



HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
היברו יוניון קולג - מכון למדעי היהדות

**New York School
Graduate Studies Program**

Doctor of Ministry Project Final Approval

To: The Members of the Doctor of Ministry Faculty

I hereby submit the signatures of approval from my advisors and Dr. Carol Ochs for my completed Doctor of Ministry Project.

The title of the completed Project is:

Ministering Through Koinonia: Sharing Something With Someone Else

I have submitted one unbound copy on 25% cotton paper to the HUC-JIR library for binding.

I have submitted velo or spiral bound copies to my mentors and Dr. Carol Ochs.

Elizabeth R. Sapp Jones

March 25, 2008

Student Name

Student Signature

Date

Dr. Carol Ochs

March 27, 2008

HUC-JIR Mentor's Name

HUC-JIR Mentor's Signature

Date

Dr. Ann Akers

PCMH Mentor's Name

PCMH Mentor's Signature

Date

Dr. Carol Ochs's Approval

Date

***Ministering Through Koinonia:
Sharing Ourselves With Someone Else***

***Elizabeth Regina Sapp Jones
Demonstration Project
Submitted March 25, 2008***

in

***Partial Fulfillment of the Requirements for the
Doctor of Ministry Degree in
Pastoral Counseling***

***Hebrew Union College
Jewish Institute of Religion
Graduate Studies Program
New York, NY***

Advisors

Dr. Carol Ochs, PhD; Ann Akers, MDiv, LP

Table of Contents

Acknowledgements	Page 1
Chapter One	
1.1 Introduction.....	Page 2
1.2 My Story: A Backdrop to Ministry	Page 5
1.3 History: The Establishment and Development of the Women's Ministry 2003-2004 ..	Page 8
1.4 History: Reorganization of the Women's Ministry 2004-2006.....	Page 15
1.5 History: Present State of the Women's Ministry 2007-2008.....	Page 18
1.6 Ministering through Koinonia – Sharing Ourselves With Someone Else	Page 20
1.7 Project Relevance To Ministry In a Wider Context	Page 24
Chapter Two	
2.1.1 Religious And Theological Principles	Page 25
2.1.2 Doctrine of The Trinity	Page 25
2.1.3 Koinonia: Fellowship of Believers	Page 29
2.1.4 Small Group Development in Church.....	Page 31
2.1.5 Female Leadership.....	Page 35
2.1.6 Womanist and Womanist Care.....	Page 43
2.2 Clinical Principles.....	Page 46
2.2.1 Psychodynamic Theory and Female Development.....	Page 47
2.2.2 Interpersonal Relationships.....	Page 53
2.2.3 Group Therapy and Group Process.....	Page 55
Chapter 3	
3.1 Project Methodology.....	Page 58
3.1.1 Location.....	Page 59
3.1.2 Session I – Creating Community.....	Page 59
3.1.3 Session II – Creating Community Part II.....	Page 60
3.1.4 Session III – Koinonia and Ministry.....	Page 61
3.1.5 Session IV – Koinonia and Ministry – Demonstration.....	Page 62
3.1.6 Session V – Internalizing: Purpose and Learning Objective.....	Page 63
3.2 Methods For Assessing Gains, Losses, or No Change	Page 64
3.2.1 Here-And-Now.....	Page 64
3.2.2 Leader/Participant	Page 64
3.2.3 Development of Therapeutic Norms	Page 65
3.2.4 Establishing Koinonia and Doing Ministry.....	Page 67
Chapter 4	
4.1. Description of Results.....	Page 67
4.1.1 Here-And-Now	Page 68
4.1.2 Leader/Participant.....	Page 69
4.1.3 Development of Therapeutic Norms.....	Page 70
4.1.4 Establishing Koinonia and Doing Ministry.....	Page 72
4.2 .Unexpected Developments.....	Page 74

Chapter 5

5.1. Implications of the Results	Page 77
5.2. Implications of the Unexpected Developments	Page 79
5.3. Clarification of Religious Principles	Page 81
5.4. Clarification of Clinical Principles	Page 83
5.5. Implications for Future Ministry	Page 83
Appendix A: Purpose of the Women's Ministry	Page 84
Appendix B: Group Sharing Question	Page 85
Appendix C: Release Form	Page 86
Appendix D: Survey	Page 87
Appendix E: Tasks for Group Participants	Page 97
Appendix F: Spiritual Question	Page 99
Appendix G: Project Assessment	Page 100
Woman 1	Page 103
Woman 2	Page 107
Woman 3	Page 111
Woman 4	Page 116
Woman 5	Page 119
Woman 6	Page 122
Woman 7	Page 126
Woman 8	Page 130
Woman 9	Page 133
Bibliography	Page 137

Acknowledgements

To my Lord and Savior Jesus Christ. Through you I live and have my being. Thank you for placing everyone on this list in my life at the appointed time so that I could have everything I need to fulfill your plan for my life. I love, worship and adore you!

To my loving and devoted husband, Tyrone Powell Jones, IV. I always say that you are my gift from God and you are!!! You have been such a source of encouragement for me. Every time I thought about giving up you were right there to giving me just what I needed. Never could have made it without you! I will never forget your sacrifice and your willingness to do whatever to get me to this point. I love you with everything I am.

To my children Tyrone Phillip Jones and Emani Regina Sierra Jones, together you are my greatest joy. Your smiles, hugs and kisses give me the strength I need to keep moving forward. You have sacrificed so much for your Mommy. I love you beyond words.

To my family, my Mother, Francina Hunter Sapp, my brothers, Robert W. Stephens, III, James Phillip Sapp, IV, Michael H. Sapp and my beautiful Marcia T. Sapp Salter, my sister-in law Francina Knowland Sapp and all my nieces and nephews: Michael Matthew, Azhia, Candace, Jorel, JP, Jasmine, Shamahya, Jamie, Danielle, and Shaun, I love you all. Thanks for watching the kids for me so that I could have time to work. Thanks Marcia for all the edits! You are a gift from God!...You are next!....oh yea, don't let the order fool you Michael is younger than Marcia! Mom Jones, Chris, Gila, Christopher, Nia, Tia, Dad Jones and Angela, I love you all. Thank you for all your prayers

To Marlene, Nikki & Gig, Donna & Anthony, Tanishe & Ivan, Lisa & Arkel, and Marcella, your friendship is priceless! Thank you for always having my back.

To the nine women who gave up their time for me. I love you. Thank you for your dedication to the Women's Ministry and to God and for sharing yourselves with me.

To Erika Edwards. I thank God for your quick fingers! You blessed me and I pray God will return your blessing a hundred fold.

To Debbie Davidson and Jean McCord: Thank you for loving my children and always being there when I need you!

To Ann Akers: Thank you for hanging in there with me. Your input was invaluable.

To Dr. Carol Ochs: Thank you for all the words of wisdom. I will never forget my time at HUC.

To Doug Clark, my colleagues from Post Graduate Center for Mental Health class of 2006 and all the other faculty and staff of Hebrew Union College-Jewish Institute of Religion, thank you for all that you poured into me and all that we shared. God Bless and keep you!

To the Youth and Women's Ministry of Messiah Baptist Church: Thank you for your love and support. I am blessed because I have you in my life.

To Messiah Baptist Church: God used you to make this happen. Hallelujah! You are forever in my prayers! Ecclesiastes 3:1-10.

1:1 Introduction

When I was in college, I joined a church whose motto was, "The Family Church Serving The Family of God." Even though the church's membership was well over five thousand when I joined, this motto implied that it was an intimate body of believers who were part of a community and equally dedicated to serving an even greater community. This view of a church that operates as family and serves the greater community is a principle that is reflected in the Synoptic Gospels of the New Testament and repeated in the book of Acts which chronicles the development of the early church. Within the Gospels, it is demonstrated by the relationship between Jesus Christ and the disciples and their service to the multitudes that followed them.

One such text found in *Matthew 14:13-21*, shows Jesus being moved to compassion for the weary crowd that followed Him. He not only heals the sick among them, but also feeds the multitude with just two fish and five loaves of bread. While this miracle of Christ, widely known as the "Feeding of the Five Thousand," shows Christ's love and compassion for the crowd, the disciples' initial reaction to the same demonstrates how feelings of inadequacy and helplessness cause many to turn people away rather than help them. The disciples could see that the crowd was languishing from the journey but felt incapable of relieving their suffering. In my imagination, I see them looking out over the vast thousands and then looking at themselves with one thought reverberating in their minds, "We have nothing: how will we feed all of them?" No doubt, they looked at the need of the thousands and then at what they had on hand and concluded, "This is a desert place." Yet Jesus does not scold them for their internal conflict or lack of faith, He just shows them a better way by helping them see that when faith and trust are placed in Him, what is perceived as inadequate is sufficient to bless others.

There were many additional lessons between the aforementioned text and the birthing of the New Testament church that helped the disciples solidify their faith and position in Christ. However, the praxis of their faith is demonstrated in *Acts 2:42-47*, giving rise to what I call ***“Ministering Through Koinonia: Sharing Ourselves With Someone Else.”***

“42 And they continued stedfastly in the apostles' doctrine and (koinonia) fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.” (King James Version (KJV))

The word ***Koinonia*** is derived from a Greek word (κοινωνία) that means “partnership” or “fellowship.” It is commonly associated with the early Christian church and it was first used in the above passage of scripture in the New Testament. “The word has such a multitude of meanings that no single English word is adequate to express its depth and richness. It is a derivative of ‘koinos,’ the word for common. *Koinonia* is a complex, rich, and thoroughly fascinating Greek approach to building community or teamwork....Those who have studied the word find there is always an implication of action included in its meaning.” (Wikipedia)

The body of believers who gathered in *Acts 2:42-47* built a rich didactic community where sharing of themselves and their personal possessions paved the way for the formation of an intimate community. Just as Christ freely gave of Himself so that the world through Him might be saved, (*John 3:17*), the community, endeavoring to exemplify Christ’s love, gave of their possessions to ensure that there was no lack within this fellowship. Everyone placed their faith and trust in a God who willingly accepts every gift given in love as good, no matter how small. Therefore, no gift or giver was insignificant or inadequate. Each was accepted without

question or justification, and with the understanding that it would be used to bless the entire body. As a result, everyone had what they needed to promote trust and a sense of belonging. This trust perpetuated feelings of gladness and a desire to praise God. Its exuberance was so contagious that others desired to be part of the community in order to share in the fellowship or *koinonia*.

As we jump forward to the twenty-first century, many of us struggle to feel part of a community, especially in church. Sunday after Sunday, many people come to church, exchange pleasantries, sit on the same pew, give each other a "glad handshake" or a holy hug, claps hands during prayer, shout "Hallelujah," and even do a holy dance only to exit the same way they entered, in isolation with no real connection with their sisters or brothers around them. What keeps us from being a community? What inhibits us from being willing to share of ourselves? There is such a need within our churches. People [families, couples, and individuals] come to church seeking to be made whole and leave inspired and closer to God, but still fractured. There is such a need within our community. Countless millions are hungry for love, equality, justice, health care, or just a decent place to live. There are many people in the pews but where are the laborers? Have we looked at the needs of the millions and felt incapable of relieving their suffering, thus concluding, "This is a desert place?" Why is there such a fear of intimacy and how can we really be the family church serving the family of God?

In the pages that will follow, I will examine a ministry from within my church, the Women's Ministry. As a woman coming from a close knit family, I have been baffled at why after five years, this ministry still struggles to experience *koinonia* and why there is such a resistance to sharing *koinonia* with others inside and outside our walls. With spiritual guidance from the Bible, theological guidance from both systematic and liberation theology coupled with

group development and psychotherapy, this demonstration project will begin to reveal the keys needed to begin *“Ministering Through Koinonia: Sharing Ourselves With Someone Else.”*

1.2 My Story: A Backdrop to Ministry

It was May 1995 when I finally accepted my call into pastoral ministry. I struggled for a long time to surrender my will to God, not because I was unwilling to serve God but because I knew first-hand that a pastor's life was not an easy life. As the daughter of a Baptist pastor, I grew up in church and I saw and experienced first-hand the good, the bad and the ugly of church life. My experiences made me conclude that while I was content to serve God, I was not as willing to spend my life serving God's people. This of course sounds like double talk, for how can you serve God without serving God's people? It cannot be done.

There were many times, I was able to witness and experience the kindness and generosity of Christian people. Take for example the Cole family. Their house was walking distance from the church where my father served as pastor for eight years. The Cole family, knowing that we had to drive two-and-a-half one-way to get to church every Sunday, opened up their home to all seven of us. Mr. Cole was filled with such wonderful southern hospitality and every Sunday there was a hot delicious meal with all the trimmings waiting on us. “Mi casa es su casa,” he use to say and he meant it with every fiber of his being. Never did he, his wife or any of his six children ever make us feel like we were anything but family. His daughter Lisa is still one of my best friends.

Unfortunately, the Coles were a rarity and more often than not, my siblings and I faced others who judged and scrutinized our every movement as if we were somehow supposed to be perfect simply because we were the pastor's children. Living under that kind of scrutiny and

ridicule during my childhood and adolescent years was very difficult for me because, truthfully, I preferred being with the kids who were outside kicking up the dirt on the unpaved streets or playing tag with the others who were running through the dirt parking lot. But instead, I was expected to tow a line the other children were not, and if I did not comply, not only would I receive a stern reprimand from an adult congregant, but my father would also hear about it at the church meetings. I learned early that there were two sets of rules, one for them and another for us and quickly began putting up defense mechanisms that portrayed my outside demeanor as aloof and distant. I also learned that things went a lot better for my father if his children were not part of the subject matter at the church meetings.

During my time as a PK (preacher's kid), I witnessed deacons making advances on my mother, people fighting in the pews, heated profanity-filled meetings and in one place where my father served as Assistant Pastor, the pastor was arrested, tried and convicted for sexual abuse of a minor and then I witnessed the church split. I remember stating to my father, "I don't know how you do it. These people are crazy. I will NEVER be a pastor's wife." My father looked at me and said, "Baby, a church is nothing but a hospital for sick people. We are all at different degrees of wholeness. Some are out-patients and come into church get fixed up and go back out better than when they came in. But others are terminal and will never leave because either they never allow the Doctor to perform the surgery or they are unwilling to take their prescribed medication. You just make sure you always do what the Doctor (Jesus) tells you to do so that you can be made whole." Then he added, "Baby, never say never."

Now as I recall those days, I can honestly say I look back on them with fondness. The long drives back and forth to the church helped solidify our familial bond. I especially enjoyed it because it was during those times I was free to be me. We would sing songs, play all kinds of

games, laugh, listen to "Unshackled," on the radio and then have long conversations about the program. Additionally, due to the fact that we were PKs' (preacher's kid) meant that early on we were exposed to leadership roles and responsibilities. We were expected to be role models for the other children. As such, we probably held every leadership office in every youth auxiliary of the church. I even held some offices on the state level.

In short, I believe those days were preparation for the days ahead. Many of the lessons I learned as a child and teen helped to prepare me for the reality I would experience as an adult. When I accepted my call to pastoral ministry, I did so out of a sincere desire to do the will of God. However, a shepherd must do more than just herd the sheep; she must also love the sheep in her care. The way God finally broke through the wall that I placed around myself was to allow me to see and minister to people when they were most vulnerable - during bereavement. When I served as a volunteer on the Comfort Ministry, I was able to see the toughest, meanest, and cruelest people become meek as lambs when their loved ones died. In their pain, the ministry of presence brought more comfort than words and it helped me to see that everyone was in need of the love of Jesus Christ.

Armed with that knowledge, I began seminary at Howard University School of Divinity in 1996 and two years later left the church where I served in many ministries as a lay person to assist, in a ministerial capacity, with the development of a mission church. During the next five years I would serve with four other female ministers under a gifted and talented administrator whose personal insecurities would compel her to stifle if not silence anyone on her ministerial staff who had equal or even greater gifts and talents than the ones she possessed. For example, to the one with a Ph.D in psychology she stated, "Do not counsel my members." To the one who had a gift to minister to the sick she stated, "Do not go to the hospital and visit my members,"

even though she would not go. Finally, to the one who had the gift of song, me, she stated, "You have done enough of that." "You need to work on something else." All but one of us was accused of "trying to steal" her members. There was constant pastoral abuse: verbal attacks from the pulpit, disparaging remarks, demeaning of our work, criticism of our behavior. I even recall after the birth of my first child being told that I better find someone to watch my baby so that I could get back to the "real work of ministry." During that five year period, all five of us who came enthusiastically to serve, left one by one. My exit came by way of Messiah Baptist Church.

1.3 History: The Establishment and Development of the Women's Ministry 2003-2004

In June 2002, my husband, Tyrone Jones, was elected the fifth pastor of the Messiah Baptist Church (MBC) located in downtown Bridgeport Connecticut. I was elated. I was excited for him because with this appointment, he was fulfilling a sincere desire to pastor on a full-time basis. I was also excited because I could hardly wait to be in a place where I could be free to use all of my gifts and talents. I was enthusiastic about the possibilities that lay ahead. Having been licensed and ordained in the African Methodist Episcopal (AME) church, where women were first given the authority to preach in 1819, I was a little concerned that this appointment was in a Baptist church especially since certain Baptist denominations, like the Southern Baptists, did not believe in women pastors and many Baptist churches still did not recognize women in ministry at all. Yet, my husband and I were certain that God brought us together so that we could do ministry together, so we forged ahead certain that the rest would work itself out.

