week's homework. You can share with us about your experience during the next meeting. If you could not do this week's homework, you should not be worried or ashamed for it. Life is busy and we understand that it is difficult to make time for the homework. Just we want to see you in the next meeting and encourage you to come to the meeting ready to surrender your anxiety to Christ, because he cares for us (1 Peter 5:7). God bless you and see you on our next session. Bye.

Week 2

Early week message

Hello, this is Pastor Sung. I am the researcher of the study that you are participating in. I am calling you to check if everything is okay, and to ask you if you have any questions about the program.

If you have any questions about the homework, about any uncomfortable experiences during the completion of homework, and/or about any other reasons for concern, contact me using the email [REDACTED] or using the telephone number [REDACTED].

There are two homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can't, don't pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.

I want to end this email message / text message with this bible verse from Philippians 4:6-7:

“6 do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.”

I will see you on our next meeting. God bless you. Sung.

Late week message

Hello, this is Pastor Sung. I was wondering if everything is alright with you and your family. I am praying for you and for your family, so that God's grace and peace be with you. I hope you have been blessed by this week's homework. You can share with us about your experience during the next meeting. If you could not do this week's homework, you should not be worried or ashamed for it. Life is busy and we understand that it is difficult to make time for the homework. Just we want to see you in the next meeting and encourage you to come to the meeting ready to surrender your anxiety to Christ, because he cares for us (1 Peter 5:7).

This verse is your you. “The Lord your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing” (Zephaniah 3:17). God bless you and see you on our next session. Bye.

Week 3

Early week message

Hello, this is Pastor Sung. I am the researcher of the study that you are participating in. I am calling you to check if everything is okay, and to ask you if you have any questions about the program.

If you have any question about the homework, about any uncomfortable experiences during the completion of homework, and/or about any other reasons for concern, contact me using the email [REDACTED] or using the telephone number [REDACTED].

There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can't, don't pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.

I want to end this email message / text message with this bible verse from Matthew 11:28-29:

“Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.”

I will see you on our next meeting. God bless you. Sung.

Late week message

Hello, this is Pastor Sung. I was wondering if everything is alright with you and your family. I am praying for you and for your family, so that God's grace and peace be with you. I hope you have been blessed by this week's homework. You can share with us about your experience during the next meeting. If you could not do this week's homework, you should not be worried or ashamed for it. Life is busy and we understand that it is difficult to make time for the homework. Just we want to see you in the next meeting and encourage you to come to the meeting ready to surrender your anxiety to Christ, because he cares for us (1 Peter 5:7). This verse is your you. "But they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint" (Isaiah 40:31). God bless you and see you on our next session. Bye.

Week 4

Early week message

Hello, this is Pastor Sung. I am the researcher of the study that you are participating in. I am calling you to check if everything is okay, and to ask you if you have any questions about the program.

If you have any question about the homework, about any uncomfortable experiences during the completion of homework, and/or about any other reasons for concern, contact me using the email [REDACTED] or using the telephone number [REDACTED].

There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can't, don't pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.

I want to end this email message / text message with this bible verse from Isaiah 40:29-31:

"He gives power to the weak and strength to the powerless. Even youths will become weak and tired, and young men will fall in exhaustion. But those who trust in the Lord will find new strength. They will soar high on wings like eagles. They will run and not grow weary. They will walk and not faint."

I will see you on our next meeting. God bless you. Sung.

Late week message

Hello, this is Pastor Sung. I was wondering if everything is alright with you and your family. I am praying for you and for your family, so that God's grace and peace be with you. I hope you have been blessed by this week's homework. You can share with us about your experience during the next meeting. If you could not do this week's homework, you should not be worried or ashamed for it. Life is busy and we understand that it is difficult to make time for the homework. Just we want to see you in the next meeting and encourage you to come to the meeting ready to surrender your anxiety to Christ, because he cares for us (1 Peter 5:7).

This verse is your you. "He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away" (Revelation 21:4). God bless you and see you on our next session. Bye.

Week 5

Early week message

Hello, this is Pastor Sung. I am the researcher of the study that you are participating in. I am calling you to check if everything is okay, and to ask you if you have any questions about the program.

If you have any question about the homework, about any uncomfortable experiences during the completion of homework, and/or about any other reasons for concern, contact me using the email [REDACTED] or using the telephone number [REDACTED].

There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can't, don't pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.

I want to share with you the following bible verse from Romans 8:37-39:

“37 No, in all these things we are more than conquerors through him who loved us. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39 nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

Again, I would like to thank you for your participation in this study. I remind you that we will have a farewell meeting in a few days. Do not forget to come and enjoy this time that we will celebrate the end of the program. We will also complete the survey for second time. Thank you God bless you. Sung.

3 Month later contact message for 3 month follow up.

Hello, this is Pastor Sung. I am the researcher of the study that you are participating in. I am calling you to check if everything is okay.

This is a reminder message about the follow up survey.

As we shared with you in the beginning of the study, you will be asked to answer the survey 3 month after completing the 5-week Bible based Stress Reduction Protocol. You will receive an email notification for a follow up session to celebrate the completion and complete the survey for the last time. God bless you. Sung.

Appendix K-2: Script for Mid-Week Follow-Up Email and/or Text Message

Spanish Version

Mensajes de Seguimiento de la Mitad de la Semana)

Semana 1

Primer mensaje semanal

Hola, soy Pastor Sung. Soy el investigador del estudio en el que participa. Le llamo para saber si todo está bien y para preguntarle si tiene alguna pregunta sobre el programa.

Si tiene alguna pregunta sobre la tarea, sobre cualquier experiencia incómoda durante la realización de la tarea, y / o cualquier otra razón de preocupación, póngase en contacto conmigo usando el correo electrónico [REDACTED] o usando el número de teléfono [REDACTED].

Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita completar todas las tareas. Si puede completar las tres tareas, será fantástico. Pero si no puede, no sienta presionado. Si completa una tarea será suficiente. Entiendo que vivimos vidas muy ocupadas y tenemos diferentes responsabilidades.

Quiero terminar este mensaje de correo electrónico / mensaje de texto con unos versículos de la Biblia en Mateo 6:31-34;

“³¹ “Por tanto, no se afanen diciendo: ‘¿Qué comeremos?’ o ‘¿Qué beberemos?’ o ‘¿Con qué nos cubriremos?’. ³² Porque los gentiles buscan todas estas cosas, pero el Padre de ustedes que está en los cielos sabe que tienen necesidad de todas estas cosas. ³³ Más bien, busquen primeramente el reino de Dios y su justicia, y todas estas cosas les serán añadidas. ³⁴ Así que, no se afanen por el día de mañana, porque el día de mañana traerá su propio afán. Basta a cada día su propio mal.”

Nos vemos en nuestra próxima reunión. Dios le bendiga. Sung.

Segundo mensaje semanal

Hola, soy el Pastor Sung. Me preguntaba si todo está bien con usted y su familia. Estoy orando por ustedes y por su familia, para que la gracia y la paz de Dios estén con ustedes. Espero que hayan sido bendecidos por la tarea de esta semana. Puede compartir con nosotros su experiencia durante la próxima reunión. Si no pudiera hacer los deberes de esta semana, no debe preocuparse ni avergonzarse por ello. La vida está ocupada y entendemos que es difícil hacer tiempo para la tarea. Sólo queremos verlos en la próxima reunión y animarles a que vayan a la reunión dispuestos a entregar su ansiedad a Cristo, porque él se preocupa por nosotros (1 Pedro 5: 7).

Semana 2

Primer mensaje semanal

Hola, soy Pastor Sung. Soy el investigador del estudio en el que participa. Te llamo para saber si todo está bien y para preguntarle si tiene alguna pregunta sobre el programa.

