

LIBERTY UNIVERSITY SCHOOL OF DIVINITY

**Establishment of M7 Dream Builder Pastoral Care Ministry:
A Christ-Centered Spiritual Oasis for Women with Dreams Deferred**

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By

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LIBERTY UNIVERSITY SCHOOL OF DIVINITY

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ABSTRACT

ESTABLISHING THE M7 DREAM BUILDER PASTORAL CARE MINISTRY: A CHRIST CENTERED SPIRITUAL OASIS FOR WOMEN WITH DREAMS DEFERRED

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Liberty University School of Divinity, 2016

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One of the long standing problems of Christ-Centered pastoral care in the local church is the need for practical innovative pastoral care ministry for women whose dreams have been deferred that not only provides healing, hope, and encouragement, but also incorporates the discipling culture of the Great Commission. Based on Matthew 28:19-20, Proverbs 13:12, and supported by surveys, development of the M7 network will culminate in an annual women's conference. The establishment of the women's center will consist of a three-part program utilizing a methodology of pastoral care developed specifically for women-by-women. It will include: 1) radical Christ-centered programs combining woman's deferred dreams, passion and talent with discipleship, 2) Christ-centered spiritual formation programs uniquely designed to integrate into each woman's daily life, and 3) Christ-centered spiritual exploration which will provide recovery and healing opportunities to connect and apply biblical lessons learned with talents and passions through creative arts in ministry.

Abstract length: 150 words

Dedication

I give honor to God, His Son Jesus, and the blessed Holy Ghost, as I dedicate this Doctoral Thesis to my loving husband and pastor, Russell E. Medley, Jr., who inspired me to study to show myself approved unto God, a workman who does not need to be ashamed as I rightly divide the Word of truth. To my sons, Russell Medley, III and Gabriel LeVar Medley who were there for me while I was overwhelmed when life did not seem fair. To my parents, Arthur and Constance Dilworth who taught me the value of family. In loving memory of my grandmother, Annie Marie Dilworth, a strong woman of God who taught me to walk by faith and not by sight. To Bishop David Hudson and his wife Brenda, Pastor David Chedester and his wife Joyce for sharing their time, expertise, resources and encouragement. To my friend and yokefellow in Christ, Elder Phyllis Agnew. To my sister in Christ, Della Jones. To Dr. Brian Arthurs who literally saved my life. To my grandson, Thomas Carter, a young man who is wise beyond his years and a great help to his grandmother. Special thanks to my Mentor, Dr. Stephen Vandegriff, my Reader, Dr. James A. Wood, and my Spiritual Advisor, Dr. Charlie Davidson, who encouraged me to stay the course when things got tough along the way. To Liberty University and its President, Dr. Jerry Falwell as this great institution continues its quest to train Champions for Christ. To my many relatives and friends, thank you for your support as I finish this magnificent Christian journey.

To God be the Glory.

CONTENTS

Abstract	iv
Dedication	v
Introduction	1
Chapter 1	2
Statement of Purpose	2
Definitions.....	2
Background.....	5
Statement of The Problem	8
Researcher’s Personal Interest in Project	12
Statement of Limitations	14
Theoretical Basis for the Project	15
Statement of Methodology	17
Chapter 2	19
Literature Review of Books, Articles, Biblical Citations	19
Pastoral Care Theory	19
Spiritual Direction Theory	26
Spiritual Exploration Theory	29
Non-Profit Ministry/Business Theory	35
Conclusion	40
Chapter 3	41
Analysis of Findings	41

Assessing the Need for Establishing the M7	41
Purpose of Study	42
Compilation Protocol	42
Statistical Tools	43
Results and Observations from the Survey	44
Women with Dreams Deferred Statistics and Findings for Questions 1-3	44
Women with Dreams Deferred Statistics and Findings for Question 4	48
Women with Dreams Deferred Statistics and Findings for Questions 5-8	49
Women with Dreams Deferred Statistics and Findings for Questions 9	55
Women with Dreams Deferred Statistics and Findings for Questions 10-16	57
Summary of Results	64
Chapter 4	66
Two Pastoral Care Models for Establishment of M7 Women’s Pastoral Care Ministry ..66	
Analysis of Results	66
Recommendations for Establishment of the M7 Women’s Pastoral Care Ministry ..66	
Church-Based Pastoral Care Model	68
M7 Women’s Ministry: Pastoral Care Ministry Within Women’s Department	68
Community Integrated Pastoral Care Model	70
M7 Women’s Ministry: Separate Pastoral Care Ministry on Church Grounds	70
M7 Women’s Ministry: Pastoral Care Ministry in Separate Location	71
Chapter 5	74
Author’s Recommendations and Observations Drawn from the Study	74
Pastoral Care Theory with Discipleship Connections	74

Spiritual Direction Theory with Spiritual Formation Connections	78
Spiritual Exploration Theory with Creative Arts Connections	81
Conclusion	83
Appendices	85
Bibliography	99
Vitae	104
IRB Approval/Waiver Page	113

Introduction

What happens to a dream deferred? Does it dry up like a raisin in the sun?
Or fester like a sore —and then run?
Does it stink like rotten meat? Or crust and sugar over —like a syrupy sweet?
Maybe it just sags like a heavy load. Or does it explode?
— Langston Hughes, Selected Poems of Langston Hughes¹

Langston Hughes uses the metaphor of a raisin left to dry up in the sun to describe what happens to dreams that are postponed or deferred. There are countless numbers of women who are in need of spiritual direction because their precious dreams have been deferred, delayed, or postponed for various and sundry reasons, but suffer in silence. They may be churched or unchurched women. It is relatively easy to observe when a physical part of the body is not functioning properly. But spiritual health is not so simple. If a leg is broken, the doctor can set it and put it in a cast. When the spirit is ill and not working correctly, from a secular standpoint, there appears to be no tangible way to fix it.² The researcher addresses Christ-centered solutions for women whose dreams have been disrupted. Ultimately, the researcher prays that this proposed doctoral thesis project will help the church and community to develop an alternative approach, specifically, a method of meeting the pastoral care needs of women-by-women with dreams deferred in the church congregation and in the community.³

¹ Langston Hughes, “Harlem,” Poetry Foundation, accessed April 23, 2014, <http://www.poetryfoundation.org/poem/175884>.

² David Matteson, *Exploring the Spiritual: Paths for Counselors and Psychotherapists* (Florence: Routledge, 2008), 2, accessed April 20, 2015, <http://site.ebrary.com.ezproxy.liberty.edu:2048/lib/liberty/reader.action?docID=1045094>.

³ Layle Wolfe, “Feasibility Study Course Lesson 1 – What is a Feasibility Study?” *Women in Business*, accessed April 23, 2015, <http://womeninbusiness.about.com/od/businessplans/a/feasibilitystud.htm>.

Chapter 1

Statement of Purpose

The purpose of this thesis project is to determine the need to establish a pastoral care ministry for women-by-women with dreams deferred and help them find ways to successfully fashion those dreams into reality. The goals for the project are three-fold as follows: (1) to determine the need for pastoral care for women-by-women using discipleship as a vehicle to help immature women in the faith to grow to spiritual maturity, (2) to determine the need for pastoral care for women-by-women utilizing spiritual direction to help those women who are spiritually mature to deepen their faith, (3) to determine the need for pastoral care for women-by-women using exploration therapy that provides Christ-centered recovery and healing opportunities through the creative arts as they focus on the way grace operates in their lives ultimately enabling them to realize dreams that have been deferred.⁴

Definitions

The purpose of this project, the establishment of a ministry for women-by-women with dreams deferred is defined as the quest to find the viability of helping women to help each other. In times of trouble women frequently turn to and pour out their hearts to one another. Female friends make themselves available to one another for support, advice, and practical guidance. Young women look to their older, more mature “sisters” as role models. A “sisterhood” did not

⁴ David Benner, *Strategic Pastoral Counseling: A Short-Term Structured Model* (Grand Rapids, MI: Baker Academic, 1992), 23.

just happen by chance. God created women to be sources of love and help for one another. Genesis 2:18 declares that helping is part of what it means to be a woman.⁵

A key factor in the establishment of the M7 doctoral thesis project is pastoral care. For the purpose of this project, “pastoral care” is defined as the gift of shepherding without being an officially recognized pastor/shepherd, just as one can be an evangelist without being a paid preacher. The spiritual gifts passage on pastoral care/shepherding records, “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. This gift describes the function of pastoral care, not an office. An example of leading through pastoral care/shepherding is consistently seeking out those who need spiritual guidance and helping them follow God. Pastoral care for women-by-women whose dreams have been deferred are characterized by: 1) women who have a desire and an ability to disciple and help Christians grow to greater maturity in the faith, 2) enjoy guiding, mentoring and nurturing people, 3) desire to help people overcome spiritual, emotional or physical problems in their lives, 4) want to protect people from harmful influences and help bind up the wounded, 5) have a following of people who trust them because of their demonstrated care and attention.⁶ Utilizing the colloquialism defined by Paul the Apostle as a thorn in the flesh, the ministry obstacle of confusion as to whether woman should perform the duties as a pastoral caregiver for women in the church is dispelled in the local church as she is obedient to the call of God to establish the women’s ministry for women-by-women with dreams deferred.⁷

⁵ Elyse Fitzpatrick, *Women Counseling Women*, (Eugene, OR: Harvest House Publishers, 2010), 963, Kindle.

⁶ James Nored. “Gift of Pastoral Care/Shepherding,” *Your Spiritual Gifts*, Last updated March 19, 2013, accessed April 25, 2014, <http://www.yourspiritualgifts.com/gift-of-pastoral-careshepherding.html>.

⁷ 2 Corinthians 12:7-9.

In addition, for the purpose of this project the “M7 Dream Builder Pastoral Care Ministry” is defined as innovative as it incorporates the discipling culture of the Great Commission⁸ and brings to the forefront the essence of Proverbs 13:12 as the spiritual significance of Hugh’s poem, “Dream Deferred,” is defined through the power of the Holy Spirit. The acronym M7 - Motivated, Methodical, Marvelous, Ministry-Minded Masterpieces-in-Motion defines the heart of the doctoral thesis project as it describes the anticipated personality and behavior modifications of women whose dreams have become a reality.

Furthermore, the objective of the establishment of the M7 Dream Builder Pastoral Care Ministry Project for women-by-women is defined as a launching site for women with dreams deferred that creates a safe space to reenergize and reclaim their dreams, albeit some women may choose to ignore their deferred dreams because of the limiting small negative voice inside their heads. That nuisance voice that causes the woman to question herself reinforcing ideas like “It’s too late; you’re too old, why bother, you might fail, what’s wrong with staying where you are, you don’t have the energy, or you’re being selfish if you focus on your dreams” are some things that women might hear the negative small voice say. Philippians 4:13 that says, “I can do all things through Christ who strengthens me, will be one of the Scriptures reinforced as the women’s pastoral care ministry for women-by-women is established.⁹

Additionally, in sharp contrast to a dismal, futile cycle of trouble-hope-despair-trouble-hope-despair as women’s dreams are deferred once again, this thesis project will illuminate the Bible as a shining symbol of timeless wisdom and everlasting hope. It clearly defines the source

⁸ Matthew 28:19-20.

⁹ Consuelo Meux. “7 Women Business and Leadership Role Models from the Bible to Inspire Christian Women in Business,” Ezine Articles, April 17, 2009, accessed April 25, 2015, <http://ezinearticles.com/?7-Women-Business-and-Leadership-Role-Models-From-the-Bible-to-Inspire-Christian-Women-in-Business&id=2233189>.

of all problems while it also powerfully shows the only way to true life transformation. Not to be a source of confusion, the Bible is not a self-help manual but a book of truth. We cannot help ourselves but God's Word can.¹⁰

Background

To alleviate any concern that the researcher as the spiritual project manager is not qualified to take on such an intricate multifaceted project, let it be noted that the researcher under the power of the Holy Spirit brings to the table a plethora of Christian education and leadership experience in ministry. Proverbs 19:2 states, "It is not good to have zeal without knowledge, nor to be hasty and miss the way." Her Christian education, experience and mentorship at Liberty University School of Divinity has prepared her for the task that is set before her. She is currently a licensed ordained minister of the gospel of Jesus Christ and is a seasoned pastoral caregiver and mentor of women, children, and youth in her church and community. Presently she serves as the founder and Director of the nonprofit corporation Morning Glory Ministries which is a Dream Builder for Youth in Morgantown, West Virginia. Presently it is located in the Morning Glory Mansion, a building renovated for the glory of God.¹¹ She has been conferred the Master of Divinity in Chaplaincy at Liberty Theological Seminary and is endorsed by the Occupational Chaplains of America.¹²

At present, this researcher's ministry is Morning Glory Ministries, a Dream Builder for Youth whose spiritual covering is the Scotts Run Community Church. It received its Certificate

¹⁰ Elyse Fitzpatrick, *Women Counseling Women*, (Eugene, OR: Harvest House Publishers, 2010), 183-189, Kindle.

¹¹ Sylvia Medley, "Curriculum Vitae," Liberty Baptist Theological Seminary, Lynchburg, VA, 2011.

¹² Occupational Chaplains Associations, *Occupational Chaplains of America.*, accessed September 18, 2015. http://ocachaplains.com/chaplains_in_action

of Incorporation in the State of West Virginia in 2001 and is a non-profit charitable organization under the laws of the State of West Virginia. It is a faith-based, Christ-centered, charitable organization whose principal office is located in Monongalia County, West Virginia. It is composed of a volunteer governing Board of Directors and other Church and Community Friends whose primary mission it is to cultivate the dreams and talents of youth by the awarding the William David Dilworth Memorial Grant and Dream Builder Musical Instrument Awards while telling the story of God's Glory.

Morning Glory Ministries is located in a free standing building with its own grounds. Within the compact facility can be found the Chapel of Hope, Directors Office, Conference Center, Kitchen Nook and Sound Room. But most of its ministry is done in the community at performing arts studios. Since its inception in 2001, Morning Glory Ministries has sponsored such youth events as the Precious Children Celebration, Children Receiving Christ's Unconditional Salvation (C.I.R.C.U.S.) event, God's Abundant Love Abides (GALA) event and assisted over 300 young people through the awarding of savings bonds, music lessons, and Dream Builder Scholarships and musical instruments¹³.

While coordinating the activities of Morning Glory Ministries as a Dream Builder for Youth, it has become apparent to this researcher that there is a need to become a dream builder for women with dreams deferred as well. The establishment of the M7 pastoral care ministry for women with shattered dreams will help women to learn to trust God to work out their troubles, "to be joyful in hope, patient in affliction, faithful in prayer."¹⁴ Just as Hannah did patiently and

¹³ Sylvia Medley, Morning Glory Ministries International Inc.: A Dream Builder for Youth, accessed September 21, 2015. <http://www.morningglorysdm.org>.

¹⁴ Romans 12:12.

persistently wait until her prayers for a child were answered, it is the belief of this researcher that the efforts put forth to establish this ministry will be worth it.¹⁵

Most importantly, there are many women who have not received Christ as their personal Savior and many who do not know how to apply God's truth to the troubling situation of their dreams that have been deferred. Many have not grown into the likeness of Christ. They are not disciplined to practice spiritual formation. Some do not know how to be disciples of Christ Jesus, the builder of God's house. They do not know how to carry out His mission of teaching and discipleship recorded in Matthew 28:19-20. They do not know how to be followers of Christ. The M7 pastoral care ministry will be a place women will learn how to be obedient to Christ's command to "come and see" and "go and be."¹⁶

Though the M7 Establishment of the Dream Builder Pastoral Care Ministry: a Christ-centered Spiritual Oasis for Women with Dreams Deferred thesis project is similar to the thesis project of Iva Thomas who researched revitalization of the women's ministry by mentoring via the Titus Project, it differs in that she had a passion for the plight of women and sought to bring awareness of the need for the inner city churches in Houston, Texas and surrounding areas to get involved in the lives of the future generations of mothers, homemaker, wives, and leaders by implementing a biblical mentoring program to train the mature generations who are interesting in seeing the future generations mature in Christ. This researcher will explore the viability of bringing awareness of the necessity for a Christ-centered approach to a larger geographic area while encouraging women churched and unchurched to realize their dreams deferred in this West

¹⁵ Jolene Engle, *Wives of the Bible: 25 Easy Lessons You Can Learn from These Imperfect Women that Will Radically Transform Your Marriage* (United States of America, 2013), 91, Kindle.

¹⁶ Rod Dempsey, 2014, "Connections between Disciple Leader and Discipleship Leadership," Lecture, Liberty Mountain Conference Center, Lynchburg, October 8, accessed October 8, 2014," http://learn.liberty.edu/bbcswebdav/pid-4364606-dt-content-rid-30554985_1/xid-30554985_1.

Virginia community as well as other regions of the United States. M7 pastoral care ministry s may be established in the local church or even in a separate location from the church in a covenant relationship with the sponsoring church endeavoring to guide, guard, and nurture women in the Christian faith.¹⁷

The endearing goal of this doctoral thesis project is to serve the church, serve the community by developing a ministerial practice that will be applicable to other practitioners in the field of women's ministry with the establishment of a Christ-centered pastoral care ministry for women, concentrating on their dreams deferred. But most of all we will glorify God throughout this dissertation.

Statement of the Problem

One of the overarching challenges this thesis writer faces is to establish whether or not it is feasible to launch a Christ-centered pastoral care ministry for women-by-women who have deferred dreams. How can this researcher discern God's will? Internationally renowned theologians, Douglas and Henry Blackaby, affirm that from their Specific-Will perspective, God not only has a specific will for individuals but also communicates that will to them so they can follow it. Surmising that most of the time when we ask for help in knowing God's will, we already know what it is but are not sure how to recognize the voice of God. The Blackabys infer that the Specific-Will View relies heavily on Scripture as, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness."¹⁸ They claim that the Bible reveals truths about God that apply to any age. Jeremiah 29:11 is used as an example to

¹⁷ Iva Thomas, "Revitalizing the Women's Ministry: Women Mentoring to the Women, A Titus Project" (doctor of ministry thesis, Liberty Baptist Theological Seminary, 2014), 9.

¹⁸ 2 Timothy 3:16.

support their argument because it declares, “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.”¹⁹

The Blackabys conclude that every Scripture that was written within a particular setting does not reject the truth contained in it. One might ask why this argument is important to researchers? So what? Why should this researcher care? From the Blackaby’s perspective everything this researcher needs to understand about God in order to successfully establish the M7 Women’s pastoral care ministry is found in the study of the Bible. Precipitately, the application of God’s Word through the Holy Spirit foundationally impacts the particulars, in this case, each woman’s life who wants healing and hope as they realize their dreams.²⁰ We will be immersed in Scripture and steadfast in the practice of prayer to discern what God’s will is for the establishment of the M7 women’s pastoral care ministry.²¹

But in contrast, Friesen infers that the wrong question is possibly being asked. He proposes that the Scriptures do not command us to find God’s will for most of life’s choices, nor do we have any passage instructing us on how it can be determined. He surmises that the Christian community has never agreed on how God provides this special revelation, so we continue to search for God’s will because making decisions requires thought and expends energy. Further, Friesen suggests that we seek relief from the responsibility of decision making as we feel less threatened by being passive rather than actively making important choices.²²

¹⁹ Douglas S. Huffman, ed., *How Then Should We Choose: Three Views on God’s Will and Decision Making* (Grand Rapids, MI: Kregel Publications, 2009), 34-36.

²⁰ Douglas S. Huffman, ed., *How Then Should We Choose: Three Views on God’s Will and Decision Making* (Grand Rapids, MI: Kregel Publications, 2009), 34-36.

²¹Ibid., 100.

²² Gary Friesen and J. Robin Maxson, *Decision Making and the Will of God: A Biblical Alternative to the Traditional View* (Sisters, OR: Multnomah Books, 2004), 6-7 Kindle.

According to Friesen, the emphasis of Scripture is on God's moral will, revealing nothing about the "individual will" as it pertains to directing each decision. Instead, he summarized the teaching of Scripture by four basic principles: (1) Where God commands, we must obey. (2). Where there is no command, God gives us freedom and responsibility to choose. (3) Where there is no command, God gives us wisdom to choose. (4) When we have chosen what is moral and wise, we must trust the sovereign God to work all the details together for good. These four principles summarize the "way of wisdom." Upon review of Friesen's text, this researcher is inclined to agree with his thesis over the Blackabys; believing Friesen when he inferred that following God's instructions is the key to success as this researcher decides the feasibility of the women's pastoral care ministry.²³

After reading Coutta's practical guide for successful church change, the likelihood that this researcher will discover whether or not the church will catch the vision for change to the way it handles women's concerns empowers the vision that links the present with tomorrow, energizes and motivates board members to look to the future and builds commitment, giving meaning to the proposed change, and sets a high Christian standard of excellence. In seeking the will of God for the establishment of a pastoral care ministry for women with dreams deferred, this researcher agrees with Coutta who proposes that a Christ-centered vehicle will be needed to effectively communicate the need for change in the way women's dreams deferred are currently being handled. Accordingly, (1) the need for change will be identified. (2) After determining God's will, a corresponding vision will be developed. (3) Preparation will be made to lead the

²³ Gary Friesen and J. Robin Maxson, *Decision Making and the Will of God: A biblical Alternative to the Traditional View* (Sisters, OR: Multnomah Books, 2004), 6-7 Kindle.

change. (4) A Guiding Coalition will to be built. (4) The vision will be transformed into a plan. (5) The plan will be implemented while sustaining momentum.²⁴

Monroe said it best when in the dedication of his book, *The Principles of Power and Vision: Keys to Achieving Personal and Corporate Destiny*, he said, “to the visually impaired among us, “May the visions of your hearts replace the limitations of your eyes.” Our world today is in desperate need of vision. In the Bible Solomon stated in his book of Proverbs, “Where there is no vision, the people perish.”²⁵ Could it be that the women with dreams deferred have no vision and do not know how to obtain one? Are they stuck in the mud of confusion and do not know what to do next?²⁶

The feasibility of the incorporation of a cutting edge medium to bring women who want to make their dreams a reality to the saving knowledge of Jesus, as the vision is written and the biblical business plan is made plain will be addressed.²⁷ The women will be encouraged to revisit the dream they abandoned or the dream they repressed. They will be inspired to think about the dream that seems to be just out of reach. They will be encouraged to ponder the dream that was almost realized or the one that is still dear to their heart. Women will be heartened about the dream that they are presently pursuing.²⁸

²⁴ Ramsey Coutta, *A Practical Guide for Successful Church Change* (New York, NY: iUniverse, Inc., 2008), 9-15.