Upon arriving at MBC, I was eager to get started and immediately took note of the fact that in the church's 115 year history, it never developed a ministry that was dedicated to promoting, fostering and/or exploring the on-going needs of women. In all fairness, out of the 30 plus ministries there was no men's ministry either. In January 2003, I was appointed as Minister

to Women and in this capacity, I continue to be responsible for the on-going spiritual growth and development of approximately 450 women within our congregation.

By the end of that month, I organized the Women's Ministry and called for our first gathering, a bible study where I handed out our mission statement to the 135 people who showed up. It was as follows:

"The Women's Ministry is a ministry dedicated to empowering the lives of the women of Messiah Baptist Church through continuous spiritual growth and development. With the use of biblically based preaching and teaching, the ministry will strive to strengthen the bonds of sisterhood within the church, strengthen familial relationships, partake in outreach activities that minister to those inside and others outside our walls and to bring awareness to both personal health and social justice issues effecting women's lives. These goals will be accomplished through bible studies, workshops, seminars, retreats and other appropriate venues. In addition, the Women's Ministry believes supporting our church's vision and therefore aims to not only support the goals and activities listed above but also contribute financially to the up building of the ministry here at Messiah Baptist Church."

In addition to the mission statement, I outlined the rest of our activities for the year and asked for volunteers to assist me as we kicked off the New Year. With the exception of the bible studies which were held the fourth Friday of every month, the majority of the activities for the Women's Ministry continue to take place during a period of time called, "Women's Season," which is a precise time of the year set aside to minister to the specific needs and issues of women. Typically this period begins in March, Women's History Month, and culminates on the third Sunday in May with an annual day. All of the activities during Women's Season are focused on a central theme and scripture. During the first and subsequent years, the Women's Ministry has sponsored some of the following activities or events: Consecration Service, Women's Conference and Spiritual Retreat, Health and Wellness Seminar, Prayer Breakfast, Gospel Concert, Revival, Angel Tree Project, Sickle Cell Walk-a-Thon, Pampering Party,

Mother/Daughter Brunch, Taste of Messiah and Women's Day Choir. And to support these activities, various committees named for each activity were created along with others, namely: Logistics, Catering, Advertising, Finance, Prayer, and Helps. All of the committees are made up of women volunteers from the church. Most often, I act as a supervisor/coach for these committees, which have the ultimate responsibility of bringing the activity into fruition. My role as a supervisor/coach is to give each committee its guidelines for the specific activity and to meet periodically with them to check on their progress and answer any questions and/or resolve any conflicts or roadblocks that may arise. However, these teams have creative and administrative authority to develop and plan each activity.

In the first year, the Women's Ministry came in contact with anywhere between 150 - 200 women who either attended and/or participated in the various activities. We not only engaged women inside the church but also established connections with several entities servicing the needs of women including the Bethel Recovery Center and Horizons. We also began making inroads to establish an on-going presence at Niantic Correctional Facility for Women in Norwich, CT. However, in the years that have followed there have been a gradual decline in the number of people who participate on a consistent basis and a growing disinterest in engaging in any outreach activity specifically targeted to adult women outside the church. To date, roughly 10-30 women attend bible studies with an average 50 to 100 women attending special events or services. Less than a handful of women have continued to express an interest in participating in outreach to other women outside the church.

It was and continues to be surprising to me to witness the lack of interest in engaging women in our surrounding community. At one point in MBC's history, the church had a Day Care, and a Food Pantry and was actively involved in activities within the community that were

demonstrated by more than just monetary donation. Today, however, the congregants within MBC as a whole do very little to engage the outside community. And when I brought up this apparent disconnect between the church and the community to the Women's Ministry, I was asked, "Why do we have to do ministry outside our walls? Why can't we just take care of ourselves?" Another simply said, "That's not what we do." Their responses made me wonder if the Black church that played such a pivotal role in social justice issues like Civil Rights had somehow lost its ethic to care for others.

Conversely, the decline in the number of participants in the Women's Ministry in general was not surprising given the ministry's current stage of development. According to Susan A. Wheelan's Group Processes: A Developmental Perspective, every group typical goes through a "life cycle" that has five distinct stages of development: Stage One – Dependency and Inclusion, Stage Two - Counterdependency and Fight, Stage Three – Trust and Structure, Stage Four – Work and Stage Five – Termination. I believe that from our initial meeting, January 2003 to March 2004 the Women's Ministry was in between the first and second stages of development. Wheelan, using the *Integrated Model of Group Development* method states that in the first stage *Dependency and Inclusion*, there is great dependence on the leader, me. Through this person, members of the group want to ensure that the group is a safe place and that the leader is "competent and capable of protecting individual members from attack and harm." (Wheelan, 2005, p.16) She further states, "The leader is deified in a sense, because his or her actual competence is not known but is taken on faith by members. Thus, groups during this early stage are solicitous of the leader and are eager to please this authority figure." (Wheelan, 2005, p.16) This stage of development is also characterized by members getting to know one another, determining the rules, roles and structure of the group. Interactions among group members are

polite, tentative, and very few, if any, challenges occur between the designated leaders or among the members themselves.

During the second stage: Counterdependency and Fight, conflict and people fleeing the group in order to avoid conflict are the two main ways of characterizing this stage of development. The conflict, as noted by Wheelan, may arise between the leader and the members or among the members themselves. Despite the fact that this conflict is uncomfortable, Wheelan adds, it is a necessary part of the group's maturation. With conflict comes stability as the group begins to solidify a shared set of values and norms. Additionally, goals are clarified and the group's culture and structure are more clearly defined. Equally important, as members struggle with how they will operate within the group they will also seek independence from the "perceived control of the authority figure." One useful illustration she used was noting that most marriages are strengthened after the first real fight. It is through that process that the couple learns that they will not be punished or abandoned for having a divergent opinion. This goes a long way toward establishing trust for it is extremely difficult for anyone to establish trust if they cannot be themselves.

Having the privilege of hindsight, I concur with Wheelan and believe that the first and second stages occurred within the first year of the ministry's formation. I believe that there was a certain "honeymoon effect," present in the entire church with respect to the new pastor and his family. Many were excited that we were there and anxious for a new chapter in the church's history to begin. We were a young married couple, our son was just barely a year old when we arrived and we were anxious and excited to be given an opportunity to stretch our wings and begin pastoral ministries. With regard to the Women's Ministry specifically, everyone was eager to please, many signed up for the various committees, there was participation from all age groups

and opportunities for both seasoned and emerging leaders to be involved in the ministry's development. The coaching approach to the committees allowed them the autonomy to plan and implement their ideas. Overall, it was a very fulfilling year: seven women accepted the Lord Jesus Christ as their Savior, we made connections in the community with a Women's rehabilitation center, we were financially sound, and everyone "seemed" pleased. But there were those who were not.

With the second stage of development, differences of opinion on the formation and structure of the group, as well as my role and authority over the group began to be challenged by the established female leadership within the church. The church had never had a "Minister to Women," and many who already had difficulty accepting female leadership also had difficulty understanding how a woman half their age could be responsible for their personal spiritual growth and development. During the first year, I planned a bold agenda but I did not include the women in the planning, only in the implementation of the plan. Therefore, many began to question if my appointment meant that I would always dictate the agenda and activities for the ministry as I had done this first year. This, coupled with the fact that the ministry did not follow the traditional leadership format – president, vice president, treasurer, secretary, chaplain, many felt that they had no voice to influence the direction of the ministry. To counteract this subterfuge, I called several meeting to ask for their ideas for on-going activities and insisted going forward they would have a buy-in on all future activities. This seemed to do little to alleviate their concerns. Lastly, but equally important, many were unsure how to handle the duality of my role in the church as "First Lady," (a term of endearment in many African-American churches given to the wife of the pastor) and as a minister of the gospel of Jesus Christ.

What I failed to take the time to understand when I came to MBC was that this church had an established culture that colored our communication. Despite the fact that we all spoke the same language and for the most part were all from the same ethnic group, there was a vast difference between the social and communal norms of the church and that to which what I was accustomed from my previous experiences

In Nancy J. Adler's article, *Communication Across Cultures*"(p.315), she states with regard to communication, "The greater the differences in background between senders and receivers, the greater the differences in meaning attached to particular words and behaviors."(Osland, 2007, p. 315) In the case of MBC, I developed and structured the Women's Ministry based on my past experience and the perceptions I developed over the years from being intricately woven into church life from a child. I never knew what it meant to be "pew warmers" but instead was thrust into every aspect of church life whether I liked it or not. Additionally, having been a charter member and intricately involved in the development of a mission church, I performed a multiplicity of roles and functions at the same time: Steward, Sunday School Teacher, Young People's Department Director, Women's Missionary Society Commissioner, so I have never known what it has meant to be idle. Also worth noting is the fact that before I arrived at MBC, I spent 10 years at a church where the husband and wife served as co-pastors. Consequently, when I arrived at MBC, I dived right into assisting my husband with the governance of the church and did not take the time to understand the stereotypical role that had been established by the former pastor's wife.

The former pastor's wife, who left the church with her husband when he retired, had been there for 40 years and never played an active role in the life of the church. She attended faithfully but regarded the church as her husband's domain and was very comfortable in a

supportive but non-visual role. I, on the other hand, was quite visible and held the authority of what had the potential of being the largest ministry within the church. Lastly, what I failed to consider at the time was the significance of the fact that my very presence as a woman in ministry challenged many preconceived ideologies and theological suppositions on the established roles of women in the church. In other words, I defied the traditional nomenclature and status of “the First Lady” because I did not understand that I was supposed to be seen but not heard. But their reaction to me and my leadership role left me wondering why this role and functionality was troubling to so many. As a result, those whose ideologies were challenged left and those whose ideologies were supported stayed.

1.4 History: Reorganization of the Women’s Ministry 2004-2006

I was not content to just watch the mass exodus of women. I felt a duty to go after them.

Luke 15:1-10

1 Then drew near unto him all the publicans and sinners for to hear him. 2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? (KJV)

The use of this text is not meant to suggest that the ones who left the ministry were “sinners.” However, it is used to illustrate the pastoral concern that I had as the Minister to Women for all those who were leaving. I felt it was my duty to try and get them to come back into the fold.

In an attempt to reorganize the ministry, I surmised that one of the initial problems in trying to work with a group that large was that the group, in fact, was very large. It was impossible for me to understand the spiritual and developmental needs of 450 individuals and then plan programmatically to reach those needs without having intimate knowledge of what those specific needs and/or desires were. So using the wisdom Jethro gave to Moses in *Exodus*

18:13-27, I decided to take the one large group and divided it into twelve smaller groups called "tribes" and then selected two women from within each tribe to be part of an advisory board for the Women's Ministry called the "Women's Council." The two women who were chosen to serve on the council were selected solely based upon the fact that they were recognized leaders from within the general church body and would serve for a period of two years, after which, I hoped that the next representatives to sit on the council would come from the tribes themselves .

The aim of the Women's Council, as I envisioned it, was that each individual would act as a liaison between myself and the women within their tribes and would make every effort to relay information, needs and/or issues from their individual groups to the Women's Council and this information would serve as the progenitor for the various bible studies, workshops, seminars, and retreats sponsored by the Women's Ministry. Likewise, the council members were responsible for disseminating information from the Women's Council to the tribe members and to encourage participation from its members in the activities of the Women's Ministry.

For a time, the council of 24 became the primary group of individuals that I engaged most often. Initially, I thought that this type of formation offered several benefits. One, a great deal of the demographics from within the female congregants were represented within the tribes. Of the twelve tribes, four were specifically designed to bring women together and build a support system for those women who shared a common designation, three were based on age, i.e., there was a teen tribe, a young adult tribe and a senior citizen tribe who are affectionately referred to as our "Seasoned Saints." And the fourth tribe was dedicated to single mothers. The remaining seven tribes were comprised of adult women ranging in age from 35 to 65.

I also felt that due to the smaller grouping of women, it offered a better opportunity for the women to bond and build relationships with others who were not from within their

immediate circle of friends. Also, the discussion and ideas generated from within the tribes would be the progenitor for the programs and activities launched throughout the year, thus ensuring buy-in because the activities were self-actualized. Lastly, I hoped that the smaller size would offer every woman an opportunity to communicate her needs and desires for the ministry which would ultimately be conveyed to me and help me with the overall direction for the ministry. With all this, I hoped it would enable me to fulfill the purpose and mission of the ministry.

However, at the time, I did not see that the organization and structure of Women's Council and tribes had some inherent flaws. The issues, which I will list momentarily, paralyzed some tribes and even halted its progression. Not all tribes stopped functioning many thrived under the new structure. Despite the fact that the composition of the tribes were randomly selected, essentially, those tribes that did not fare well under the reorganization were filled with more of the women who fled during the second stage of development and used this new subset to voice their discontent while those tribes that did well were more heavily populated with the women who made it through the second stage of development. The issues as I saw them fell into several areas:

- Insufficient training of Council/tribal leaders
- Insufficient understanding of the purpose and focus of the Women's Ministry
- Skill set and leadership abilities of the leaders did not match the needs and goals of the ministry coupled with the fact that the historical context and/or reputation of the women choose to be in leadership in some cases did not sit well with the tribal members
- Insufficient communication or miscommunication
- Insufficient interest from the women; and
- Insufficient understanding on my part of the social culture of the church and the women within it

All of the above issues contributed to members fleeing the ministry but for those who remained, the ministry continues on to the next two stages of development, Trust and Structure – Stage Three and Work – Stage Four.

1.5 History: Present State of the Women's Ministry 2007-2008

In 2007, essentially all activities of the Women's Ministry ceased as we paused for introspection. We held only two major events, the Consecration Service where we rededicated ourselves and our service to God and the Women's Conference and Spiritual Retreat. The theme for the year "Women Seeking Intimacy With God," was taken from *Luke 10:38-42*.

38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. (KJV)

The context of this text emphasized an intense desire to put all distractions aside and come face to face with Christ. We planned and executed our first overnight retreat and a group of 50 women went to the Hillside Inn and Conference Center in the Pocono Mountains and had a phenomenal experience. The whole retreat experience was about establishing intimacy – intimacy with each other and intimacy with God. Together, the Retreat Committee and I planned workshops and activities that allowed all of us to commune together and get to know one another on a personal level. In addition, the spiritual direction and teaching that was given from the various facilitators opened us up to understanding the importance of sharing ourselves with one another even as we endeavor to draw nearer to God.

During Stage Three, Wheelan presupposes that if the conflict stage is successfully navigated the group becomes a more cohesive unit, allowing trust to flow freely between the

leader and the members and the members themselves. In addition, power struggles are minimized as information is shared rather than used as a means to obtain power. And "relationships are becoming more defined, and role assignments can be made on the basis of competence and talent rather than fantasy or wishes for safety or power." What was apparent to me was that we had successfully moved into the third stage of group development, Trust and Structure. This retreat was wonderful because no one, including me, felt the need to put up a façade. I felt free to be me and not be constricted by someone else's idea of what I should be. My willingness to share and be open about my difficulties in ministry freed up others to do the same. Trust was being established.

One of the preachers there that weekend challenged the women to "become the yeast that causes the whole loaf to rise," meaning that they would take what they received from the retreat back to the other women at the church and help them get what they received that weekend. From a group developmental point of view, she encouraged them to move into Stage Four. Stage Four, Wheelan reports, occurs when the work gets done and it gets done well. Also, conflicts are handled with respectful discord all the while completing the assignment, thus setting the stage for "high performance over the long hall." (Wheelan, 2005, p. 18)

Embracing the challenge, "The Yeast," as they have elected to call themselves, have picked up the ball and are running with it with minimal involvement from me. In all honesty, I am grateful for their continued maturation because I so desire for the women to be at a place where they "hunger and thirst after righteousness," (*Matthew 5:6*) and where they demonstrate a desire to share what they learned and what they experienced with someone else so that we can truly fulfill Christ's Great Commission.

1.6 Ministering through Koinonia – Sharing Ourselves With Someone Else

The Yeast have been on FIRE since they returned from the retreat. They have a burning desire to fulfill the challenge given them, “to become the yeast that causes the whole loaf to rise.” They have turned to me and asked, “What do we do?” “How can we take what we’ve learned at the retreat and put it to work?” “How do we infuse others with our passion?” I decided that the best way to respond to their questions was to ask them. So in the fall of 2007, I distributed a survey and the results helped to guide me to our next steps.

The survey results revealed that 90% of the respondents felt that there were two missing elements from the ministry. The first element was focused on unity, closeness, and a sense of togetherness, in other words intimacy. And the second was other women. In short, the women who responded felt that the ministry would be more effective if it had more participation from other women from within the congregation. When asked, “What was the greatest obstacle facing the women within our church,” again over 90% stated a lack of trust. And when asked, “How to promote sisterhood in the church,” overwhelmingly the response was through some type of social activities or fellowships. Conversely, only 5% mentioned some form of biblically based teaching.