Si tiene alguna pregunta sobre la tarea, sobre cualquier experiencia incómoda durante la realización de la tarea, y / o cualquier otra razón de preocupación, póngase en contacto conmigo usando el correo electrónico [REDACTED] o usando el número de teléfono [REDACTED]. Hay dos tareas asignadas para esta semana. Esto no significa que usted necesita completar todas las tareas. Si puede completar las tres tareas, será fantástico. Pero si no puede, no sienta presionado. Si completa una tarea será suficiente. Entiendo que vivimos vidas muy ocupadas y tenemos diferentes responsabilidades.

Quiero terminar este mensaje de correo electrónico / mensaje de texto con unos versículos de la Biblia en Filipenses 4:6-7;

“6 Por nada estén afanosos; más bien, presenten sus peticiones delante de Dios en toda oración y ruego, con acción de gracias. 7 Y la paz de Dios, que sobrepasa todo entendimiento, guardará sus corazones y sus mentes en Cristo Jesús.”

Nos vemos en nuestra próxima reunión. Dios le bendiga. Sung.

Segundo mensaje semanal

Hola, soy el Pastor Sung. Me preguntaba si todo está bien con usted y su familia. Estoy orando por ustedes y por su familia, para que la gracia y la paz de Dios estén con ustedes. Espero que hayan sido bendecidos por la tarea de esta semana. Puede compartir con nosotros su experiencia durante la próxima reunión. Si no pudiera hacer los deberes de esta semana, no debe preocuparse ni avergonzarse por ello. La vida está ocupada y entendemos que es difícil hacer tiempo para la tarea. Sólo queremos verlos en la próxima reunión y animarles a que vayan a la reunión dispuestos a entregar su ansiedad a Cristo, porque él se preocupa por nosotros (1 Pedro 5: 7). Este versículo es suyo. “Jehová está en medio de ti, poderoso, él salvará; se gozará sobre ti con alegría, callará de amor, se regocijará sobre ti con cánticos” (Sofonías 3:17) Que Dios le bendiga y le veo en nuestra próxima sesión. Adiós.

Semana 3

Primer mensaje semanal

Hola, soy Pastor Sung. Soy el investigador del estudio en el que participa. Te llamo para saber si todo está bien y para preguntarle si tiene alguna pregunta sobre el programa.

Si tiene alguna pregunta sobre la tarea, sobre cualquier experiencia incómoda durante la realización de la tarea, y / o cualquier otra razón de preocupación, póngase en contacto conmigo usando el correo electrónico [REDACTED] o usando el número de teléfono [REDACTED]. Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita completar todas las tareas. Si puede completar las tres tareas, será fantástico. Pero si no puede, no sienta presionado. Si completa una tarea será suficiente. Entiendo que vivimos vidas muy ocupadas y tenemos diferentes responsabilidades.

Quiero terminar este mensaje de correo electrónico / mensaje de texto con unos versículos de la Biblia en Mateo 11:28-29;

“²⁸ “Vengan a mí, todos los que están fatigados y cargados, y yo los haré descansar. ²⁹ Lleven mi yugo sobre ustedes, y aprendan de mí, que soy manso y humilde de corazón, y hallarán descanso para su alma. ³⁰ Porque mi yugo es fácil, y ligera mi carga””
Nos vemos en nuestra próxima reunión. Dios le bendiga. Sung.

Segundo mensaje semanal

Hola, soy el Pastor Sung. Me preguntaba si todo está bien con usted y su familia. Estoy orando por ustedes y por su familia, para que la gracia y la paz de Dios estén con ustedes. Espero que hayan sido bendecidos por la tarea de esta semana. Puede compartir con nosotros su experiencia durante la próxima reunión. Si no pudiera hacer los deberes de esta semana, no debe preocuparse ni avergonzarse por ello. La vida está ocupada y entendemos que es difícil hacer tiempo para la tarea. Sólo queremos verlos en la próxima reunión y animarles a que vayan a la reunión dispuestos a entregar su ansiedad a Cristo, porque él se preocupa por nosotros (1 Pedro 5: 7). Este versículo es suyo. " pero los que esperan a Jehová tendrán nuevas fuerzas; levantarán alas como las águilas; correrán, y no se cansarán; caminarán, y no se fatigarán" (Isaías 40:31). Que Dios le bendiga y le veo en nuestra próxima sesión. Adiós.

Semana 4

Primer mensaje semanal

Hola, soy Pastor Sung. Soy el investigador del estudio en el que participa. Te llamo para saber si todo está bien y para preguntarle si tiene alguna pregunta sobre el programa.

Si tiene alguna pregunta sobre la tarea, sobre cualquier experiencia incómoda durante la realización de la tarea, y / o cualquier otra razón de preocupación, póngase en contacto conmigo usando el correo electrónico [REDACTED] o usando el número de teléfono [REDACTED]. Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita completar todas las tareas. Si puede completar las tres tareas, será fantástico. Pero si no puede, no sienta presionado. Si completa una tarea será suficiente. Entiendo que vivimos vidas muy ocupadas y tenemos diferentes responsabilidades.

Quiero terminar este mensaje de correo electrónico / mensaje de texto con unos versículos de la Biblia en Isaías 40:29-31;

“²⁹ Da fuerzas al cansado y le aumenta el poder al que no tiene vigor. ³⁰ Aun los muchachos se fatigan y se cansan; los jóvenes tropiezan y caen. ³¹ Pero los que esperan en el SEÑOR renoverán sus fuerzas; levantarán las alas como águilas. Correrán y no se cansarán; caminarán y no se fatigarán.”

Nos vemos en nuestra próxima reunión. Dios le bendiga. Sung.

Segundo mensaje semanal

Hola, soy el Pastor Sung. Me preguntaba si todo está bien con usted y su familia. Estoy orando por ustedes y por su familia, para que la gracia y la paz de Dios estén con ustedes. Espero que hayan sido bendecidos por la tarea de esta semana. Puede compartir con nosotros su experiencia durante la próxima reunión. Si no pudiera hacer los deberes de esta semana, no debe preocuparse ni avergonzarse por ello. La vida está ocupada y entendemos que es difícil hacer tiempo para la

tarea. Sólo queremos verlos en la próxima reunión y animarles a que vayan a la reunión dispuestos a entregar su ansiedad a Cristo, porque él se preocupa por nosotros (1 Pedro 5: 7). Este versículo es suyo. " Enjugará Dios toda lágrima de los ojos de ellos; y ya no habrá muerte, ni habrá más llanto, ni clamor, ni dolor; porque las primeras cosas pasaron." (Apocalipsis 21: 4). Que Dios le bendiga y le veo en nuestra próxima sesión. Adiós.

Semana 5

Primer mensaje semanal

Hola, soy Pastor Sung. Soy el investigador del estudio en el que participa. Te llamo para saber si todo está bien y para preguntarle si tiene alguna pregunta sobre el programa.

Si tiene alguna pregunta sobre la tarea, sobre cualquier experiencia incómoda durante la realización de la tarea, y / o cualquier otra razón de preocupación, póngase en contacto conmigo usando el correo electrónico [REDACTED] o usando el número de teléfono [REDACTED].

Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita completar todas las tareas. Si puede completar las tres tareas, será fantástico. Pero si no puede, no sienta presionado. Si completa una tarea será suficiente. Entiendo que vivimos vidas muy ocupadas y tenemos diferentes responsabilidades.

Quiero terminar este mensaje de correo electrónico / mensaje de texto con unos versículos de la Biblia en Romanos 8:37-39;

“³⁷ Más bien, en todas estas cosas somos más que vencedores por medio de aquel que nos amó. ³⁸ Por lo cual estoy convencido de que ni la muerte ni la vida ni ángeles ni principados ni lo presente ni lo porvenir ni poderes ³⁹ ni lo alto ni lo profundo ni ninguna otra cosa creada nos podrá separar del amor de Dios, que es en Cristo Jesús, Señor nuestro.”