²⁵ Proverbs 28:18.

²⁶ Myles Monroe, *The Principles and Power of Vision: Keys to Achieving Personal and Corporate Destiny* (Nassau: Whitaker House, 2003), 11-12.

²⁷ Habakkuk 2:2.

²⁸ Caretha Crawford, *Hold On to Your Dream: Every God-Given Dream Is Meant to Be Fulfilled!* (Lake Mary: Charisma House, 2013), 49-52 Kindle.

Women will be educated on how to rekindle the flame of a dream deferred or one that has not been acknowledged at all. They will know what must happen to stir up their gift again and challenge their state of mind. They will know what tools are needed to start them on their journey to dream realization and/or activation through the establishment of M7 Dream Builder Pastoral Care Ministry.²⁹

Researcher's Personal Interest in Project

This researcher has a personal testimony that corroborates her belief in the practicability of the establishment of M7 Dream Builder Pastoral Care Ministry, a Christ-centered Spiritual Oasis for Women with Dreams Deferred; one that had a profound effect on this researcher's spiritual life. It was at the Spring Revival Meeting at Elm Grove Baptist Church of Reidsville, North Carolina when a little girl first had this strange feeling that she could not explain. Was it a divine unction? She does not know but she was never the same after that night. She was ten years old. The people were packed into the little country church like sardines. There was standing room only prompting the ushers to place chairs in the aisles. The anointed preacher was preaching at the top of his lungs about the man Jesus, the piano player's mastery of the keyboard and the dynamic choir's ability to sing about Jesus until the power of the Lord came down took the church to a spirit-filled high. The little girl and her two sisters were sitting on the pew with their grandmothers. The floor was moving under them as the people stomped their feet on the hard wood floors to the beat of the music and clapped their hands in a feverish frenzy. They were almost bounced off the pew onto the floor as the whole bench was reeling and rocking

²⁹ Caretha Crawford, *Hold On to Your Dream: Every God-Given Dream Is Meant to Be Fulfilled!* (Lake Mary: Charisma House, 2013), 49-52 Kindle.

violently back and forth. Their eyes were wide as two saucers as their Grandmothers jumped to their feet shouting Jesus. They began dancing and gyrating their way into the already crowded aisle.³⁰

Ever since that amazing night that little girl has wanted to know what made those grandmothers so peculiar. What was the preacher saying that made them act so strangely jubilant? Why were people running to the altar as the preacher beckoned them with outstretched hands to come to Jesus? Since that wonderful evening, though that little girl was not clear on what exactly was going on, she knew she had to learn how to share this God and his Son Jesus. By taking this little girl to that revival meeting, the women had unknowingly sparked a thirst within her to become a champion for Jesus that is unquenchable. As Jeremiah said, “It is like fire shut up in my bones.” It became her dream to leave a tangible legacy for future generations. It is her dream to “study to show herself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” She wants to encourage other women, by sharing Jesus regularly through teaching, preaching the Word of God and sharing her God-given gifts;” being instant in season, and out of season; reproof, rebuking, exhorting with all longsuffering and doctrine.³¹ With the proposed establishment of a women’s pastoral care ministry for women-by-women, the researcher’s dream, as well as the dreams of other women that have been deferred for years will come into fruition.

³⁰ Sylvia Medley, “Statement of Purpose: Admission Requirement for Doctor of Ministry,” Liberty Baptist Theological Seminary, September 2013.

³¹ Ibid.

Statement of Limitations

According to the U.S. Census Bureau's 2010 Sex/Age Table, the total female population over the age of 18 is approximately 120,727, 881 making the achievability of surveying such a large number virtually impossible, but achievable.³²

Through narrowing the population size to 46,589, the number comparable to the population of women living in the researcher's county of Monongalia, West Virginia, a sample size of 387 women, provides a reasonable number of participants.³³ The framework for this proposed study has been dramatically condensed to a more reasonable random sample from a population of anonymous respondents in the United States who are willing and available for this Doctoral Thesis Project.³⁴

Due to the nature of the research study, a larger geographic audience of women covering the United States was addressed.³⁵ The proposed study sought to determine if women from all walks of life, regardless of their income, ethnicity, religious affiliation, standing in the church, education, or marital status have dreams that have been deferred and are interested in realizing those dreams through the establishment of a women's pastoral care ministry. The survey and interview audience was limited to only women. No men or children were surveyed or interviewed. In summation, the proposed Doctoral Thesis Project will be a study addressing the

³² "American Fact Finder: Community Facts," *United States Census Bureau*, <http://www.census.gov/search-results.html?q=American+fact+finder&search.x=0&search.y=0&page=1&stateGeo=none&searchtype=web>, accessed August 8, 2015.

³³ "2010 Demographic Profile-WV/Monongalia County," United States Census Bureau, accessed April 17, 2015, <http://www.census.gov/popfinder/>, table 2, 3.

³⁴ Arlene Fink. *How to Conduct Surveys: A Step-by-Step Guide*, 4th ed. (Los Angeles, CA: Sage, 2009), 1.

³⁵ "GeoCodes." United States Census Bureau," accessed August 8, 2015, <http://www.census.gov/popest/about/geo/codes.html>.

need to establish the M7 Dream Builder Pastoral Care Ministry: A Christ-Centered Spiritual Oasis for Women With Dreams Deferred.³⁶

Theoretical Basis for the Project

The significance of establishing a ministry that specifically addresses pastoral care for women-by-women with dreams deferred cannot be overemphasized as this need of women on a whole has been neglected. There is a need for women pastoral care leaders who have not only increased their personal knowledge of the Word of God, but have developed their caregiving skills, have influence and leadership ability and who have the ability to accurately teach the Word of God to get moving.

The proposed thesis project will follow a biblical Christ-centered model of pastoral care in conjunction with spiritual direction and spiritual exploration for establishment of the M7 Dream Builder Pastoral Care Ministry focusing on creating a spiritual oasis for women with dreams deferred. The theoretical basis for this proposed thesis project will combine three fields of Christ-centered study associated with this concept: discipleship, spiritual formation and creativity through the arts. While these three concepts appear mutually exclusive to the respective discipline of pastoral care, spiritual direction, and spiritual exploration, historically they have had an interdependent connection. This combination of experiential and evidential material will lead to a more grounded and practical study as the notion of establishing a spiritual oasis for women with dreams deferred is explored in the context of pastoral care, spiritual direction as well as relevant materials from the social sciences. Through the M7 Doctoral Thesis

³⁶ *United States Census Bureau*, “2010 Demographic Profile-WV/Monongalia County,” accessed April 17, 2015, <http://www.census.gov/popfinder/>.

project the lives of women with dreams deferred will be changed with Christ's changeless truth.³⁷

Interest in spiritual direction on the part of pastoral caregivers has also been emerging. Galindo, professor of Christian education at the Baptist Theological Seminary at Richmond, Virginia, offered a landmark comparison of the ways pastoral care and spiritual direction address spiritual needs and issues. Shea, professor of the Practice of Pastoral Care and Counseling at the School of Theology and Ministry, Boston College Massachusetts, presented an important discussion of the way in which each contribute to faith development. Benner has recently addressed pastoral care from the perspective of spiritual direction and vice versa.³⁸

There is a question concerning the relationship between spiritual direction, spiritual exploration and pastoral care. Just how different are these from each other? If appropriate images of each were assembled, would there be three distinctively different scenarios?³⁹

An image of spiritual direction might start with a long, tree-lined entrance to a monastery, walked only by the occasional monk lost in prayer. As the client enters the church, the silence and smell of candles reveals God's presence. Later, while sitting with a monk, his interest is focused on how the client experiences God. The meeting may end after ten minutes, sometimes times after more than an hour. The monk seems confident that God will finish what he has begun in the client's life.⁴⁰

³⁷ David Matteson, *Exploring the Spiritual: Paths for Counselors and Psychotherapists* (Florence: Routledge, 2008), 2, accessed 20 April 2015, <http://site.ebrary.com.ezproxy.liberty.edu:2048/lib/liberty/reader.action?docID=10450942>.

³⁸ Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*, Edited by Gary Moon (Downer's Grove, IL: InterVarsity Press, 2004), 51-67 Kindle.

³⁹ *Ibid.*, 232 Kindle.

⁴⁰ Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*, Edited by Gary Moon (Downer's Grove, IL: InterVarsity Press, 2004), 234-236 Kindle.

Spiritual Exploration brings to mind a gathering place for women. Maybe it is a workshop. Women may be reclining in lounge chairs, lounging at the park, painting or drawing at a table, or in a reading circle.

Pastoral care has its own set of associations depicting a church, a book-lined office, a cross on the wall, a Bible on a small table, warmth balanced by professionalism, obvious concern for your spiritual well-being, a focus on loss or bereavement, sometimes a comforting touch, and engagement with someone who clearly has a religious and spiritual orientation.⁴¹

The similarities are more conspicuous than the differences. Each tradition stresses the need for accompaniment on the journey of transformation; each acknowledges that the true director is the Holy Spirit; and each defines the goal of Christian spiritual formation as taking on more and more of the life and character of Christ as the M7 Dream Builder Pastoral Care Ministry: a spiritual oasis for women with dreams deferred is established.⁴²

Statement of Methodology

Following a Christ-centered approach, the proposed M7 Doctoral Thesis Project will be tailored to combine three Christ-centered methods of soul care: pastoral care, spiritual direction and spiritual exploration:

Phase/Method No. 1 will focus on the inclusion of *pastoral care with a discipleship connection* utilizing program development as research for women with dreams deferred. The curriculum's objectives will be set, designed, and implemented, so that the results can be evaluated. It has been noted that in an educational setting, program development often consists of curriculum

⁴¹ Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*, Edited by Gary Moon (Downer's Grove, IL: InterVarsity Press, 2004), 238 Kindle.

⁴² *Ibid.*, 314-315 Kindle.

and classes, but for establishment of the M7 pastoral care ministry, along with the use of curriculum, the program will consist of whatever steps are deemed necessary to solve the problem of establishing a spiritual oasis.

Phase/Method No. 2 of the proposed thesis project will focus on the incorporation of the Christ-centered ancient art of *spiritual direction with a spiritual formation connection*. Attention will be given to the process of merging the biblical basis for spiritual disciplines into daily living, prayer life, listening, and development of the spiritual life of women with dreams deferred facilitating the renewing of the mind and the discipline of the body.

Phase/Method No. 3 of the proposed doctoral thesis project will focus on integration of Christ-centered *spiritual exploration with a creative arts connection*. Consideration will be given to the use of music, writing, drawing, and painting therapy as care for women with dreams deferred.

Chapter 2

Literature Review of Books, Journal Articles, and Biblical Citations

A *Christ-centered model* of practical soul care comprised of: (1) pastoral care, (2) spiritual direction, and (3) spiritual exploration for establishment of a Christ-centered spiritual oasis for women with dreams deferred incorporates the discipling culture of the Great Commission that Jesus commanded in Matthew 28:19-20 and the wise counsel found in Proverbs 13:12. This combination of experiential and evidential material assists with a more grounded and practical study as the notion of establishing a spiritual oasis for women with dreams deferred is explored through a review of literature reflecting extensive reading that provides a basis for study, purpose and support of this doctoral thesis project follows.

Pastoral Care Theory

John MacArthur infers that the Holy Spirit in His sovereign wisdom has given biblical principles that can be applied during all ages to all cultures. He suggests that the history of ministry began in the Old Testament. And that the theme of the 23rd Psalm expresses the pastoral role of God with his people. Derek Tidball described this image as the “underlining paradigm of ministry,” referencing authority, tender care, specific tasks and sacrifice required in pastoral care. He connotes that many passages contribute to the theme, Genesis 49:24, Isaiah 53:6, Psalms 78:52-53 and 80:1 concluding that Israel was described as sheep who needed a shepherd in Psalm 100:3, 44:22, 119:176, and Jerimiah 23:1, 50:6 as these principles will flesh out the purposes of the biblical ministry through the Scriptures.⁴³

⁴³ John MacArthur and the Masters of Seminary Faculty, *Pastoral Ministry* (Nashville, TN: Thomas Nelson, Inc. 2005), 29.

History records that the Apostle Paul determined how women fit into the larger picture as he focused on two premises regarding women leaders in the New Testament churches:

The New Testament foundation for utilizing the gifts of every believer must rest squarely on Jesus (the accounts of his interaction with people in the Gospels), on Pentecost, and on the founding of the first century church (the accounts in the Acts of the Apostles). The Epistles must therefore, be interpreted through the light of the gospels and Acts, and not vice versa. We will be greatly aided in our contemporary culture if we come to believe that Jesus set the precedent, that is, he set the direction in which people were to follow in their relationship to women and the utilization of their gifts for leadership. The first century church leaders then worked at specific applications to the teaching and modeling of Jesus to give direction to new believers and to get wanderers back on track with Christ's teaching and example. One is on shaky ground to build doctrine for the 21st century church on the applications and guidelines of a newly formed and often floundering first century group of believers. Doctrine and practices regarding women in ministry must be built on the foundation of God's redemptive plan for humankind as fleshed out in the life, teachings and ministry of Jesus Christ.⁴⁴

Even though pastors have been providing spiritual counsel as a part of their overall soul-care responsibilities since the earliest days of the church, what is thought of today as pastoral soul care is a relatively recent phenomenon.⁴⁵

Holifield, in his *History of Pastoral Care* in America, dates its development to the first decade of the twentieth century when a group of pastors considered how newly developed procedures of pastoral care and psychotherapy could be put into spiritual use in the church. But because psychotherapy has often experienced tension between the pastoral and psychological, this researcher will distance herself entirely from the confusion of psychological counseling in the church preferring to only offer Christ-centered spiritual exploration as it pertains to pastoral

⁴⁴ Janet M. Piefer, "The Biblical Basis for Women in Church Leadership and Pastoral Ministry: A Review of Women in Leadership in the First-Century Church and the Apostle Paul on Women in Ministry," *Women in Ministry*, http://www.bic-nchurch.org/women/resources/foundations/peifer_part3.asp, accessed April 23, 2015.

⁴⁵ Janet M. Piefer, "The Biblical Basis for Women in Church Leadership and Pastoral Ministry: A Review of Women in Leadership in the First-Century Church and the Apostle Paul on Women in Ministry," *Women in Ministry*, http://www.bic-nchurch.org/women/resources/foundations/peifer_part3.asp, accessed April 23, 2015

care of women-by-women with dreams deferred as we believe that God is not the author of confusion, but of peace, as in all churches of the saints.⁴⁶

Benner, suggests that contemporary pastoral soul care has developed alongside general psychological counseling, both being fruits of the twentieth-century “triumph of the therapeutic. Pastoral care has often experienced tension between pastoral and psychological as it attempted to find its identity within a therapeutic culture. He further indicates that some forms of pastoral soul care resemble modern psychology more so than historic Christian soul care while other pastors have tried to distance themselves entirely from psychological counseling, opting to simply offer biblically based spiritual counsel.⁴⁷

While Moon and Beener conclude that while pastoral soul care has taken many forms over the course of church history, William A. Clebsch and C. R. Jaekle note that it has always involved four primary elements, healing, sustaining, reconciling and guiding. They suppose that healing involves efforts to help others overcome some impairment and move toward wholeness. Implying that these curative efforts can involve physical healing as well as spiritual healing, but the focus is always the total person, whole and holy. Surmising that sustaining refers to acts of caring designed to help a hurting person endure and transcend a circumstance in which restoration or recuperation is either impossible or improbable. Benner and Moon go on to infer that reconciling refers to efforts to reestablish broken relationships; the presence of this component of care demonstrates the communal, not simply individual, nature of pastoral Christian soul care. Finally, they believe that guiding refers to helping people make wise choices

⁴⁶ 1 Corinthians 14:33.

⁴⁷ Janet M. Piefer, “The Biblical Basis for Women in Church Leadership and Pastoral Ministry: A Review of Women in Leadership in the First-Century Church and the Apostle Paul on Women in Ministry,” *Women in Ministry*, http://www.bic-nchurch.org/women/resources/foundations/peifer_part3.asp, accessed April 23, 2015. Ibid.

and thereby grow in spiritual maturity. Benner has classified contemporary forms of pastoral soul care in terms of their relative emphasis on care versus cure. He uses the example of identifying Christian friendship as high on an emphasis of care and low on an emphasis of cure, while psychotherapy would have an opposite balance. Within such a scheme, Benner suggests that spiritual direction is high on both, as spiritual transformation necessarily contains elements of both nurture and healing.⁴⁸

Per Biezikian, pastoral soul care/shepherding refers to the leader's spiritual gift. He infers that on the day of Pentecost, Peter gave the inaugural speech that marked the beginning of the life of the church universal. The very first statement he made concerned the consequences of the availability of the Holy Spirit to all believers. The outpouring of the Spirit promoted both men and women without differentiation to the ministry of prophecy, a function that was regarded as one of the highest ministries in life. Biezikian surmises that the Scriptures teach that no one has the right to justify themselves and that no one has the right to exclude someone else from doing ministry.⁴⁹

Fitzpatrick believes that Paul made an important point when he said no one is better equipped to train a woman than another godly woman. She believes that God has ordained women to help and to disciple other women. Could it be that women should sacrifice and at great personal expense of finances and time, give their lives to be trained in the truth of the Bible and especially in how that truth applies to the daily lives of women as the women in Fitzpatrick's book have done? The women depicted in the book have given themselves to studying and

⁴⁸ Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*. Edited by Gary Moon (Downer's Grove, IL: InterVarsity Press, 2004), 86-94, 1097 Kindle.

⁴⁹ Gilbert Biezikian, *Beyond Sex Roles: What the Bible Says about a Woman's Place in Church and Family* (Grand Rapids, MI: Baker Publishing Group, 2006), 3714-3726, Kindle.

learning how to apply the truth of the Bible to the struggles that are a part of life. Fitzpatrick infers that as the book is read, the writers become like a best friend that can be related to, but also they are like a pastor in the sense they can offer leadership, pastoral care and counseling.⁵⁰

Mastro provides a study of amazing women in history who somehow burst through the resistance and obstacles they faced as women. He recounts the story of Deborah, a prophet, priest, and judge of Israel who led God's people to forty years of freedom, while Miriam led the women in the refrain of the triumphal hymn and was considered a prophet. He reflects on how Joan of Arc at the tender age of seventeen gave up her life for France's freedom, and then tells of how the unforgettable Mother Teresa selflessly served and modeled what it means to be the hands and feet of Jesus Christ to a depraved world are role models of inspiration.⁵¹

Rose's Thesis Project provided a theoretical foundation for the development of programs for women in the church. She defined women's ministries as well as provided two prevalent evangelical views of women in ministry. The information presented in the needs analysis and material concerning the curriculum used to equip women in ministry was used by this writer as a point of reference for the M7 Project for women-by-women in the establishment of M7 pastoral care ministry, a Christ-centered spiritual oasis for women with dreams deferred.⁵²

Though Rummage addressed the complexities of pastoral care in his revitalized church that progressed from 60 to over 1000 attendees in five years, his research provided a reference for this writer's more specific M7 pastoral care of women by women-for-women. His challenges

⁵⁰ Elyse Fitzpatrick, *Women Counseling Women*. Eugene, OR: Harvest House Publishers, 2010, 78-89 Kindle.

⁵¹ M.L. del Mastro, *All the Women of the Bible* (New York, NY: Castle Books, 2006), 92,162.

⁵² Monica Rose, "Education for Women's Ministries: A Rationale for and Review of Women's Ministries for The Beginning of The 21st Century." PhD diss., Liberty Baptist Theological Seminary, 2007.

included developing a shepherding strategy for the whole congregation. He used a survey of pastoral care as his methodology which interestingly resulted in a paradigm shift from clergy to laypersons as primary caregivers. His integration of pastoral care through discipleship is an inspiration as we begin the establishment of M7 pastoral care ministry for women with dreams deferred.⁵³

Thomas' Thesis Project was relevant in its information concerning leadership roles and implementation of a nine-week biblical mentoring training program through spiritually mature females in large churches. The goal of promoting spiritual growth and health that encouraged positive lifestyle choices in younger females was commendable as a train of thought for this the M7 Thesis Project.⁵⁴

The question has arisen over the decades of what the implications are for spiritual care as women experience physical, emotional, and spiritual stressors that manifest themselves in the structures of society. Poling suggests that the problem of "interlocking social oppressions," individual help is not enough. He believes that in order to make a difference, there is a need for competent pastoral care that involves itself with social justice. He uses the phrase "women out of order," to describe women who have "survived lives of restrictions," because of patriarchy; family, group, or government controlled by a man or group of men with a disproportionately large share of power. Poling infers that the pastoral caregiver must be careful not to use counseling as a tool of oppression rather than an instrument of blessing.⁵⁵

⁵³ Aaron Rummage, "A Model for Pastoral Care and Shepherding of a Large and Growing Church." PhD diss., Liberty Baptist Theological Seminary, 2005

⁵⁴ Iva Thomas, 'Revitalizing The Women's Ministry: Women Mentoring To The Women A Titus 2 Project.' PhD diss., Liberty Baptist Theological Seminary, 2014.

⁵⁵ James Poling, "Women Out of Order and Injustice and the Care of Soul," *Pastoral Psychology* 60, no.5 (October 2011):765, accessed April 22, 2014, <http://search.proquest.com/docview/887958905?accountid=12085>.