Although I was not surprised at the findings, I was a little concerned that the immediate fix was more social activities. To give this request some context, during our first year at the church just about everyone one of the 30 auxiliaries had individual Christmas parties/dinners. Additionally, most of the auxiliary-sponsored activities were social and any money that was raised throughout the year generally went toward some type of social activity. I can also recall one time when a congregant suggested that the way to get people to come and participate with

the ministry was to offer entertainment. I had no problem meeting them there as long as that was not going to be our ultimate destination.

What this survey helped me to see was that socialization was part of the church's established culture and if I ever wanted to reach the women, I needed to listen and pay attention to their request. My initial concern, however, was not rooted in the fact they desired social activities, but more to the point that their social activities were all self-contained. I began to ask myself, "had the salt lost its savor?" (*Matthew 5:13-16*)

The Great Commission given by Christ was to, "Go ye therefore teach all nations baptizing them in the name of the Father, Son and the Holy Spirit." *Matthew 28:19*. Jesus did more than just live in community with the disciples; he opened himself up to others outside of his intimate circle and ministered unto them: healing the sick, raising the dead, casting out demons, giving sight to the blind, making the lame walk again and feeding thousands with more than just physical food but with spiritual nourishment. It is my belief that while connecting together as a body of believers is good, it is not enough. Socialization has its place, but our own biblical mandate is to do more than be a self-contained unit only seeking to heal ourselves. It is to adopt the whole message of Christ and make disciples, teaching others just as Christ has taught us. It is to be with others and engage others by doing the work of ministry as illustrated in *Luke 4:18 "he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."* (KJV).

The questions and responses from the survey made me pause and reflect over the past five years. In review, the women participated in a number of bible studies, programs, activities, workshops and retreats and at one point were even broken down into tribes. My hope in all of it was to facilitate a place where spiritual growth and development could take place and where

sisterhood and community would be fostered and nurtured. And while many of the women, by their own admission, experienced spiritual growth and formed friendships, the ministry has not become a community of believers where the women are truly willing to share of themselves in order to experience the true connection that so many of them desire. We were busy: busy on committees, busy having programs, busy attending meeting but with all the bible studies, and with all the outside preachers and teachers, it seems that the connection between the women is just now beginning to seep in past their individual defenses. Much like me, they had created walls to protect themselves from injury. Due to my past experience with "church" people, I tried to do ministry without engaging in relationships. While I desired the women to formulate relationships amongst themselves, the on-going opposition I felt and still feel made me unwilling to lower my defenses and commune with them on an intimate level. Perhaps by recognizing that each of us is a reflection of God's love, together we will also be able to see that it is not our battle scars that separate us but the common ground between us. ***"Ministering Through Koinonia: Sharing Ourselves with Someone Else"*** is based on the premise that it is through our sharing and building of relationships that we are infused with a desire to care for one another and it is through that sharing that we not only bring healing to ourselves but also the extended community.

In summary, the need, as expressed by the women who took the survey, is to build relationship and trust among the women within the church. This is essential if the ministry is going to continue to make strides. Unlike for-profit entities, every congregant is a volunteer and there is no financial incentive to compel them to participate or give of their time to help build the ministry. Moreover, spiritual growth and development, which I was charged to provide, is an intangible assets whose value lies in the perception of the receiver. Therefore, if the receiver's

perception is skewed or altered because of lack of trust, they will be skeptical of its leadership at best and question the direction and intentions while offering half-hearted service, and at its worst, the receiver will become indifferent and apathetic and ultimately choose not to be involved.

Trust, as stated by Ellen Whitener & Günter Stahl in their article *Creating and Building Trust*, is “essentially rooted in the personal relationships among individuals.” They also add that trust “can improve the quality of employee work performance, problem solving and communication and can enhance employee commitment...can improve manager subordinate working relationships, implementation of self-managed work groups and the firm’s ability to adapt to complexity and change.”(Osland, 2007, p. 466) Given the need and what I have observed, I feel that there needs to be a simultaneous process of building relationship and trust while instilling and compelling the women to act, and engaging in an activity of sharing ourselves with someone else. As such, my project entitled, “***Ministering through Koinonia – Sharing Ourselves With Someone Else***,” will assist the women within the Women’s Ministry in building a Christian community that is focused both internal and external on the greater community.

It is my intent to use small group dynamics coupled with specific tasks aimed to assist the women in developing trust and building a community. It is my hope that these tasks and activities will encourage each of us to open up to one another and create unity, closeness and a sense of intimacy within the group. During our group sessions we will also study passages of scripture such as ***John 15:34-35*** that not only express love, but also compel Christians to action, like ***Matthew 28:19-20***. Finally, we will discuss evangelism and engage in an outreach activity of their choosing where they can demonstrate the love of Christ to others. Since a small group is

needed to best facilitate small group dynamics, I will select a small group of women from within the Yeast, no less than 5 and no more than 12 to serve as part of this demonstration project.

1.7 Project Relevance To Ministry In a Wider Context

The message of love and salvation started with one man who gave of himself and for three years nurtured intimate relationships with a small band of followers. Koinonia. But while Christ was establishing community and intimacy within this small group, he demonstrated his capacity to love and serve others outside the group. Koinonia. After his death, this small band of believers took his message and praxis of love and salvation and made disciples and ultimately changed the world. Unfortunately, many churches have become fractured congregations. There are so many cliques, groups and factions within the congregation that many lack the cohesiveness needed as a body of believers to do the work of Christ.

The wider ministry context for this project is for the "Christian church" to create a Christian community and understand that the real message of Christ's love can extend beyond ourselves and what is comfortable and familiar, to everyone we encounter everywhere. The only way for this to take place is for pastoral counselors, pastors laypersons and lay leaders alike to see the need to be intentional about relationship building. Just as God is Triune, God-the Father, God-the Son and God-the Holy Spirit, therefore in relationship with God-self, so are we who are created in God's image, created to be in relationship not just with God but with each other. As such, I believe that all of us have a desire to be in relationship but do not know how to establish relationships and the intimacy needed to build trust and community. Without community we are left fractured and the evidence of our fractures are seen throughout the world and expressed as hatred, bigotry, sexism, racism, classism, and indifference. ***"Ministering Through Koinonia: Sharing Ourselves with Someone Else"*** gives pastoral and lay leaders alike an opportunity to

understand what it means to become intimate with one another and experience the love and close personal relationship with God as experienced relationally with a body of believers and the greater community at large.

Chapter Two

2.1.1 Religious And Theological Principles

“Ministering Through Koinonia: Sharing Ourselves with Someone Else” is grounded in religious and theological principles as experienced within the Protestant Baptist denomination. The themes that inform this project include the following: The Doctrine of the Trinity, Koinonia, and the Fellowship of Believers, Female Leadership in the Church and a Womanist perspective on love and community. Specifically, within the Doctrine of the Trinity, I will examine the relational nature of God and how we, who are made in God’s image, desire to be in relationship just as God is in relationship with Godself. Within Koinonia - the Fellowship of Believers, I will look at how Christ used fellowship to build community and how it became an effective tool for evangelism. Due to the underlying current that is whispered but never spoken to me directly in MBC surrounding my role as a female in leadership, I will explore the biblical text and examine various texts that make female leadership problematic in the church as well as those that show women leading and having authority. Finally, through the eyes of Womanist theology, I will examine community and the healing and transformational nature of interpersonal relationships how we as African American women must not forget the richness of our heritage and our obligation to nourish future generations.

2.1.2 Doctrine of The Trinity

The Christian faith is built upon the understanding that there is one sovereign God who is triune. Or to put it another way, there is one God in three distinct persons, God the Father, God

the Son and God the Holy Spirit. This Trinitarian theology affirms the New Testament gospel that demonstrates how the transformative and redemptive love of God was extended to all creation by God sending his Son, Jesus Christ into the world so that the world through him might be saved. It further affirms that the Holy Spirit continues to this day to work transformatively in the world.

“God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (John 3:16-17 KJV)

In the book, Faith Seeking Understanding, Daniel Migliore explains the Trinity in this manner: “The love of God comes originally from the one called ‘Father,’ is humanly enacted for the world in the sacrificial love of the one called ‘Son,’ and becomes present and vital reality in Christian life by one called the ‘Spirit.’” (Migliore, 1991, p.61) The significance of this theological understanding as it relates to this project is that in confessing that God is Triune is affirmation that God’s eternal life is an interpersonal relationship between God the Father, God the Son and God the Holy Spirit. “In all eternity God lives and loves the Father, Son and Holy Spirit. In God’s own eternal being there is movement, life, personal relationship and the giving and receiving of love.” (Migliore, 1991, p.67-68) In essence, the Trinity is a *koinonia* of persons that not only exists eternally in love but also in community. “The God of the Bible establishes and maintains community. God is not supreme monarch existing in eternal solitude. God is the covenantal God. God’s will for community with and among the creatures is an expression of God’s faithfulness to God’s own eternal life, which is essentially communal.” (Migliore, 1991, p.69) Consequently, when Christians affirm God as Triune,

Christians are acknowledging that within Godself, a community exists where a mutuality of love, respect, and honor is a divine way of life.

Lastly, when Christians affirm God as Triune, Christians are acknowledging that within the life of God there is self-giving love and eternal hope. The evidence of this self-giving, self-sacrificing love wrapped in a blanket of hope is illustrated throughout the synoptic gospels and culminates on the cross with the death and resurrection of Jesus Christ. It further demonstrates the depth of God's love and the extent of God's compassion that is so strong that it defies even sin and death.

"Above all in Jesus Christ, God goes the way of suffering, alienation, and death for the salvation of the world. It is this compassionate journey of God into the far country of human brokenness and misery that prompts the revolution in the understanding of God that is articulated – although never fully adequately – in the doctrine of the Trinity....this boundless love of the Triune God is decisively revealed in the cross of Christ and is the eternal source and energy of human friendship, compassion, sacrificial love, and inclusive community." (Migliore, 1991, p.71)

Additionally, the resurrected Christ who ascends to heaven demonstrates the power of the eternal hope within Godself of eternally living in community. This final victory demonstrates that death does not have the final word but the final word is in the victorious union of a self-giving, self-sacrificing, compassionate communal God who is Triune.

In summary, in affirming the Trinity, Christians believe that God exists eternally in an interpersonal relationship with God the Father, God the Son and God the Holy Spirit. And that God exists in *koinonia* or community eternally exhibiting mutual respect, honor and love for every member of the Godhead. Lastly within this *koinonia* is a self-

giving, self-sacrificing love that is so strong that it defies even sin and death and is forever present in the hope of an eternal community.

Therefore, it is my contention that because humanity is made in the image of a Triune God that exists in *koinonia*, there too is a deep innate longing found in every person to be connected and experience *koinonia* through interpersonal relationships with other human beings. This innate longing for human contact will be explored further in the second half of this chapter when I explore the psychological development of the self. However how this translates to Christendom and more specifically to this project is an acknowledgement that Christian's lives, actions, desires, and very existence should imitate to the best of our ability, with the help of the Holy Spirit, the *koinonia* of the Trinity. As the Triune God, we also are called to a life that is inclusive of others and demonstrated through interpersonal relationships that are filled with mutual respect, honor and love. And the love that exists within these relationships is not an *eros* love or erotic love, and it is not a *philo* or brotherly love but it is an *agape* love that transcends race, gender, class and culture.

John 13:34-35: 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. (KJV)

And this love that is shared through interpersonal relationships is a self-giving and self-sacrificing love.

John 15:12-13: 12 This is my commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this that a man lay down his life for his friends. (KJV)

And finally, despite the pandemic proportions of cancer and AIDS, despite war-ravaged nations that engage in genocide, despite the systematic evils that exists within our society, Christians live with the hope of a final victory through the second of Christ that will ultimately call us into an eternal and perfect fellowship with an eternal Triune God.

2.1.3 Koinonia: Fellowship of Believers

The New Testament Gospel is full of Biblical narratives that depict Jesus in community *Matthew 5:1, 9:10-37, Mark 3:9, 8:1-14, Luke 7:11-14, 19:37, John 11, 20:19-30* are just a few of the hundreds of accounts within the New Testament Biblical narratives that shows Jesus teaching, ministering, living and fellowshiping within his *koinonia*. The men and women who were a part of his inner circle were a cadre of people from all walks of life: a tax collector, a Zealot, a woman healed from demon possession, fishermen, and other nameless individuals were all apart of Christ's *koinonia*. It was this visible demonstration of inclusion as well as his message that drew others to him. Simply put, it was evangelism! Christ was able to share more of the good news concerning the Kingdom of God with the multitudes that followed him. Within this fellowship, Christ served as rabbi and taught them what it meant to serve others (*John 13:10-14*). Likewise, all the members of the fellowship worked together for the greater good of the community and in the service of God (*John 6:11*). They fed the hungry, healed the sick, cast out demons and performed many other services for those who gathered unto Christ (*Luke 4:18*). This *koinonia* was not simply a fellowship but a gathering of individuals who were dedicated to ministry.

Through the example of Christ, the disciples learned what was needed to form *koinonia* and in *Acts 2:42-27*, we see the first use of the word "*koinonia*" as a depiction of the assembly who had come together as a body of believers.

“42 And they continued stedfastly in the apostles' doctrine and (koinonia) fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.” (KJV)

This assembly was characterized by the acts of sharing doctrine, possessions and food. Their interactions amongst themselves and others that they encountered, was such an effective evangelism tool that the Bible states, “And the Lord added to the church daily,” What is worth noting is that the early church that formed from this assembly did not have an organized evangelistic program. It just happened. Evangelism was an effortless spontaneity that rose from the indwelling of the Holy Spirit and their zeal for spreading the good news of Jesus Christ.

The Christians that formed the early church understood that evangelism was not optional. In his article, *Fellowship the Key to Witnessing*, Richard Halverson, declares “It was inescapable.” (Halveson, 1967, p.9) It is inescapable because of the Holy Spirit. In *Acts 1:8*, Jesus declared, “*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*” With the indwelling of the Holy Spirit, the men and women of the fellowship were empowered to tell others and they did. They were not perfect people. They were subject to the same temptations, inadequacies, and frailties as we are yet through their communal efforts of prayer and study, they were able to strengthen their resolve and take on the challenges of spreading the news of Christ in a hostile environment. “In short, fellowship was essential to

their witness...Witnessing proceeded out of fellowship and into fellowship.” (Halveson, 1967, p.9)

Halverson believes that the key to witnessing so effectively is the fellowship. He believes that through fellowship Christian believers are nurtured, strengthened, find acceptance and love in such a profound way that each individual is fueled with the support needed to do the work of Christ. This is precisely what Christ did for his *koinonia*. So if the Women’s Ministry is to become a band of believers who can be effective witness to those inside and outside the church then it must begin with establishing and/or strengthening the *koinonia* within and amongst themselves. Once that occurs, they will truly be able to share a part of themselves with others. One of the most effective ways to engage in *koinonia* in the church is through the use of small groups.

2.1.4 *Small Group Development in Church*

Small groups exist in all Christian churches. From the Finance Committees to Trustee Boards and Steward Boards to the Missionary Societies, small groups exist within the church both to conduct the business of the church and carry out the mission of the church. However, most groups are not formed with the intention of developing intimate connections between the group members themselves. The various boards and auxiliaries generally come together for their expressed purpose. If relationships are formed, from these gatherings then it is an added benefit but it is clearly not the group’s objective. So, for anyone coming to the church desiring a real feeling of community, the church can be a cold, impersonal and aloof place to navigate.

The truth is that the church has become an extension of our Westernized culture of individuality. The depravity of society has caused many to seek safety by turning inward instead of continuing to extend themselves others. Very few people today know their neighbors on either

side of their homes. And if they do, still fewer know the neighbor who lives just two houses down. Modernization and technological advances have in many cases reduced the need for many of us to come together in groups. I can recall my mother, Francina Hunter Sapp, telling me of the times when she would gather with her entire family to listen to various programs that would come on the radio like: *Unshackled*, or the *Back to God Hour*, *Stella Della*, or mysteries like *The Shadow Knows*, and even soap operas like, *The Edge of Knight*. These were shows that would cause the family to gather together to share in comic relief or suspenseful thrillers. The radio was replaced by television and many may argue that families still gather around the television to watch the plethora of shows offered on a kazillion networks. But unlike my mother who got her first television at the age of seven, I was born with a television in my house and as technology has advanced, I can now, if I wanted to, have a television on every wall in every room of my house. I could also watch it from my personal computer, my personal cell phone or on my personal MP3 player.

The church is not exempt from technological advances. For many people, the church itself and the fellowship of believers have been replaced by televangelists, streaming videos and webcasts. Paying tithes and taking up offerings in some churches have been replaced by automatic withdrawals and direct deposits. The phone tree, (a-people-to-people calling mechanism set up in many churches to let members know of cancellations, deaths or other announcements), has been replaced by websites, voice mail, email and text messages. And while these technological advances are useful and in many cases needed, our dependence upon them has made us less dependent upon each other.