Nuevamente, quiero agradecerle su participación en este estudio. Le recuerdo que tendremos una reunión de despedida en unos días. No se olviden de venir y disfrutar de este tiempo que celebraremos el final del programa. También completaremos la encuesta por segunda vez. Gracias.

Mensaje recordatorio al cabo de 3 meses después de completar el programa

Hola, soy el Pastor Sung. Soy el investigador del estudio en el que participas. Le llamo para comprobar si todo está bien.

Como compartimos con usted en el comienzo del estudio, se le pedirá que responda a la encuesta 3 meses después de completar el programa de 5 semanas basado en la Biblia para Reducción de Estrés. Recibirá una notificación por correo electrónico para una sesión de seguimiento para celebrar la finalización y completar la encuesta por última vez. Dios le bendiga. Sung.

Mensaje recordatorio al cabo de 3 meses después de completar el programa

Hola, soy el Pastor Sung. Soy el investigador del estudio en el que participas. Le llamo para comprobar si todo está bien.

Como compartimos con usted en el comienzo del estudio, se le pedirá que responda a la encuesta 3 meses después de completar el programa de 5 semanas basado en la Biblia para Reducción de

Estrés. Recibirá una notificación por correo electrónico para una sesión de seguimiento para celebrar la finalización y completar la encuesta por última vez. Dios le bendiga. Sung.

Appendix L-1: Homework Instructions Given to Participants Each Week

Week 1

“There are three homework options for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can’t, don’t pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.”

Homework 1: Pick one day and schedule one time of meditation about 15 to 20 minutes. Read Exodus 14 again slowly. Remember the exercise that we did. Revisit your powerlessness, but also remember God’s power in your life. Pray to God thanking Him for His Power in the midst of your powerlessness.

Homework 2: Pick one day and schedule a time of solitude about 30 minutes. Pick a place where you will not be interrupted by others or by yourself. While having your solitude time (no people and no electronic devices), think about your experiences of powerlessness and how God intervened to help you.

Homework 3: Pick a day and schedule a time of prayer in silence about 15 minutes. Ask God to direct your imagination and remember Exodus 14, replaying it in your mind. Try to remember the story for about 5 minutes. Explain to God about your situation for another 5 minutes. Finally, spend another 5 minutes thanking Him for His power and sovereignty in your life.

Week 2

“There are two homework assignments for this week. This does not mean that you need to complete both. If you can complete both, it will be wonderful. But if you can’t, don’t pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.”

Homework 1: Pick a day and schedule a time of Bible reading for about 30 minutes. Read Psalm 84 several times (two or three times). Pray to God asking for His presence during this reading and personalize it like we did in our group exercise. Take notes of how you feel when you personalize the psalm. Reflect on those feelings.

Homework 2: Pick a day and plan a half day (3-4 hours) to see how much you can learn just by listening to people and observing. What is God doing around you? Use as few words you can say during this time. Turn off your cellphone and all social media. Be cordial and kind to those who approach you to interact, but use as few words as you can. Just listen, notice, and observe rather than talk. See if you can tell what God is doing around you. Do not feel the need to explain yourself. As you listen to others and observe just listen to God. Make some notes on how it felt to do this for four hours. What thoughts did you have? How did you feel? What did you learn?

Week 3

“There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can’t, don’t

pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.”

Homework 1: Pick a day and schedule a time to go outside and walk in nature for an hour. No electronic devices, no social media, just being alone with God.

Homework 2: Pick one day and schedule a time of solitude about 1 hour. Pick a place where you will not be interrupted by others or by yourself. While having your solitude time (no people, social media, and no electronic devices), think about your experiences of hopelessness and how God intervened to help you and give hope. Remembering is a powerful message to you.

Homework 3: Pick a day and schedule a time about 25 minutes to repeat the Christian Devotional Meditation done today. We will give you a written instruction so that you can follow as we did today.

Week 4

“There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can’t, don’t pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.”

Homework 1: Pick a day and schedule a time of meditation about 20 minutes. Read Psalm 139. Meditate how God wants you build your life. Remind yourself about the correct definitions about yourself and about God. Pray to God thanking Him for the identity given to you by God in Christ.

Homework 2: Pick one day and schedule a time of silence time about 30 minutes. Pick a place where you will not be interrupted by others or by yourself. While having your solitude time (no people, social media, or no electronic devices), think about what God says who you are for Him. Read the brief descriptors (a handout sheet) that God uses to explain to you who He is for you and who you are for Him.

Homework 3: Pick a day and plan to write down times that you are thinking negatively about yourself or about God. Besides your negative thoughts, write down how God calls you and defines you.

Week 5

“There are three homework assignments for this week. This does not mean that you need to complete all three. If you can complete all three, it will be wonderful. But if you can’t, don’t pressure yourself. Completing one homework assignment is good enough. I understand that we live very busy lives and we have different responsibilities.”

Homework 1: Pick a day and schedule a time to go outside and walk in nature for an hour. No electronic devices, no social media, just being alone with God.

Homework 2: Pick one day and schedule a time of solitude about 1 hour. Pick a place where you will not be interrupted by others or by yourself. While having your solitude time (no people, no social media, and no electronic devices), think about your experiences of hopelessness and how God intervened to help you and give hope. Remembering is a powerful message to you.

Homework 3: Pick a day and schedule a time of prayer in silence about 20 minutes. Spend about 10 minutes explaining to God about your situation. During this time remember in your heart what we have discussed about God being our hope. Spend next 5 minutes listening to God. Lastly, for 5 minutes give thanks about His plans for your life.

Appendix L-2: Homework Instructions Given to Participants Each Week Spanish Version

Instrucciones de las Tareas Entregadas Cada Semana

Semana 1

“Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita para completar los tres. Si puedes completar los tres, será maravilloso. Pero si no puedes, no te presiones. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.”

Tarea 1:

Elija un día y programe una hora de meditación de unos 15 a 20 minutos. Lea el Éxodo 14 de nuevo lentamente. Recuerde el ejercicio que hicimos. Recuerde su impotencia, pero también recuerde el poder de Dios en tu vida. Ore a Dios dándole gracias por Su Poder en medio de su impotencia.

Tarea 2: Elija un día y programe un tiempo de soledad de unos 30 minutos. Escoja un lugar donde usted no será interrumpido por otros o por usted mismo. Mientras tenga este tiempo de soledad (no gente ni dispositivos electrónicos), piense en sus experiencias de impotencia y cómo Dios intervino para ayudarlo.

Tarea 3:

Elija un día y programe un tiempo de oración en silencio unos 15 minutos. Pídale a Dios que dirija su imaginación y recuerde Éxodo 14, repitiéndolo en su mente. Trate de recordar la historia durante unos 5 minutos. Explique a Dios acerca de su situación por otros 5 minutos. Por último, pase otros 5 minutos agradeciéndole por su poder y soberanía en su vida.

Semana 2

“Hay dos tareas asignadas para esta semana. Esto no significa que usted necesita para completar los tres. Si puedes completar los tres, será maravilloso. Pero si no puedes, no te presiones. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.”

Tarea 1: Elija un día y programe un tiempo de lectura de la Biblia por unos 30 minutos. Lea el Salmo 84 varias veces (dos o tres veces). Oremos a Dios pidiendo Su presencia durante esta lectura y personalizándola como hicimos en nuestro ejercicio de grupo. Tome notas de cómo se siente al personalizar el salmo. Reflexionar sobre esos sentimientos.