Richards and Bredfeldt's proposed curriculum development is used in this doctoral pastoral women's counseling setting. Their program will be used to set the doctoral thesis projects objectives for development of a Christ-centered ministry/business plan; design it, implement it, and evaluate the results. Richards and Bredfeldt noted that in an educational setting, program development often consists of curriculum and classes, but for establishment of M7 pastoral care ministry, along with the use of curriculum, the program will consist of whatever steps are deemed necessary to solve the problem of establishing a spiritual oasis for women with dreams deferred. Richards and Bredfeldt's suggest that if published curriculum is used that it have a distinctive philosophy of Bible teaching developed in each lesson. And that it not be used as a crutch so as to stifle the freedom and flexibility that is essential to the ministry's creativity and innovation. At Richards and Bredfeldt's suggestion, published curriculum will not be unquestioningly relied upon and will be examined carefully to determine its part in the study of its use.⁵⁶

According to MacArthur, discipling is the heartbeat of wise counsel as recorded in Proverbs 27:17 of the Old Testament as "iron sharpens iron, so one man sharpens another." Moses learned well from his father-in-law Jethro who told the men in the wilderness, "How can I alone bear the load and burden of you and your strife. Choose wise and discerning and experienced men from your tribes and I will appoint them as your heads." MacArthur infers that what Moses commanded for effective leadership in the daily affairs of Israel will be the same kind of leadership needed to establish leadership at the M7 Dream Builder Women's Christ-

⁵⁶ Lawrence Richards and Gary J. Bredfeld, *Creative Bible Teaching* (Chicago: Moody Publishers, 1970), 203-207.

centered pastoral care ministry. MacArthur believes the clearly prescribed principle is to develop leadership through making disciples.⁵⁷

Spiritual Direction Theory

Although the concept of spiritual direction may sound modern, Moon and Benner believe that its practice has a long and honored place in Christian soul care. The early history of the practice of spiritual direction is evidenced in the New Testament. John the Baptist has often been the model for those who would later enter the monastic life. They supposed that his withdrawal to the desert, his ascetic discipline, his call to repentance, his instruction about how to live a godly life, his humility and his pointing to Christ as the One who brings the presence of God to the world all showed elements of Christian spiritual direction.⁵⁸

Moon and Benner believe that prayer is the test of everything; prayer is also the source of everything; prayer is the driving force of everything; prayer is also the director of everything. If prayer is right, everything is right. Further, they surmise that prayer will not allow anything to go wrong. They also suggest that the center of the Orthodox Christian life is communion with God, and the essential characteristic of a life lived with God is prayer. Jesus' disciples came to him asking how to pray and received instruction in the form of what is now called the Lord's Prayer. They imply that through the centuries Christians have sought God. And they have learned to find him by turning to those who themselves have drawn near to the "consuming fire" through the

⁵⁷ John MacArthur and the Master's Seminary Faculty. *Pastoral Ministry* (Nashville, TN: Thomas Nelson, Inc. 2005), 261.

⁵⁸ Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*, Edited by Gary Moon (Downer's Grove, IL: InterVarsity Press, 2004), 369-373, Kindle Edition.

practice of spiritual direction, the leading of a disciple to God, in the Orthodox Christian tradition.⁵⁹

Moon and Benner indicate that the definition of spiritual direction centers on the healing of the soul, the restoration and fulfillment of the image and likeness of God in the human person. In the process the person grows into a relationship with God which is ultimately so intimate that it can only be described as a union. They believe that spiritual direction in the Orthodox tradition, involves leading a person through the process of healing the heart and into an ever deepening relationship with God and that this process occurs in a sacramental and corporate context as well as in a personal one-on-one relationship with a spiritual guide.⁶⁰

Moon and Benner connote that when faced with the common crises of life, whether these are marital, parental, familial, vocational, relational or "religious," many people turn to pastoral caregivers. These persons are trained in counseling and pastoral care, and they are trusted to address the needs of the spirit. Moon and Benner are confident that trained counselors will be able to give the advice that is needed to overcome the crises faced at one time or another. They have come to expect that pastoral caregivers will be adept and knowledgeable in matters of emotional health. In addition, many of them have become accustomed to hearing the message of the gospel presented in the language of emotional healing, recovery and human wholeness. But where do people go when they have no crisis, yet find ourselves in a spiritual malaise? There is no problem to solve, yet they know deep in their heart and soul that "something is not right" or "something is missing." Where can people go maybe not get well but get better? To whom can

⁵⁹ Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*. Edited by Gary Moon (Downer's Grove, IL: InterVarsity Press, 2004), 334-373 Kindle Edition.

⁶⁰ *Ibid.*, 1097 Kindle..

people go for help in dealing with questions of meaning rather than functioning, of discernment rather than decision? Moon and Benner believe that while contemporary pastoral soul care has its place, perhaps the matters of the spirit can best be addressed in the context of the older practice of spiritual direction. They believe that interest in spiritual direction has increased in the past few decades among pastoral caregivers. That it is being recognized, and in some religious traditions is being reclaimed, as a legitimate approach to caring for the needs of the spirit.⁶¹

Moon and Benner bring attention to the myriad of recent publications on spiritual direction bearing witness to a noteworthy rise of interest in spirituality. They recognize that clergy, Christian educators, youth ministry specialists, pastoral caregivers as well as mental health counselors, and large numbers of Christians without any formal ministry involvement in soul care have shown interest in spiritual direction as they are attending conferences and retreats on spiritual formation. Moon and Benner imply that in large sectors of the church, few would have ever even heard of the concepts of spiritual formation or direction until recently. Yet the seminaries and colleges of many of those traditions are now busy refashioning departments of Christian education into programs in spiritual formation, while clergy and laity alike seek opportunities to learn about spiritual direction.⁶²

Matteson reasons that the integration of spirituality and the social sciences can possibly help women develop a sense of self as they understand the essence of their dreams deferred. By assessing their strengths and concerns it will be important that the spirituality promotes a healthier life. He believes that there will be discernment between spiritual experiences and those

⁶¹ Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*. Edited by Gary Moon (Downer's Grove, IL: InterVarsity Press, 2004), 2773-2782 Kindle Edition.

⁶² *Ibid.*, 35-38 Kindle.

that mask as spiritual but are in fact destructive. Jesus said of the religious leaders of his time, “Ye shall know them by their fruits.” This thought coincides with the desired outcome of this project; women will have a deeper connection with self, with others, and with life itself after participating in the programs at the women’s center.⁶³

“A ship should not ride on a single anchor, nor life on a single hope.” Epictetus understood the danger of risk by traveling on a ship unprepared for all the various challenges and possibilities of a long journey at sea over 2000 years ago. It is an allegory to drive home the point that it is spiritually dangerous to travel through life without being able to recognize that there are many possibilities which possibly women with dreams did not realize. The microscopic focus based on only one hope, one dream, one desire or one expectation will be analyzed as a possible cause of missed opportunities in life. The integration of the basic principles spiritual direction involving thought awareness, is one of the concepts that will be incorporated into Christ-centered pastoral care at the proposed women’s center. This theory will be utilized to assist those women who have gotten shipwrecked, stuck, depressed, and convinced that the fulfilment of their dreams is hopeless.⁶⁴

Spiritual Exploration Theory

For a century pastoral caregivers who practice “psychotherapy” have been unaware of the spiritual guidance tradition where by their roles have developed. Like most pastoral caregivers,

⁶³David Matteson, *Exploring the Spiritual: Paths for Counselors and Psychotherapists* (Florence: Routledge, 2008), 2, accessed 20 April 2015.<http://site.ebrary.com.ezproxy.liberty.edu:2048/lib/liberty/reader.action?docID=1045094> 2.

⁶⁴Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*. Edited by Gary Moon (Downer’s Grove, IL: InterVarsity Press, 2004), 2773-2782 Kindle Edition.

this researcher is more interested in theories of theology rather than the focus on the integration of psychology and theology by mental health professionals.⁶⁵

Though some women with dreams deferred may prefer the assistance of therapists like Miriam E. and Todd W Hall who have summarized what they believe are the important milestones along the road to incorporating spiritual beliefs and practices into the process of psychotherapy, it is this researcher's belief that "(1) the inclusion of religion as an element of human diversity in the American Psychological Association's code of ethics," (2) "the inclusion of spiritual problems as a V-code in the DSM-IV" and (3) "a number of important publications dedicated to religious therapy" are not germane to the problems of women with dreams deferred and the establishment of the M7 Dream Builder Pastoral Care Ministry, as the Holy Scriptures contain our code of conduct in Christ-centered spiritual matters.⁶⁶

Upon further examination into the relevance of psychotherapy to this Doctoral Thesis Project, this researcher noted that the 1995 meeting of the Christian Association of Psychological Studies held its international conference under that banner. "Our Heritage of Soul Care" touted by Thomas Oden, as the first gathering of either mental health professionals or pastoral caregivers that had adopted a theme from Christian spirituality is still questionable. The fact that a special issue of the Journal of Psychology and Christianity followed that was devoted to Christian spirituality and mental health; the fact that in 1997 Gary W. Moon's *Homesick for Eden* discussed the explicit integration of spiritual direction practices into psychotherapy; and the fact that a few years later the Journal of Psychology and Theology gave two volumes of attention to

⁶⁵ Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*. Edited by Gary Moon (Downer's Grove, IL: InterVarsity Press, 2004), 2773-2782.

⁶⁶ Ibid., 40-42 Kindle.

Christian Spirituality, *Theoretical and Empirical Perspectives*, still does not make it suitable for this Doctoral Thesis Project.⁶⁷

Gregg believed that research on depression was warranted and initiated an investigation into the clinical use of six contemporary depression instruments. His research did establish a foundation for a theologically informed validity subtype known as redemptive validity. It is the effective assessment instrument that samples behavior or attitudes to provide insight into wise living that conforms to the reality and truth of Scripture as the creator is depended upon. Proverbs 25:20 does argue that helping those with heavy hearts requires compassion, understanding, and words of comfort.⁶⁸ But this researcher is not inclined to mix secular theories with Biblical truths unless mandated and authorized by the Pastor of the church.

Upon examination of possibly integrating the predominantly evangelical movement known as psychology and theology, it is this researcher's opinion that a growing shift in attention to Christian spirituality and its potential role in clinical practice is not a good fit for this Doctoral Thesis Project. This researcher does not care to cross the chasm that has been dug between secular professional psychology and Christ-centered pastoral care.

Instead, this researcher would like to incorporate into this Doctoral Thesis project what will be known from this point on in this Doctoral Thesis Project as pastoral care through Spiritual Exploration. It is an innovative program that provides healing and recovery

⁶⁷ Gary Moon and David Benner, *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices*. Edited by Gary Moon (Downer's Grove, IL: InterVarsity Press, 2004), 51-67 Kindle Edition.

⁶⁸ Stephen Greggo, "Redemptive Validity and the Assessment of Depression: Singing Songs to Heavy Hearts," *Journal of Psychology & Theology*, Fall 2012, Vol. 40 Issue 3, p 188-198, <http://web/b/ebSCOhost.com.ezproxy.liberty.edu:2048/ehost/detail/detail/>

opportunities for women with dreams deferred to connect and apply Christ-centered lessons learned with talent and passion through creative arts in ministry.

Harper uses her creative inspirations coloring book as a tool to explore the spiritual as the artist follows her heart and in a sense colors her dreams. She assures the artist that there is no right or wrong way to paint or use color. Harper sees life as a wonderful adventure. She inspires all to hold on to their dreams through her creative coloring inspirations that offer hope and encourage on every page. The artist has over thirty (30) relaxing illustrations designed to motivate creativity and stimulate the spirit.⁶⁹

Hutchison believes that the audience for this book ranges from ages 6-106 and is of particular value for chaplains, clergy, pastoral caregivers, and Christian formation leaders. His book is one of the tools used to integrate Spiritual Exploration with a creative arts connection. Hutchison asserts that the book can be used as painting therapy but the end result is not the painting that is created. It is the conversation, sharing, and listening that takes place around the table. He surmises that it will be a time to express gratitude for life since we are created in the image of God so at the center of our being is the need to create. Hutchison infers that even though troubles in life may cause grief, sadness and loss there is hope. He surmises that there is an opportunity to celebrate as those who gather together, breaking bread, while cooking, painting or communion, welcoming and listening with ears and heart, then tell the story that is one that only each woman can tell as dreams deferred are revisited.⁷⁰

⁶⁹ Valentina Harper, *Creative Coloring Inspirations: Art Activity Pages to Relax and Enjoy* (East Petersburg: Fox Chapel Publishing, 2014).

⁷⁰ Roger Hutchison, *The Painting Table: A Journal of Loss and Joy* (Indianapolis: Morehouse Publishing, 2013), 9-10.

The reading of Hansberry's play goes to the essence of Spiritual Exploration and will be a must read for any woman getting involved with the center for women with dreams deferred as it is symbolic of the ministry's mission. Hansberry vividly illustrates one instance of hopes and dreams postponed or ignored, as she tells of the dreams deferred of a lower-class black family's struggle to gain middle-class acceptance. This experience points out the need for biblical pastoral care for women-by-women as the plot unfolds. When the play opens, Mama, the sixty-year-old matriarch of the family, is waiting for a \$10,000 insurance check from the death of her husband, and the drama will focus primarily on how the \$10,000 should be spent. The Younger family is part of the black majority, and the concerns dismissed as "middle class"- buying a house and moving into "white folks' neighborhoods"- are actually reflective of the essence of black people's striving to defeat segregation, discrimination, and national oppression."⁷¹

Stankevich believes that therapists should consider whether it is appropriate to integrate a creative writing tool in Spiritual Exploration. It is Stankevich's belief that integrating sacred writings into the therapy process can be beneficial for clients using the guidelines she proposes. She examines perspectives in existing literature regarding use of sacred writings in therapy. As Surratt implies even with years of experience in ministry and an appreciable amount of Christian education, leadership as a pastoral caregiver will be daunting as the M7 Dream Builder Pastoral Care Ministry for women-by-women is established. Catron contends that possibly the reason is because of the gross feelings of inadequacy and insecurity women tend to wrestle with or maybe

⁷¹ Lorraine Hansberry, *A Raisin in the Sun* (New York: Random House, 1994), 155 Kindle.

it is because of society, culture, and the church having been slow to endow women with the title of leader. Though many women run away from it, this researcher will embrace it.⁷²

Scott infers from her article that art therapy can be used to express a person's creative side and drawing skills to reduce stress and get in touch with their feelings which would be helpful to women with dreams deferred. She suggests that the benefits can help relieve stress because it engages a clearer head to tackle problems by providing a state of "flow" that is like a meditative state leaving the woman much less stressed. The M7 project will integrate the Christ-centered piece to this type of spiritual exploration.⁷³

As this researcher has discovered, music therapy is a growing treatment option for a variety of ailments, and could be helpful for women with dreams deferred. The author maintains that music is more than just singing songs with people to make them feel better. At the St. Mary-of-the-Woods, founded by Sisters of Providence, they marked 30 years of music therapy as an undergraduate program last fall. This researcher was reassured of the validity of this program by the fact that the college's program, formulated by Providence Senior Laurette Bellamy in 1983, holds accreditation from the American Music Therapy Association and has the nation's first and only music distance equivalency program, which allows people with bachelor degrees to obtain license in music therapy with only a few visits to campus. The therapy falls within the age range

⁷² Sherry Surratt and Jenni Catron, *Just Lead: A No Whining, No Complaining, No Nonsense Practical Guide for Women Leaders in the Church*, Jossey-Bass Leadership Network Series (San Francisco CA: A Wiley Imprint) 2013), 8-9 Kindle.

⁷³ Elizabeth Scott, "Art Therapy: Relieves Stress by Being Creative," *About Health*, updated December 15, 2014, <http://stress.about.com/od/funandgames/a/learningtodraw.htm>.

of this Doctoral Thesis Project as the M7 pastoral care ministry's aim will be to offer Christ-centered music therapy that helps women ages 18-95.⁷⁴

Cook uses Emily Dickinson's poetry as an example of how the use of writing as a creative art form can be used in conjunction with Spiritual Exploration. His research includes a depiction of the poet Emily Dickinson as a pastoral theologian who possessed great intellectual and poetic gifts as Cook attempts to show how at least some of her poems can be considered artistic expressions of pastoral theology.⁷⁵

Non-Profit Ministry/Business Theory

Meux's powerful reflection on Christian business women as mentors and role models from Bible days upon which the Christ-centered foundation of the M7 Women's business and pastoral care ministry will be laid, reveals inspiring qualities and characteristics of women from long ago. They provide models for running successful church and community ministries. Sadly, the problem is that the activities of these women are often not recognized, leaving some of the best means of motivation and encouragement for contemporary women unknown. A brief background, along with the qualities and skills of seven top biblical women in business and leadership, whom this researcher believes are forerunners of the M7 Women's pastoral care ministry's Motivated, Methodical, Marvelous, Ministry Minded Masterpieces-in-Motion are shared as follows: (1) Rahab: Joshua 2:1-22; 6:17-25. Rahab was a businesswoman who ran a lodging place and provided for her family members. Though often misrepresented as a prostitute,

⁷⁴ Nicholas Sciarppa, "Music Therapists Master Instruments of Healing for Diverse Clients," *National Catholic Report*, September 12, 2014, Vol. 50, Issue 24, p2a-2a.2/3p., <http://web.bebcohost.com.ezproxy.liberty.edu:2048/ehost/detail/>, accessed 03/09/2015.

⁷⁵ Carol J. Cook, "Emily Dickinson: Poet as Pastoral Theologian." *Pastoral Psychology* 60, no.3 (06 2011): 421-35, accessed April 27, 2014, <http://search.proquest.com/docview/862799065?accountid=12085>.

there is no evidence of this in the Bible. She became known for her willingness to take great risks to negotiate with new people for the protection of herself and her family. Running a lodging facility meant being able to manage a staff of workers, keep clients happy and serve the needs of people from all backgrounds. It also meant being misunderstood by those who did not understand this nontraditional business role for women. The leadership qualities and skills of Rahab included being industrious and wise, having a business plan, management abilities and negotiation skills. (2) Lydia: Acts 16:14-15, 40. Lydia was a well-known businesswoman who dyed and sold purple cloth. Royalty and the wealthy wore purple cloth. That meant she had a high end target market. Her business had to provide a consistent, high-quality product to meet the standards and needs of a wealthy clientele. She also had employees, which means her company provided jobs for people in her community. Lydia was an entrepreneur who probably would have had a corporate structure. She displayed qualities and skills that included organization management and growth, employee training and development, and strong target market skills. (3) Priscilla: Acts 18:1-3; 24-28. Priscilla worked alongside of her husband, Aquila, as partners in a tent making business out of their home. She was first mentioned as the mentor to the great Apollo whom she helped mentor to preach with more direction and authority. She also traveled extensively in the capacity of evangelist. Her qualities and skills were in working in harmony in a business partnership, managing a home-based business, business development and growth, multi-tasking, coordination, human relations, and mentoring skills. (4) Huldah: 2 Kings 22:14-20; 2 Chronicles 34:22-28. Huldah was a prominent prophetess and married woman who was sought out by the King's Advisors for counsel about spiritual matters. Huldah was known for being honest, highly intelligent and a scholar of the Scriptures. The qualities and skills she shares with contemporary Christian women include being a strategist,

teacher, strong communicator, life-long learner and a leader who advised others and made hard decisions. 5. Phoebe: Romans 16:1-2. Phoebe was a preacher who worked closely with the Apostle Paul. She was sent by Paul to teach and preach the gospel to the new believers in Rome. Paul strongly urged the believers there to accept her preaching and to support her while in Rome. Phoebe understood the right time to approach others with new ideas and came with the proper introductions. She went to Rome as an evangelist and some believe as a deaconess. The qualities and skills presented by Phoebe are project manager, evangelist of new ideas, teacher, preacher, and collaborator. (6) Deborah: Judges 4 - 5. Deborah was the first woman to be a judge over a nation. She was willing to take on necessary hard tasks that others would not do. Through her leadership the laws of the land were understood and she promoted ethical behavior through the law. Deborah led the Israelite army into a victorious battle in a particularly difficult war situation when her General refused to ride into battle without her. Deborah was a powerful law-maker with qualities and skills as an Army Commander, leader of large groups, decision-maker, motivator, judge, and political official. (7) Candace, Queen of the Ethiopians, Acts 8:27. The Candaces were female rulers of in the African nation of Ethiopia (also known in ancient times as Kush), a distinctive title that existed for 500 years. Unlike Queens of some other African nations of that time, the Queens of Kush, who were independent rulers. One Candace received the information about spiritual matters from her treasurer who was baptized by the Apostle Philip during a long journey on state matters. She was receptive of new and better ideas to benefit those she represented. These powerful women had qualities and skills of being national political leaders, rulers, and warriors. They were decision-makers, negotiators and goal-oriented. They

exemplify the traits that the establishment of the M7 women's pastoral care ministry proposes to instill in its constituents.⁷⁶

Allison and Kaye suggests that an increasing number of nonprofits may manage revenue-generating activities as opposed to being funded with grants or other contributed revenue. Allison and Kaye offer suggestions on designing a biblical strategic plan that will be designed to help the women's pastoral care ministry to focus its vision and priorities in response to a changing environment and ensure that the leaders of the ministry are working toward the same mission. Following Allison and Kaye's approach, it will be strategic as it intentionally responds to the current environment, including competition. They provide systematic data so that information can be gathered to make decisions. Priorities will be set as decisions and goals are needed. Through Allison and Kayes' biblical business strategic plan appropriate stake holders are engaged as it guides resource acquisition and allocation taking into account the ministry of nonprofits. Through this process documents will be produced which will be a symbol of accomplishment, a guide for internal operations, and a marketing tool for current and future support. Per the authors, it will not predict the future, instead it will be a plan based on current information. It is not a substitute for judgment but will be a vehicle for informed decision making. Biblical strategic planning will focus on the most important issues.⁷⁷

The leaders of the Our Daily Bread Missions believe that all things can be done through Christ who strengthens us and that Jesus is the head, and we are His body. Jesus gave His life so that we may be able to overcome all things and all of the needs of the community, no matter how

⁷⁶ Consuelo Meux, "7 Women Business and Leadership Role Models *From the Bible to Inspire Christian in Business*. Ezine Articles, April 17, 2009, accessed April 25, 2015, <http://ezinearticles.com/?7-Women-Business-and-Leadership-Role-Models-From-the-Bible-to-Inspire-Christian-Women-in-Business&id=2233189>.