One might ask, "Is a sense of community still desired or even needed within our churches?" I would emphatically answer, "Yes!" People still have a need for people and people

still need the church. Many people come to church longing for a connection to God, needing encouragement, and desiring companionship. And while many receive encouragement from the sermon, many are still looking for some way to connect their faith with the everyday goings on their lives. Brook B. Collison in his book Know and be Known, sees congregants in two lights:

“It’s almost as if two worlds exist. In one, the people who know each other exchange quick greeting in a stand-up gathering of acquaintances. In the other, isolated folk slip in and out of the church, not necessarily by choice—perhaps without saying anything other than ‘thank you’ to the official greeter who handed them a bulletin at the door. Each world may be satisfactory for some, but not all. Both worlds lack a key ingredient—the extended interaction that permits people to know one another with depth or substance.”(Collison, 2007, p.1)

I concur. I remember being in college and coming to church specifically seeking human touch and if it were not for the “scheduled” meet and greet moment that took place, I would not have had anyone to touch me that entire week. What my need was then and what many others need now is for more than a just a casual greeting, a “glad hand-shake” or a “holy hug.” What is needed is a real connection to take place and it can happen in our churches.

However, the reality is that getting people to sign up for anything in church can be daunting task, let alone to get them to volunteer to be in a group of strangers and asking them to share their life stories. For many that may be analogous to signing up for a firing squad. As bad as they desire and need connection, there is a fear of intimacy because when one is intimate she reveals herself and makes herself vulnerable. No one likes rejection and/or being unfairly judged so many would rather be alone than risk rejection. Thomas G. Kirkpatrick in his book, Small Groups in the Church, A Handbook For Creating Community shares this about going it alone and risking intimacy, “If we conceal rather than disclosing our true selves, and if we deceive rather than trust others, we prevent the two necessary conditions for experiencing intimacy in our

relationships: risk and trust.”(Kirkpatrick, 1995, p.15) Collison believes that small groups can have a significant benefit in the church. He states, “The rationale for developing a small group program in a church is simple. In a small group, people can know others and be known in ways they cannot in large groups. In small groups, they are able to connect –to find the nourishment essential for life. This connection lies in the heart of the small group, a gathering that provides members of a congregation the opportunity to be part of a close, caring, supportive community.”(Collison, 2007, p.2)

Hebrews 10:24-25 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (KJV)

In the above Biblical text, Christians are admonished, “not forsake the assembly of ourselves.” One way to ensure that this is done is by creating an environment within our church where *koinonia* is shared and experienced by as many people who desire it. With a good plan sufficient training and on-going support for the group leaders, small groups can become a viable part of any church ministry. For many, small groups can provide a place where people can connect, nurture and create friendships that are supportive and real. For some, it is a safe place to explore questions about faith and find applicable ways of incorporating it into everyday life. Still others find people who share their values, morals, and ethics to engage in fun activities. It is my belief that once we are able to engage in *koinonia* then not only will we become a community but we will be in a place to share our *koinonia*, just as the early church did, with all we encounter.

Psalms 133: 1-3 1 Behold, how good and how pleasant it is for brethren to dwell together in unity! 2 It is like the precious ointment upon the head that ran down upon the beard even Aaron's beard: that went down to the skirts of his garments; 3 As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore. (KJV)

2.1.5 Female Leadership

Before coming to MBC, I was licensed and ordained in the African Methodist Episcopal (AME) Church. Although sexism is still prevalent in the AME church, it has made great strides in affirming and promoting both lay and clergy women alike up through and including the highest office of the denomination. Specifically with regard to female clergy, women are being ordained to the itinerancy in great numbers, receiving pastoral appointments in great numbers including those churches previously reserved for male clergy, and women are elected into the highest clergy role of the denomination, the office of the Bishop. One reason why women have made such great strides in the AME church in contrast to women in other denominations is due primarily to its founder, Bishop Richard Allen, authorizing Jarena Lee to preach back in 1819. His bold proclamation, "that [she] had called upon him eight years before, asking to be permitted to preach, and that he had put [her] off; but that he now as much believed that [she] was called to that work, as any of the preachers present. (Religious Experience and Journal of Mrs. Jarena Lee <http://www.pbs.org/wgbh/aia/part3/3h1638.html>) This declaration paved the way for Lee and other women preachers who would follow to obtain what other denominations still covet as "male only" offices.

The Baptist denomination is one such denomination. Due to the fact that each church within the Baptist denomination is an autonomous agency, stances differ from church to church regarding a woman's right to preach and/or pastor. When we first arrived at MBC, I mistook the fact that since the church had female clergy on its staff, it affirmed women in ministry. Additionally, while many were openly supportive of female clergy, many, if not the majority, were very silent and uncomfortable at its best. On the other side of the pendulum, others were vocal, and quite frankly, disrespectful when it came to holding women in the same regard as their

male counterparts. To my amazement, my greatest detractors have not been the men at MBC but the women.

Despite the fact that my husband always addressed me in public as Reverend Jones, from the time I arrived, there have been a core group of women who seem to have selective amnesia when it comes to my name, office and function within the church. With regard to my name, many have elected to calling me Liz, sweetie, sista-girl, honey, Mrs. Jones, and the one that absolutely makes my skin crawl, Reverend-Mrs. Jones, all in an effort not to call me what I asked them to call me, Reverend J. If it were just my name, I would adjust, but the attacks have included everything from voting to eliminate my position, reducing my salary, blocking my attendance to key meetings, demanding a formal apology for sermons, I have preached to holding grudges for not allowing perfect strangers to hold my infant children.

I have pondered quite a bit about the source of all of the unrest. Could it be a false sense of loyalty to the former pastor who sometime declared emphatically, "There shall never be a woman in my pulpit!" Over time he changed his views of women and brought in a female minister as the Director of Christian Education. So no, I do not believe that is the source. Now, I will concede that there may be a very small minority that has looked at the Biblical text and stand in solidarity with the historical reading of the texts found within the Pauline epistles.

1 Corinthians 14:34-35 that states, "34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." (KJV)

1 Timothy 2:12 "12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (KJV)

However, I honestly do not believe that these scriptures are the foundation of all the unrest either. African American women have long repudiated this notion of keeping silent in the

church much in the same way all people of African descent repudiated the Biblical narrative that upheld and sanctioned slavery, which left millions of men, women and children, subjugated to cruel and inhuman treatment. No, the truth is that African American women and men alike know unequivocally that if the letter of the law with regard to the above two scriptures were ever enforced there would be no Black church. Women still make up the majority of church audience by a ratio of nearly 4 to 1. If we were truly to keep silent there would be no Sunday School, no choir, and a great deal of the ministry would be halted because our silence in conjunction with our absence would also extend to our pocketbooks.

Specifically, these two scriptures reinforce a patriarchal establishment and the dominant ideology of an historical time that no longer exists. They also contrast considerably with other Biblical texts that reference the support and legitimacy of a woman's verbal presence (1 Corinthians 11:5) and Paul's own acknowledgement of the women who assisted him in spreading the good news of the Gospel of Jesus Christ (Philippians 4:3, Romans 16:1, 3-23). Biblical theologian Clarice J. Martin adds,

"Biblical interpretation and practice that mandate the subordination and marginalization of women, that legitimates their exclusion from ordination, and that diminishes the equalitarian use of power between women and men within twenty-first century churches, wreaks violence on homiletical and social justice rhetoric and practice that claims to liberate the whole of creation. Further, it impoverishes cherished ideals of the constructive transformation, dynamic agency, and boundless potentiality of black peoples."(Blount, 2007, p.423)

No, I do not believe, at least for the majority of the women at MBC, that these scriptures are the line of demarcation. I believe that it goes deeper than that.

Many Womanist theologians have theorized that some women may have difficulty with another woman's rise to the pulpit because of an internal need for black women to see a black

man in a position of leadership and authority due to the fact that so many of our black women grow up in homes where there is no male leadership. For a very long time, the pulpit was one of the few places where black men were seen consistently leading in a respected, successful, positive, and affirming role. For many women, the presence of the black male preacher represented their fathers, grandfathers, husbands, sons, brothers, and uncles, who were absent from their lives due to death, murder, abandonment, jail or indifference. And now seeing a female in this position reminds them again of another loss instead of affirming their own rise from the subjugation of classism.

Still others regard the pulpit as a "males only" position because of their views of God as a male. Due to this, many feminist and Womanist theologians have replaced the male dominated language of the biblical text with female imagery for more inclusive language. For example, when referring to the Trinity using Creator, Redeemer and Sustainer or even Mother, Child and Womb. This particular issue was raised in the Presbyterian Church in a report on the Trinity, "God's Love Overflowing." Some who were disturbed by the symbolism asked for a rewrite but the authors contended that "Female imagery of the Triune God has yet to be adequately explored..the overflowing love of God finds expression in the biblical depiction of God as compassionate mother (*Isaiah 49:15; 66:13*), beloved child (*Matthew 3:17*), and life-giving womb (*Isaiah 46:3*). The divine wisdom (*hochmah* in Hebrew, *Sophia* in Greek) is portrayed in the Bible as a woman who preaches in the streets, gives instruction, advocates justice, builds houses, and acts as a gracious hostess (*Proverbs 1,8,9*)." (Adams, 2006) Still others through dialogue have been able to offer a possible resolution by seeing themselves as priest. In her chapter, *Avoiding Asphyxiation*, Teresa L. Fry Brown brings this point out clearly as she recalls an account where women from her group S.W.E.E.T (Sisters Working Encouraging Empowering

Together) whose occupations ranged from executives to homemakers, shared their view of God, men and the "hallow" pulpit.. She shares, "The deification of the pastor and the 'sanctity of the pulpit' as a place where God dwelled and only preachers (men) could stand because God was a man, were addressed through the belief in the 'priesthood of all believers.'" (Townes, 1997, p.88) And while all of these explanations offer valid reasoning for the consistent rebuff felt by female clergy from other female congregants all over the country, I believe that the core of this unrest, is not scripture, it is not the need for a male figure but it is a question of power or rather the imbalance of power.

Dr. Pat Heim, is the CEO of The Heim Group, a consulting firm that provides management and organizational development services. She is internationally recognized as an expert in the area of research on gender issues and differences in the workplace. In her video, "Power Dead Even Rule, Gender Differences in the Workplace," Dr. Heim discusses the developmental difference in women and men and how it plays out in the workplace. Although she acknowledges that she offers these observations as general behavioral traits of men and women, to my amazement, I found many of her descriptions and illustrations about gender issues to be very accurate and I could easily relate them to experiences both inside and outside the church.

Dr. Heim's asserts that the gender differences that exist between men and women are an invisible culture that distorts our perception as we encounter each other throughout life. She believes that these gender differences begin as early as day one and are initiated the instant we receive our color-coded blankets as babies. She states that people unwittingly reinforced stereotypes throughout childhood development. One example she used to demonstrate gender differences was the elementary classroom. She observed that in some classrooms boys were

encouraged to shout their answers across the room teaching them to be verbally aggressive while girls were taught to raise their hands teaching them to follow the rules. She believes that other lessons are developed and refined through childhood games.

She contends that through team sports like baseball, basketball, kickball, and soccer in which boys engage during adolescence, they learn how to function in a hierarchal structure (i.e. coach, player, and benchwarmer.) They learn how to take orders, how to play in a crowd of people verses developing close personal "relationship" and they learn how to relate to others through competition or conflict. Due to the competitive nature of team sports, they are goal oriented, learn how to take risks and are taught how to mask their emotions when they are hurt because they do not want be viewed as a weak player. In addition, since in every game there is an inherent 50/50 chance of winning or losing, boys learn that winning is important while simultaneously learning how to take a loss, learn from it, drop it and move on. Boys also learn how to work with people they do not necessarily like because in a team sport the objective is to win. If winning means picking the roughest and toughest player to be on the team, so be it. It is not about friendship it is about winning the game. And when the game is all over all the boys, winners and losers - go out and have a burger.

Girls, however, develop in a flat culture that is structured entirely different. Girl's games are typically one-on-one and through them girls learn a myriad of lessons not learned by boys and vice versa. One game typically played by girls is dolls and through doll playing girls learn the importance of interpersonal relationships. They are central to the female culture and often fall in the form of one-on-one allegiances. Typically, girls do not share best friends. It is either one friend or the other friend not both. Girls will not play with other girls who are not nice. Since there is no goal or any underlying competition in dolls except to play, play, play, girls are

typically process oriented and not task oriented and are not prone to taking risks. In the absence of competition/conflict girls learn how to avoid conflict and are told "get along and be nice," which can be code words for "don't get into any conflict." Since there is no aspect of win or lose in dolls, the relationship is cherished above all else. Disputes are avoided or circumvented rather than handled it face to face.

The following are two scenarios of how this would play out in the workplace:

Scenario I

Two women are in the board room at work ripping each other apart in a meeting to get a point across. The meeting ends. Is it over? NO!!!! How long does it last? FOREVER!

Scenario II

One woman sees another woman and speaks cordially to her, walks away and calls her an expletive. Instead of the woman confronting the other and telling her how she offended her (because it would violate the "get along and place nice" rule and because it might damage their long-term relationship) she tells someone else her issue hoping that person will convey her sentiment so that she can keep the relationship intact.

One of the last differences she noted is that girls do not give orders like boys do in a hierarchal structure. Girls in turn learn how to negotiate so that there is a win-win situation for all involved. Furthermore, there is never a boss doll player in dolls. Unlike boys who grow up in a hierarchal structure where the power is differential, girls are always taught to keep the power dead even or it will cost you your friends.

As I reflect upon these rules and my own development, I can understand the difficulties I have had in my work and ministry at MBC. First, because I had two older brothers and a younger sister and brother, I did not grow up just playing with dolls but I played team sports along with my brothers. In many ways, this explains why I have been able to navigate both worlds. It also helps me to understand why I have had such difficulty navigating both worlds, especially at MBC. There are many things about me that violate the power-dead-even-rule. I am a minister. I

am ordained. I will soon have two master's degrees and one doctorate. Additionally, when my husband appointed me Minister to Women and assigned me to develop the Women's Ministry, I saw it as a task, a goal if you will, and I headed straight for it without ever considering anyone else. In essence, my appointment violated the power-dead-even rule and by planning out the first year's activities in advance of our meeting, I acted as the boss doll player thereby losing several potential friends. Moreover, because they did not want to violate the "get along and be nice rule," instead of telling me about their discontent," they have engaged in a whole lot of subterfuge. They have engaged in verbal attacks, slander, speaking disparagingly against me to others who are "my picks," all in the effort to bring the power down to an even level and to make me aware of their discontent. Lastly, "my picks," have also been ostracized because they now see them as having a new best friend.

Dr. Heim contends that within these invisible cultures there is no right or wrong, good or bad. The desired goal is for men and women to recognize the differences so that if someone violates the structure, the violated person will not be quick to point the finger and say, "what's wrong with you?," but rather understand the differences and work through them. She did add however, that in the corporate setting, women who are in senior level positions were able to circumvent the power-dead-even rule by taking the time to develop relationships with their female subordinates. The idea of relationship building is the key to *koinonia*. While corporate settings may learn to accept slanderous comments and subversive tactics as an acceptable component of an invisible culture, it is not acceptable when attempting to establish *koinonia*. When *koinonia* is present, the environment should be safe enough to discuss and work out all differences visible and invisible, through shared understanding, mutual respect and love. The Biblical text has numerous scriptures that support this belief:

Exodus 20:16 Thou shalt not bear false witness against thy neighbour. (KJV)

Leviticus 19:34 But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself (KJV)

Psalms 34: 13-14 13 Keep thy tongue from evil, and thy lips from speaking guile. 14 Depart from evil, and do good; seek peace, and pursue it. (KJV)

Psalms 133:1 Behold, how good and how pleasant it is for brethren to dwell together in unity! (KJV)

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. (KJV)

Ephesians 4:29,32 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. (KJV)

In short, it is more than possible for female clergy leadership to be prosperous in ministry but in order to do so, two elements must be present, the love of God and *koinonia*.

2.1.6 Womanist and WomanistCare

Matthew 22:36-39 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself.

I was first introduced to black theology, then liberation theology and finally Womanist theology during my time as a seminary student at Howard University School of Divinity. I learned that Black theology had the Civil Rights and black power movements as its backdrop and was born out of a question, "what has the gospel of Jesus Christ to do with the black struggle for justice in the United States?" (Cone, 1986, p.xi) The answer that James Cone returned came in the form of a theology that did more than just analyze the Gospel of Jesus Christ as it related to

the oppression and marginalization of blacks in America. It also saw the Gospel as a vehicle through which blacks could break through the chains of oppression and find liberation. Liberation theology was constructed as a theological critique of society as seen through the eyes of the poor and struggling people of Latin America. They used the Gospel narrative to find meaning and hope. Womanist theology was born to give a voice and meaning to black women through the liberating word of the Gospel of Jesus Christ. Womanist stood "to counteract the disempowering messages of dominate culture;"(Siddle Walker, 2004, p.70) all while they themselves were being subjugated by racism, sexism, and classism. This theology, however, was not just for the individual, but included an outward ethic of care and social justice for her whole community.