Tarea 2:

Elija un día y planee un medio día (3-4 horas) para ver cuánto puede aprender simplemente escuchando a la gente y observando. ¿Qué está haciendo Dios a su alrededor? Use lo menos posible palabras durante este tiempo. Apague su teléfono celular y todos los medios sociales. Sea cordial y amable con aquellos que se acercan a usted para interactuar, pero utilice pocas palabras. Sólo escuche y observe en lugar de hablar. A ver si puede decir lo que Dios está haciendo en su

alrededor. No sienta la necesidad de explicarle. Al escuchar a los demás y observar sólo escuche a Dios. Haga algunas notas sobre cómo se sentía cuando hizo esto durante las cuatro horas. ¿Qué pensamientos tenía? ¿Cómo se sintió? ¿Qué aprendió?

Semana 3

“Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita para completar los tres. Si puedes completar los tres, será maravilloso. Pero si no puedes, no te presiones. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.”

Tarea 1: Elija un día y programe un horario para salir y caminar por la naturaleza durante una hora. No lleve dispositivos electrónicos, no conecte con los medios de comunicación social, simplemente este solo con Dios.

Tarea 2: Elija un día y programe un tiempo de soledad de aproximadamente 1 hora. Escoja un lugar donde usted no será interrumpido por otros o por usted mismo. Mientras tiene su tiempo de soledad (sin gente, sin medios sociales y sin dispositivos electrónicos), piense en sus experiencias de desesperanza y cómo Dios intervino para ayudarlo y le dio esperanza. Recordar es un mensaje poderoso para usted.

Tarea 3: Elija un día y programe un tiempo aproximadamente 30 minutos para repetir la Meditación Devocional Cristiana hecha hoy. Le daremos una instrucción por escrito para que pueda seguir como lo hicimos hoy.

Semana 4

“Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita para completar los tres. Si puedes completar los tres, será maravilloso. Pero si no puedes, no te presiones. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.”

Tarea 1: Elija un día y programe un tiempo de meditación de unos 20 minutos. Lea el Salmos 139. Medite cómo Dios quiere que construyas su vida. Recuérdesse acerca de las definiciones correctas sobre usted y acerca de Dios. Oremos a Dios dándole gracias por la identidad que Dios nos ha dado en Cristo.

Tarea 2: Elija un día y programe un tiempo de silencio de unos 30 minutos. Escoja un lugar donde usted no será interrumpido por otros o por usted mismo. Mientras que tiene su tiempo de la soledad (ninguna gente, medios sociales, o ningunos dispositivos electrónicos), piense en lo que Dios dice que usted es para Él. Lea los breves descriptores (un folleto entregado) que Dios usa para explicarle quién es Él para usted y quién es usted para Él.

Tarea 3: Escoja un día y planifica anotar las veces que estás pensando negativamente sobre si mismo o sobre Dios. Además de sus pensamientos negativos, escriba cómo Dios le llama y le define.

Semana 5

“Hay tres tareas asignadas para esta semana. Esto no significa que usted necesita para completar los tres. Si puedes completar los tres, será maravilloso. Pero si no puedes, no te presiones. Completar una tarea es lo suficientemente bueno. Entiendo que vivimos vidas muy ocupadas y que tenemos diferentes responsabilidades.”

Tarea 1: Elija un día y programe un horario para salir y caminar por la naturaleza durante una hora. No lleve dispositivos electrónicos, no conecte con los medios de comunicación social, simplemente este solo con Dios.

Tarea 2: Elija un día y programe un tiempo de soledad de aproximadamente 1 hora. Escoja un lugar donde usted no será interrumpido por otros o por usted mismo. Mientras tiene su tiempo de soledad (sin gente, sin medios sociales y sin dispositivos electrónicos), piense en sus experiencias de desesperanza y cómo Dios intervino para ayudarlo y le dio esperanza. Recordar es un mensaje poderoso para usted.

Tarea 3: Elija un día y programe un tiempo de oración en silencio unos 20 minutos. Pase unos 10 minutos explicando a Dios acerca de su situación. Durante este tiempo recuerde en su corazón lo que hemos discutido acerca de que Dios es nuestra esperanza. Pase los siguientes 5 minutos escuchando a Dios. Por último, durante 5 minutos dé gracias por sus planes para su vida.

Appendix M-1: Handouts and Notes Given to Participants During the Protocol

For Week 1,

Homework 1: Exodus 14

14 Then the Lord said to Moses, ² “Tell the people of Israel to turn back and encamp in front of Pi-hahiroth, between Migdol and the sea, in front of Baal-zephon; you shall encamp facing it, by the sea. ³ For Pharaoh will say of the people of Israel, ‘They are wandering in the land; the wilderness has shut them in.’ ⁴ And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the Lord.” And they did so.

⁵ When the king of Egypt was told that the people had fled, the mind of Pharaoh and his servants was changed toward the people, and they said, “What is this we have done, that we have let Israel go from serving us?” ⁶ So he made ready his chariot and took his army with him, ⁷ and took six hundred chosen chariots and all the other chariots of Egypt with officers over all of them. ⁸ And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued the people of Israel while the people of Israel were going out defiantly. ⁹ The Egyptians pursued them, all Pharaoh's horses and chariots and his horsemen and his army, and overtook them encamped at the sea, by Pi-hahiroth, in front of Baal-zephon.

¹⁰ When Pharaoh drew near, the people of Israel lifted up their eyes, and behold, the Egyptians were marching after them, and they feared greatly. And the people of Israel cried out to the Lord. ¹¹ They said to Moses, “Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? ¹² Is not this what we said to you in Egypt: ‘Leave us alone that we may serve the Egyptians’? For it would have been better for us to serve the Egyptians than to die in the wilderness.” ¹³ And Moses said to the people, “Fear not, stand firm, and see the salvation of the Lord, which he will work for you today. For the Egyptians whom you see today, you shall never see again. ¹⁴ The Lord will fight for you, and you have only to be silent.”

¹⁵ The Lord said to Moses, “Why do you cry to me? Tell the people of Israel to go forward. ¹⁶ Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground. ¹⁷ And I will harden the hearts of the Egyptians so that they shall go in after them, and I will get glory over Pharaoh and all his host, his chariots, and his horsemen. ¹⁸ And the Egyptians shall know that I am the Lord, when I have gotten glory over Pharaoh, his chariots, and his horsemen.”

¹⁹ Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them, ²⁰ coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night^[a] without one coming near the other all night.

²¹ Then Moses stretched out his hand over the sea, and the Lord drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided. ²² And the people of Israel went into the midst of the sea on dry ground, the waters being a wall to them on their right

hand and on their left. ²³ The Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. ²⁴ And in the morning watch the Lord in the pillar of fire and of cloud looked down on the Egyptian forces and threw the Egyptian forces into a panic, ²⁵ clogging^[b] their chariot wheels so that they drove heavily. And the Egyptians said, "Let us flee from before Israel, for the Lord fights for them against the Egyptians."

²⁶ Then the Lord said to Moses, "Stretch out your hand over the sea, that the water may come back upon the Egyptians, upon their chariots, and upon their horsemen." ²⁷ So Moses stretched out his hand over the sea, and the sea returned to its normal course when the morning appeared. And as the Egyptians fled into it, the Lord threw^[c] the Egyptians into the midst of the sea. ²⁸ The waters returned and covered the chariots and the horsemen; of all the host of Pharaoh that had followed them into the sea, not one of them remained. ²⁹ But the people of Israel walked on dry ground through the sea, the waters being a wall to them on their right hand and on their left.

³⁰ Thus the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. ³¹ Israel saw the great power that the Lord used against the Egyptians, so the people feared the Lord, and they believed in the Lord and in his servant Moses.

For Week 2,

Homework 1: Psalm 84

84 How lovely is your dwelling place, O Lord of hosts!

² My soul longs, yes, faints for the courts of the Lord;
my heart and flesh sing for joy to the living God.

³ Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at your altars, O Lord of hosts, my King and my God.

⁴ Blessed are those who dwell in your house, ever singing your praise! *Selah*

⁵ Blessed are those whose strength is in you, in whose heart are the highways to Zion.

⁶ As they go through the Valley of Baca they make it a place of springs;
the early rain also covers it with pools.

⁷ They go from strength to strength; each one appears before God in Zion.

⁸ O Lord God of hosts, hear my prayer; give ear, O God of Jacob! *Selah*

⁹ Behold our shield, O God; look on the face of your anointed!

¹⁰ For a day in your courts is better than a thousand elsewhere.

I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.

¹¹ For the Lord God is a sun and shield; the Lord bestows favor and honor.

No good thing does he withhold from those who walk uprightly.

¹² O Lord of hosts, blessed is the one who trusts in you!

For Week 3,

Homework 3: Christian Devotional Meditation

- Prayer

- Reading the Bible passage: Psalm 71:5-8; 14-16.

⁵ For you have been my hope, O Sovereign LORD, my confidence since my youth.
⁶ From birth I have relied on you; you brought me forth from my mother's womb. I will ever praise you. ⁷ I have become like a portent [sign of punishment] to many, but you are my strong refuge. ⁸ My mouth is filled with your praise, declaring your splendor all day long...¹⁴ But as for me, I will always have hope; I will praise you more and more. ¹⁵ My mouth will tell of your righteousness, of your salvation all day long, though I know not its measure. ¹⁶ I will come and proclaim your mighty acts, O Sovereign LORD; I will proclaim your righteousness, yours alone.

- If needed, read the passage several times.

- Now sit in a comfortable position.

- Close your eyes to become more focused and avoid potential distractions.

- Take a deep breath in and out. While you are breathing, bring your mind to the Scriptural phrase or the trait of God from the passage which you have chosen (For this, you may take a deep breath in and breathe out repeating the Scriptural phrase. Repeat several times).

- Quietly reflect on the passage/trait, pondering the passage's meaning or the character of God as well as how its message is expressed in your life.

- When you find your mind wandering, do not scold yourself. This is normal. Just take a deep breath in and then out, repeating the trait of God or the Scriptural phrase a few times.

- Keep continuing to ponder upon the Scriptural phrase or the trait of God until you see more clearly the meaning of the passage and personal application in your life today. Close your meditation in prayer, asking the Lord to keep comforting and strengthening you to cope with daily distress.

- Talk to God in your heart. Tell him about your distress and your hopes. Imagine, He is listening to you. How does He answer you? Ponder God's response to you.

For Week 4,

Word-Gift

"Grace, on the other hand, means that God is pursuing you. That God forgives you. That God sanctifies you. When you are apathetic toward God, He is never apathetic toward you. When you don't desire to pray and talk to God, He never grows tired of talking to you. When you forget to read your Bible and listen to God, He is always listening to you. Grace means that your spirituality is upheld by God's stubborn enjoyment of you."

- Portion from Charis: Preston Sprinkle's *God's Scandalous Grace for us* (p. 76)

"Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. Walk with me and work with me – watch

how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. Keep company with me and you'll learn to live freely and lightly."

- Jesus Christ, Matthew 11:28-30, The Message

"Dear God

Please take away my pain and despair of yesterday and any unpleasant memories and replace them with Your glorious promise of new hope. Show me a fresh Holy Spirit-inspired way of relating to negative things that have happened. I ask You for the mind of Christ so I can discern Your voice from the voice of my past. I pray that former rejection and deep hurts will not color what I see and hear now.

Help me to see all the choices I have ahead of me that can alter the direction of my life. I ask You to empower me to let go of the painful events and heartaches that would keep me bound. Thank You for Your forgiveness that You have offered to me at such a great price. Pour it into my heart so I can relinquish bitterness hurts and disappointments that have no place in my life. Please set me free to forgive those who have sinned against me and caused me pain and also myself. Open my heart to receive Your complete forgiveness and amazing grace. You have promised to bind up my wounds and restore my soul.

Help me to relinquish my past surrender to You my present and move to the future You have prepared for me. I ask You to come into my heart and make me who You would have me to be so that I might do Your will here on earth. I thank You Lord for all that's happened in my past and for all I have become through those experiences. I pray You will begin to gloriously renew my present."

- Sue Augustine, *When Your Past Is Hurting Your Present*

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.

- Romans 5:1-2

God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ— by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.

- Ephesians 2:4-9

For Week 4,

Homework 1: Psalm 139

139 O Lord, you have searched me and known me!

² You know when I sit down and when I rise up; you discern my thoughts from afar.

³ You search out my path and my lying down and are acquainted with all my ways.

⁴ Even before a word is on my tongue, behold, O Lord, you know it altogether.

⁵ You hem me in, behind and before, and lay your hand upon me.

⁶ Such knowledge is too wonderful for me; it is high; I cannot attain it.

⁷ Where shall I go from your Spirit? Or where shall I flee from your presence?

⁸ If I ascend to heaven, you are there! If I make my bed in Sheol, you are there!

⁹ If I take the wings of the morning and dwell in the uttermost parts of the sea,

¹⁰ even there your hand shall lead me, and your right hand shall hold me.

¹¹ If I say, "Surely the darkness shall cover me, and the light about me be night,"

¹² even the darkness is not dark to you; the night is bright as the day,
for darkness is as light with you.

¹³ For you formed my inward parts; you knitted me together in my mother's womb.

¹⁴ I praise you, for I am fearfully and wonderfully made. Wonderful are your works;
my soul knows it very well.

¹⁵ My frame was not hidden from you, when I was being made in secret,
intricately woven in the depths of the earth.

¹⁶ Your eyes saw my unformed substance; in your book were written, every one of them,
the days that were formed for me, when as yet there was none of them.

¹⁷ How precious to me are your thoughts, O God! How vast is the sum of them!

¹⁸ If I would count them, they are more than the sand. I awake, and I am still with you.

¹⁹ Oh that you would slay the wicked, O God! O men of blood, depart from me!

²⁰ They speak against you with malicious intent; your enemies take your name in vain.

²¹ Do I not hate those who hate you, O Lord? And do I not loathe those who rise up against you?

²² I hate them with complete hatred; I count them my enemies.

²³ Search me, O God, and know my heart! Try me and know my thoughts!

²⁴ And see if there be any grievous way in me, and lead me in the way everlasting!

For Week 4,

Homework 2: God says...

I am a child of God: But to all who have received him--those who believe in his name--he has given the right to become God's children ... (John 1:12).

I am a branch of the true vine, and a conduit of Christ's life: I am the true vine and my Father is the gardener. I am the vine; you are the branches. The one who remains in me--and I in him--bears much fruit, because apart from me you can accomplish nothing (John 15:1, 5).

I am a friend of Jesus: I no longer call you slaves, because the slave does not understand what his master is doing. But I have called you friends, because I have revealed to you everything I heard from my Father (John 15:15).

I have been justified and redeemed: But they are justified freely by his grace through the redemption that is in Christ Jesus (Romans 3:24).

I have been accepted by Christ: Receive one another, then, just as Christ also received you, to God's glory (Romans 15:7).

In Christ Jesus, I have wisdom, righteousness, sanctification, and redemption: He is the reason you have a relationship with Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption ... (1 Corinthians 1:30).

God leads me in the triumph and knowledge of Christ: But thanks be to God who always leads us in triumphal procession in Christ and who makes known through us the fragrance that consists of the knowledge of him in every place (2 Corinthians 2:14).

I am a new creature in Christ: So then, if anyone is in Christ, he is a new creation; what is old has passed away--look, what is new has come (2 Corinthians 5:17).