⁷⁷ Michael Allison and Jude Kaye, *Strategic Planning for Nonprofit Organizations: A Practical Guide and Workbook*. Hoboken: John Wiley & Sons, Inc., 2005, 14-16.

large or small the need. God through His Son gave us all of the tools, but our duty is to learn how to use the tools and learn how to work together to accomplish His will on earth as it is in heaven. His chosen people are tasked to carry out His forgiveness, love, grace, and justice. And if it is not done, it is not His fault for the way things turn out, but ours. Though the mission of this thesis project is specifically about pastoral care for women with dreams deferred, the Christian principles are still the same.⁷⁸

According to Erwin, a mission will tell what we do, who we serve, and what beliefs guide the ministry following the example of the apostles who worked from the mission statement given by Jesus in Matthew 28:19-20:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

The question occurred, “Should a biblical Christ-centered pastoral care ministry be established?” Erwin says yes, if God ordained it? She believes that a less reverent answer would be that the leader desires to work independently or be in a position to direct the ministry. Erwin also believes that it should be taken into consideration that the ministry could possibly enhance the evangelistic efforts of the church, but on the other hand the church may not support the ministry. At any rate from the outset, motives will be clear. As a reminder, she warns that the thought of the honorable work of counseling women as a non-profit corporation may seem unconscionable to some Christian leaders. Erwin insists that there is nothing ungodly about a successful non-profit ministry and nothing unrighteous about financially competent work. She believes, balance

⁷⁸ Our Daily Bread 2015, “Steps to Starting a Christian School.” *Our Daily Bread Missions*. Accessed April 25, 2015. <http://www.ourdailybreadmissions.org/starting%20a%20christian%20school.htm>.

is the key and that ministries should honor our Lord by operating on solid Christ-centered ministry principles.⁷⁹

Conclusion

This concise review of the literature demonstrates the significance of establishing a pastoral care ministry for women-by-women with dreams deferred. It validates a problem that has existed in the church and community for a long time. Christ-Centered pastoral care and shepherding for women in the local church is in need of a practical innovative pastoral care ministry for women-by-women whose dreams have been deferred that not only provides healing, hope, and encouragement, but also incorporates the discipling culture of the Great Commission. What does happen to a dream deferred? Does it dry up like a raisin in the sun as Langston Hughes supposes? What is gathered from the review of literature is the need for place where women are encouraged to be Motivated, Methodical, Marvelous, Ministry-Minded Masterpieces-in-Motion (M7).

⁷⁹ Kathie Erwin, *How to Start and Manage a Counseling Business: A Guide for Churches, Ministers, and Professionals, Contemporary Christian Counseling*, (U.S.A.: Word Printing, 1993) 1, 2.

Chapter 3

Analysis of Findings

It is evident from the review of literature that a number of truths are evident. First, an appreciable number of women's dreams have been crushed. Irrespective of their race, ethnicity, age, religious background or geographic location, this is a consensus that is evident. Second, there are untold numbers of women who are in need of spiritual direction. Third, a combination of experiential and evidential material will effectively promote a more grounded and practical study as the notion of establishing a spiritual oasis for women with dreams deferred is explored. The review of literature reflects extensive reading that provides a basis for study and support of this innovative doctoral thesis project: Establishment of the M7 Dream Builder Pastoral Care Ministry as it incorporates the discipling culture of the Great Commission and brings to the forefront the essence of Proverbs 13:12 through the power of the Holy Spirit.

Assessing the Need for Establishing M7

This original M7 Dream Builder Women with Dreams Deferred Survey was developed from scratch by this researcher to determine if there is a need to establish the M7 Dream Builder Pastoral Care Ministry: A Christ-Centered Spiritual Oasis for Women with Dreams Deferred. The survey was offered to over 46,589 women in the United States. Three hundred ninety-one (391) women took the survey which includes women from the researcher's county of Monongalia, West Virginia.⁸⁰

⁸⁰ Survey Monkey Help Center, accessed August 6, 2015 http://help.SurveyMonkey.com/?l=en_US&uid=3Z8f21KjnEpZ9U7crrsgKz3ZDa5IH0cNQ4JgUzzoJJghTpFDTE_2BJMzNoS1hTeOn3P27LNEmlKKuJ_2BVkGysPJqw_3D_3D/

The use of Survey Monkey allowed the researcher to view results in real time over the internet while permitting anonymity among the participants. Due to the nature of the research study, in order to obtain a representative survey sample, a larger geographic audience of women from all over the United States was addressed. The four regions consisted of the Northeast, Midwest, South, and West. The strategic plan, simplicity and effortless access to the project was designed to achieve maximum participation in the project.

Purpose of Study

The proposed study sought to determine if women from all walks of life, regardless of their income, ethnicity, religious affiliation, standing in the church, education, or marital status have dreams that have been deferred and are interested in realizing those dreams through the establishment of a women's pastoral care ministry. The survey and interview audience was limited to only women. No men or children were surveyed or interviewed. In the 2010 profile data used, the median age of participants was thirty-eight.⁸¹

Compilation Protocol

Utilizing anonymous practical research and results gathered from an original study of women ages 18-95 with dreams deferred through Survey Monkey, an online development cloud-based company, a survey was created. Sixteen questions were used to create the survey instrument (see Appendix A for a copy of the survey). The sixteen questions covered basic demographic information and surveyed the participant's thought on any hopes and dreams that have been deferred. In addition, the questions looked at establishment of a women's pastoral

⁸¹ United States Census Bureau, "GeoCodes." accessed August 8, 2015, <http://www.census.gov/popest/about/geo/codes.html>.

care ministry, specifically addressing dreams deferred. It was developed using both multiple choice answers and number scale questions.

Statistical Tools

The number scale is a universally accepted form of survey measurement. With regards to a numbered scale question, the number selected will indicate the strength of the respondent's opinion. The greatest strength of a number scale is its simplicity. It typically includes a statement asking the respondent to select from a standard number system of 1-5 rating scale. A number scale is easy to conduct statistical analyses. With the simple numbering of options, each category label can represent the same value as its score. Furthermore, the numbered scale gives the researcher the ability to ask for a more precise answer.⁸²

The survey instrument was created entirely from scratch. The questions were added and written by the researcher based on the needs of the doctoral thesis project and similar questions from other studies. A small group from the researcher's ministry was asked to review the instrument to insure that the questions and format were clear and understandable.

The researcher received IRB approval on February 25, 2015. Through Survey Monkey 391 questionnaires were completed for the project out of the 382 requested, culminating in a 102 percent completion rate. A total of 391 qualified responses were received through August 6, 2015.⁸³

⁸² Rick Penwarden, "Presenting Your Rating Scales-Numbered Versus Word Lists," accessed September 25, 2015, <http://fluidsurveys.com/university/number-versus-word-rating-scales/>.

⁸³ Survey Monkey Help Center, accessed August 6, 2015 http://help.SurveyMonkey.com/?l=en_US&uid=3Z8f21KjnEpZ9U7crrsgKz3ZDa5IH0cNQ4JgUzzoJJghTpFDTE_2BJMzNoS1hTeOn3P27LNEm1KKuJ_2BVkGysPJqw_3D_3D/

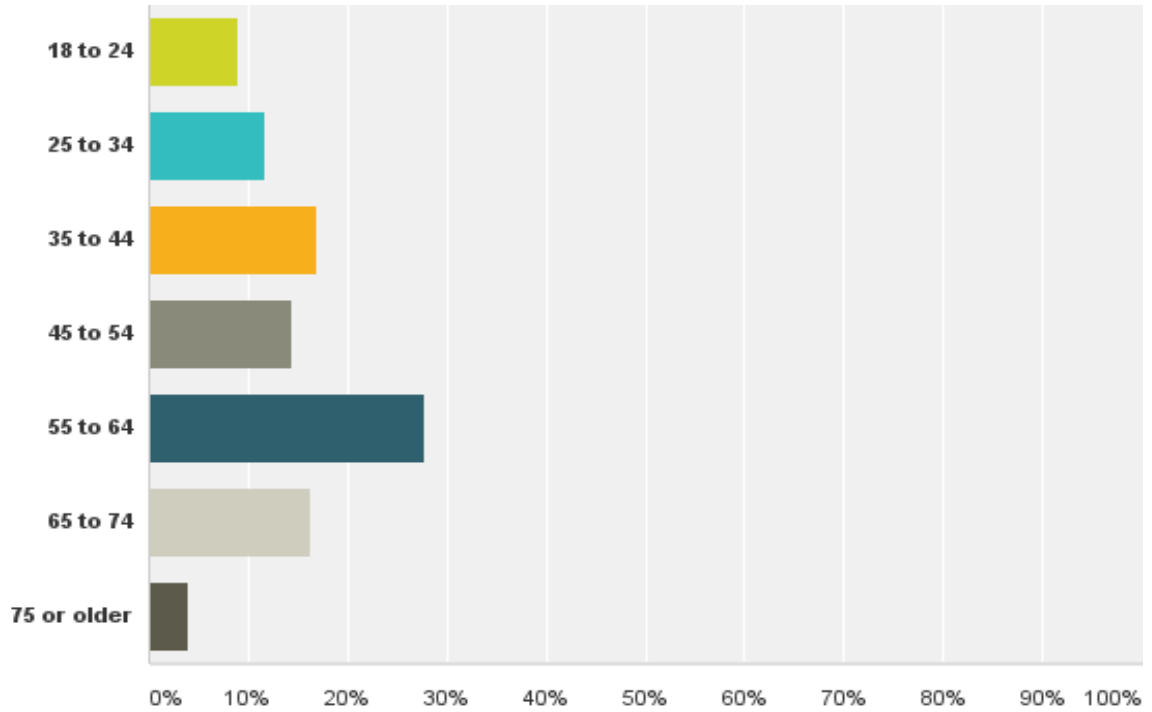
Results and Observations from the Survey

Upon receipt of the results of the survey, the researcher commenced to analyze the data. The first three questions aided the research in understanding the demographic background of the women participating in the survey as it relates to age, ethnicity, and marital status. Question four asked the most crucial question of the survey, if the women's have hopes and dreams that have been deferred. Questions five, six, seven, and eight asked basically what has hindered the women from obtaining their hopes and dreams, the development of negative issues and the length of time the dreams have been postponed. Question nine asked what were the gifts, talents and passions of the women have been delayed. Questions ten, eleven, twelve, thirteen, fourteen, fifteen, and sixteen asked questions about the women's walk with Christ; their salvation, church affiliation, hope in Christ, and spiritual formation.

Women with Dreams Deferred Statistics and Findings to Questions 1-3

Question number one asked: What is your age? Of the total respondents, 386 answered this question and one did not answer the question. The results showed that less than 9 percent were ages 18 to 24. For the purposes of this thesis project all numbers will be rounded to the nearest whole number. Those between the ages of twenty-five to thirty-four, responded at 12 percent. Women ages thirty-five to forty-four answered at 17 percent. 15 percent of the respondents were forty-five to fifty-four. The largest group of respondents, twenty-eight percent, were fifty-five to sixty-four. Sixteen percent were sixty-five to seventy-four years of age. Four percent of the women were seventy-five years of age or older. The results are found in Table 2.1

Table 2.1 Age of Respondents



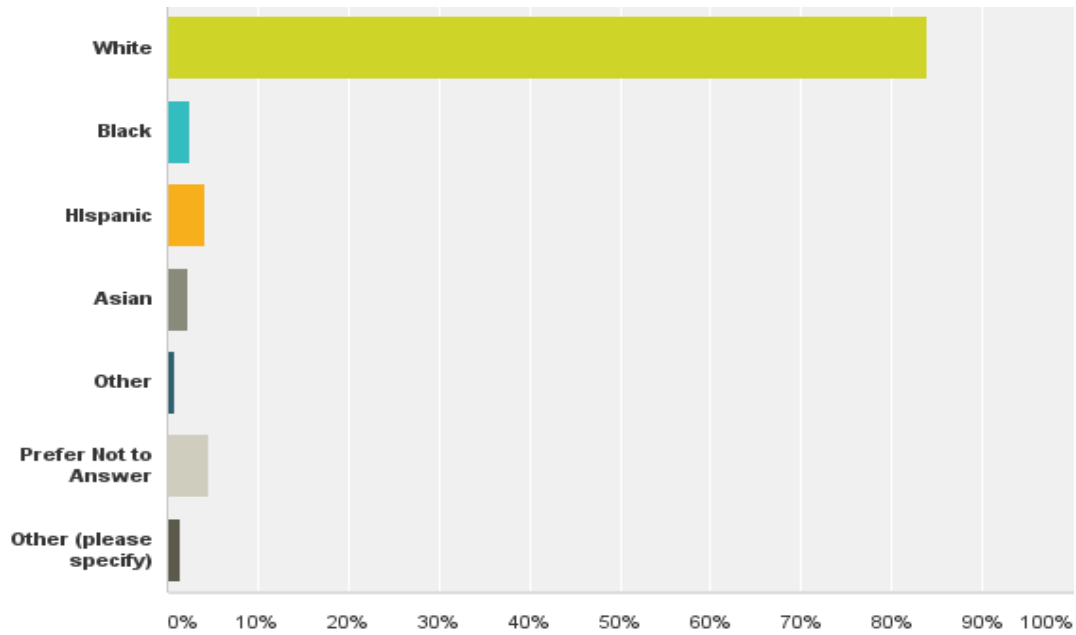
Answer Choices	Responses
18 to 24	9.07% 35
25 to 34	11.66% 45
35 to 44	16.84% 65
45 to 54	14.51% 56
55 to 64	27.72% 107
65 to 74	16.32% 63
75 or older	3.89% 15
Total	386

Question two asked: What is your ethnicity? Of the 387 respondents 384 answered the question and 3 did not. The results showed that 84 percent of the respondents were White.

Three percent were Black. About four percent were Hispanic. Two percent of the women who

responded were Asian. While 1% of the respondents chose Other. One indicating that she was multi-ethnic, one was Japanese, one was Hawaiian, one was Filipino and Korean. Two responded that they were mixed. One was Hispanic/Caucasian and one responded that she was Native American.

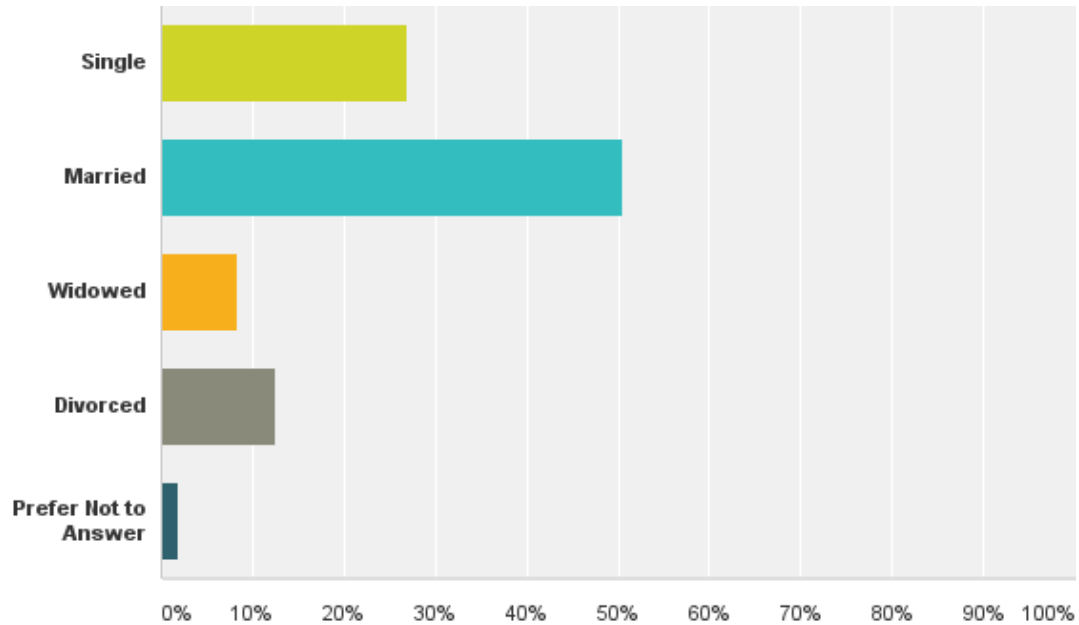
Table 2.2 Ethnicity of Women



Answer Choices	Responses
White	83.85% 322
Black	2.60% 10
Hispanic	4.17% 16
Asian	2.34% 9
Other	0.78% 3
Prefer Not to Answer	4.69% 18
Other (please specify)	1.56% 6
Total	384

Question three asked for the respondent’s marital status. Three hundred eight-six respondents answered while one did not. At least 50 percent were married. Twenty-seven percent were single, while 12% were divorced. The remaining two percent preferred not to answer the question.

Table 2.3 Women’s Marital Status

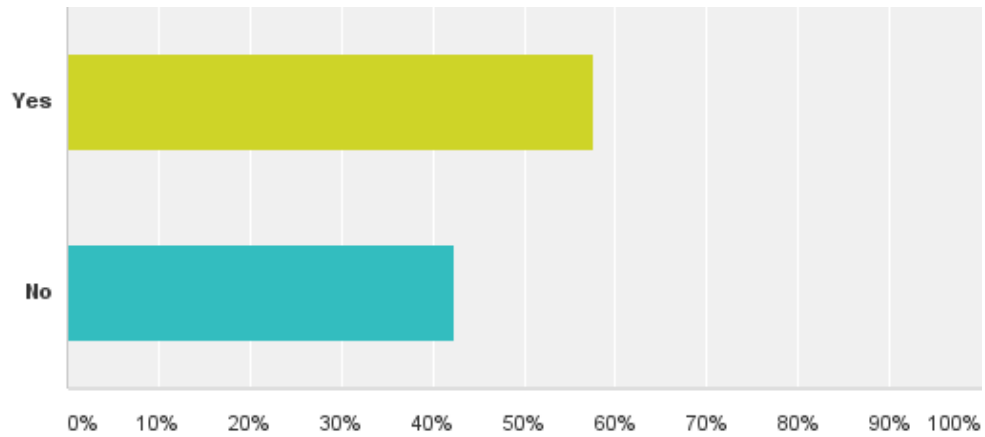


Answer Choices	Responses	
Single	26.94%	104
Married	50.52%	195
Widowed	8.29%	32
Divorced	12.44%	48
Prefer Not to Answer	1.81%	7
Total		386

Women with Dreams Deferred Statistics and Findings to Question 4

Question four asked if the respondents had hopes and dreams that had been deferred. They were instructed to answer yes or no. All three hundred eighty Fifty-eight percent of the respondents indicated that they do have hopes and dreams that have been deferred. Forty-two percent said that they did not.

Table 2.4 Have Hopes and Dreams Been Deferred?



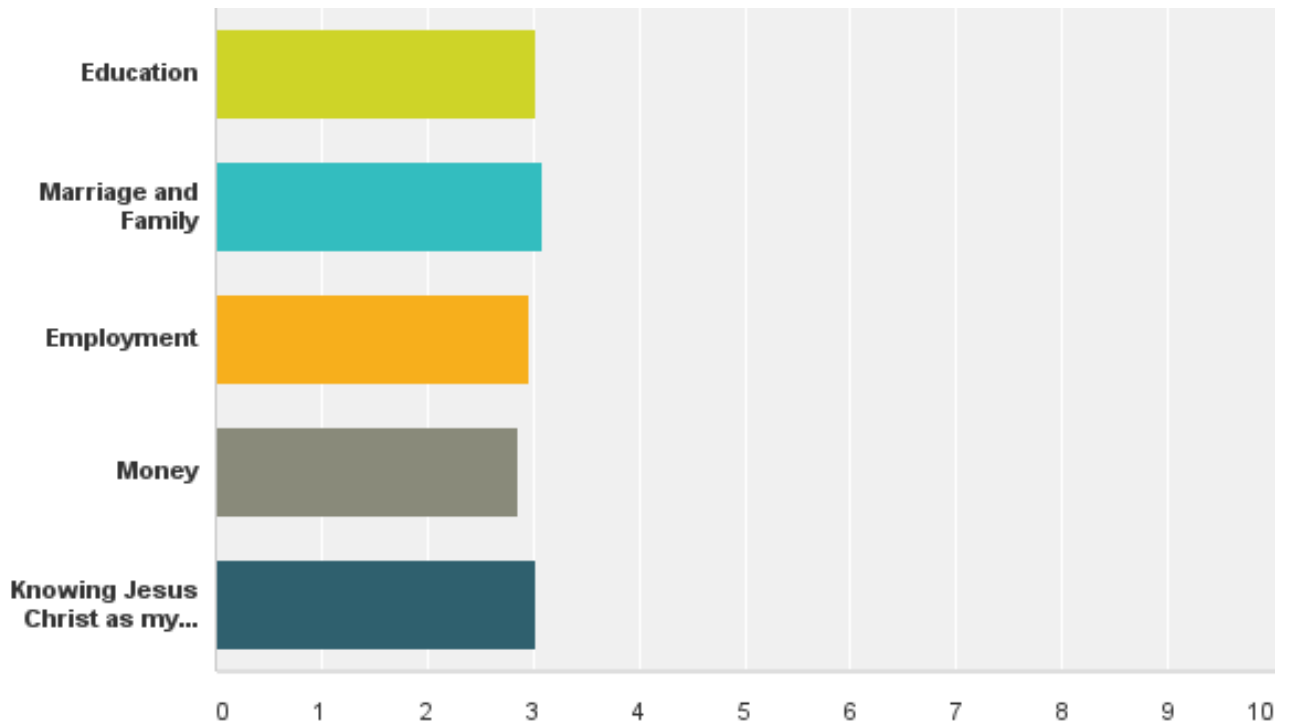
Answer Choices	Responses
Yes	57.62% 223
No	42.38% 164
Total	387

Women with Dreams Deferred Statistics and Findings to Questions 5 - 8

Question five asked if the respondent answered yes to question four, which of the five areas: education, marriage and family, employment, money, and knowing Christ as their personal Savior, have their hopes and dreams been delayed. Two hundred thirty-four responded. One hundred-fifty-three did not. They were instructed to rank them by importance to them, five being highest priority. Their responses were as follows: On a scale of one to five, five being the

highest ranking, forty-two percent ranked knowing *Jesus Christ as their personal Savior* as their number most important. Five percent ranked knowing Christ second, seven percent knowing Him third, six percent ranked know Him as priority four, and interestingly enough forty-three percent ranked knowing Christ fifth in their priority of importance to their delayed dreams. This is almost the same percentage as those who ranked knowing Christ as of number one importance in importance in their deferred dreams. In the area of *education*, seventeen percent ranked education as a number one priority in importance concerning their dreams deferred. Another twenty-three percent ranked education second, eighteen percent ranked education third, twenty percent ranked education as number four, and twenty percent ranked education number five in their priority of importance to their dreams deferred. Thirteen percent ranked marriage and family as the number one priority in importance. Twenty-five percent ranked marriage and family second, eighteen percent ranked it third, twenty-eight percent ranked it fourth, and sixteen percent ranked it fifth. On a scale of one to five, five being the highest priority, twelve percent ranked *employment* as their number one priority of importance concerning delay of their hopes and dreams. Twenty-two percent ranked employment second, thirty-four percent ranked employment third, twenty-two percent ranked employment as priority four, and interestingly enough eleven percent ranked employment fifth in their priority of importance to their delayed dreams. Twenty percent ranked *money* as the number one priority in importance concerning their dreams deferred. Another twenty-three percent ranked money second, twenty-one percent ranked money third, twenty-four percent ranked money as number four, and thirteen percent ranked money as fifth in their priority of importance concerning their dreams deferred.