Throughout African American history in the United States, African American women have stood as the nurturers and care givers of the black community. In the face of the pandemic evils of slavery, Jim crow, segregation, civil rights and self-annihilation African American women have stood as the gatekeepers to encourage, support, push, reprimand, and strengthen generations upon generations admonishing them never allow their present conditions to dictate their future destinations. All while, they themselves were struggling under the same oppression. From Harriett Tubman, who repeatedly went into the south during slavery to bring others to freedom in the north, to Bessie Coleman, who in the midst of sexism and racism was the first woman to receive an international pilot's license, to the no-named Big Mammias who kept drug-dealers at bay while keeping watch over children and grand children while parents were at work, their ethic of love and care is what has kept a people alive and thriving.

As I sit here writing in 2008, I do so knowing that on any given television channel there is a story about the potential for a female presidential nominee and the for an African American

male presidential nominee. Given these current state of affairs many may be lulled into a false sense of thinking that sexism and racism are finally dead and so that black, liberation and Womanist theologies are no longer relevant or have a place in our society. Oh for the day when that would be true! But in order for that to ring true, oppression, classism, racism, sexism and every other kind of ism would have to be annihilated from every part of the globe. On this half of the hemisphere, on the east cost of the United States, in the state of Connecticut and the city of Bridgeport, my task and the task of other women like me is to join together in an ethic of care. WomanistCare.

“WomanistCare is the intentional process of care giving and care receiving by African American women.”(Townes, 1997, p.198) It is born out of Pastoral theology, which is “the practical theological discipline concerned with the theory and practice of pastoral care and counseling.” (Townes, 1997, p.198) WomanistCare underscores the importance of women sharing their stories and listening to one another as part of the self-transformation process that includes healing. WomanistCare theologians believe that it is in the telling, sharing and listening to each other’s stories that a real sense of community can take place and it is both cathartic and empowering. This concept of togetherness that is intertwined with reciprocal love, honor and respect of the other is not new according to WomanistCare theologians, but has been experienced throughout the centuries. This new ideology simply call upon us to represents the realities present in contemporary societies. The women who come together in this circle of WomanistCare see themselves as “empowered cojourners.” This term, coined by Cecelia Williams Bryant, describes “spiritual companions” who have been brought together in life to walk the same road for a set time. “To envision oneself as an empowered cojourner, one

understands that through one's life, through one's hurts, through one's victories, one has power to cojourne with others." (Townes, 1997, p.200)

Those who engage in WomanistCare endeavor to communicate, listen, affirm, validate and confront each other as well as structures that restrict and impede progress. These cojourners are also called upon to build bridges for future generations and to be healers of themselves and others:

Hebrews 12:12-13 12 Wherefore lift up the hands which hang down, and the feeble knees; 13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. (KJV)

The legacy of the Womanist and the WomanistCare giver is tied to the community and the generations yet to come. Within the context of *koinonia*, the Womanist and the WomanistCare giver both have their place as the fellowship of believers affirm, love, nurture, listen, share, and give not just to those within their circle but to the greater community at large. It is this greater community that needs to embrace the Spirit of the Lord, and use the anointing that we have been given to preach the gospel to the poor, to heal the brokenhearted, to not just preach deliverance to the captives but to bring about their deliverance. It is our obligation to help the blind recover their sight, to bring liberty to the ones who are oppressed and to reengage those who have been forgotten or wandered off. This is "*Ministering Through Koinonia: Sharing Ourselves with Someone Else*".

2.2 Clinical Principles

"*Ministering Through Koinonia: Sharing Ourselves with Someone Else*" is based on the belief that people need people to survive and thrive in society. More specifically, I believe that when women engage each other in a Christian church setting that *koinonia* will take place not simply because of the aforementioned theological and religious reason but also because of

the specific psychological development of women. Specifically, I believe that it is because of the inherent relational nature of a women's psychological development that a woman is more open to sharing herself with others, and since she is more empathic more willing to care for others. The psychodynamic theories used to illustrate these points include object relations theory, interpersonal relations theory, and some additional aspects of group development and group psychotherapy.

2.2.1 Psychodynamic Theory and Female Development

This section will explore the gender differences that occur as a result of psychosomatic differences that begin during early childhood development. By way of background however, it is necessary to begin this section with a brief overview of psychodynamic theory and its origin beginning with the structure of human personalities.

Differences in human beings are thought to begin with differences in our personalities. Sigmund Freud was one of the first psychological theorists to formulate the premise that human beings are driven by "powerful instinctual biological forces," (Berzoff, 2002, p. 2) that dwell within the human personality. Freud theorized that each individual's personality is a tripartite of interacting parts that include the id, the superego, and the ego. The id, is described as the unconscious part of our personality that is responsible for our basic biological needs and drives, such as hunger and thirst and operates irrationally, on impulses and is only concerned with seeking gratification without considering what is realistic, possible or morally acceptable. The superego, acts as our conscience and governs our morals, values and societal accepted behaviors. Freud postulated that the id and superego were often in conflict with each other since the id is driven by what feels good, while the superego insists on doing what is "right." Lastly, the third part of this triad, the ego is the conscious part of our minds that contains our thoughts, judgments

and memories. It acts as the mediator in this conflict between the id and superego. (Zimbardo, 1979) The ego functions to choose actions that will gratify the id's impulses without resulting in undesirable consequences that would violate the superego's values or societal norms. An example of this balancing act between the id, superego, and the ego would be the ego blocking an id impulse to get warm by setting a forest fire and substitute a warm cozy fire in a fireplace to satisfy the superego's impulse for safety and self-preservation. In essence, when the id and the superego are in conflict, the ego generally tries to find a compromise that will at least partially satisfy both. For the psychoanalytic community, this tripartite was the foundation for the development of many of today's psychoanalytic theories. One such theory that continued the study of psychological development and continues to be widely used within the psychoanalytic community is object relations theory.

Object relations theory, originated in the early 1900's and emphasizes interpersonal relations, especially between a mother and child, and illuminates the process through which people come to experience themselves as individuals. At a very fundamental level, object relations theory examines why people need other people and what happens if that connection or rather attachment does not take place. John Bowlby studied behavior across many different cultures and his findings demonstrated that being connected and attached is not a want or even a desire to gratify the senses but it is an absolute need. In his work, he argued that the loss of the primary caregiver can be devastating to a child, without the primary care giver, the child can go through mourning.

In a study done by R.A. Spits (1946), he observed the long term and psychological harm that can come to infants who are deprived of a real connection with their primary care givers. The following was observed:

"He observed approximately 100 infants of mothers in a penal institution. For the first six to eight months, the babies were cared for by their mothers. Then there ensued a three-month separation from the mother, during which, the infants received adequate physical care from the nursery staff but were not cuddled or held in the same way as they had been when they were with their mothers. Slowly but surely the babies began to withdraw into themselves. They lost interest in and responsiveness to the world around them. A sizable portion developed what is called "anaclitic depression" – a severe, total withdrawal from the environment, characterized by turning away from objects, and a going inward somewhere so far away that there can be no return. Suffering this kind of severe depression, some of the infants became anorexic and simply lay in their cribs, inert and drained of energy. A few actually died. Of those that survived, many showed severe developmental abnormalities in the use of motor skills and language even at 18 months." (Berzoff, 2002, p. 134)

Within object relations, theorist would surmise that these infants did not thrive because of a lack of caring "introjects." Introjects are "objects" or people whose characteristics and/or personalities are taken from one individual and incorporated into another. My mother would say it like this, "association brings on assimilation," inferring that the more an individual is around another individual, the two begin share traits and characteristics of the other. As infuriating and inhumane as this research appears to be, the one point this research has painfully demonstrated is that people need people.

Another observation that emerges out of object relation theory is that developmental differences do exist between the sexes. In the early 1900's, the nuclear family was of extreme value and importance. Women were predominately housewives and the primary care takers of the family. While on the other hand, the men worked outside of the home, independent and separated from his family. Due to this historical context, object relations theory emerged with a very narrow view on the developmental capabilities of women.. Sociologist, Nancy Chodorow, (1974) "argues that in a society in which only women take care of children, boys and girl are

socialized to develop gendered senses of self in the context of an unequal nuclear family.” (Berzoff, 2002, p. 251) She further asserts that boys first develop their sense of self by individuating and separating from their primary love object, their mothers. Thus, allowing him to construct strong ego boundaries and form a sense of self that is more autonomous, differentiated and one that possess more boundaries than girls. In addition, they learn to repress or deny the relational part of themselves that was forged during the time when they were in close contact with their mothers.

On the other hand, girls never need to break the preoedipal ties to their mothers when they are in the process of developing a sense of self. As such, girl’s sense of self develops in the context of a continuous relationship with their mothers (Berzoff, 2002). Due to this stability, girls develop with a more permeable ego boundaries, have a greater capacity for empathy than do boys and girls are more relational in their orientation and have a more fluid sense of self. However, in a society that values autonomy over connectedness, this gender asymmetry does not serve women well.” (Berzoff, 2002, p.251).

In an earlier section, I shared Dr. Pat Heim’s beliefs that gender differences occur, in part, because of the different games that boys and girls play as children. Like Dr. Heim, George Herbert Mead (1934), Jean Piaget (1932), and Janet Lever’s (1976) conducted research on the effects games have on social development of middle-aged schoolchildren. Some of the developmental differences showed boys play outside more often, played more competitive games, and when disputes occurred boys were more effectively in resolving them and continued to play the game; whereas girls played indoors, in a non-competitive, one-on-one setting, and any disputes that occurred among girls tended to end the game. Lever’s research led her conclude that boys learn both independences and organizational skills necessary for working with large

diverse groups of people. Lever's findings had moral implications as well and concluded that as boys matured, they developed fair procedures for adjudicating conflicts while girls had a more tolerant attitude toward rules, were more willing to make exceptions and more willing to innovate new solutions. Lever therefore concluded that, "as a result, the legal sense,...is far less developed in little girls than in boys." (Gilligan, 1982, p.10)

In a review of her conclusions, Carol Gilligan in her book, In A Different Voice, believes that Lever has a bias and this bias is based on the assumption that "the male model is the better one since it fits the requirements for modern corporate success. In contrast, the sensitivity and care for the feelings of others that girls develop through their play have little market value," (Gilligan, 1982. p.10) and so girls are devalued.

Yet another study of women by Matina Horner, concluded that women have a fear of success because women seem to have a problem with competitive achievement. Horner based her conclusions on what she perceived as a conflict between femininity and success. She asserted that when women are on the path to obtaining success that anxiety about negative consequences [social rejection and loss of femininity] that may follow success, causes women to halt their ascension. Yet upon closer examination, Georgia Sassen (1980) suggests that "Horner found success anxiety to be present in women only when achievement was directly competitive, that is, when one person's success was at the expense of another's failure." (Gilligan, 1982. p. 15) Sassen suggest that women see the other side of competitive success noting that it is fueled with great emotional costs suggesting that women take issues when success can only be achieved at someone else's expense. What Horner failed to see about women, was that it was their empathy not their fear that kept them from succeeding.

One last study for consideration, was conducted by Broverman, Vogel, Broverman, Clarson and Rosenkrantz (1972), they determined that "the qualities deemed necessary for adulthood - the capacity for autonomous thinking, clear decision-making and responsible action - are those associated with masculinity and considered undesirable as an attributes of the feminine self." (Gilligan, 1982, p.17) Gilligan responds to this and offers a different viewpoint. She feels that this view of adulthood is "out of balance." A viewpoint that favors individual separateness over connection with others and autonomy through a life of work rather than interdependence, love and care seems to be in direct contrast with attributes needed in adulthood. What is important to note is that due to the predominance of a male value judgment within society, women have been forced to question the normalcy of their inherent strengths.

As demonstrated in the preceding paragraphs many narrow and sometimes despairing images of women that have emerged out of psychodynamic theories. Consequently, feminist have criticized Freud's findings, as well as those in the field who use men as the normative value for all human development, which suggests that any female differences are abnormal. Feminist suggest another way of looking at the results without attaching pejorative connotations to the findings and prefer to note female developmental differences as strengths and not inadequacies. "Be they drive, object relations...these theories have asserted that women are different but not deficient, and that women's differences can be best understood in terms of their essential relational capacities and strengths." (Berzoff, 2002, p. 256). In short, sensitivity to the needs of others, being responsible for the care of others, and the importance of intimacy and connection are NOT inferior qualities! They are needed and necessary within our society, within our churches, and within our families!

2.2.2 Interpersonal Relationships

From the time, God created humanity, human beings have always lived together in groups. These groups that have been characterized by intense, intimate, interpersonal connection from among group members. As demonstrated in the research conducted by John Bowlby, without deep, intimate, positive and reciprocal interaction it is impossible to survive. Unlike Freud and other psychoanalyst who base their developmental belief on the inner balance between the id, superego and ego, Henry Stack Sullivan believes that our personalities and who we are as individuals are based upon the interactions that we have with other human beings. This is what he calls interpersonal theory of psychiatry. He believes that this need for people is as basic and necessary to our survival as food and water.

“Man is by nature committed to social existence, and is therefore inevitably involved in the dilemma between serving his own interest and recognizing those of the group to which he belongs. Insofar as this dilemma can be resolved, it is resolved by the fact that man’s self-interest can best be served through his commitments to his fellows.....Need for positive affect means that each person craves response from his human environment. It may be viewed as a hunger, not unlike that for food, but more generalized. Under varying conditions it may be expressed as a desire for contact, for recognition and acceptance, for approval, for esteem, or for mastery.” (Yalom, 1995, p. 18)

The innate need for interpersonal contact was never more clearly depicted than in the following two motion pictures, 2002 film entitled *Castaway* that starred Tom Hanks and one recently released into theaters in 2008, *I am Legend*, starring Will Smith. In both films, the men are devoid of human contact for most of the film. Tom Hanks is stranded on a dessert island after surviving a plane crash and Will Smith is the only living survivor of a plague that has killed or mutated just about every other human being in the entire world. In their desperation for human, contact, both characters assign human cognition, reasoning and understanding to two objects- Hanks a soccer ball he calls Wilson and Smith,- his dog, Sam. Both characters talk to the objects,

wait for answers, and risk their own lives to save the object. In the end, both of the objects are lost and the anguish, utter defeat, deafening silence and loneliness overtakes them.

In one scene after Smith is forced to kill his dog after it gets infected with the mutating virus, he walks into a video store where he has previously set up manikins. He walks over to one, and says hello, and begins to beg the manikin by saying, "Please say hello to me," over and over and over again. With tears streaming down his face, he continues to plead. Finally, hearing no response, he leaves hopeless and dejected. The only thing that brings either of these characters back from the brink of insanity is contact with another human being.

What these two movies illustrated was that connection is key to human survival. In many churches today, people often confuse attendance with connection. Pastors and lay congregants alike confuse or even take for granted that just because there are many people in attendance that the people have made a connection when that is often not the case. In like manner, people who are ill or dying of a terminal disease sometimes have quite a bit of people around them [families, doctors] but they still experience loneliness because they are unable to make a connection to those around them. In his work with terminally ill patients, Yalom makes the following observation, "What the patient needs is to make contact, to be able to touch others, to voice concerns, to be reminded that he or she is not only apart from but also a part of." (Yalom, 1995, p. 22). One way to assist congregants in making a connection within the church is through the development of small groups, through *koinonia*.

2.2.3 *Group Therapy and Group Process*

When discussing the clinical principles of group therapy, it is important to understand, that while we will not be conducting group therapy, per se, Yalom list several benefits of group therapy that I believe are also beneficial and applicable within the church setting. Yalom believes that within group dynamic, members experience "interpersonal learning" that can help bring a therapeutic change to pass within an individual. He believes that interpersonal learning takes places because of the interpersonal relationships that develop, group members experiencing corrective emotional experience and the experiential nature of the group as a social microcosm. The importance of interpersonal relationships has been established in earlier sections. Thus, I will focus on the corrective emotional experience and the group as a social microcosm.

A corrective emotional experience occurs within the group when a member who has been exposed to favorable behavior, is better able to handle their own emotional experiences than she could in the past. Although corrective emotion can and does take place within individual counseling, Yalom believes that within the group experience, members are exposed to a myriad of built in tensions inherent within the group members themselves that are not present in the individual setting. (Yalom, 1995). Some of those tensions include sibling rivalry, competition for leadership, the struggle for dominance and attention to name a few. The key, however, to creating an environment where corrective emotional experience can take place is to make sure that the group is a safe and supportive environment where people feel that they will not be judged or ridiculed. Furthermore, the group must provide the opportunity for honest feedback and to permit effective reality testing. Based on these two key elements, I believe that a corrective emotional experience can also take place in a congregational setting as long as these two elements, safety and honest feedback, are present.

In order to formulate a social microcosm within the group, members must display their true colors. In other words, they must engage group members in just the same way they engage others in their regular daily lives. When a group member displays their "true colors" it helps, the leader and others identify maladaptive behaviors, their triggers and immediate responses from other group members. (Yalom, 1995)

I see this aspect being very useful in a church setting because congregants often have disagreements but fail to express those disagreements in the general church settings. Instead, they have meetings after the meeting to discuss one-on-one what they would not say in public. If instead, the member could express their true emotions and feelings within the small group, both the group members and the leader would have the opportunity to see the maladaptive behavior, what triggered it and perhaps together the group can help the individual learn and change her behavior.