I have become the righteousness of God in Christ: God made the one who did not know sin to be sin for us, so that in him we would become the righteousness of God (2 Corinthians 5:21).

I have been made one with all who are in Christ Jesus: There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female--for all of you are one in Christ Jesus (Galatians 3:28).

I have been set free in Christ: For freedom Christ has set us free. Stand firm, then, and do not be subject again to the yoke of slavery (Galatians 5:1).

I have been blessed with every spiritual blessing in the heavenly places: Blessed is the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms in Christ (Ephesians 1:3).

I am redeemed and forgiven by the grace of Christ: In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace (Ephesians 1:7).

Because of God's mercy and love, I have been made alive with Christ: But God, being rich in mercy, because of his great love with which he loved us, even though we were dead in transgressions, made us alive together with Christ--by grace you are saved (Ephesians 2:4-5)!

I am God's workmanship created to produce good works: For we are his workmanship, having been created in Christ Jesus for good works that God prepared beforehand so we may do them (Ephesians 2:10).

I am a member of Christ's body and a partaker of His promise: ... The Gentiles are fellow heirs, fellow members of the body, and fellow partakers of the promise in Christ Jesus (Ephesians 3:6).

I have boldness and confident access to God through faith in Christ: ... In whom we have boldness and confident access to God because of Christ's faithfulness (Ephesians 3:12).

The peace of God guards my heart and mind: And the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus (Philippians 4:7).

God supplies all my needs: And my God will supply your every need according to his glorious riches in Christ Jesus (Philippians 4:19).

I have been made complete in Christ: ... You have been filled in him, who is the head over every ruler and authority (Colossians 2:10).

God loves me and has chosen me: We know, brothers and sisters loved by God, that he has chosen you ... (1 Thessalonians 1:4).

Appendix M-2: Handouts and Notes given to Participants during the Protocol

Spanish Version Folletos y Notas entregadas durante el programa

Para la Semana 1,

Tarea 1: Éxodo 14

14 El SEÑOR habló a Moisés diciendo: ² “Di a los hijos de Israel que den la vuelta y acampen cerca de Pi-hajiro, entre Migdol y el mar, frente a Baal-zefón; acamparán en el lado opuesto, junto al mar. ³ Entonces el faraón dirá de los hijos de Israel: ‘Andan errantes por la tierra; el desierto les cierra el paso’. ⁴ Yo endureceré el corazón del faraón para que los persiga; pero yo mostraré mi gloria en el faraón y en todo su ejército, y los egipcios sabrán que yo soy el SEÑOR”.

Ellos lo hicieron así. ⁵ Y cuando informaron al rey de Egipto que el pueblo huía, el corazón del faraón y de sus servidores se volvió contra el pueblo. Y dijeron: “¿Cómo hemos hecho esto de haber dejado ir a Israel, y que no nos sirva?”.

⁶ Unció su carro y tomó consigo a su gente. ⁷ Tomó seiscientos carros escogidos y todos los demás carros de Egipto con los oficiales que estaban al frente de todos ellos.

⁸ El SEÑOR endureció el corazón del faraón, rey de Egipto, y él persiguió a los hijos de Israel; pero estos salieron osadamente. ⁹ Los egipcios los persiguieron con toda la caballería, los carros del faraón, sus jinetes y su ejército; y los alcanzaron mientras acampaban junto al mar, al lado de Pi-hajiro, frente a Baal-zefón.

¹⁰ Cuando el faraón se había acercado, los hijos de Israel alzaron los ojos; y he aquí que los egipcios venían tras ellos. Entonces los hijos de Israel temieron muchísimo y clamaron al SEÑOR. ¹¹ Y dijeron a Moisés:

—¿Acaso no había sepulcros en Egipto, que nos has sacado para morir en el desierto? ¿Por qué nos has hecho esto de sacarnos de Egipto? ¹² ¿No es esto lo que te hablamos en Egipto diciendo: “Déjanos solos, para que sirvamos a los egipcios”? ¡Mejor nos habría sido servir a los egipcios que morir en el desierto!

¹³ Y Moisés respondió al pueblo:

—¡No teman! Estén firmes y verán la liberación que el SEÑOR hará a favor de ustedes. A los egipcios que ahora ven, nunca más los volverán a ver. ¹⁴ El SEÑOR combatirá por ustedes, y ustedes se quedarán en silencio.

¹⁵ Entonces el SEÑOR dijo a Moisés:

—¿Por qué clamas a mí? Di a los hijos de Israel que marchen. ¹⁶ Y tú, alza tu vara y extiende tu mano sobre el mar, y divídelo para que los hijos de Israel pasen por en medio del mar, en seco. ¹⁷ Y he aquí, yo endureceré el corazón de los egipcios para que entren detrás de ellos, y mostraré mi gloria en el faraón y en todo su ejército, en sus carros y en sus jinetes. ¹⁸ Y los egipcios sabrán que yo soy el SEÑOR, cuando yo muestre mi gloria en el faraón, en sus carros y en sus jinetes.

¹⁹ Entonces el ángel de Dios, que iba delante del campamento de Israel, se trasladó e iba detrás de ellos. Asimismo, la columna de nube que iba delante de ellos se trasladó y se puso detrás de ellos, ²⁰ y se colocó entre el campamento de los egipcios y el campamento de Israel, constituyendo nube y tinieblas para aquellos, mientras que alumbraba a Israel de noche. En toda aquella noche no se acercaron los unos a los otros.

²¹ Entonces Moisés extendió su mano sobre el mar, y el SEÑOR hizo que este se retirara con un fuerte viento del oriente que sopló toda aquella noche e hizo que el mar se secara, quedando las aguas divididas. ²² Y los hijos de Israel entraron en medio del mar en seco, teniendo las aguas como muro a su derecha y a su izquierda. ²³ Los egipcios los persiguieron, y entraron en el mar tras ellos con toda la caballería del faraón, sus carros y sus jinetes.

²⁴ Aconteció que a eso de la vigilia de la mañana, el SEÑOR miró hacia el ejército de los egipcios, desde la columna de fuego y de nube, y sembró la confusión en el ejército de los egipcios. ²⁵ Trabajó las ruedas de sus carros, de modo que se desplazaban pesadamente. Entonces los egipcios dijeron: “¡Huyamos de los israelitas, porque el SEÑOR combate por ellos contra los egipcios!”.

²⁶ Entonces el SEÑOR dijo a Moisés: “Extiende tu mano sobre el mar, para que las aguas vuelvan sobre los egipcios, sobre sus carros y sobre sus jinetes”.

²⁷ Moisés extendió su mano sobre el mar, y cuando amanecía, este volvió a su lecho, de modo que los egipcios chocaron contra él cuando huían. Así precipitó el SEÑOR a los egipcios en medio del mar. ²⁸ Las aguas volvieron y cubrieron los carros y los jinetes, junto con todo el ejército del faraón que había entrado en el mar tras ellos. No quedó de ellos ni uno solo. ²⁹ Pero los hijos de Israel caminaron en seco por en medio del mar, teniendo las aguas como muro a su derecha y a su izquierda. ³⁰ Así libró el SEÑOR aquel día a Israel de mano de los egipcios. Israel vio a los egipcios muertos a la orilla del mar. ³¹ Cuando Israel vio la gran hazaña que el SEÑOR había realizado contra los egipcios, el pueblo temió al SEÑOR, y creyó en él y en su siervo Moisés.

Para la Semana 2,

Tarea 1: Salmos 84

84 Al músico principal. Sobre Guitit. Para los hijos de Coré. Salmo.

¡Cuán amables son tus moradas, oh SEÑOR de los Ejércitos!

² Mi alma anhela y aun desea ardientemente los atrios del SEÑOR.