Table 2.5 Areas Hopes and Dreams Have Been Delayed

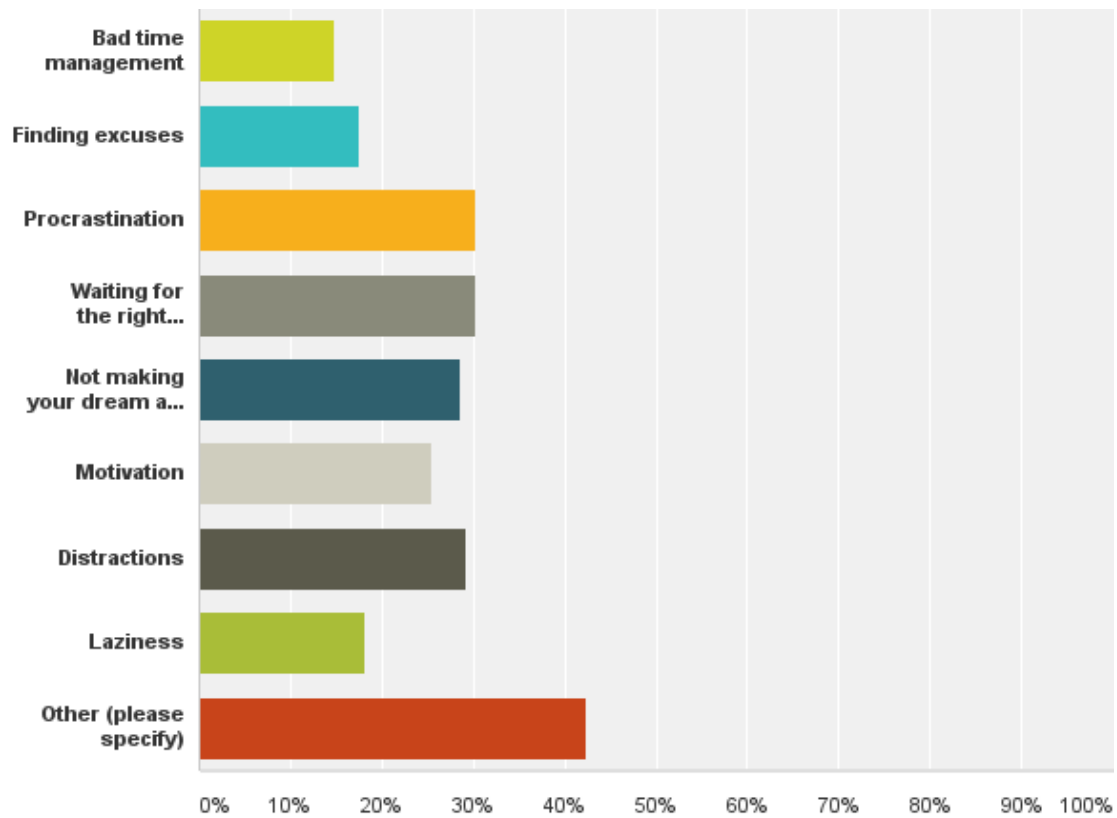


	1	2	3	4	5	Total	Score
Education	20.19% 42	19.71% 41	19.71% 41	23.08% 48	17.31% 36	208	3.02
Marriage and Family	15.69% 32	28.43% 58	18.14% 37	25.00% 51	12.75% 26	204	3.09
Employment	10.53% 22	21.05% 44	33.97% 71	22.49% 47	11.96% 25	209	2.96
Money	13.00% 29	23.77% 53	20.63% 46	22.87% 51	19.73% 44	223	2.87
Knowing Jesus Christ as my personal Saviour.	42.71% 85	4.52% 9	6.53% 13	4.52% 9	41.71% 83	199	3.02

Question six asked which of the following has stopped you from realizing your dreams: bad time management, finding excuses, procrastination, waiting for the right moment, when you are prepared, not making your dream a goal, motivation, distractions, laziness. Two-hundred

ninety-eight responded and eighty-nine did not. Fifteen percent indicated bad time management, seventeen percent said finding excuses, thirty percent said procrastination, thirty percent also said they were waiting for the right moment. Another twenty-nine percent said they did not make their dream their goal. Twenty-six percent used motivation as an excuse. Twenty-nine percent indicated distractions stopped them from realizing their dreams. Eighteen percent said laziness interfered with reaching their dreams. Forty-two percent of the respondents chose Other indicating their husbands, children, military life, finances, money, age, family, accident, health, fear, illness marriage, priorities, parents, having kids, education, and pursuit of other dreams caused their dreams to be deferred.

Table 2.6 Areas Hindering Dreams

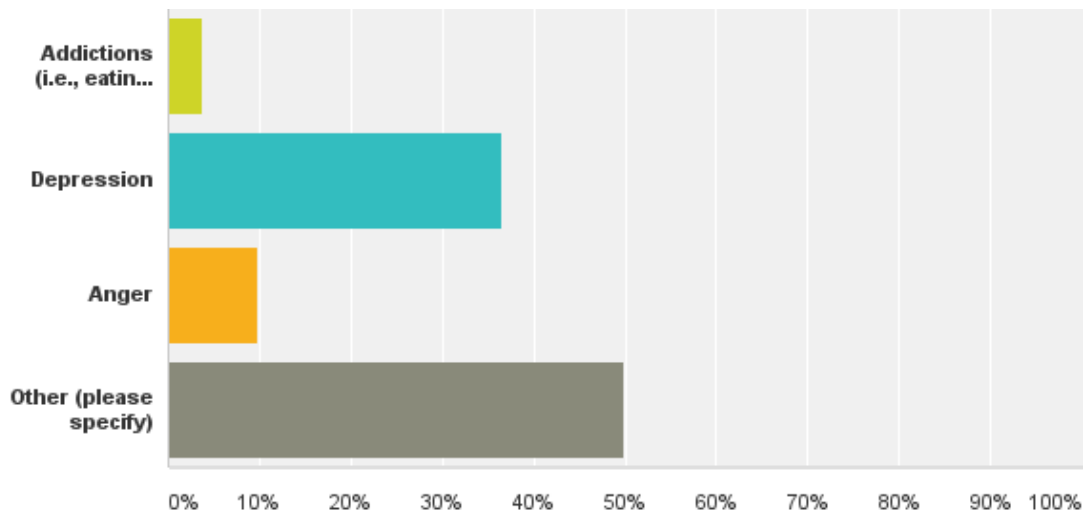


Answer Choices	Responses
Bad time management	14.77% 44
Finding excuses	17.45% 52
Procrastination	30.20% 90
Waiting for the right moment	30.20% 90
Not making your dream a goal	28.52% 85
Motivation	25.50% 76
Distractions	29.19% 87
Laziness	18.12% 54
Other (please specify)	42.28% 126
Total Respondents: 298	

Question seven asked specifically, what negative issues have developed since the women's dreams have been put on hold. Two hundred sixty-five respondents answered. One

hundred twenty-two did not. A narrow list that included Addictions (i.e., eating disorder, alcoholism, sexual), Anger, Depression and Other issues were listed as options. Four percent listed addiction and as an issue. Thirty-five listed depression as an issue. Anger was listed by ten percent as a problem. Fifty percent chose Other indicating such issues as anxiety, working, depression, mild resentment, sadness, apathy, fear of failure, and posttraumatic stress syndrome.

Table 2.7 Specific Negative Issues Hindering Dreams

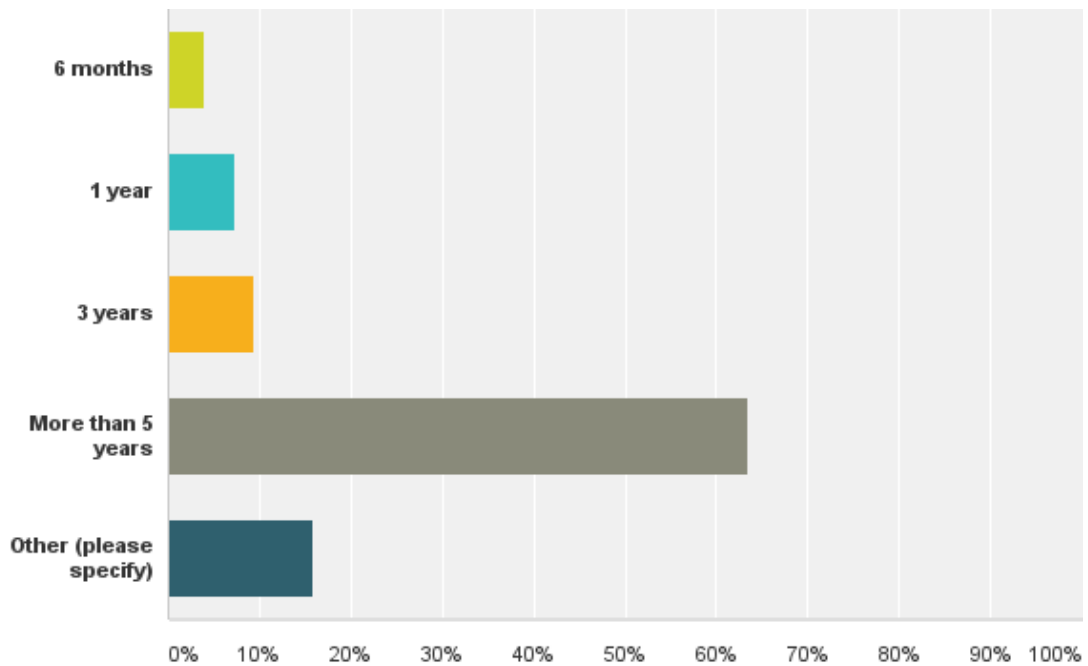


Answer Choices	Responses
Addictions (i.e., eating disorder, alcoholism, sexual)	3.77% 10
Depression	36.60% 97
Anger	9.81% 26
Other (please specify)	49.81% 132
Total	265

Question eight asked how long have the respondent's dreams been deferred?

Two hundred seventy-seven respondents answered while 110 did not. Four percent indicated that their dreams have been delayed for six months. Seven percent indicated one year. Nine percent indicated three years, while six-four percent indicated more than five years. Sixteen percent chose Other indicating that there were no delays while others stated that they were a work in progress, or indicated length of their delayed dreams other than those listed in the survey.

Table 2.8 Length of Time Dreams Delayed

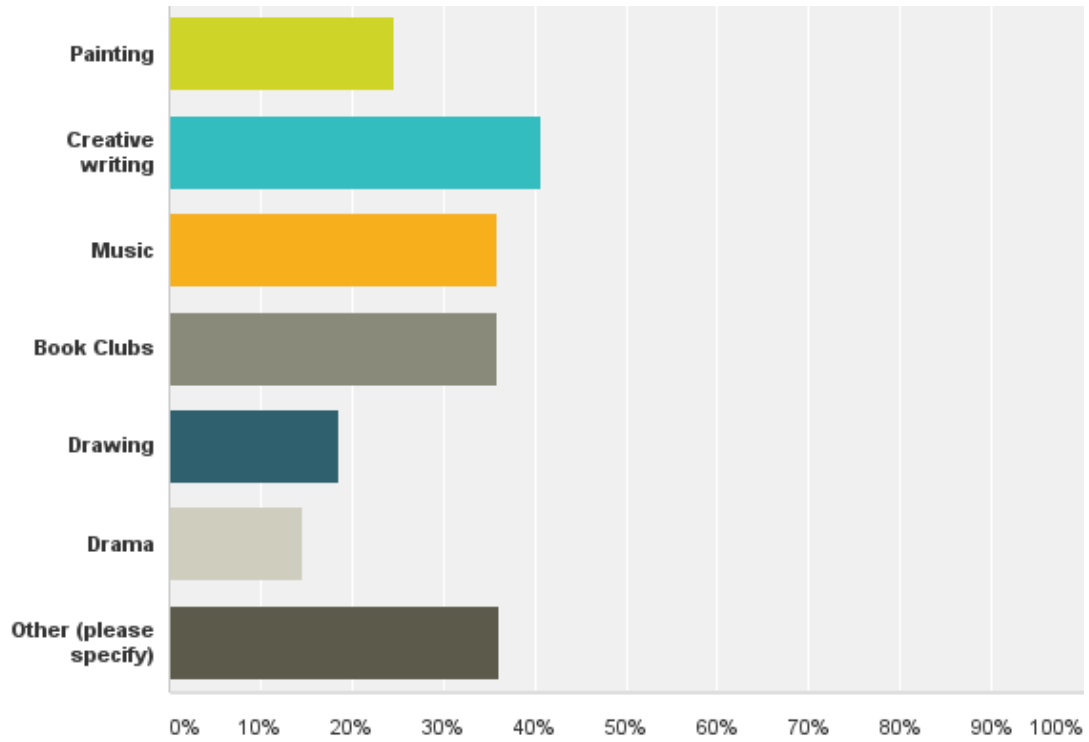


Answer Choices	Responses	
6 months	3.97%	11
1 year	7.22%	20
3 years	9.39%	26
More than 5 years	63.54%	176
Other (please specify)	15.88%	44
Total		277

Women with Dreams Deferred Statistics and Findings to Question 9

Question nine asked the respondents what gifts, talents and passion interest them. They were instructed to check all that apply from a list that included: painting, creative writing, music, book clubs, drawing, drama. Three hundred twenty-nine answered while fifty-eight did not. Twenty-five percent indicated that painting was their passion. Forty-one percent revealed that creative writing was their passion. Thirty-six percent indicated that music was their passion. Thirty-seven percent showed that book clubs was where their gifts and talents lie. Nineteen percent indicated a passion for drawing. Fifteen percent believed that drama was their forte while thirty-six percent chose Other revealing a plethora of avenues to express their gifts and talents such as scrap booking, cooking, horseback riding, animals, and environmental protection.

Table 2.9 Gifts, Talents and Passions of the Women

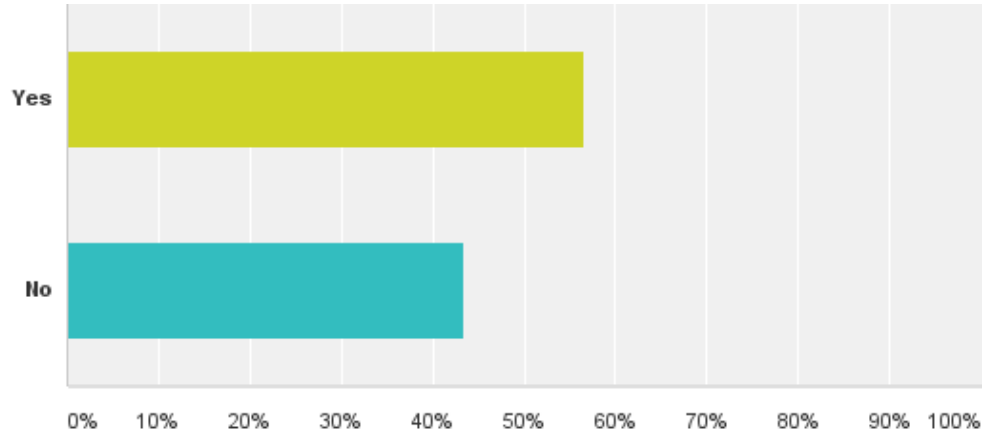


Answer Choices	Responses
Painting	24.62% 81
Creative writing	40.73% 134
Music	35.87% 118
Book Clubs	35.87% 118
Drawing	18.54% 61
Drama	14.59% 48
Other (please specify)	36.17% 119
Total Respondents: 329	

Women with Dreams Deferred Statistics and Findings to Questions 10 – 16

Question ten asked if the respondents trusted Christ as their personal Savior. Three hundred forty-seven answered the question and forty did not. Fifty-six percent said yes they had received Christ as their personal Savior and forty-four percent said they had not.

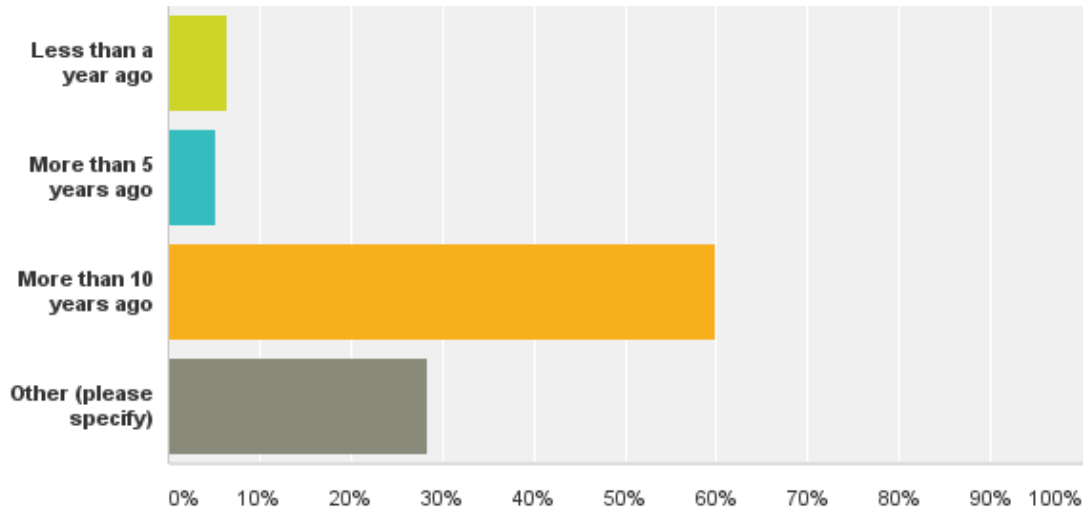
Table 2.10 Receiving Christ as Personal Savior



Answer Choices	Responses
Yes	56.48% 196
No	43.52% 151
Total	347

Question eleven asked if the respondents have received as their personal savior, when? Two hundred sixty-four answered. One hundred twenty-three did not answer. Of those that answered six percent received Christ less than a year ago. Five percent received Christ more than five years ago. Sixty percent received Christ more than ten years ago. Twenty-eight percent chose Other indicating that they had never received Christ. While others said they had been a Christian all of their life.

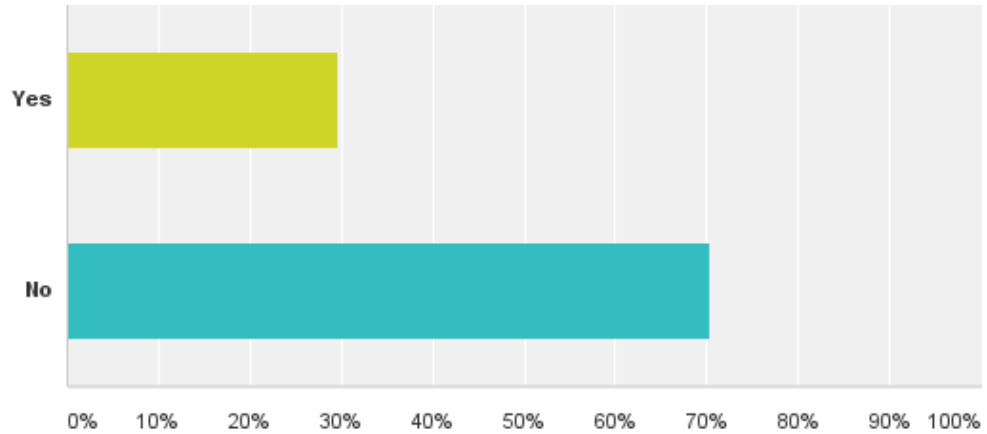
Table 2.11 When Respondent Received Christ



Answer Choices	Responses
Less than a year ago	6.44% 17
More than 5 years ago	5.30% 14
More than 10 years ago	59.85% 158
Other (please specify)	28.41% 75
Total	264

Question twelve asked if the Respondent was currently serving as a member of a Church Body. Three hundred fifty-two answered, while thirty-six did not. Thirty percent indicated that they are members of a church body. Seventy percent revealed that they were not members of a church body.