Yet, as formerly stated most people are not going to display their true colors to just anybody. In most cases, people within a group setting only begin to show their true emotions and a behavior when they believe that group environment has become safe enough to display them. Wheelan, believes that this occurs during Stage Three: Trust and Structure. This is the time within a group's development that communication becomes more open and honest. Because power struggles and conflicts have been resolved, the group is willing to give and receive feedback. Finally, the information received is shared and not used as a means of gaining an advantage over another member. (Wheelan, 2005)

This integrated model of group development as outlined by Wheelan has, in my view, provided a realistic picture of development of the Women's Ministry as well as provided helpful insight on some of the various stages that the ministry has gone through and will continue to work

through during its development. Examining these stages further, as it relates to *“Ministering Through Koinonia: Sharing Ourselves with Someone Else,”* may also prove useful in identifying where some of the ministry participants may have been stuck, lost or even disinterested and therefore provide a framework for healing.

The last two stages that were not discussed in any detail earlier include Stage Four: Work and Stage Five: Termination. Stage Four has three goals, “to get the job done well, to remain cohesive while engaging in task-related conflicts, and to maintain high performance over the long hall.” (Wheelan, 2005, p.18) Due to the establishment and acceptance of group norms, the work is done in a very effective manner. It begins with an idea and ends with a product. This is the stage I believe the Yeast are in now. Whether or not the work can be done in, an efficient manner will be tested during the demonstration project.

Stage Five is entitled “Termination,” and with much prayer, it is unlikely that the Women’s Ministry we will ever reach this phase. However, because the larger group will engage in terminating on-going tasks during our Women’s Season, it is important to note the implications that termination may have on small groups.

One of the important components that functional groups attempt to do when terminating is to provide feedback. (Wheelan, 19) It is an important time to give group members an opportunity to express their feelings about the group and each of its members. Due to the anticipation of the group’s ending, some group members may experience anxiety and a recurrence of conflict or negativity from earlier stages may resurface. (Wheelan, 2005) In order to elevate the anxiety, it is good to have member discuss their ambivalence and reactions about being away from each other.

Chapter 3

3.1 Project Methodology

The format I will take to establish *koinonia* within the group will include both group discussions and activities that will take place over a specific period of time. The aim of both of these devices is to mimic each of the five stages of development within small group dynamics. Consequently, the group will meet for five sessions and at each session I will endeavor to help the group achieve the appropriate level of interaction. While spontaneity is welcomed, it is doubtful that the group will initiate the discussions without some help. Also, due to the limited amount of time, we will be meeting and the need to get things started quickly, facilitator lead sessions will be used initially to assist in the formation of free-flowing conversations. The group will engage in a series of interpersonal activities, which foster trust, unity, closeness, and intimacy- all of which is aim at building *koinonia*. Once a comfortable environment has been established, the women will be encouraged to lead the discussions and share their experiences. In addition, to the women engaging within the group, the women will participate in an outreach project of their choice. They will locate a venue, work together to plan the activity and then execute the project. Every session will include devotions, scripture and dialogue.

Anticipating that some will be unable to participate, I will ask up to 20 women to join the group. Each solicitation will be given with the caveat that they must be able to attend all five sessions and that they must be on time and able to stay the entire session. In the off chance that all 20 are available, I will set up two groups. The ideal setting is to have a small group of 5 to 10 women. The women selected for this project are from among the Yeast and/or other members of the Women's Ministry. Ideally, the participants will vary in age, marital status, number of years in the church and level of involvement within the church.

Prior to the actual session, I will hold a pre-project meeting where I will discuss the nature of the project, their roles during the group sessions, distribute the scripture lesson that will be discussed the first night and answer any questions they might have. I will also distribute a list of suggestions that help promote healthy group development.

3.1.1 Location:

The project will take place at Messiah Baptist Church, 210 Congress Street, Bridgeport, CT in Memorial Hall at 6:30pm on

- Tuesday, February 12, 2008
- Thursday, February 14, 2008
- Saturday, February 16, 2008
- Tuesday, February 19, 2008 and conclude on
- Thursday, February 21, 2008

3.1.2 Session I – Creating Community:

Purpose and Learning Objectives: Acquaint participants with the value, nature and function of small group ministry in the church and begin using tools to build a supportive and nurturing group atmosphere.

1.) Devotions

- a. Opening Song
- b. Scripture - *John 13:34-35, John 15:12-17, 26-27, Acts 1:8, 2:42-47*
- c. Prayer
- d. Introduction of DMin Project – Purpose and Activities

2.) Short lesson on scriptures that were read and relevance to project and this session

3.) Overview on the effectiveness of small groups in church

4.) Developing a supportive group climate

- a. Attitudes, Behaviors and Rules of Engagement - during this time we will discuss the approaches/stages to small group development that help facilitate a supportive climate and encourage group participation.
 - b. Group sharing questions - these questions will be used to help the group members get acquainted and feel comfortable with each other.
- 5.) Wrap Up/Debriefing session - participants will share their experiences thus far and expectations for next session
- 6.) Share poem by Howard Thurman More Loving in My Heart
- 7.) Expectations for next session - I will share the outline for the next session with them)
- 8.) Homework - Life Stories: Participants will be asked to come prepared to share two or three significant events, persons or circumstance that have greatly influenced their lives and review scriptures for next session: *Psalms 133 and Hebrews 10:24-25* and share their reflection, "Fellowship the Key to Witnessing" by Richard Halveson

3.1.3 Session II – Creating Community Part II –

Purpose and Learning Objectives: Participants will continue to build community through an understanding of scripture and continuing to share their life stories

- 1.) Devotions
 - a. Opening Song
 - b. Scripture - *Psalms 133 and Hebrews 10:24-25*
 - c. Prayer
- 2.) Short lesson on scriptures that were read and relevance to project and this session
- 3.) Sharing Life Stories

- 4.) Group Engagement - participants will initiate group discussion by utilizing their own questions.
- 5.) Participation review - participants will review/share their behaviors thus far, identify their behaviors and suggest positions that they could adopt to make the group process more meaningful.
- 6.) Wrap Up/Debriefing session - participants will share their experiences thus far and expectations for next session.
- 7.) Expectations for next session - I will share with them the outline for the next session.
- 8.) Homework - *Matthew 28:19-20* Scripture: *Luke 4:18* and be prepared to share thoughts.

3.1.4 Session III – Koinonia and Ministry –

Purpose and Learning Objectives: Participants will study scripture and discuss the necessity of *koinonia* and its link to ministry and in what ways they also may demonstrate the ministry of *koinonia*.

- 1.) Devotions
 - a. Opening Song
 - b. Scripture - *Matthew 28:19-20 & Luke 4:18*
 - c. Prayer
- 2.) Continuation of DMin Project
- 3.) Review of the scriptures using the inductive method of group discussion
- 4.) Participants will list and discuss an activity they would like to do that demonstrates their understanding of the scripture that will take place in session IV. Discuss feeling surrounding task and planning task.

5.) Watch Power Dead Even Rule

6.) Wrap Up/Debriefing session - participants will share their experiences thus far and expectations for next session.

7.) Expectations for next session - I will share with them the outline for the next session

3.1.5 Session IV – Koinonia and Ministry – Demonstration:

Purpose and Learning Objectives: Participants will engage in a service project of their choice and then discuss their feeling surrounding the event.

1.) Devotions

a. Opening Song

b. Scripture - *Matthew 28:19-20 & Luke 4:18*

c. Prayer

d. Continuation of DMin Project

2.) Service Project

3.) Wrap Up/Debriefing session - participants will share their experiences thus far and expectations for next session.

4.) Expectations for next session - I will share with them the outline for the next session.

5.) Homework – Pot Luck - we will all bring food so that we might dine together and review scriptures for our last session: *Luke 22:14-19 & John 13:1-17*.

3.1.6 Session V – Internalizing: Purpose and Learning Objectives:

Participants will share their experiences during the service project and share any new group developments. Additionally, we will share a meal, Holy Communion and participate in a foot washing ceremony.

- 1.) Devotions
 - a. Opening Song
 - b. Scripture - *Luke 22:14-19 & John 13:1-17.*
 - c. Prayer
- 2.) Continuation of DMin Project
- 3.) Review Service Project - during meal
- 4.) Personal evaluation of this group process: Participants will reflect and discuss questions: What I feel the group has accomplished. What I have learned about myself and others. What I did that helped the group along; and what I did that impedes the group's progress.
- 5.) Participants will take an individual and group assessment, on the health of the group
Assessment taken from Know And Be Known by Brooke B. Collison
- 6.) Short lesson on scriptures and relevance to project and this session
- 7.) Holy Communion and Foot washing ceremony
- 8.) Wrap Up/Debriefing session participants will share their experiences thus far and expectations for our time together
- 9.) Sentence prayer shared by everyone.

3.2 Methods For Assessing Gains, Losses, or No Change

3.2.1 Here-And-Now

During my time with the women, I will observe the group to see if the group members are able to experience the two symbiotic tiers of the "Here-And-Now." Yalom describes the first tier of the Here-And-Now as an experiential. It takes place when interpersonal learning between group members takes precedence over outside distractions. Within the second tier, I will watch to see if any of the group members experience the "illumination of process." This process includes individual: examination, study, transcendence within the group experience and application/integration of the experience. "Thus, the effective use of the Here-And-Now requires two steps: the group lives in the Here-And-Now, and it also doubles back on itself; it performs a self-reflective loop and examines the Here-And-Now behavior that has just occurred."(Yalom, 1995, p.130)

3.2.2 Leader/Participant

In addition, to observing whether the group is able to experience Here-And-Now, I will tape every session. The purpose of taping each session is so that I am able to be present and attentive to everyone who is speaking and not preoccupied with taking notes. I will be able to review the tapes a later date to recall specific reactions.

My interaction with the group will not be limited to that of a facilitator. I will participate in the group discussion just as they do as members. I will answer questions, share my stories and participate in the outreach activity. However, I will offer an opinion for the location of the outreach activity. I am concerned that if I suggested a location, the women would gravitate to my idea and disregard others. As such, I will leave that decision to them. I am also hopeful that my participation in the group activities would help the women see me in a different light, not just

Reverend Jones but also see Liz who is also a wife, a mother, a student, and a woman. While I know that my role as “leader” will not completely disappear, I do hope to be seen differently. While the power may never be dead, even this may go a long way in helping to flatten it a little.

In order to ensure that the group begins to see me less as a leader and more of a member, I will encourage each respondent to make eye contact with group members and not center their responses to me but to the entire group. Through this process, I will be able to determine how long the group viewed me as its leader and if or when the group transitions to seeing me as their guide.

3.2.3 Development of Therapeutic Norms:

During the pre-session meeting, I plan to give the group a list of suggestions that would help to facilitate a healthy group environment. However, this list will not serve as the overarching mandate for group behavior but more of a guide. So during the sessions, I will be watching to see if the group is able to establish its own culture by constructing their own set of group norms. I will watch to see if any of the norms fall into what Yalom calls therapeutic norms and are found on pages 118-128. These include:

- Self-monitoring: the ability to assume responsibility for its own function. “If this group norm fails to develop, a passive group ensues, whose members are dependent upon the leader to supply movement and direction.” (Yalom, 1995, p.118)
- Self-disclosure: the ability to share personal information with other members of the group. This is a vital part of any group setting. “Patients will not benefit from group therapy unless they self-disclose and do so fully.” (Yalom, 1995, p.120)

- **Procedural:** the ability to be unscripted, spontaneous and interact freely with other members of the group. "But such a format never evolves naturally: much active culture shaping is required on the part of the therapist." (Yalom, 1995, p.123) As such, I will act as a guide by demonstrating proper group behavior and creating a supportive environment.
- **Group member consideration:** the personal acknowledgement of the importance of the group sessions and the role each individual plays in the overall well being of the group. "...the ideal therapeutic condition is present when patients consider their therapy group meeting to be the most important event in their lives each week." (Yalom, 1995, p.124)
- **Helping agents:** the ability of group members to offer each other help when problems or issues are raised. Yalom believes this is a critical step in the group's formation because, "If the group continues to regard the therapists as the sole source of aid, then the group fails to achieve an optimal level of autonomy and self respect." (Yalom, 1995, p.125) As such, when I am asked a question, I will encourage other members of the group to respond.
- **Supportive environment:** the ability of group leader and members to maintain a safe and comfortable group atmosphere. "Before members can feel free enough to express disagreement, they must feel safe enough and must value the group highly enough to be willing to tolerate uncomfortable meetings." (Yalom, 1995, p.126) If needed I will use language to remind group members of the kinds of behaviors and/or language that are most conducive to a healthy group environment.

3.2.4 Establishing Koinonia and Doing Ministry:

Other aspects that I will watch for during our sessions, are to see whether group members are able to establish new interpersonal relationships or remain connected to their existing external groupings. Finally, through group discussion and an individual assessment, I will ask questions aimed at discovering, among other things, their understanding of *koinonia*, and if effective ministry can be done without sharing oneself. In short, I want to know if this group of women think it is possible to minister through *koinonia* and if ministering is the most effective once, we share ourselves with someone else. I will ask questions that will help determine if they thought the process was beneficial for them and if so in what manner. Lastly, I will ask them to determine if they ever became a community and how they felt about sharing the Gospel of Jesus Christ with others outside the church. See appendix G for a full listing of questions used as part of the "Project Assessment " and their responses.

Chapter 4

4.1 Description of Results:

One of the main goals of this project, "*Ministering Through Koinonia: Sharing Ourselves with Someone Else,*" was to determine if it was possible to take a group of women, create an intimate community and then use that foundation to do effective ministry both in the community inside and outside the church. The results indicate that it is not just possible but necessary.

Nine women came together for six sessions to experience *koinonia* and shared it with someone else. They were a collection of women varying in age from the mid to late seventies to the mid to late twenties. Some had only been members of the church for less than a year while others had been members of the church over forty years. Some had accepted the Lord Jesus

Christ as their Savior in their youth while others were still coming to grips with what it meant to be a child of the King. In short, this was a diverse group of women from within the church who were able to form and share *koinonia*.

4.1.1 Here-And-Now

One of the first things I said I would observe was whether or not the women were able to experience the two tiers of Yalom's Here-And-Now. Yalom says that this takes place when interpersonal learning between group members takes precedence over outside distractions and the second is when they learn from the behavior that has taken place within the group experience.

During the demonstration project most, if not all of the group, members experienced the two aspects of the Here-And-Now. It was evident from the level of attentiveness during the sessions that the group was living in the Here-And-Now. The entire group was present each night and eager to dive into the subject matter. They talked, shared, and listened to one another. The atmosphere was warm and inviting and everyone participated. One group member was so engaged that when her teenage son called on her cell phone, another woman picked it up to hand to her and she said, and she asked the women

TC: Who is it?

TH: It's Maxwell (said the woman looking at the caller ID)

TC: Just turn it off.

And without a beat, she went right on with her conversation. She was determined not to allow any outside distractions keep her from being present with us. It was very apparent that as each session built upon the last, as more stories were being shared and ideas exchanged, that the women were becoming a community.

The second experiential level of the Here-And-Now was also evident within the group. Many members shared how the group experience and outreach project caused them to reflect upon their own personal lives.

Reverend Jones: "So tell me about me about this experience and how it has effected you. What if anything has changed about you?"

W6: "The experience was overwhelming, very overwhelming. When you first told us, we were doing this I was scared, nervous and very apprehensive. I have never done anything like this before. I was so nervous when I found out we would be doing outreach because I'm not Reverend J, I don't know how to witness and I wasn't sure if I would be receivedbut when we got there, I just felt God's presence and that's when I knew I could do this....I never knew I could do it...speak to women from such a different walk of life...it was God, the Holy Spirit just moved me and speaking to them through me, I never thought that God would use me to do something like that. Wow!"

4.1.2 Leader/Participant

Due to the fact that all of the sessions were taped, I was free to engage with the group without having to worry about taking notes or trying to remember interesting tid-bits for later use. While I knew that my role as "leader" would not completely disappear, I hoped that my participation would help the women see me in a different light. I found that when I talked less and invited the group's input and guidance to questions that were directed towards me, others began to appreciate the collective group knowledge and not focus solely on me. I too shared myself and my stories at appropriate times. Also to reduce the amount of people who continuously looked at me when asking or answering a question, I would make a slight hand gesture to let the speaker know that she was addressing her questions and/or answers to the entire

body and not just me. Through this gentle reminder, the women started to look to the other women more and more and I could see that my dependent leader role was lessening. I was becoming the guide/facilitator on the path to *koinonia*.

4.1.3 Development of Therapeutic Norms

During the pre-session meeting, I handed out a list entitled, "*Tasks for Group Participants*." (see Appendix E) This was a list of suggested behaviors that helped foster a healthy group environment. Each group participants took turns reading the suggestions and then were offered the opportunity to raise questions about any of the items on the list. The list was read once more during the initial group session but since a conducive group environment was apparent there was no further need reiterate the list. As such, the group was able to construct their own set of group norms and each of Yalom's therapeutic norms were experienced during the session including self-monitoring, self-disclosure, procedural, helping agents and group member consideration.