Mi corazón y mi carne cantan con gozo al Dios vivo.

³ Hasta el pajarito halla una casa y la golondrina un nido para sí donde poner sus polluelos cerca de tus altares, oh SEÑOR de los Ejércitos, ¡Rey mío y Dios mío!

⁴ ¡Bienaventurados los que habitan en tu casa! Continuamente te alabarán. Selah

⁵ ¡Bienaventurado el hombre que tiene en ti sus fuerzas y en cuyo corazón están tus caminos!

⁶ Cuando pasan por el valle de lágrimas lo convierten en manantial.

También la lluvia temprana lo cubre de bendición.

⁷ Irán de poder en poder y verán a Dios en Sion.

⁸ Oh SEÑOR Dios de los Ejércitos, oye mi oración. Escucha, oh Dios de Jacob. Selah

⁹ Mira, oh Dios, escudo nuestro; pon tu vista en el rostro de tu ungido.

¹⁰ Porque mejor es un día en tus atrios que mil fuera de ellos.

Prefiero estar en el umbral de la casa de mi Dios que habitar en moradas de impiedad.

¹¹ Porque sol y escudo es el SEÑOR Dios; gracia y gloria dará el SEÑOR.

No privará del bien a los que andan en integridad.

¹² Oh SEÑOR de los Ejércitos, ¡bienaventurado el hombre que confía en ti!

Para la Semana 3,

Tarea 3: Meditación Devocional Cristiana

- Oración

- Lea el pasaje de la Biblia: Salmo 71:5-8; 14-16.

⁵ Porque tú, oh SEÑOR Dios, eres mi esperanza, mi seguridad desde mi juventud. ⁶ Por ti he sido sustentado desde el vientre; tú eres quien me sacó del seno de mi madre. Siempre será tuya mi alabanza. ⁷ Para muchos he sido objeto de asombro pero tú eres mi fuerte refugio. ⁸ Esté llena mi boca de tu alabanza, de tu gloria todo el día.... ¹⁴ Pero yo siempre esperaré; te alabaré más y más. ¹⁵ Mi boca proclamará tu justicia y tu salvación todo el día, aunque no sepa enumerarlas. ¹⁶ Celebraré los poderosos hechos del SEÑOR Dios; haré memoria de tu justicia, que es solo tuya.

- Si necesita, lea el pasaje varias veces.

- Ahora, siéntese en un lugar cómodo.

- Cierre los ojos para poder enfocarse mejor y evitar distracciones.

- Respire lentamente. Mientras respira, piense en el pasaje o el carácter de Dios que entendió del pasaje. (Para esto, respire profundamente de manera lenta, mientras recuerda el pasaje. Repita varias veces).

- Medite el pasaje en silencio, examine el significado del pasaje o el carácter de Dios en este pasaje y qué significaría este mensaje en su vida.

- Si su mente va a otros lugares de pensamiento, no se preocupe. Esto es normal. Justo, respire profundamente, imagine el carácter de Dios varias veces.

- Continúe meditando en el pasaje hasta que el significado del pasaje y su aplicación en su propia vida sean claros. Cierre los ojos y siga meditando, orando a Dios para que le de fuerzas y consuelo para poder superar el estrés.

- Hable a Dios. Díglele genuinamente a Dios. Expresar su estrés y su esperanza. Imagine que Dios está escuchándole. ¿Qué le diría Dios? Piense un momento qué sería la respuesta de Dios a su oración que acaba de expresarle.

Para la Semana 4,

Regalo-Palabra

"Gracia, por otro lado, significa que Dios te está persiguiendo. Que Dios te perdona. Que Dios te santifica. Cuando eres apático hacia Dios, Él nunca es apático hacia ti. Cuando no deseas

orar y hablar con Dios, nunca se cansa de hablar contigo. Cuando te olvidas de leer tu Biblia y escuchar a Dios, Él siempre te está escuchando. La gracia significa que tu espiritualidad es sostenida por el terco gozo de Dios de ti. "

- Porción de Charis: Preston Sprinkle, *God's Scandalous Grace fur us*

"¿Estás cansado? ¿Desgastado? ¿Estas cansado de la religión? Ven a mí. Aléjate conmigo y recuperarás tu vida. Te mostraré cómo descansar de verdad. Camina conmigo y trabaja conmigo - mira cómo lo hago. Aprende los ritmos no forzados de la gracia. No pondré nada pesado o mal ajustado sobre ti. Acompañame y aprenderás a vivir libre y ligeramente.

- Jesucristo, Mateo 11: 28-30, *El Mensaje*

"Querido Dios

Por favor, quita mi dolor y la desesperación de ayer y cualquier recuerdo desagradable, y reemplázalos con Tu gloriosa promesa de nueva esperanza. Muéstrame una nueva forma inspirada por el Espíritu Santo de relacionarme con las cosas negativas que han sucedido. Te pido la mente de Cristo para que yo pueda distinguir Tu voz de la voz de mi pasado. Te ruego que el rechazo anterior y las heridas profundas no coloreen lo que veo y oigo ahora. Ayúdame a ver todas las opciones que tengo delante de mí que pueden alterar la dirección de mi vida. Te pido que me autorices a dejar ir los dolorosos eventos y angustias que me mantendrían atado. Gracias por tu perdón que me has ofrecido a un precio tan alto. Vierta en mi corazón para que pueda renunciar a la amargura duele y decepciones que no tienen lugar en mi vida. Por favor, pon en mi libertad para perdonar a los que han pecado contra mí y me han causado dolor. Pero también dame poder para perdonar a mí mismo. Abre mi corazón para recibir Tu completo perdón y gracia asombrosa. Has prometido sanar mis heridas y restaurar mi alma. Ayúdame a renunciar a mi pasada entrega a ti mi presente y moverme hacia el futuro que has preparado para mí. Te pido que entres en mi corazón y me hagas como Tu quieres que sea para que yo haga Tu voluntad aquí en la tierra. Te agradezco Señor por todo lo que ha sucedido en mi pasado y por todo lo que me he convertido a través de esas experiencias. Te ruego que comiences a renovar gloriosamente mi presente. "

- Sue Augustine, *When Your Past Is Hurting Your Present*

¹ Justificados, pues, por la fe, tenemos paz para con Dios por medio de nuestro Señor Jesucristo; ² por quien también tenemos entrada por la fe a esta gracia en la cual estamos firmes, y nos gloriamos en la esperanza de la gloria de Dios.

- Romanos 5:1-2

⁴ Pero Dios, que es rico en misericordia, por su gran amor con que nos amó, ⁵ aun estando nosotros muertos en pecados, nos dio vida juntamente con Cristo (por gracia sois salvos), ⁶ y juntamente con él nos resucitó, y asimismo nos hizo sentar en los lugares celestiales con Cristo Jesús, ⁷ para mostrar en los siglos venideros las abundantes riquezas de su gracia en su bondad

para con nosotros en Cristo Jesús. ⁸ Porque por gracia sois salvos por medio de la fe; y esto no de vosotros, pues es don de Dios; ⁹ no por obras, para que nadie se gloríe.

- Efesios 2:4-9

Tarea 1: Salmos 139

139 Al músico principal. Salmo de David. Oh SEÑOR, tú me has examinado y conocido.

² Tú conoces cuando me siento y cuando me levanto; desde lejos entiendes mi pensamiento.

³ Mi caminar y mi acostarme has considerado; todos mis caminos te son conocidos.

⁴ Pues aún no está la palabra en mi lengua, y tú, oh SEÑOR, ya la sabes toda.

⁵ Detrás y delante me rodeas, y sobre mí pones tu mano.

⁶ Tal conocimiento me es maravilloso; tan alto que no lo puedo alcanzar.