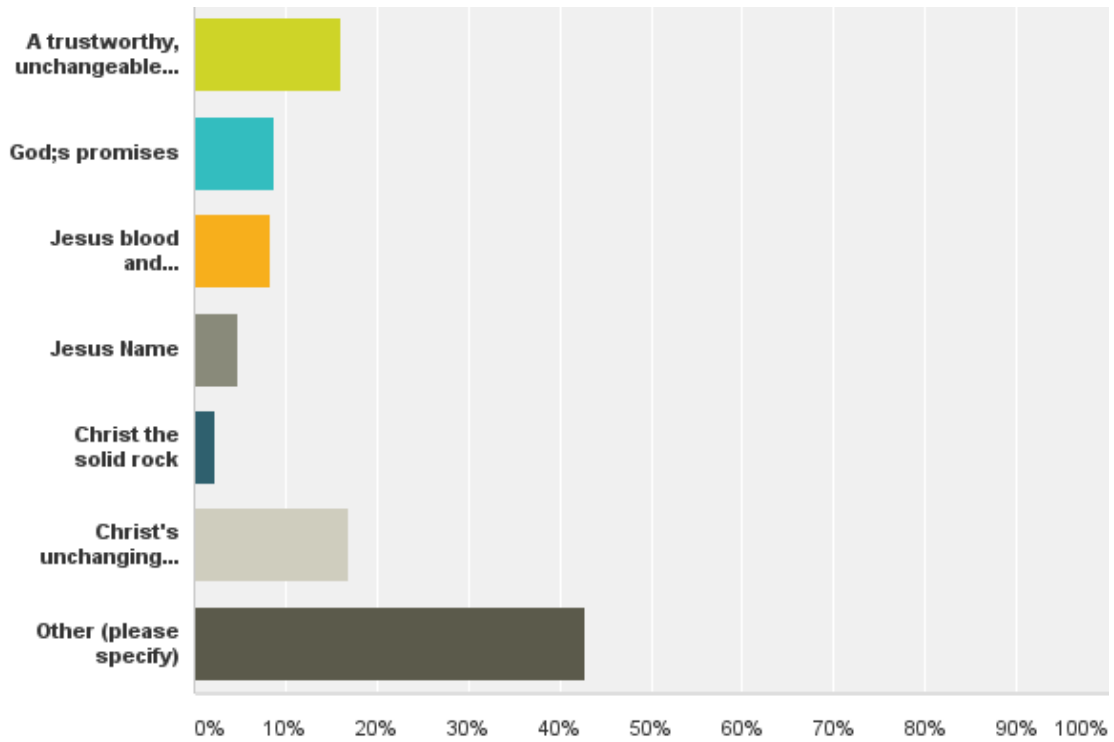
Table 2.12 Member of a Church Body



Answer Choices	Responses	
Yes	29.55%	104
No	70.45%	248
Total		352

Question thirteen asked which biblical theory was the respondents hope rooted. Two hundred ninety-seven answered. Ninety did not answer. Sixteen percent put their hope in a trustworthy unchangeable God. Nine percent put their hope in God’s promises. Eight percent put their hope in Jesus blood and righteousness. Five percent built their hope in Jesus name. Two percent put their hope in Christ the solid rock. Seventeen percent put their hope in Christ’s unchanging grace. Forty-three percent chose Other putting their hope in factors other than those listed which included Buddhism, all of the above, none, God’s love, themselves and their family.

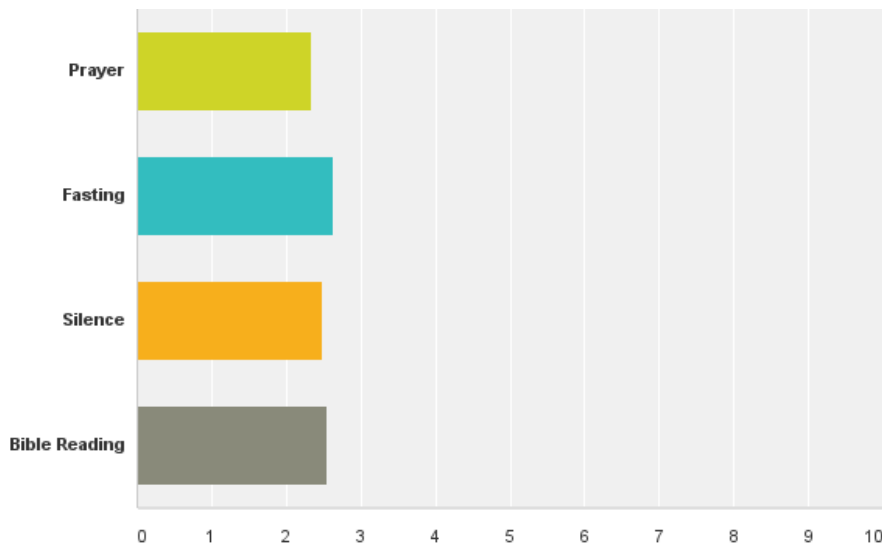
Table 2.13 Biblical Foundation



Answer Choices	Responses
A trustworthy, unchangeable God	16.16% 48
God;s promises	8.75% 26
Jesus blood and righteousness	8.42% 25
Jesus Name	4.71% 14
Christ the solid rock	2.36% 7
Christ's unchanging grace	16.84% 50
Other (please specify)	42.76% 127
Total	297

Question fourteen asked on a scale of one to four, four being the highest, rank the spiritual disciplines of prayer, fasting, silence/ solitude, and Bible reading according to the time spent doing them. Two hundred and seventy-two women answered the question, while one hundred fifteen did not. Thirty percent ranked prayer first. Fourteen percent ranked prayer second. Fourteen percent ranked prayer third while forty-one ranked prayers fourth. Thirty-five percent of the respondents ranked fasting first. Twenty-percent of the women ranked fasting third. Twenty-six ranked fasting fourth according to the time spent doing the spiritual activity. Sixteen percent ranked silence as number one. Thirty-four percent ranked silence number two. Thirty percent ranked silence three while twenty percent ranked silence fourth as a spiritual discipline. Twenty-two percent ranked Bible reading as their number one spiritual discipline. Twenty-nine percent ranked Bible reading number four as their spiritual discipline. Thirty-three percent ranked Bible reading number three as a spiritual discipline while seventeen percent ranked it as number four.

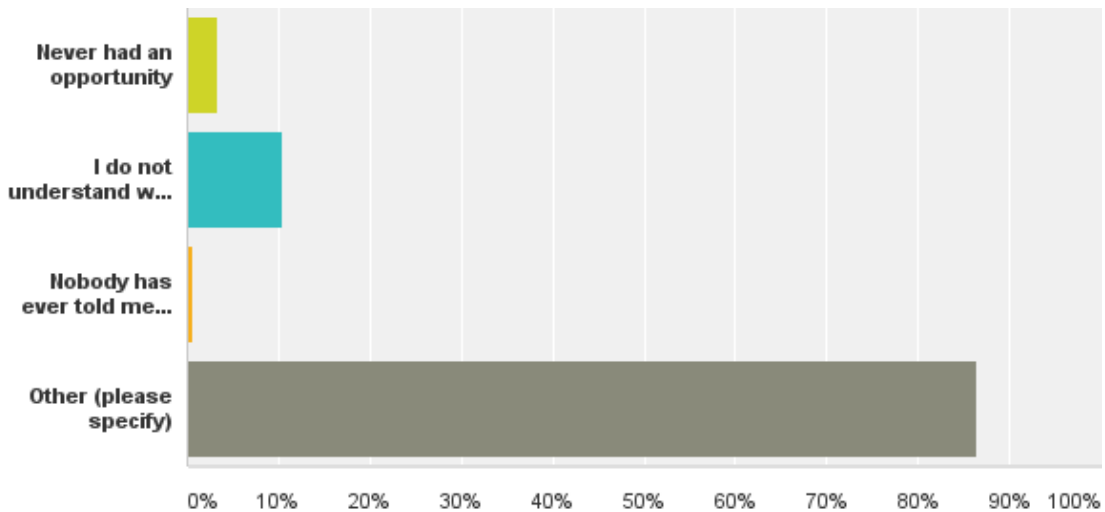
Table 2.14 Ranking of Spiritual Foundation in Respondents Life



	1	2	3	4	Total	Score
Prayer	30.43% 77	14.23% 36	14.23% 36	41.11% 104	253	2.34
Fasting	35.29% 84	19.75% 47	18.91% 45	26.05% 62	238	2.64
Silence	16.40% 41	34.40% 86	29.60% 74	19.60% 49	250	2.48
Bible Reading	21.57% 55	28.63% 73	32.94% 84	16.86% 43	255	2.55

Question 15 asked if Christ is not the respondent’s Savior, why not? One hundred eighty-three respondents answered the question while two hundred and four did not. Three percent indicated that they never had the opportunity. Ten percent said that they did not understand what it meant to be saved. One person said nobody had ever told them about Jesus. Eighty-six percent chose Other indicating that they had various other reasons which included choosing not to be religious, atheist, not applicable, Christian intolerance, not interested, non-believer, intelligence and logic, other spiritual beliefs, Buddhism, or the concept is not part denominations theology.

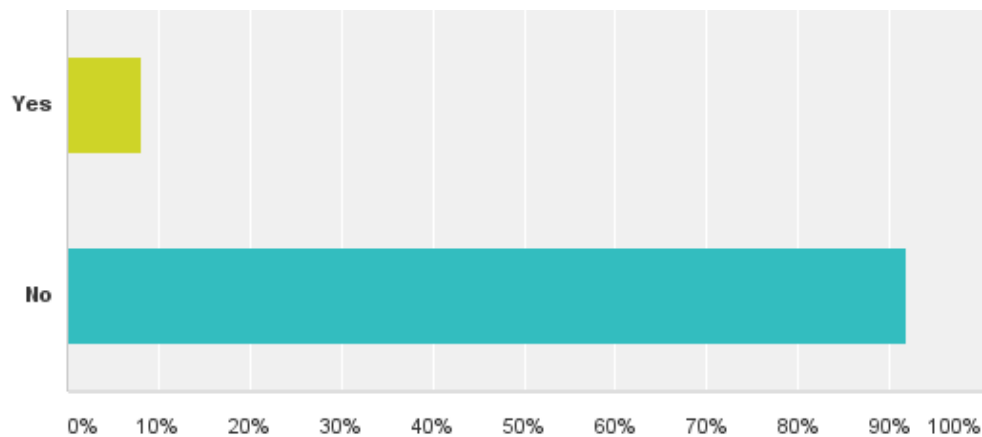
Table 2.15 Reason Respondents have not Received Christ



Answer Choices	Responses
Never had an opportunity	3.28% 6
I do not understand what it means to be saved	10.38% 19
Nobody has ever told me about Jesus	0.55% 1
Other (please specify)	86.34% 158
Total Respondents: 183	

Question sixteen asked would the respondent like to know more about Jesus’ plan of salvation? Three hundred thirty-five answered whereas fifty-two did not answer this question. Eight percent answered yes while an astounding ninety-two percent answered no.

Table 2.16 Query about Christ’s Plan of Salvation



Answer Choices	Responses
Yes	8.06% 27
No	91.94% 308
Total	335

Summary of Results

The results of the survey emphasized a need for the establishment of the M7 pastoral care ministry: A spiritual oasis for women with dreams deferred. There is a need for pastoral care by women-for-women of the church and the community. First, the sample size was more than adequate, though fifty percent of the women that responded were predominately White with fifty percent being married. There was a decent amount of diversity among the respondents who completed the survey. It is clear that no matter what the ethnicity, marital status, or age, approximately sixty percent of the women that responded have dreams deferred.

Second, it appears that 42 percent of the respondents ranked knowing Jesus as least important while 42 percent ranked knowing Jesus as important as well when assessing their delayed hopes and dreams. Seventeen percent of the respondents ranked education as a priority when realizing delayed hopes and dreams. Thirteen percent indicated that marriage and family was a number one priority when ranking realization of hopes and dreams. Twelve percent ranked employment as a priority when classifying hopes and dreams. Twenty percent ranked money as a priority when listing hopes and dreams. The survey showed that various personal reasons were the cause of respondents' dreams not being realized: Procrastination (30 percent), distractions (29 percent), waiting for the right moment (30 percent), and not making their dreams a goal (29 percent) were generally evenly distributed among the respondents. It appears that sixty-four percent of respondent's dreams were delayed for more than five years. Forty percent of respondents indicated that their gift was in creative writing with music (36 percent) and book clubs (thirty-six percent) not far behind.

Third, a review of discipleship and evangelism tools to help respondents fulfil their hopes and dreams that have been deferred indicated that fifty-six percent of the respondents had

received Christ as their personal Savior. Forty-three percent had not. Sixty percent had received Christ over ten years ago.

In summation, the survey addressed the need to establish the M7 Dream Builder pastoral care ministry: A Christ-Centered Spiritual Oasis for Women at the church or in a standalone facility.

Chapter 4

Two Pastoral Care Models for Establishment of the M7 Women's Ministry

Analysis of Results

Research reveals that the church and community have sorely neglected the deferred dreams of women. The M7 Dream Builder Pastoral Care Ministry: A Christ-centered Spiritual Oasis for Women with Dreams Deferred will incorporate the anticipated positive personality and behavior modification that assists women in making their delayed dreams a reality. Because of the overwhelming need for the establishment of a Christ-centered women's pastoral care ministry as evidenced by Scripture, survey results, and literature; the researcher proposes a pastoral care ministry for women-by women that trains women to become Motivated, Methodical, Marvelous, Ministry-Minded Masterpieces-in-Motion.

Recommendations for Establishment of an M7 Women's Pastoral Care Ministry

The researcher proposes the possibility of two church linked models. Either one could be utilized to establish the M7 Dream Builder Women's Pastoral Care Ministry as a Christ-centered Spiritual Oasis for Women with Dreams Deferred as follows: M7 Ministry - Local Church-Based Model, and M7 Ministry - Community Integrated Model in covenant relationship with the local Church.

Because God has anointed the Senior Pastor to lead the church, to avoid confusion, before revealing either of the proposals for the establishment of the M7 Women's Pastoral Care Ministry for women-by-women with dreams deferred church models, Davis recommends that a meeting with the pastor is appropriate. After sharing the proposal and findings from the Women with Dreams Deferred Survey with the pastor, he or she may, depending on the particular church

structure, want to spend time praying and fasting over the proposal. The Senior Pastor may need to present it to appropriate church leaders or staff members. The pastor may do additional research. This research suggests that the senior pastors may consider as resources women's ministries and conferences: Enjoying Everyday Life of Joyce Myer Ministries, Hope for Today of Paula White Ministries, Chaplains for Women of Jackie Holland Ministries, the Ray of Hope Vision of Dr. Cynthia Hale Ministries, the Women's Life Group of the Thomas Road Baptist Church or the Woman-to-Woman Ministries of Serita Jakes. The senior pastor may want to ask opinions from other pastors. If the pastor is less than enthusiastic, withdraw the proposal promptly. However, if the pastor and church express a desire and believes that the M7 women's pastoral care ministry will be a viable consistent blessing to the churches ministries as well as a supporting arm of the pastor, then proceed.⁸⁴

Hughes description of the pastor's calendar in his Doctoral Thesis Project, "Shepherding the Flock – a Model for Pastoral Ministry," reveals that the pastoral care concerns of the membership can be overwhelming to the pastor. Hughes believes that a well-developed pastoral care program in the church offers care for the congregation as well as provides an opportunity to reach the unchurched while demonstrating benevolence.⁸⁵ Similarly, the inclusion of a well-developed pastoral care ministry integrated with the church, specifically for women-by-women, provides a like opportunity. In so doing, possibilities arise to address the

⁸⁴ Diana Davis, *Fresh Ideas for Women's Ministry: Creative Plans and Programs that Really Work!* Kindle Edigion. B&H Publishing Group. Loc 322-370. Kindle.

⁸⁵ Ronald Hughes, "Shepherding the Flock – a Model for Pastoral Ministry," (Doctor of Ministry Thesis, Liberty Baptist Theological Seminary, 2015), 1.

concern for women with dreams deferred. Consequently, the addition of a Christ-centered spiritual oasis for women will lighten the pastor's load.⁸⁶

Not to down play their spiritual significance, per Ronald Hughes, the church generally gives attention to the issues of benevolence, counseling and counseling referrals, crisis situation, issues surrounding death, prayer, physical needs and spiritual crisis. The church neglects the trepidations of women with dreams deferred, delayed or delayed. This model is flexible enough to fit the leadership and ministry idiosyncrasies of the church.⁸⁷

Hebrews 13:17 cautions church members to, "Obey your leaders and submit to them, for they keep watch over your souls as those who will give an account, so that they can do this with joy and not with grief, for that would be unprofitable for you." Davis advises that because a women's ministry is not a church in itself or a country club for women, a right relationship between the pastor and the women's ministry group is crucial.⁸⁸

Church-Based Pastoral Care Model

M7 Women's Ministry: Pastoral Care Ministry Within Women's Department

Because of the increasing demand for ministry to women with dreams deferred as revealed by the M7 Women with Dreams Deferred Survey, the local church may respond to this need by creating a ministry within the women's ministry of the local church. The M7 women's ministry serving within the local church merely assumes a place on the organizational chart of

⁸⁶ Ronald Hughes, "Shepherding the Flock – a Model for Pastoral Ministry," (doctor of ministry thesis, Liberty Baptist Theological Seminary, 2015), 1.

⁸⁷ Ibid., 2.

⁸⁸ Diana Davis, *Fresh Ideas for Women's Ministry: Creative Plans and Programs that Really Work!* Kindle, B&H Publishing Group (Kindle Locations 322-370).

the already existing operating structure. The minister of the M7 women's ministry may report directly to the senior pastor or his designee.⁸⁹

The advantage of establishing the M7 women's ministry as a ministry of the church includes the fact that: (1) no new business or corporate structure is required, (2) church facilities are available for use at no extra expense, and (3) church members have the convenience of assistance with their deferred dreams concerns at the church. Conversely, a disadvantage of establishing an M7 ministry of the church is that the minister appointed to the ministry may have other pastoral duties that limit the available time and attention what is needed for a successful ministry.⁹⁰

Davis recommends in her book *Fresh Ideas for Women's Ministry: Creative Plans and Programs that Really Work* to discuss with the pastor which member of the church staff or leadership team will be the liaison for the M7 Women's Ministry. Asking for her wisdom to determine a time line for leadership recruitment and launching the program is important. She suggested a minimum of five months strategic planning. Additionally, she suggests a one-year trial period. Davis warns to be careful that the establishment of the M7 women's ministry does not cause a heavier workload for the pastor. The pastoral care for women-by-women should be an asset to the church and a support for the pastor and church.⁹¹

Following a Christ-centered theme, this model is the basis for establishing the M7 Dream Builder Center for Women in the local church whose mission it is to develop a pastoral care

⁸⁹ Kathie Erwin, *How to Start and Manage a Counseling Business: A Guide for Churches, Ministers, and Professionals, Contemporary Christian Counseling* (U.S.A.: Word Printing, 1993) 48.

⁹⁰ *Ibid.*, 48-49.

⁹¹ Diana Davis. *Fresh Ideas for Women's Ministry: Creative Plans and Programs that Really Work!* Kindle Edition. B&H Publishing Group, 357-368, Kindle.

ministry for women-by-women that prepares women to become Motivated, Methodical, Marvelous, Ministry-Minded Masterpieces-in-Motion within the structure of the church. It must be conveyed that this ministry enhances, never diminishes the pastoral role and will in time prove to be a blessing to the staff and church family.

Community Integrated Pastoral Models

M7 Women's Ministry: Separate Pastoral Care Ministry on Church Grounds

One approach for the location of the M7 Women's Ministry is that it remains on the church grounds under the spiritual leadership of the church, but maintains separate operational control similar to a bookstore located on church property but functioning as a separate yet connected ministry. This would maintain a pastoral care for the women and presents a unique opportunity to evangelize by demonstrating to the non-believers in the community that Christians are concerned for their hopes and dreams that have been deferred. Ervin also believes that more nonbelievers and women from other churches will be attracted by welcoming whether or not they actively participate in any church. If it is possible, a location will be selected on the property that has an outside entrance since a separate entrance is more easily monitored for security purposes. Even though M7 Women's Center maintains its own director, support staff, and advisory board, the director may be given a department head position within the church staff. The ministry may be given substantial internal control but will remain accountable to the pastor and the church.⁹²

Ervin promotes a working relationship with the church as M7 saves rental expenses and maintenance by using a wing or a building on the church property. Money saved on rental expenses can be used for resources that provides healing hope and encouragement as it

⁹² Kathie Erwin, *How to Start and Manage a Counseling Business: A Guide for Churches, Ministers, and Professionals, Contemporary Christian Counseling* (U.S.A.: Word Printing, 1993), 50.

incorporates pastoral care using three phases of development: Phase 1- Pastoral Care with a Discipleship Connection, Phase 2 - Spiritual Direction with a Spiritual Formation Connection, and integration of Spiritual Exploration with a Creative Arts Connection that equips the women for success. The separate ministry builds its own reputation as it serves both the congregation and the community.⁹³

Though the advantages are enticing, this arrangement may have some disadvantages. Separate ministries may have a problem because expansion space may be limited and it will have to compete with other ministries for budget needs. Another conflict may occur when church programs and M7 programs occur simultaneously. Also another disadvantage is that the Director/M7 Minister as the ministries liaison with the church administration has to spend additional time away from the ministry to interact with other pastors and the church board.⁹⁴

M7 Women's Ministry: Pastoral Care Ministry in Separate Location

The researcher presents another approach for the establishment of the M7 Pastoral Care Ministry for Women with Dreams Deferred with the approval of the pastor. Rather than being a department of the church, the ministry will be located in a separate location, with separate control, in a covenant relationship with the church, denomination or coalition of churches. It can be in a location/chapel that is a free-standing building directed as an extension of the primary church having its own grounds with a Chaplain as its Director/M7 Minister.⁹⁵

⁹³ Kathie Erwin, *How to Start and Manage a Counseling Business: A Guide for Churches, Ministers, and Professionals, Contemporary Christian Counseling* (U.S.A.: Word Printing, 1993), 51.