The group's ability to self-monitor [the ability to assume responsibility for its own function] was evident during the formation and planning of the outreach activity. This occurred during the third session. I assigned them a 30 minute time frame to discuss, select and plan the outreach activity, which they executed flawlessly. They decided on two places to go and minister: one was to visit the home of an elderly member who was unable to come to church on a regular basis due to illness. The other was ReFocus Outreach Ministry, Inc., a faith-based non-denominational residential facility designed to assist women who are making the transition from homelessness, substance abuse, and/or incarceration to healthy lives. They worked together as a team and decided the format, assigned tasks and responsibilities so that everyone had a role to play in the outreach activity.

Self-disclosure, the ability to share personal information with other members of the group, was a critical part of this group's ability to develop a sense of community and create a supportive environment. One of the ways this was accomplished was by having the group connect on a personal level. During the initial sessions, members picked questions from out of a hat. The questions were from the list of "*Spiritual Question*" (see Appendix F) distributed at our first session. The women shared their responses during Session Two. All of the group members were able to share personal information about themselves with the group. It was clear from their body language and demeanor that the more they shared the more open they became. They transformed from arms folded, legs crossed and stoic faces to smiling faces, outreached arms and hands for hugs, high five's and applause as well as contagious laughter that filled the room on several occasions.

The group demonstrated the procedural therapeutic norm or rather the ability to be unscripted, spontaneous and interact freely with other members of the group by offering up unscripted and spontaneous questions, jokes, and dialogue as the group grew more comfortable with one another. Initially, I helped to facilitate this by modeling the behavior for them but due to their ability to relate to one another in such an effective way, that the group needed little if any guidance in this area.

Group member consideration [the personal acknowledgement of the importance of the group sessions and the role each individual plays in the overall well being of the group] was present within our meetings. Members were eager to come to each session and could not wait to participate. Some made comments on how they looked forward to the session all day while others stated that after the session was over, they had so much energy it was difficult to fall asleep.

Helping agents were present within our group as well. Helping agents are those who demonstrate the ability to offer help when problems or issues are raised. During one of our sessions there came a time when a number of women shared their anxiety about witnessing and evangelizing within the community. In response, the helping agents revealed their own trepidation showing solidarity and comforting the person by letting them know they were not alone and/or others shared an evangelism experience and how they conquered their fear.

All of the above activities lead to a supportive group environment.

4.1.4 Establishing Koinonia and Doing Ministry

What was more evident than anything else is that this group of women established *koinonia*, they became an intimate community where ministry was executed both internally and externally. Internally, new interpersonal relationships were formed and the supportive environment provided, among other things, a cathartic place of healing for women who were going through their own crisis in their personal lives.

W6: "This couldn't come for me at a better time. I'm separated from my husband and I've just put it in God's hands and having the ability to talk to other women and share my life it is just what I needed and I thank God and thank you Reverend J for asking me to be apart of this...I needed this."

Others got an opportunity to do some introspection to see how they view themselves and the world around them and how many of those images need to be adjusted so that they can see people as God's people and not as people who can be discarded because of their "status" in life. In reflecting upon the outreach activity, the following group member shares these words about herself and how it caused her to change her thinking:

W7: "God still uses them....it just did something for me...sometime we get big heads (catching herself), I get the big head and I have felt and I do feel that I am special because God loves me. My life as been good and then you see these women and they were so spirit filled, you could just feel the love and I see God using them, folks I may have looked down on them because I see and work with women like these women on my job [social worker] I told myself ok we are just going out to see some more crack-heads but those crack-heads ministered to me....I thought of myself, I am so shallow and they moved me to change."

The first step was to establish *koinonia*. In other words, the group had to be willing to share themselves. Question 3 on the last page of the "*Project Assessment*" (Appendix G) asks, "How would you compare how you feel about sharing yourself with someone now as to when you first started the program? To this, one of the group members responded,

W2: "Prior to starting the group, I was mostly willing to share myself with people whom I knew or felt close to, however since starting the group, I have come to realize that I can share of myself with others who are willing to share of themselves as well. I also understand that others may want and need to share of themselves, but do not have the ability to do so."

Her explanation continues in Question 4 where she is asked, "What made the difference, or not?" To this the same person responded,

W2: "The difference for me was coming together with a group of women who I did not know personally before. Many of the women in this group I knew by name only."

Externally, the women were surprised at how sharing themselves with others outside the church would be fulfilling for them as well. The following verbatim is an account of the group's reflection on the outreach service project that took place at ReFocus Outreach Ministries:

W1: I was totally encouraged by them. They inspired me. I don't know if I could have gone through all that they went through and still be standing....I was awe struck by their courage...and the things that have been knocking me down have robbed me of my confidence...they helped me to regain my confidence...where I thought I was going to minister to them, they ministered to me."

Another account of sharing that demonstrated the depth of the desire to give something, anything, even shoes because of being inspired:

W5: It was very emotional for me. I felt like I wanted to cry like every five seconds...I felt so blessed to be alive...these women have gone through the ringer and they are still here still hopeful and just so determined to make it though their experience so I knew I could make it too...I was inspired. I wanted to give everything I had right then and right there...one woman complimented my shoes and I was like you can have them. (Group Laughter)

From my viewpoint, it is easy to see that the group made several personal connections. By their own account and as shared in their answers on the Project Assessments, all of the women experienced personal change and/or confirmation from God. Their completed assessments are included in Appendix H.

4.2 *Unexpected Developments*

The unexpected developments that occurred during this demonstration project included weather, meals, and illness and in the face of termination, there was a resistance to share this experience with other women outside the context of the group.

Due to a snow storm, we could not begin our sessions as scheduled on Tuesday, February 12, 2008. Instead, our first session began on February 14 – Valentine's Day. Because the session

time was schedule at 6:30pm many of the women did not have the opportunity to eat before we came together so the first night a collection was taken up and from that night forward we shared a meal with one another each time we came together. It offered us an opportunity to bond in a different way, like a family breaking bread together. We would move from the circle of chairs over to the table and eat together. It offered a nice break from the deep and sometime emotionally laden stories and offered the women a moment to collect themselves and regroup while still maintaining connected. There was quite a bit of laughter, sharing and dialogue that was exchanged over each meal that helped to deepen the whole experience.

The weather also played a factor in the extra session that was planned to watch the video, "Power Dead Even Rule." According to the outline, the group was suppose to watch the video during the third session. However, the women were so engaged in sharing their answers to the Spiritual Questions (Appendix F) that we ran out of time. So we added another session specifically to watch the movie. The night before and the day of, it snowed again and only 5 of the 9 women showed up to watch the film. Additionally, due to a scheduling conflict at the church, we were unable to have an in depth discussion after the video because another ministry was scheduled to use the room. Given all of the other things that were planned for the final session, there was no time to add a discussion to the agenda.

However, in looking at the assessment that had a ranking of 1 to 5 with 1 equal to always, and 5 equal to seldom, all five selected 1 indicating that they though that the video showed a true account of how women relate to each other. On the question that asked, them to indicate if they thought women worked together better in men led hierarchical structures. The results were slit - two indicated 1 (always), two indicated 5 (seldom), and one listing a 2. While the same five answered were asked to, answer if they thought women worked together better in women led

hierarchical structures. One indicated 5 (seldom), one indicated 1 (always) and two indicated 3 (which could mean sometimes) and one indicated 2. The question that asked if “women are willing to accept and follow women in leadership,” three indicated 3’s and two indicated 2. Just from observing the results, I would say that with regard to women in leadership, there is no clear answer but there does seem to be some ambivalence.

The other unanticipated result is that I developed the flu and was unable to go with the women on the outreach project. I arrived at the church at our meeting time with a fever of 101.3 and announced that I was not going. The women gathered around me, prayed for me and said that they would be fine. I went home and they went on to the two outreach locations. This was an important development for many of the women because many felt that if I was there they would have been dependent upon me in some way but in my absence the group had, an unprecedented opportunity to spread their wings and fly and they did! The tapes and their own reflections illustrated that they demonstrated leadership, togetherness, thoughtfulness, sincerity, and love. They made a difference in the lives of the people they went to see and the people made a difference in theirs. They made a connection and ministered through *koinonia*. They shared themselves with someone else and the good news is, it was reciprocated.

Lastly, the group bonded so well that a couple members declared that they wanted to continue the group – that was no surprise- but hearing that one had no intention of sharing themselves with others outside of the present group did surprise me. Although it was said in jest, the number of times it was repeated made me inquire why she had difficulty sharing what she experienced with someone else outside the group. In the end, she acknowledges her feelings on the written part of her assessment,

W2: "I think I have changed my feelings about not wanting to share with the women in the Church. My idea has been to leave them alone if they do not want to participate, however now, I will try to encourage them to participate. I will try to reach out to more women, not just the women that I know. What was most pertinent to helping me to come to this conclusion was the fact that I did not know many of the women in this group but was able to form a good bond with them. Therefore, I can possibly form a good bond with other women by reaching out to them and encouraging them to join the Women's Ministry."

Time will only tell if she holds on to this developing feeling or if she slips back into what is comfortable.

Chapter 5

5.1. Implications of the Results

The results show that "*Ministering Through Koinonia: Sharing Ourselves with Someone Else*" is possible. At the onset of this project, I set out to find out if was possible to create an intimate community within the Woman's Ministry of my church. The intent, however, was not simply to create an intimate community that would only focused on itself but to create an intimate community that shared themselves with others outside in the community as well. The nine women who came together proved that it is possible not only to experience *koinonia* but to also share it with someone else.

Koinonia was possible because there was an opportunity for the women to learn about themselves and others. It was through the Here-And-Now, the interpersonal learning that the women were able to make a connection. When they initially met, they were just faces some with or without names. Perhaps their faces just represented people that they may have seen in the congregation from a distance or even said hello to upon occasion but they were really nameless strangers or just acquaintances. Now through interpersonal learning from sharing their stories

and learning about each other, the faces took on names and the names took on meaning of what could possibly be a long-term connection. And it was this connection that helped the women to work together and be a blessing to someone else.

The Here-And-Now was also transformative because it also caused several of the women to look inside themselves and see that there was room for change and that they would be better off once they had changed. TC thought that she was not able to evangelize but she did. RH did not think that there was anything she could learn from a crack-head. Before coming she had not even opened herself up to believe that she would learn anything from the women at ReFocus but she learned that God's love is for everyone and she learned she had been shallow and that she needed to change.

During the project demonstration, I took on the role of leader/participant. I hoped that by participating in the activities the women would begin to see me in a different light. I hoped that by sharing my stories and diminishing my role as leader [not being the only one to answer questions and give directions] that the group would look to each other and find support in their collective knowledge. In one way, this was needed so that the group could see their own strengths and capabilities. Once acknowledged, they could build upon their own strengths and abilities and increase their bonds of sisterhood.

I also hoped that they would see me in a different light. I am more than an ordained minister of the Gospel of Jesus Christ. I am a wife, a mother, a student and I am a woman. By sharing myself with them, I hoped that they would begin to see me for me and that we too would make a connection.

One of the most wonderful aspects of this project was witnessing *koinonia* forming. This was only possible because of the group's ability to establish therapeutic norms. These norms,

self-monitoring, self-disclosure, and then working together procedurally as helping agents and with group member consideration were all vehicles that helped facilitate the connection between the women.

Once *koinonia* was present, the group functioned like a well oiled machine. The women came together, created a supportive and nurturing environment where differences could be acknowledged but not ridiculed. They respected one another and engaged each other in love. They learned how to listen to one another and allowed the atmosphere to be whatever they needed it to be, a place of healing, a place of laughter or even a place where work could be conducted. They were open to each other, which made them open to others.

The *koinonia* that they experienced between themselves became the catalyst for them to share with others. The sessions at the church were preparation for what would happen outside the church. If I had assigned them to do outreach before they formed their connection I am sure they would have felt very uneasy with both the elderly woman from our congregation and the women at ReFocus. Yet, because they had a "practice run", they knew from first hand experience that through sharing and being relational it was possible to make a connection. As such, they executed their task with precision. More importantly, they executed their task with love.

5.2. *Implications of the Unexpected Developments*

One of the unexpected developments was the role that food played in building fellowship among the women. Initially, it was just a physical need. We were all hungry. Nevertheless, what it ended up being was a family gathering around the table to enjoy a meal. Eating together allowed us to see each other with our "hair down." No pretenses, everyone could just be themselves. It gave us another opportunity to learn about one another in an informal setting and it added to the development of the group's *koinonia*.

It was unfortunate that with all of the weather conditions and scheduling conflicts that we were unable to really discuss the Power Dead Even Rule. I had hoped that the video would be the means through which we could enter into dialogue about the power struggle I have been experiencing since coming to the church. I hoped that the video would provide some a base line for understanding of some of the invisible cultural present at MBC that lead the women to distorted perceptions of one another. Perhaps, once there is a shared understanding then there can be a shared recognition of how destructive and divisive the maladaptive behavior can be and together we can work relationally to bring about *koinonia*.

My illness had a wonderful side affect for the group, they found out that they could swim. If I was the swimming instructor teaching and preparing them for their test in the deep end of the pool, then they passed the test by demonstrating that they could skillfully float and swim and the only life vest in their possession was each other. I was so proud to hear how well they had done. I was glad to see that they all took initiatives to interact with the people they encountered. It was wonderful to hear how they supported each other and how they ministered. It was also wonderful that they were able to experience the reciprocal nature of ministry. As they were pouring out their love and support for others, they too were receiving support and love. The Biblical text is true,

Luke 6:38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.(KJV)

The last unexpected development was the desire to keep the group closed off from others inside the church. On one hand, this was a little surprising because the entire context of this project was about sharing, sharing ourselves with others, reaching out to others and engaging others. I must admit that I understand the desire to keep something that one is nurtured by close

to oneself. In a very short time, the women were able to create a bond and it felt good. Yet I hoped that seeing the benefits and the blessing that comes from engaging others would make the external reach as desirable as the internal one.

On the other hand, I too understand why it is difficult to open up to others inside the church. The women on the outside of the Women's Ministry have been cruel and divisive. Numerous attempts by women inside the ministry to invite them to various functions have been met with harsh words and consistent rebuke. Why would anyone want to open themselves up to that kind of attack? Nevertheless, I hold out hope, that this group of women and others like them will still be the yeast that causes the whole loaf to rise.

5.3. Clarification of Religious Principles

The foundation that my project is built upon begins with a basic belief shared in the Judeo/Christian faith that humans are made in the image of God. Christianity also affirms that God is Triune and just as God is eternally in relationship with Godself, so we, God's creation, are called and yearn to be in relationship with others. Furthermore, the relationship that we innately desire is one based on reciprocal love that is both self-giving and self-sacrificing and wrapped in the hope that we will be reunited with God and live forever in community. In short, because God exists eternally in *koinonia* so we desire *koinonia*.

It is important to recognize as well that *koinonia* is more than just simple fellowship. It is an environment where relationships are nurtured and strengthened and where individuals can find love and acceptance. Additionally, when a community of people come together and experience *koinonia* evangelism will take place. It is a natural by product of *koinonia* because of the Holy Spirit works in and through each of us. We are God's disciples. Moreover, one of the

most effective ways creating and nurturing *koinonia* in the church is through small group development.

Small group development in the church is a means through which large congregations can connect with members. In this technological age where innovation seems to bring about more individuation, the church is not exempt from the need to create community. The fractured lives of congregants and the systemic realities of the world are lingering examples of why people need people and it is through small groups that people can find the nourishment essential for life. It is through small groups that people can find and experience *koinonia*.

As the carriers of life, women are inherently equipped [as relational beings instilled with an ethic of care] to be the key agents to promote, instill, nurture and cultivate *koinonia* within our churches and communities. Yet many churches, including mine, are still struggling with what it means to have female leadership in the face of the historical context of Biblical scriptures, patriarchal systems and the traditional roles of women in both church and society. Whether it is a desire to see godly men in the pulpit or an imbalance of power in an invisible culture, the key to repairing relationships between lay women and women in ministry is that we must be relational. We must take the time to dialogue and share with one another. We must be deliberate in our communication and intentional in our efforts to promote love and care. If we practice this, I believe that we will have everything we stand in need of to be the disciples God has called us to be and to do what God has called us to do.

As women, Womanist and the WomanistCare givers, God has called us called us to affirm, love, nurture, listen, share, and give not just to those within our immediate circle but to the greater community at large. As the carries of life, we must ensure the survival of future generations. We must break down the barriers that separate us and create bridges of healing and

empowerment that can connect us to ourselves, the generation we have with us now and the future generations we hold in our wombs. We are the light of the world and the salt of the earth.