⁷ ¿A dónde me iré de tu Espíritu? ¿A dónde huiré de tu presencia?

⁸ Si subo a los cielos, allí estás tú; si en el Seol hago mi cama, allí tú estás.

⁹ Si tomo las alas del alba y habito en el extremo del mar,

¹⁰ aun allí me guiará tu mano y me asirá tu diestra.

¹¹ Si digo: “Ciertamente, las tinieblas me encubrirán y se hará noche la luz que me rodea”,

¹² aun las tinieblas no encubren de ti y la noche resplandece como el día.

Lo mismo te son las tinieblas que la luz.

¹³ Porque tú formaste mis entrañas; me entretejiste en el vientre de mi madre.

¹⁴ Te doy gracias, porque has hecho maravillas. Maravillosas son tus obras,
y mi alma lo sabe muy bien.

¹⁵ No fueron encubiertos de ti mis huesos a pesar de que fui hecho en lo oculto
y entretejido en lo profundo de la tierra.

¹⁶ Tus ojos vieron mi embrión y en tu libro estaba escrito todo aquello que a su tiempo fue
formado, sin faltar nada de ello.

¹⁷ ¡Cuán preciosos me son, oh Dios, tus pensamientos! ¡Cuán grande es la suma de ellos!

¹⁸ Si los enumerara, serían más que la arena. Despierto, y aún estoy contigo.

¹⁹ ¡Oh Dios, si dieras muerte al impío de modo que los sanguinarios se apartaran de mí!

²⁰ Porque contra ti urden planes; se rebelan en vano contra ti.

²¹ ¿Acaso no aborrezco, oh SEÑOR, a los que te aborrecen
y contiendo contra los que se levantan contra ti?

²² Los aborrezco por completo; los tengo por enemigos.

²³ Examíname, oh Dios, y conoce mi corazón; pruébame y conoce mis pensamientos.

²⁴ Ve si hay en mí camino de perversidad y guíame por el camino eterno.

Para la Semana 4,

Tarea 2: Dios dice...

Yo soy hijo de Dios: Mas a todos los que le recibieron, a los que creen en su nombre, les ha dado el derecho de ser hijos de Dios ... (Juan 1:12).

Yo soy una rama de la vid verdadera, y un conducto de la vida de Cristo: Yo soy la vid verdadera y mi Padre es el jardinero. Yo soy la vid; Ustedes son las ramas. El que permanece en mí, y yo en él, da mucho fruto, porque aparte de mí no puedes lograr nada (Juan 15: 1, 5).

Soy amigo de Jesús: Ya no os llamo esclavos, porque el esclavo no entiende lo que hace su amo. Pero yo os he llamado amigos, porque os he revelado todo lo que oí de mi Padre (Juan 15:15).

He sido justificado y redimido: Pero ellos son justificados gratuitamente por su gracia mediante la redención que es en Cristo Jesús (Romanos 3:24).

He sido aceptado por Cristo: Recibid los unos a los otros, así como también Cristo os recibió a la gloria de Dios (Romanos 15: 7).

En Cristo Jesús tengo sabiduría, rectitud, santificación y redención: Él es la razón por la que tienes una relación con Cristo Jesús, que vino a ser para nosotros sabiduría de Dios, y justicia y santificación y redención ... (1 Corintios 1:30).

Dios me guía en el triunfo y en el conocimiento de Cristo: Pero gracias a Dios que siempre nos conduce en procesión triunfal en Cristo y que hace conocer a través de nosotros la fragancia que consiste en su conocimiento en todo lugar (2 Corintios 2:14).

Soy una criatura nueva en Cristo: Así que, si alguno está en Cristo, es una nueva creación; Lo que es viejo ha pasado - mira, lo que es nuevo ha llegado (2 Corintios 5:17).

Me he convertido en la justicia de Dios en Cristo: Dios hizo que el que no conociera el pecado fuera pecado por nosotros, para que en él nos convirtiéramos en la justicia de Dios (2 Corintios 5:21).

He sido hecho uno con todos los que están en Cristo Jesús: No hay judío ni griego, no hay esclavo ni libre, no hay varón ni hembra, porque todos ustedes son uno en Cristo Jesús (Gálatas 3:28).

He sido puesto en libertad en Cristo: Por la libertad Cristo nos ha liberado. Manténganse firmes, entonces, y no vuelvan a someterse al yugo de la esclavitud (Gálatas 5: 1).

He sido bendecido con toda bendición espiritual en los lugares celestiales: Bendito es el Dios y Padre de nuestro Señor Jesucristo, que nos ha bendecido con toda bendición espiritual en los reinos celestiales en Cristo (Efesios 1: 3).

Soy redimido y perdonado por la gracia de Cristo: En él tenemos redención por su sangre, el perdón de nuestras ofensas, según las riquezas de su gracia (Efesios 1: 7).

Por la misericordia y el amor de Dios, he sido vivificado con Cristo: Pero Dios, siendo rico en misericordia, por su gran amor con que nos amó, aunque estuviéramos muertos en las transgresiones, nos hizo vivos junto con Cristo, Por gracia sois salvos (Efesios 2: 4-5).

Yo soy hechura de Dios creada para producir buenas obras: Porque somos su obra, habiendo sido creados en Cristo Jesús para buenas obras que Dios preparó de antemano para que las hagamos (Efesios 2:10).

Yo soy un miembro del cuerpo de Cristo y participante de su promesa: ... Los gentiles son herederos, compañeros del cuerpo y compañeros de la promesa en Cristo Jesús (Efesios 3: 6).

Tengo audacia y confiado acceso a Dios a través de la fe en Cristo: ... En quien tenemos audacia y confianza en el acceso a Dios a causa de la fidelidad de Cristo (Efesios 3:12).

La paz de Dios guarda mi corazón y mente: Y la paz de Dios que sobrepasa todo entendimiento guardará vuestros corazones y vuestros pensamientos en Cristo Jesús (Filipenses 4: 7).

Dios provee todas mis necesidades: Y mi Dios proveerá todas tus necesidades según sus riquezas gloriosas en Cristo Jesús (Filipenses 4:19).

He sido completados en Cristo: ... Ustedes han sido llenos en él, que es la cabeza sobre todo gobernante y autoridad (Colosenses 2:10).

Dios me ama y me ha elegido a mí: Sabemos, hermanos y hermanas amados por Dios, que él os ha elegido a vosotros ... (1 Tesalonicenses 1: 4).

Appendix N: Dissertation Defense Meeting Announcement

DISSERTATION DEFENSE MEETING ANNOUNCEMENT

THE EFFECT OF A BIBLE BASED MANUALIZED PROTOCOL TARGETING
ATTACHMENT TO GOD IN ANXIETY AND STRESS

by

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Chair of Committee:

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Open to the Public

DATE TBD, at TBD

Department of Counselor Education and Family Studies Room TBD

ABSTRACT

This study examined the effectiveness of the Bible-based stress-anxiety reduction protocol (BSRP-AG) in enhancing participants' attachment to God and quality of life, decreasing perceived depression, anxiety, stress, and increasing overall spiritual well-being, using a randomized pretest and posttest design with waiting list control group among Hispanic population. The theory of stress, and attachment theory were discussed. At the same time, the relationship between stress, attachment, attachment to God and quality of life were considered as

well. Lastly, the efficacy of Christian Spiritual Disciplines to improve attachment to God was argued. Thirty-Four Hispanic individuals from Virginia area participated in this randomized waiting list control group study. Information about the setting, the treatment, measures, and methodology, as well as instruments for statistical analyses were described. The results of the study revealed that the BSRP-AG was effective in improving Attachment to God and psychological well-being by decreasing perceived stress, depression, and increasing spiritual well-being. It is also showed that the BSRP-AG improved participants' perceived psychological quality of life.