⁹⁴ Ibid.

⁹⁵ Farlex, "Chapel", *The Free Dictionary*, accessed December 10, 2015, <http://www.thefreedictionary.com/chapel>.

The advantages of an independent center in covenant with a local church includes: (1) the organizer has opportunity to establish individual identity in the community, (2) the organizer has authority to establish internal staff controls, and (3) the organization has self-sufficiency of operation. A look at the disadvantages revealed that the community-based center is fully responsible for operational costs, the staff is responsible for ministry as well as administrative functions, and when the ministry moves off of church property, there will be few opportunities to have regular fellowship with pastors and church staff.⁹⁶

Ervin surmises that this type of ministry begins with God's call on a person who then gets the approval and sponsorship of the local church. An example of this kind of ministry as a type of chapel though it's development stages will be synonymous with that of a new nonprofit business. A formal document detailing the nature of the covenant relationship is drafted, signed, and regularly reviewed. The M7 center governing processes will be defined in its nonprofit corporation by-laws.⁹⁷

Allison and Kay propose a strategic plan that can bring the organizer's vision of the establishment of the M7 center for women with dreams deferred to successful fruition. Use of the resources in their practical guide and workbook should be reviewed before meeting with the pastor to obtain his approval to launch the community-based center.⁹⁸

The advantages of an independent center in covenant with a local church include: (1) the organizer has opportunity to establish individual identity in the community, (2) the organizer has

⁹⁶ Kathie Erwin, *How to Start and Manage a Counseling Business: A Guide for Churches, Ministers, and Professionals*, Contemporary Christian Counseling (U.S.A.: Word Printing, 1993), 53.

⁹⁷ *Ibid.*, 51.

⁹⁸ Michael Allison and Jude Kaye, *Strategic Planning for Nonprofit Organizations: A Practical Guide and Workbook* (Hoboken: John Wiley & Sons, Inc., 2005), 26.

authority to establish internal staff controls, and (3) the organization has self-sufficiency of operation. A look at the disadvantages revealed that the community-based center is fully responsible for operational costs, the staff is responsible for ministry as well as administrative functions, and when the ministry moves off of church property, there will be few opportunities to have regular fellowship with pastors and church staff.⁹⁹

Once the model that will be utilized to establish a Christ-centered pastoral care center for women-by-women that is linked to the local church is decided upon, the researcher proposes the following practical innovative counseling ministry methodology for women with dreams deferred within the local church that provides healing hope and encouragement as it incorporates pastoral care using three phases of development: Phase 1- Pastoral Care with a Discipleship Connection, Phase 2 - Spiritual Direction with a Spiritual Formation Connection, and integration of Spiritual Exploration with a Creative Arts Connection that equips the women for success. The subsequent methodologies may be adapted to the model approved by the pastor and local church.

⁹⁹ Kathie Erwin, *How to Start and Manage a Counseling Business: A Guide for Churches, Ministers, and Professionals, Contemporary Christian Counseling* (U.S.A.: Word Printing, 1993), 54.

Chapter 5

Author's Recommendations and Observations Drawn from the Study

Pastoral Care Theory with Discipleship Connections

Pastoral Care with a Discipleship Connection is the foundation for the M7 Women's Ministry. It is important to pastoral care. Bessey's article on "Why We Don't Need 'Women's' Ministry" summarizes the essence of the Women with Dreams Deferred Survey as she expresses her thought pertaining to women's church participation,

Please stop treating women's ministry like a Safe Club for the Little Ladies to Play Church. But I'm here with you now because I want what the world cannot give me. We're choking on cutesy things and crafty bits, safe lady topics, and if one more person says that modest is hottest with a straight face, I may throw up. We are hungry for authenticity and vulnerability, not churchified life hacks from lady magazines. Some of us are drowning, suffocating, dying of thirst for want of the cold water of real community. We're trying really hard—after all, we keep showing up to your lady events, and we leave feeling just a bit empty. It's just more of the same every time.¹⁰⁰

The women of our world aren't looking for a safe place to cry about housework and ooh-and-ahhh over centerpieces. We're not all mothers, some of us work outside the home, some of us have kids, and others don't or won't or can't. Is womanhood only about wifehood and motherhood? What about those among us that are not wives and mothers? We're not all in the same season of life. We are—or should be—diverse image bearers of a Divine God.¹⁰¹

We need Jesus. We are seeking deep spirituality. We are seeking fellow travelers. We are hungry for true community, a place to tell our stories and listen to another, to love well. But above all, point me to Jesus—not to the sale at the mall.¹⁰²

You know what I would have liked instead of decorating tips or a new recipe? I would have liked to pray together. I would have liked the women of the church to share their stories or wisdom with one another, no more celebrity speakers, please just hand the microphone to that lady over there that brought the apples. I would love to wrestle with

¹⁰⁰ Sarah Bessey, "Why We Don't Need 'Women's' Ministry." *Pastor's Articles for Pastors*. Accessed October 25, 2015. <http://www.churchleaders.com/pastors/pastor-articles/155219-sarah-bessey-why-women-s-ministry-needs-jesus.html>.

¹⁰¹ Ibid.

¹⁰² Ibid.

some questions that don't have a one-paragraph answer in your study guide. I would like to do a Bible study that does not have pink or flowers on the cover. I would have liked to sign up to bring a meal for our elderly or drop off some clothes for a new baby or be informed about issues in our city where we can make space for God. I would like to organize and prioritize, to rabble-rouse and disturb the peace of the rest of the world on behalf of justice, truth, beauty and love. I'd love to hear the prophetic voice of women in our church.¹⁰³

The M7 proposal argues for pastoral care with a discipleship connection. With the pastor's approval theme and variations from approaches that are used in other churches may be utilized in conjunction with the discipleship system that is already in place at the church obeying the Bible's commandment that Christians, "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age."¹⁰⁴

This researcher ponders the question, "How can they go if they do not know what a disciple is or where they are going? As the M7 women's pastoral care ministry strives to make true disciples, Barna contends that several aspects may be considered. He believes that true discipleship produces holistic personal transformation. It is witnessed by people who are determined to be a blessing to others— people who are never content to simply accept and enjoy God's blessings. True discipleship creates Christians who aggressively pursue spiritual growth rather than passively experience spiritual evolution. Additionally, true discipleship spawn individuals who develop renewed lifestyles instead of believers who mechanically check off

¹⁰³ Sarah Bessey. "Why We Don't Need 'Women's' Ministry." *Pastor's Articles for Pastors*. Accessed October 25, 2015. <http://www.churchleaders.com/pastors/pastor-articles/155219-sarah-bessey-why-women-s-ministry-needs-jesus.html>.

¹⁰⁴ Matthew 28:19-20, HCSB.

completed assignments on a developmental agenda. True discipleship results in people who are more concerned about the quality of their character than the extent of their knowledge.¹⁰⁵

The researcher applies Dempsey's definition of a Disciple Leader to women as pastoral care givers. In defining Christian leadership, Dempsey believes that there are some recurring themes: 1) Influence through solid character, 2) Vision or direction, and 3) Development. For consistency he advises that whatever definition is chosen, the Christian should synchronize it with the definition of Christian leadership. This researcher synchronized Leader: "A Christian leader is one who has received the vision from God and makes its purpose clear as he or she influences God's people to follow God's will for them" with the definition for Leadership: "Christian leadership is the process of influencing God's people to align their *deferred* dreams with the plans God has for them."¹⁰⁶

The discipleship aspect of the M7 ministry for women with dreams deferred requires training in the local church to meet the pastoral care needs of the congregation and community. The researcher includes several approaches that have proven successful at various churches.

Following the church concept used by the Cottage Hill Baptist Church of Mobile Alabama, a good fit may be developed and utilized for the pastoral care women's ministries within the church. In the purpose statement, the Cottage Hill Baptist Church contends that:

The purpose of the REAL Women's Ministry is generational and provides everyday women a place where they can be empowered through bible study, prayer and fellowship, a place where they can meet with others just like them to "grow in the grace and knowledge of our Lord Jesus Christ", a place where they can become women of purpose, women who make a difference in their community. The vision is to learn to go from Bible study to outside the walls of the church, whether being a soccer mom, business

¹⁰⁵ George Barna. *Growing True Disciples: New Strategies for Producing Genuine Followers of Christ* (Colorado Springs, CO: Waterbrook Press), 167-168.

¹⁰⁶ Rod Dempsey. 2014. "Leadership: Definitions # 11." LEAD820 Lecture. Liberty Mountain Conference Center, Lynchburg, VA, October 6, 2014.

woman, homemaker, teacher or wherever one may find themselves and impact our world with all that we have seen in Him, and all that we have heard and allowing it to become real and relevant in our lives and in the lives of others. The Cottage Hill Baptist Church women's ministry, REAL, offers many discipleship opportunities.¹⁰⁷

Suggested programs include a theme and variation on Bizzy Moms designed to encourage and assist young mothers, WordSearch, a morning Bible study for women of all ages, Women on Wednesdays, Bible Study, and Precepts Bible Stud that meets on Tuesday morning¹⁰⁸

For women with dreams deferred, aspects of the Christian Family Chapel's Women's Ministry of Jacksonville, Florida is another ministry whose program is a possible fit to help women with dreams deferred to grow in understanding their unique value and worth as a women created in the image of God. The church invites women to join Life-on-Life Discipleship that involves maturing believers investing in multiplying maturing believers. These small groups of women meet for a 2.5 year, five (5) -part study, designed around the concepts of honest and authentic relationships, accountability, centrality of the Word, and multiplication. Small groups meet weekly, at various times (morning or evening). Groups begin in September or in January.in the Christian Family Chapel as they "Grow fully devoted Spirit empowered Christ followers."¹⁰⁹

Denton Bible Church of Denton, Texas is a resource that provides an excellent discipleship training program especially for women. It provides is a nine-month intense discipleship and leadership training program for post-graduate women from around the United States. It appears to be a connection to pastoral care that is perfect as the Christ-centered women with dreams deferred center is established. The goal of the Denton Bible Church program is

¹⁰⁷ "Women's Ministry," *Cottage Hill Baptist Church Website*, accessed November 8, 2015, <http://www.cottagehill.org/womens-ministry/>.

¹⁰⁸ Ibid.

¹⁰⁹ "Women," *Christian Family Chapel Website*, accessed November 8, 2015, <http://christianfamilychapel.com/ministries/women/>.

consistent with the goal of M7 women's ministries mission as it would train leaders of the M7 Center to root their affections deeply in Jesus Christ, "walking so closely with Him that He will be reflected in their behavior and their love for Him will spill over into their love for the world; and to equip women for the work of service, to build up the body of Christ."¹¹⁰

The Denton Bible Churches discipleship program is specifically designed to build on in depth study of the Bible through lecture and personal study. Women are equipped for and challenged to apply Bible study in their life. Participants prepare thought journals, response papers and projects to respond to what they have learned. This allows them to think through the material for themselves so they can digest the material for themselves rather than depend on the thoughts of their teachers. Also utilizing Titus 2, older women follow their Biblical mandate to teach applications of holiness targeting topics particularly geared toward women. In addition, women go through a study on defining what living in the image of God looks like.¹¹¹

Spiritual Direction Theory with Spiritual Formation Connections

The researcher suggests to the pastor that the next step is the inclusion of Christ-centered spiritual direction in the M7 pastoral care ministry's pastoral care for women-by-women with dreams deferred that provides an opportunity to reach the churchd as well as the unchurched. The goal is to integrate the spiritual formation piece as a part of each woman's daily life by the development of spiritual maturity that leads to Christ-likeness through prayer, the study of Scripture, fasting, simplicity, solitude, confession, and worship.

¹¹⁰ "Women's Discipleship Training Program," *Denton Bible Church Website*, accessed November 8, 2015, <http://dentonbible.org/get-connected/womens-discipleship>.

¹¹¹ Ibid.

Spiritual Direction is often offered as a one-on-one or group experience in private sessions with spiritual mentors who have most likely completed extensive formation for the ministry and service of spiritual direction. Ellmann, MDiv, Executive Director, Spiritual Directors International Spiritual contends that spiritual direction teaches how to live in peace, with compassion, promoting justice, as humble servants of that which lies beyond all names.¹¹²

Presbyterian Church, USA defines spiritual direction:

"Spiritual direction, an ancient ministry of the church, is a relationship in which one person assists another, or others, in attending to God's presence and call. Spiritual direction has been, and remains, particularly strong within Roman Catholic and Orthodox religious orders, and over the past twenty years Anglican and Protestant traditions have begun to recover it more fully. Throughout Christian history, spiritual direction has traditionally been practiced by ordained clergy alone. In recent years, however, this practice has widened to embrace the spiritual gifts of non-ordained persons as well. Today, spiritual direction is regarded as a ministry open to all, not an order or office reserved for the few."¹¹³

This researcher will inform the pastor about the Spiritual Directors International (SDI), as a training resource for leaders of the M7 Women's pastoral care ministry for women with dreams deferred. The organization is a global learning community of people from many faiths and many nations who share a common passion and commitment to the art and contemplative practice of spiritual direction, known as spiritual companionship or spiritual guidance.¹¹⁴

Ortberg, a former teaching pastor at Willow Creek Community Church, connects spiritual formation with spiritual direction as he describes spiritual disciplines as any activity that can power to live life as Jesus taught and modeled. The pastor can decipher which spiritual disciplines he sanctions in his church. Ortberg, asserts that Biblical disciplines, that are

¹¹² Liz Budd Ellman. "What is Spiritual Direction?" *SDIWorld*, accessed November 13, 2015, <http://www.sdiworld.org/find-a-spiritual-director/what-is-spiritual-direction>.

¹¹³ *SDIWorld*, "Christian Spiritual Direction", accessed November 11, 2015, <http://www.sdiworld.org/find-a-spiritual-director/what-is-spiritual-direction/christian-spiritual-direction>.

¹¹⁴ "About Us," *SDIWorld*, accessed November 13, 2015, <http://www.sdiworld.org/about-us>.

indispensable for spiritual growth and discipleship are clearly described in Scripture. The discipline of Bible Study as commanded in John 17:17, Psalm 1, Psalm, 19; 2 Timothy 3:15-4:6 are seen as necessary for sanctification commanded in God's Word. Prayer is cited as a source of spiritual development in Hebrews 4:15-16.¹¹⁵

Earley, Lead Pastor of Grace City Church in Las Vegas Nevada. Grace City and author of *Personal Prayer: The Timeless Secret of High Impact Leaders*, focuses on radical Word-led, worshipped based prayer, encouraging Christians to live lifestyles of evangelism, and intentional disciple-making. He is an excellent resource as the M7 pastoral care ministry is established since his focus is on the development of the spiritual life. Prior to launching Grace City, Earley served as Chairman of the Department of Pastoral Ministries and Church Expansion at Liberty Baptist Theological Seminary. He also served as Director of the Center for Ministry Training at Liberty Baptist Theological Seminary and the Director of the Center for Church Planting at Liberty University.¹¹⁶

Though spiritual formation is not a quick fix, if the women adhere to the Scriptures and "Let the wise listen and add to their learning," as Proverbs 1:5 instructs, a difference in their lives will be experienced. Earley's teaching plan is similar to the one he developed for Liberty Baptist Theological Seminary. With the pastor's permission, the women will profit from taking courses in Evangelism, Spiritual Warfare, Disciple-Making and Small Groups, Ministry Matters, and Christian Counseling.¹¹⁷

¹¹⁵ "Spiritual Formation," *Think on These Articles: Southern View Chapel, Learning and Living Truth*, February/March 2012 – Volume 18, Issue 1, accessed November 13, 2015, www.svchapel.org.

¹¹⁶ Dave Earley, "Grace City," accessed November 20, 2015, <https://dearleys.wordpress.com/about-dave/>.

¹¹⁷ Earley, David., Presentation: Embracing the Cross. <https://itunes.apple.com/itunes-u/pled520-spiritual-formation/id489652752?mt=10#> (accessed November 20, 2015).

Spiritual Exploration Theory with Creative Arts Connections

Because this researcher is genuinely involved in the fine arts — writing, illustrating and music she sees the inclusion of creative arts as integral to the establishment of the M7 Ministry Center. Identified as a specialty, at Graduate Theological Foundation the Doctor of Ministry program regards the role of the arts in relation to theology, spirituality and pastoral practice as active creativity, as not merely interpretation, pedagogy, elaboration or embellishment.¹¹⁸

Therefore, the researcher recommends to the pastor the integration of spiritual exploration with a creative arts connection into the M7 pastoral care ministry's pastoral care for women-by-women with dreams deferred that provides an opportunity to reach the church as well as the unchurched in the community. A carefully constructed biblical paradigm of spiritual exploration that focuses on a popular contemporary system that demonstrates a clear biblical world by James Dobson – Focus on the Family, Gary Collins, Frank Minirth, Paul Meier, Fred Gross and William Backus can reflect the approach of the Bible to personal development of women with dreams deferred.¹¹⁹

The pastor may consider the design of the Connection Church of Canton, Ohio, where their Creative Arts team worship God, serve the church body, and share what God has done for them as a valuable resource for the M7 Women's ministry project because emphasis is placed on each woman using whatever gift she has received to serve others, faithfully administering God's grace in its various forms as instructed in 1 Peter 4:10. Just as the Connection Church's creative

¹¹⁸ Graduate Theological Foundation, "Doctor of Ministry: Creative Arts, *Graduate Theological Foundation Website*, accessed November 23, 2015, <http://www.gtfeducation.org/>"

¹¹⁹ Bob Passantiano and Gretchen Passantino, "Psychology and the Church (Part Three): Can Psychotherapy Be Integrated with Christianity." *CRI*, accessed November 21, 2015, <http://www.equip.org/PDF/DP220-3.pdf>, 8.

arts team believes that as an artistic community, they are called to invest in each other's lives, as each one discovers their own unique ministry calling and gifts encouraging one another to grow in relationship with Christ, so too can the women involved in the M7 Women's Ministry invest in each other's lives and assist each other in discovering their deferred dreams.¹²⁰

Finally, as the feasibility of the establishment of the M7 Ministry for Women with deferred dreams within the Church is considered, the pastor may look at the God's Way Ministry of the Lighthouse Community Church of Pleasantville, New Jersey. The ministry includes Drama as a source for the viewing audience to experience a broader spectrum of ministry, through the dramatization of thematic skits and plays from a religious perspective. Just as the God's Way Ministry makes a creative connection between people in general and brings out the circumstances of life, so too will the M7 women's ministry be inclined to make a creative a connection between the women and the biblical story while applying the circumstances to their lives, thereby revealing the hope and love embedded in the life of Jesus Christ. Just as God's Way Creative Arts Ministry, utilizes various styles of dramatic performances to minister to the spiritual needs of all people, and thus placing them at the highest regard for spiritual rejuvenation, the M7 Ministry will take the same precaution to minister to women with dreams deferred. We will endeavor to exercise spiritual discretion as we seek God's guidance wisdom in what to present to His people and not to utilizing worldly influences to display the women's unique gifts and talents.¹²¹

¹²⁰ Connection Church, "Creative Arts," accessed November 30, 2015, <http://www.connectionchurch.info/content.cfm?id=335>.

¹²¹ Lighthouse Community Church, "God's Way Creative Arts Ministry," accessed November 30, 2015, <http://www.thelighthousecommunitychurch.org/creative-arts-ministry.html>.

Conclusion

While completing the Doctor of Ministry Leadership Degree Program, this researcher has been able to investigate various facets of ministry concepts as they pertain to Leadership Strategies for Developing Leaders, Organizational Leadership in the Church and Pastoral Leadership as well as apply lessons learned from Liberty University School of Divinity, Master of Divinity Chaplaincy Program in the pursuit of establishment of M7 Dream Builder Pastoral Care Ministry: A Christ-centered Spiritual Oasis for Women-by-Women with Dreams Deferred.

As a Deferred Dreams Designer, this researcher under the direction of the Holy Spirit, commits herself to bring this Doctoral Thesis Project into fruition. She has been provided with the knowledge and skills needed to carrying out an effective women's ministry for women-by-women with dreams deferred and become a Community Chaplain, a leading authority on the subject. With the knowledge gained from this research, she is able to evaluate her methodology in order to better focus on her vision. Her goal in obedience to the Great Commission is to "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." As this researcher formulates a non-profit strategic plan and utilizes the knowledge she has gained, this ministry will be used as a vehicle to train women with deferred dreams to become champions for Christ while making their deferred dreams a reality.

Philippians 1:9-11 states:

"And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God."¹²² Philippians 1:9-11

¹²² Philippians 2:9-11.

It is this researcher's belief that every church should have a plan to attend to the pastoral care needs of women with dreams deferred. Mother Sarah F. Reid of Lighthouse Community Church surmises that ministry that provokes individuals to evaluate her spiritual life, can indeed be deemed a valid channel of inspiration that transforms the women from hopelessness to hopefulness as they experience salvation through Jesus Christ – as they become Motivated, Methodical, Marvelous, Ministry Minded Masterpieces-in-Motion.¹²³

¹²³ Lighthouse Community Church, "God's Way Creative Arts Ministry," accessed November 30, 2015, <http://www.thelighthousecommunitychurch.org/creative-arts-ministry.html>.

APPENDIX A

M⁷

DreamBuilder
for Women

Women With Dreams Deferred Survey

1. What is your age?

- 18 to 24
- 25 to 34
- 35 to 44
- 45 to 54
- 55 to 64
- 65 to 74
- 75 or older

2. What is your ethnicity?

- White
- Black
- Hispanic
- Asian
- Other
- Prefer Not to Answer
- Other (please specify)

3. What is your marital status?

- Single
- Married
- Widowed
- Divorced
- Prefer Not to Answer

* 4. Do you have hopes and dreams that have been deferred?

- Yes
- No

5. If you answered yes to question 4, using the following list, which area have your hopes and dreams been delayed? Rank by importance with 5 being highest priority.

⋮	⬆	Education
⋮	⬆	Marriage and Family
⋮	⬆	Employment
⋮	⬆	Money
⋮	⬆	Knowing Jesus Christ as my personal Saviour.

6. Which of the following has stopped you from realizing your dreams? Check all that apply.

- Bad time management
- Finding excuses
- Procrastination
- Waiting for the right moment
- Not making your dream a goal
- Motivation
- Distractions
- Laziness
- Other (please specify)

7. More specifically, what negative issues have developed since your dreams have been put on hold?
Check all that apply.

- Addictions (i.e., eating disorder, alcoholism, sexual
- Depression
- Anger
- Other (please specify)

8. How long have your dreams been delayed?

- 6 months
- 1 year
- 3 years
- More than 5 years
- Other (please specify)

9. What natural gifts, talents or passion interest you? Check all that apply

- Painting
- Creative writing
- Music
- Book Clubs
- Drawing
- Drama
- Other (please specify)

10. Have you trusted Christ as your personal Savior

- Yes
- No

11. If you have trusted Christ as your personal Savior, when?

- Less than a year ago
- More than 5 years ago
- More than 10 years ago
- Other (please specify)

12. Are you currently serving as a member of a church body?

- Yes
- No

13. In which of these biblical theories is your hope rooted? Check all that apply.

- A trustworthy, unchangeable God
- God;s promises
- Jesus blood and righteousness
- Jesus Name
- Christ the solid rock
- Christ's unchanging grace
- Other (please specify)

14. On a scale of 1 to 4, 4 being the highest, rank the following spiritual disciplines according to the time you spend doing them.

⋮	▾	Prayer
⋮	▾	Fasting
⋮	▾	Silence
⋮	▾	Bible Reading

15. If you have not received Christ as your personal Savior, why not?

- Never had an opportunity
- I do not understand what it means to be saved
- Nobody has ever told me about Jesus
- Other (please specify)

16. Would you like to know more about Jesus' plan of salvation?

- Yes
- No

APPENDIX B

SurveyMonkey Audience

Order Details

382 desired
completes

Abandon Rate: 19%

Project Ran: 08/07/2015 to 08/06/2015

Targeting Options

Gender: Female

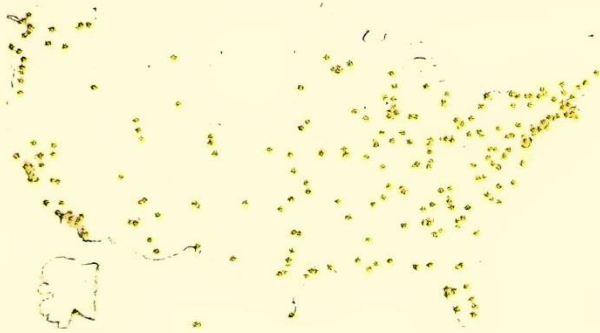
Age: 18 - 100+

Country: United states

Marital: Married, Widowed, Divorced, Separated, Never married

391 completes **±5.1%** margin of error (details...) **3m 12s** median time to complete

Geography



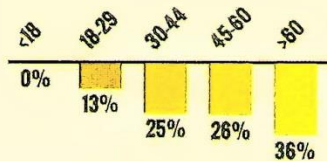
Gender



100%
Female

0%
Male

Age



Reproduced with permission.

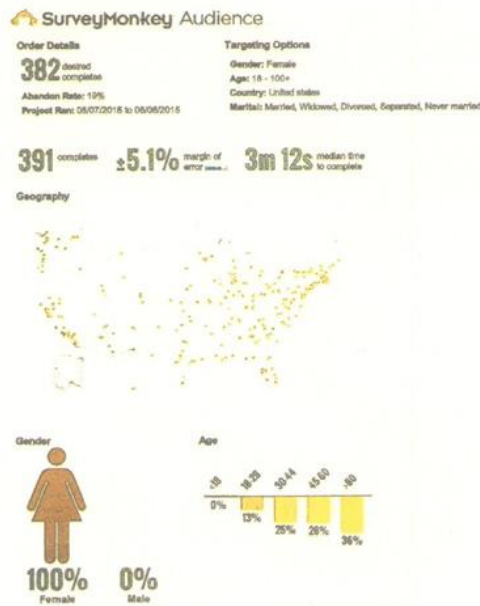
APPENDIX C

Sylvia Dilworth Medley

Re: Copyright Permissions

SurveyMonkey Team

I am contacting you because I would like to ask permission to reproduce your instrument/graphic/chart/survey in my Dissertation/Thesis. After defending my Dissertation/Thesis, my program requires me to submit it for publication in the Liberty University open-access institutional repository, the Digital Commons, and in the Proquest thesis and dissertation subscription research database. If you allow this, I will provide a citation of your work as follows:



Thank you for your consideration in this matter!

Sylvia Medley

APPENDIX C.2

mail - RE: Request Copyright Permissions [ref:_00D301HuKJ._50... https://mail.google.com/mail/u/0/?ui=2&ik=66a605fe4a&view=pt&se..



Sylvia Medley <medleysd@gmail.com>

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support@surveymonkey.com <support@surveymonkey.com>
To: "medleysd@gmail.com" <medleysd@gmail.com>

Sat, May 21, 2016 at 12:08 PM

Hi Sylvia,

Thanks for sending this over! I appreciate you getting back to us on this.

That said, you have permission to use this image in your survey! We don't need to sign any paperwork, you are welcome to add this image and use it in your dissertation.

You should be all set, but if you still need to speak with someone regarding this, feel free to reach back out.

Happy Surveying!

All the best,
Kaleigh

----- Original Message -----
From: Sylvia Medley [medleysd@gmail.com]
[Quoted text hidden]

ref:_00D301HuKJ._5003AeQV8a:ref

APPENDIX D

WV – West Virginia

Population by Sex/Age

Male	913,586
Female	939,408
Under 18	387,418
18 & over	1,465,576
20 - 24	117,204
25 - 34	220,698
35 - 49	370,418
50 - 64	408,057
65 & over	297,404

Source: “2010 Demographic Profile-WV/,” United States Census Bureau, accessed April 17, 2015, <http://www.census.gov/popfinder/>.

APPENDIX E

WV – Monongalia County

Population by Sex/Age

Male	49,600
Female	46,589
Under 18	15,252
18 & over	80,937
20 - 24	18,495
25 - 34	14,339
35 - 49	15,665
50 - 64	15,381
65 & over	9,826

Source: “2010 Demographic Profile-WV/Monongalia County,” United States Census Bureau, accessed April 17, 2015, <http://www.census.gov/popfinder/>

APPENDIX F

WV – Morgantown

Population by Sex/Age

Male	15,859
Female	13,801
Under 18	2,432
18 & over	27,228
20 - 24	10,110
25 - 34	3,681
35 - 49	2,679
50 - 64	3,027
65 & over	2,394

Source: “2010 Demographic Profile-WV/Morgantown,” United States Census Bureau, accessed April 17, 2015, <http://www.census.gov/popfinder/>.

APPENDIX G

Scriptural Citations¹²⁴

Proverbs 13:12: This Scripture verse explains that the delay of hopes and dreams is such an affliction, that it is like a lingering virus; but when the longing is obtained it revives and restores the soul.

Jeremiah 29:11: We will learn of God's plan, purpose, and a destiny for us and of his invitation to participate in it. God's plan was formed before we were born.

Ephesians 1:4, Ephesians 2:10, Ephesians 1:13, Ephesians 1:17-19, Ephesians 2:19, Ephesians 4:11-16, Ephesians 6:10: These verses verify that we were created for a purpose. These scriptures will serve as a warning to all that their conduct as Christians is to walk worthy of their calling using the gifts Jesus has equipped them with. Their goal is to walk in faith and obedience. They were designed for an assignment that could not develop by itself. They are uniquely designed by God to represent Him and advance the Kingdom.

Matthew 28:16-20: The Great Commission verses guide the church. They are the instruction of the resurrected Jesus Christ to his disciples, that they may spread his teaching to all the nations of the world. He promised that He would always be with his disciples even to the end of the world.

Matthew 22:36-37: These Great Commandment verses also guides the church. Jesus admonishes us to love God which is the greatest commandment, and to love our neighbor as ourselves.

John 13:34-35: This verse is an important part of the discipleship because Jesus gives us a new commandment to love one another.

Acts 1: It is important that we understand the beginning of the church, the post resurrection ministry and the ascension of Jesus. These verses are fundamental to their progress in realizing their aspirations.

Acts 2: We can be empowered and enlightened with the power of the Holy Spirit in the church.

Acts 16:27-31: We should want to live so that our lives will be a testimony as we encourage others to want to know what know Christ as their personal Savior. Their behavioral goals should include avoiding sexual immorality, greed, and dishonesty.

1 Corinthians 12:1-11: We will receive assistance concerning the use of our spiritual gifts through these scriptures. These words encourage us whether we are new Christians or old Christians, strong or weak to live the life God is creating in us and through us. To be disciples that worship God through his Son Jesus.

¹²⁴ Unless otherwise noted, all biblical references will be from the King James Version (KJV).

Romans 12:1-2: These Scriptures contain an exhortation to live abundantly, serving the Lord Jesus Christ, who Himself was a suffering servant as he went to Calvary and died for our sins.

APPENDIX H

Click icon below to view PowerPoint slide presentation survey overviews Doctoral Thesis Project.



DMIN890_M7Thesis
DefensePpt_.pptx

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Vitae

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B. S.	The University of LaVerne, LaVerne, CA, August 1992 Concentration: Business Management, GPA: 3.21
A. A.	International Bible Institute & Seminary, Plymouth, FL, October 1984 Concentration: Religious Education; GPA: 3.0
A. A.	Okaloosa-Walton Junior College, Niceville, FL, May 1978 Concentration: Business Administration: GPA: 3.16

Ordination

Ordained in a Baptist Church in the United States of America, December 1998 at St. Stephen Baptist Church, Morgantown, WV.

Ministry Experience

Morning Glory Ministries, Morgantown, WV

- Director/Chief Executive Officer (2000-Present)
 - Visionary, founder, organizer of faith-based charitable Christian organization

- Cultivate dreams and talents of children and youth through Christ-centered relationships and activities
 - Network w/parents, churches, schools, businesses and community organizations
 - Appoint and delegate the management of day-to-day operations
 - Overseer of Dream Builder Scholarship Committee
 - Plan, implement, and administer yearly budget
 - Recruit, train, and support volunteer youth from nearby university and community
 - Resolve problems and foster camaraderie among youth
 - Design and update website (<http://www.morningglorysdm.org>)
 - Prepare weekly meditation for website
 - Social networking on twitter, and Facebook
 - Organize and develop annual discipleship event
 - Develop Fundraising Activities
 - Counsel youth and parents
 - Participate in meetings with “spiritual covering”
 - Public Information Officer
 - Initiates strategic planning, purpose statement, vision and ministry statements
Scotts Run Community Church, Morgantown, WV
- Ordination
 - Studied and prepared as candidate for ordination (1996)
 - Ordained as minister of the gospel (1998)
- Co-pastor duties (1997-Present)
 - Share the pulpit with the senior pastor
 - Lead the congregation together while having specific areas of responsibility
 - Preaching in the absence of senior pastor or upon his request
 - Oversee lighting and sound systems for worship services
 - Follow-up on visitors as needed
 - Assist in administering the sacraments of the church
 - Oversee greeters and ushers
 - Visit the sick
- Executive Pastor duties (1997-Present)
 - Oversee administrative duties
 - Supervise employee, train, evaluate, and terminate if required of office staff, custodial, and other non-ministerial staff in coordination with the senior pastor.
 - Organize and direct the work of the church office
 - Work of the senior pastor to maintain a master calendar of events
 - Monitor the cost effectiveness of church operations
 - Participate in the collecting and building of the annual church budget with the senior pastor, committees and staff members

- Relationship
 - Be accountable directly to the senior pastor
 - Attend church board meetings
 - Cooperate fully and work in harmony with the entire staff for the good of the church.
 - Serve as liaison between various committees as assigned by the senior pastor. Plan and arrange for church board and staff retreats.
 - Active in community activities that provide the ministry and professional growth opportunities as time permits.
 - Pursue continuing education through college courses, seminars, and conferences as approved by the senior pastor.
 - Continually in prayer for church and its activities

- Communications and Publications Specialist
 - Oversee the building and upkeep of the church internet website
 - Serve as managing editor of a monthly church publication that will communicate church activities, such as calendar of events, and general news
 - Prepare weekly devotional for community radio broadcast co-host and weekly Television program
 - Serve as managing editor and approving authority for all publications
 - Consider the churches physical facilities, such as signs, grounds and parking
 - Consider community relations and what can be done to improve relations with all groups in the community.
 - Promote all church programs and contact the press when items of general interest evolve
 - Delegates duties when necessary

- Discipleship Team Member
 - Assists in execution of evangelistic outreach
 - Assist in evangelizing the community
 - Cultivates Christ-centered relationships among church members for the purpose of discipleship

- Performs Other Duties as Assigned by Pastor
 - Chairman of Trustee Board
 - Assistant Director of Jesus University Bible School of Higher Learning
 - Worship Ministry Team Leader
 - Women of Vision Ministry Team Leader

Greater Harvest World of Jesus Christ, Lompoc, CA

- Certificate of License (1996)

- Prepared for licensing
- Preached Trial Sermon
- Co-founder, Assistant to Pastor (1995-1997)
 - Follow-up on visitors as needed
 - Visit the sick
 - Led congregation as prayer warrior
 - Participate in worship service as requested
 - Counseled with members as needed

Trinity Baptist Church, Oxnard, CA

- Youth Director (1993-1995)
 - Cultivated Christ-centered relationships with youth
 - Oversaw week Bible Training Union (BTU)
 - Planned, implemented and administered yearly budget
 - Planned retreats, trips and activities throughout year
 - Recruited, trained and support volunteer youth leaders
 - Met with youth leaders regarding discipleship
 - Assisted in the youth choir ministry
- Evangelism Team Member
 - Assisted in performance of evangelism outreach
 - Evangelized community surrounding church
 - Cultivated Christ-centered relationships among church members for the purpose of discipleship

Grace Temple Baptist Church, Lompoc, CA

- Youth Department Director (1985-1992)
 - Cultivated Christ-centered relationships with youth (1985-1992)
 - Planned retreats, trips, plays and other activities throughout year
 - Recruited, trained and support volunteer youth leaders
 - Met with youth leaders regarding discipleship
 - Directed youth choir ministry
- Evangelism Team
 - Aided in performance of evangelism outreach
 - Evangelized community surrounding church
 - Encouraged Christ-centered relationships among church members for the purpose of discipleship
- Women's Sunday School Teacher

- Prepared and taught weekly Sunday School class
- Fostered relationships with class members
- Gospel Choir Member
 - Rehearsed and performed Christ inspiring songs
 - Performed Lead and solo parts

House of Prayer Baptist Church, Emerado, ND (1981-1985)

- Co-Founder
- Youth Choir Director
 - Rehearsed and taught spiritual meaning of songs to youth
 - Prepared for concerts and special programs
 - Prepared youth to minister in worship with their music
- Women's Department President
 - Developed Christ-centered relationships with women
 - Oversaw weekly Women's Bible Training
 - Planned, implemented and administered yearly budget
 - Planned retreats, trips and activities throughout year
 - Recruited, trained and supported women volunteer leaders

Military Chapel on Detachment 6, San Fernando LaUnion, Philippines (1978-1979)

- On-the-job training with U.S. Missionaries to the Philippines
- Learned how to teach Jesus and relate to natives under mentorship of Bible Baptist missionary family
- Attended Sunday School and Bible Studies
- Received Bible training at church and retreats
- Greater Peace Baptist Church, Ft. Walton Beach, FL
 - Studied to show myself approved unto God

United Institutional Baptist Church, Greensboro, NC (1971-1974)

- Received Christ as Personal savior, baptized 1974
- Began Christian Journey

Employment History

*Department of Justice, Federal Bureau of Prisons,
FCI, Morgantown, WV*

- Financial Specialist (08-98 to 07-2007)

- Performed the duties of principle sub-certifying official, Distributed Vendor Payments (DVP), and Travel Payments
- Performed Unannounced counts of the principle cashier and alternate cashier's fund, cash receipts, and drafts
- Maintained security of the institution, supervises inmates, and responds to emergency and institutional disturbances, and assuming correctional officer posts when necessary. Shake down inmates and conducts visual searches in inmate work or living areas.
- Budget & Accounting Officer (09-1997 to 08-1998)
 - Directed and coordinated the institutions budgeting and accounting operation
 - Served as the coordinator and trainer for the Migration conversion to new accounting system.
 - Disseminating information to staff upon returning to the institution from receiving training on new accounting system

Federal Correctional Institution Lompoc, CA

- Budget Analyst (03-91 to 09-97)
 - Completes the annual budget requirements for salary and operations
 - Coordinates the institution budget development with program managers.
 - Conducted the Budgeting portion of program review of other institutions
 - Prepares accurate and timely salary projections.
 - Analyzes project data from automated accounting system, and computerized budgeting system and other sources to inform management of possible major and minor reprogramming actions as necessary.
 - Participates with management as an active member of and resource person for the institution's budget committee.
 - Verifies that cash, drafts, and TPM payments are legal and accurate as one of the institution's designated certifying officials.
 - Resolves complaints of program managers about their budgets by listening to the program manager, investigating the basis for the complaint, initiating a solution and notifying them of the corrective action.
 - Translates complicated technical data from Budgeting and Accounting reports so that the Cost Center Manager can understand and use it to balance fund control and submit quarterly and annual requests.
 - Conducts the Commissary, Food Service and other inventories of the institution.
 - Prepares minutes for salary and Budget and Planning meetings for the Warden, Associate Warden's, and Controller's signature.
 - Performed the duties of the Accountable Property Officer for registers verify the Annual Inventory.
 - Completed the Cost Center Manager Course, which included the Procurement, Small Purchasing and Property Management topics.
 - Was delegated authority to purchase supplies and services using the Government-wide Commercial Credit Card.

- Accounting Technician (11-88 to 91)
 - Setup and maintained the initial cashier's office and Inmate Trust Fund FPPOS computerized system during the Federal Prison Camp conversion to a Federal Correctional Institution.
 - Maintained accounts payable accounts
- Unit Secretary (03-86 to 11-88)
 - Received telephone calls and visitors, handled requests for information,
 - Processed incoming and outgoing materials such as correspondence, reports and memoranda, edited and composed letters and reports.
 - Transcribed notes, and reviewed correspondence, performed office automation duties using person computer.
 - Maintained compute files
 - Coordinated meetings and conferences, making travel arrangements, and performing time and attendance functions

Morale, Welfare, and Recreation, Vandenberg AFB, CA

- Operations Clerk (10-08 to 03-86)
 - Provided daily administrative and accounting support related to budgeting, submissions and petty cash expenditures for Morale, Welfare, and Recreation

Volunteer Experience

Federal Correctional Institution, Morgantown, WV

- Federal Women's Program Manager (02-96 to 09-1997)
 - Provides expertise in budgeting and financial management for the Affirmative Action Special Emphasis Program - Federal Women's Program by coordinating the preparation of the budget and work plan for the new fiscal year.
 - Maintains fund control for travel and other activities for the program.
 - Presented a spiritual presence for the program.
 - Provides direction and counsel to the constituents of the program.
 - Participates as an active member of the Affirmative Action Committee and teaches the institution familiarization class and annual refresher training EEO and Sexual Harassment class.
- Helpline Volunteer, Santa Barbara, County California (12-1996 to 09-1997)
 - Received 60 hours of training
 - Provided telephone help including crisis counseling, information and referrals to resources in the community, i.e. local hotline services working with sexual assault, child abuse, suicide intervention and senior citizen information and follow-up.
 - Provided free confidential, caring objective, paraprofessional help
- Black Affairs Program Manager (12-1997 to 07-2002)
 - Provided technical assistance to Affirmative Action Committee members.
 - Monitors and evaluates Affirmative Action Program and reports to Executive staff on the programs plan achievements and issues.

- Reporting and providing feedback on concerns of constituents at Affirmative Action Committee meetings.
 - Works in cooperation with the Affirmative Action Committee Chairman, and other special emphasis groups to plan and co-ordinate activities of interest to the constituency group.
 - Participates in committee functions, conducts educational activities, and advises management of the concerns of program.
- **Theological Interests**
 - Issues in the doctrine of Salvation and Discipleship
 - Methodologies of Vision and Strategic Planning
 - The theology and interpretation of the Gospels

Related Ministry Activities

Artist

- Originator of the Morning Glory Art Collection
 - Pen and ink drawings
 - Set up Art Gallery

Christian Writer

- Morning Glory Meditations
 - Published on website
 - Unpublished Devotional
- Diamonds from God's Word
 - Presented on weekly radio broadcast
 - Recorded on CD
 - Unpublished
- Miscellaneous writings
 - Poetry
 - Sermons
 - Song writer
 - Graduate level reports, reviews, and forums

Developed Christian Sound Studio Technician

- Recorded original song with Apple Loops

Certifications

- Certificate of License as a Minister of the Gospel Ministry
- Certificate of Ordination in the Gospel Ministry
- State of West Virginia Certificate to Celebrate the Rites of Marriage

- WV Life and Health Insurance License
- WV Property and Casualty License
- Help Line Certificate of Completion
- WV Driver's License
- Advanced Financial Supervisors Training
- Advanced Budget Analyst Training

Honors/Memberships

- Alpha Delta Chi Christian Sorority

Personal Information

- Born December 18, 1953
- Married to Russell
- Three Children (LaShonda, Russell III, Gabriel)
- Interests: Flower arranging, Aerobic exercise, Interior design, writing, singing, reading

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

February 25, 2015

Sylvia Medley

IRB Approval 2073.022515: Establishment of M7 Dream Builder Pastoral Care Ministry: A Christ-Centered Spiritual Oasis for Women with Dreams Deferred

Dear Sylvia,

We are pleased to inform you that your above study has been approved by the Liberty IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

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