5.4. Clarification of Clinical Principles

The clinical principles that were used as a foundation for this project helped to substantiate my belief that people need people to survive and thrive in our society. Moreover, they also demonstrated that women are by nature relational. It is part of our specific makeup. It is who we are and that is a good thing! It is because we are relational that we are concerned about others and thus promote and foster an ethic of care. It is because we are women, relational, and have an ethic of care that *koinonia* can take place. One of the best places for *koinonia* to be developed and nurtured is within the therapeutic environment of small group dynamics. As demonstrated through this project, within the context of small group dynamics, several therapeutic techniques can be employed to facilitate an environment that is conducive for ministry both internal and external.

5.5. Implications for Future Ministry

“Ministering Through Koinonia: Sharing Ourselves with Someone Else” is the essential ingredient needed in the world today to carry on the Gospel message of Jesus Christ. Christ calls us to extend beyond ourselves and beyond what is comfortable and familiar in order to be a beacon of light to everyone we encounter everywhere. We must transcend our differences and the systemic realities that separate us so that we can bridge the gaps that threaten to keep us fractured and alone. God calls us to be in community. Therefore, we must be intentional about building relationships not just across our churches but across our communities, our nation, and our world.

Appendix A:

a. Purpose of the Women's Ministry I developed

"The Women's Ministry is a ministry dedicated to empowering the lives of the women of Messiah Baptist Church through continuous spiritual growth and development. With the use of biblically based preaching and teaching, the ministry will strive to strengthen the bonds of sisterhood within the church, strengthen familial relationships, partake in outreach activities that minister to those inside and others outside our walls and to bring awareness to both personal health and social justice issues effecting women's lives. These goals will be accomplished through bible studies, workshops, seminars, retreats and other appropriate venues. In addition, the Women's Ministry believes supporting our church's vision and therefore aims to not only support the goals and activities listed above but also contribute financially to the up building of the ministry here at Messiah Baptist Church."

Appendix B:

Group Sharing Questions: List compiled from *Know and be Known*, by Brook B. Collison and *Small Groups in the Church, A Handbook For Creating Community*, by Thomas G. Kirkpatrick

1. What is one or two of the most important things that have happened in your life during the last week?
2. What are three or four words that best describe you?
3. Who was your favorite teacher in grade school? Why?
4. What job or career would you like to have? Why?
5. What is one of the best things that has happened to you in the last several years?
6. If you were to draw a coat of arms for yourself, what symbol would you put on it?
7. What is an important lesson you have learned from your mother or another significant woman in your life?
8. What is something you feel a little unsure of about yourself?
9. What are two or three of your most meaningful achievements?
10. What are two or three significant events, persons or circumstance that has greatly influenced their lives?
11. What present do you like to give most?
12. What do you do in your free time?
13. What is your favorite animal, color, TV program...ect?
14. When did you first begin to realize that God loves you, if ever?
15. When, if ever, did God become more than just a word for you? When, if ever did God become a living Being for you?
16. What are your strongest convictions about God?
17. If you ever hear God say one thing to you what do you think God would say? If you could say one thing to God, what would you say?
18. What single question do you most want God to answer for you?
19. Describe the person you have known who you felt knew God most intimately?
20. How would you describe your life-story or faith-journey?

Appendix C:

RELEASE FORM

I _____ agree to participate in Rev. Elizabeth R. Sapp Jones' demonstration project for her Doctor of Ministry in Pastoral Counseling. I give my permission for the sessions to audio taped, video recorded and/or a written verbatim to be included as part of the final write up. I understand that she will keep all confidences and not reveal my name in any of the final documentation. I also agree to keep the confidences of the other participants and not share the content of the sessions with anyone outside of the group.

Sincerely,

Your Name: _____

Your Signature: _____

Appendix D:

Thank you for participating in this survey. This is the second of several steps that are being used to complete the project for my Doctorate of Ministry in Pastoral Counseling. (The first step was compiling the questions for this survey.) Although it would be appreciated, your participation in this part of the project does not commit to any other parts in the future.

This survey has 8 sections and will take a minimum of 30 minutes to complete. The sections are entitled: 1. Purpose, 2. You, 3. Spiritual Development, 4. Need/Desires, 5. Sisterhood, 6. Sharing, 7. Participation/Activities, and 8. Organizational Structure/Leaders/Goals. Some of the questions within this survey will be open ended others ask you to provide a ranking from least enjoyable to most enjoyable and unimportant to most important. Please answer all of the questions as completely as possible; there are no right or wrong answers. If you feel the need to expound on any of the topics within this survey, please feel free to add your comments in the spaces provided and/or attach additional sheets of paper as needed. All responses will remain confidential and anonymous.

Thank you again,

Rev. Elizabeth R. Sapp Jones (Rev. J)

Part 1. Purpose

1. What do you feel should be the purpose of the Women's Ministry?

Part 2. You

2. What is your age? _____

3. Marital Status: (Check One):

☐ Single

☐ Married

☐ Divorced/separated

☐ Remarried

☐ Widowed

☐ Cohabiting (living together)

4. Do you have any children? ☐ Yes ☐ No

a. If yes, how many children do you have? _____

b. How old is/are your child(ren)? _____

5. If you are married, please state the age of your spouse? _____

6. Please share with us a gift or talent that you would be willing to share with other women in the church. 1.) _____ 2.) _____

7. Do you think it would be helpful to have a network of women that you can access to help you deal with personal issues? ☐ Yes, ☐ No

8. Would you be willing to be listed in a directory so that others may contact you when they are in need? ☐ Yes ☐ No

9. In 2004, the Women's Ministry instituted a tribal system. Did you participate in a tribe?

☐ Yes ☐ No

a. If no, please state why. If yes please state what you liked/disliked about your tribe and/or the tribal system

10. How long have you been a member of Messiah Baptist Church? _____

Part 2. You (Continued)

11. Are you actively involved in a ministry within the church? ☐ Yes ☐ No

- a. If yes, please list the ministry(ies) you are involved in: _____

- b. If not what would it take to have you join the Women's Ministry?
 - i. A personal invitation _____
 - ii. A current disciple to bringing you to our next meeting?
 - iii. Other _____

12. Would you be willing to partner with another sister in the church as a covenant committed partner and check on one another? ☐ Yes, ☐ No.

Part 3. Spirituality/Development

13. Please list three things that would help facilitate your spiritual growth.

- a. _____
- b. _____
- c. _____

14. Please list three ways women can help other women to become stronger spiritually.

- a. _____
- b. _____
- c. _____

Part 4. Needs/Desires

15. Do you feel that you have needs that the Women's Ministry could meet but have not done so thus far? If so, what are those needs and how may we be of service to you?

Part 4. Needs/Desires (Continued)

16. What do you feel is missing from the ministry?

17. What kind of services do you need or could the Women's Ministry fulfill for you?

☐ Counseling ☐ Companionship ☐ Spiritual Direction

☐ Other _____

18. What kinds of problems/issues do you think the women in our church are suffering with?

Part 5. Sisterhood

19. Please suggest three ways to promote sisterhood within the church.

- a. _____
- b. _____
- c. _____

20. Please list three ways we can be more sensitive to our sisters and show genuine concern.

- a. _____
- b. _____
- c. _____

21. Please suggest three ways that we can foster unity among the women of our church.

- a. _____
- b. _____
- c. _____

Sisterhood (Continued)

22. How would you go about resolving issues and/or conflicts that may arise within the ministry?

23. Please indicate which of the qualities/characteristics listed below is most important to you when you think of sisterhood. VI (Very Important), SI (Somewhat Important) NI (Not Important)

____ Ability to Communicate	____ Trust Worthy	____ Shows Respect
____ Educated	____ Shows Kindness	____ Gives Respect
____ Forgiving	____ Non-Judgmental	____ Dependable
____ Compassionate	____ Offers Friendship	____ Loving
____ Nurturing	____ Is Friendly	____ Truthful

24. Of the qualities/characteristics listed below which do you feel your sisters at Messiah need the most improvement? Please put an X next to all that apply.

____ Ability to Communicate	____ Trust Worthy	____ Shows Respect
____ Educated	____ Shows Kindness	____ Gives Respect
____ Forgiving	____ Non-Judgmental	____ Dependable
____ Compassionate	____ Offers Friendship	____ Loving
____ Nurturing	____ Is Friendly	____ Truthful

25. What can be done so that women within the ministry/congregation are willing to set aside differences and come together on one accord?

Part 6. Sharing

26. Please provide examples of how you would mentor women who are younger than you.

- a. _____
- b. _____
- c. _____

27. If given the opportunity what would you do to encourage our youth?

28. Do you think your past life experiences can help other women in the church? ☐ Yes ☐ No

- a. If yes, would you be willing to share those experiences with us? ☐ Yes ☐ No.
- b. If Yes, do you see yourself as ☐ an advisor, ☐ a workshop facilitator,
☐ a mentor, ☐ a leader within the ministry,
- c. ☐ Other (please specify) _____

29. Do you feel comfortable sharing your personal concerns/problems past or present. (Please circle all that apply)

- a. With other women in the church ☐ Yes ☐ No
- b. With other men in the church ☐ Yes ☐ No
- c. With other women within the Women's Ministry ☐ Yes ☐ No
- d. Leadership of the Women's Ministry ☐ Yes ☐ No
- e. With the Pastor Tyrone P. Jones, IV ☐ Yes ☐ No
- f. With Rev. Elizabeth R. Sapp Jones ☐ Yes ☐ No
- g. No one
- h. None of the above
- i. All of the above
- j. Other (please specify) _____

Sharing (Continued)

30. How has or can the Women's Ministry assisted you in feeling more comfortable sharing your

Part 7. Participation/Activities

31. Have you ever participated in the Women's Ministry? ☐ Yes ☐ No

If Yes, please put an (X) in the column before the activity that you have participated in and/or attended					
X		X		X	
	Concert		Consecration Service		Health & Wellness Seminar
	Mother/Daughter Brunch		Outreach (Bethel Recovery Center/Horizons)		Outreach (Angel Tree)
	Pampering Party		Prayer Breakfast		Retreat(s) at Messiah
	Retreat away from Messiah		Revival		Sickle Cell Practice/Walk
	Taste of Messiah		Tribes		Women's Bible Study
	Women's Fellowship Dinners		Young Women's Retreat		

32. What other types of programs/activities would like to see the Women's Ministry do?					
X		X		X	
	Married Couple workshops		Parenting Workshops		Financial Seminars
	Baby Sitting Services		Dating Workshops		Communication Workshops
	Stress Management		Self Esteem Workshops		Workshops Dealing with Depression
	Workshops on Handling Loneliness		Life Planning		
	Other				

Participation/Activities (Continued)

33. On a scale of 1 to 5 please indicate which of the activities ***YOU PARTICIPATED IN*** that you enjoy the most and which activities you enjoyed the least? (1 for LEAST enjoyable and 5 most enjoyable. (If you have never participated please proceed to the next question)

<i>Activity</i>	<i>Enjoyed the least</i>		<i>It was ok</i>		<i>Enjoyed the Most</i>
	1	2	3	4	5
<i>Concert</i>					
<i>Consecration Service</i>					
<i>Health & Wellness Seminar</i>					
<i>Mother/Daughter Brunch</i>					
<i>Outreach (Bethel Recovery Center/Witness)</i>					
<i>Outreach (Angel Tree)</i>					
<i>Pampering Party</i>					
<i>Prayer Breakfast</i>					
<i>Retreat at Messiah</i>					
<i>Retreat away from Messiah</i>					
<i>Revival</i>					
<i>Sickle Cell Practice/Walk</i>					
<i>Taste of Messiah</i>					
<i>Tribes</i>					
<i>Women's Bible Study</i>					
<i>Women's Fellowship Dinners</i>					
<i>Young Women's Retreat</i>					

Participation/Activities (Continued)

34. If you have never participated in the Women's Ministry please share why.

☐ Time conflict ☐ Lack of Interest ☐ Need Transportation

☐ Involved in other ministries in the church,

☐ Other _____

35. If you are no longer active in the Women's Ministry please share why.

☐ Time conflict ☐ Lack of Interest ☐ Need Transportation

☐ Involved in other ministries in the church,

☐ Other _____

36. Would you come if we provided transportation? ☐ Yes ☐ No

37. What can be done to encourage your involvement/participation in the Women's Ministry?

☐ Offer activities on different night ☐ Different time(s) _____

☐ Offer more free activities ☐ Invite outside speakers

☐ Unite with other churches _____,

☐ Other _____

38. Do you think the Women's Ministry should reach out to other women in the community and invite them to be part of the ministry within the church? ☐ Yes ☐ No.

a. If yes what do you think are effective ways to reach them?

i. Radio advertisement _____,

ii. Newspaper advertisement _____,

iii. Evangelism (Be specific) _____,

iv. Other _____

39. What ways would you suggest we as women continue to promote and/or encourage enthusiasm for the Women's Ministry? How can we ignite you and others with our and passion?

Part 8. Organizational Structure/Leadership/Goals

40. How can we ignite you and others with our and passion?

41. Please list three goals you would like to see the ministry accomplish.

- a. _____
- b. _____
- c. _____

42. What configuration do you think the leadership of the women's ministry should take?

- a. Traditional (President, Vice President, Secretary, Treasurer elected by the majority) ☐ Yes ☐ No
- b. Collective Representation (the entire ministry would be divided into groups and each group would elect a representative who would work with other group leaders to make decisions on behalf of the entire body.) ☐ Yes ☐ No
- c. Panel Representation (A panel of 13 individuals, 12 of whom would be nominated from within the ministry with the 13th member appointed by the pastor. The panel would help plan and develop activities for the ministry on an annual basis.)
☐ Yes ☐ No
- d. Other _____

43. Would you be willing to pay dues to the Women's Ministry in lieu of having to pay for activities? ☐ Yes ☐ No.

a. If yes, how much would you be willing to pay on an annual basis

i. ☐ \$50, ☐ \$100, ☐ \$150, ☐ \$200, Other _____

44. Please list your needs and/or desires if not addressed in this survey.

Appendix E:

Koinonia: Sharing Ourselves With Someone Else

Tasks for Group Participants

1. ***Listen critically and thoughtfully to others.*** Be courteous when hearing each others point of view;
2. ***Ask questions of each other.*** Sharing thoughts, feelings, problems, and concerns is a good way to become a community.
3. ***Be open and honest.*** Discussions are based on the exchange of ideas. No one else has your specific background, knowledge and experiences. You help by sharing your ideas.
4. ***Include Everyone.*** It is important to include everyone in the conversation and not to dominate the discussion since this inadvertently may create resentments and increased anxiety.
5. ***Let us not get too personal.*** When asking questions, it is helpful not to ask questions that are too personal or that might be perceived as threatening. People need time to warm up and in the initial meeting, no one feels safe enough to share in an intimate way.
6. ***Share.*** Sharing personal thoughts, feelings and reactions to events that occur in the group will aid the creation of an effective group.
7. ***Give descriptive feedback not judgmental feedback.*** Descriptive feedback is more effective than judgmental feedback in helping others learn about themselves. Aim to provide a judgment free zone
 - a. **Example:** A statement like, "You seem distant and remote," is judgmental, whereas, "John, I've noticed that you seem quiet and less involved today," is descriptive.
8. ***Strike while the iron is hot.*** If you feel you have something to contribute, do not hesitate. You may forget your point or miss the best time to present it.
9. ***Let the other person talk, too.*** Be cognizant of the other members of the group who may want to share as well.
10. ***Do not let the discussion get away from you.*** If you do not understand, say so tactfully. Ask questions until you do understand.

11. ***Don't fight over the ownership of ideas.*** Once you have given an idea to the group, let it become the group's property. Do not feel that you must defend it just because it was yours.
12. ***Indulge in friendly disagreement.*** When you disagree with a point that is made, say so, and tell why. But do it in a friendly way. It is not necessary to clobber the individual and her ideas.
13. ***Stay on the point.*** Because digression usually hinders progress keep your remarks relevant. Show how your points relate to the discussion.
14. ***Help others to participate.*** There may be some in the group who would like to participate but are too shy. Help the leader draw them out. Their knowledge and opinions are important. Call them by name, refer questions to them, or point out the need for hearing from everyone.
15. ***Avoid interrupting the progress of the discussion.*** Try to do only those things that expedite – not block - the discussion. Avoid side conversations with your neighbors, withdrawing from the discussion, dogmatic statements, or physical activities.
16. ***Keep the communication channels open.*** Be sure you listen to what is being said. Do not direct your remarks on to the leader or a few members. Try your best to engage the entire group.

Appendix F:

Spiritual Questions

1. When did you first begin to realize that God loves you, if ever?
2. When, if ever, did God become more than just a word for you?
3. When, if ever did God become a living Being for you?
4. What are your strongest convictions about God?
5. If you ever hear God say one thing to you what do you think God would say?
6. If you could say one thing to God, what would you say?
7. What single question do you most want God to answer for you?
8. Describe a person you know who you feel knows God intimately.
9. How would you describe your life-story or faith-journey?

Appendix G:

Project Assessment

Instructions:

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- _____ I was able to focus on the person who was speaking.
- _____ I found the topics of discussion interesting.
- _____ I was attentive during the group discussions, not distracted by my thoughts or others.
- _____ I thought my thoughts and ideas were very important.
- _____ I did not feel comfortable expressing my thoughts and ideas.
- _____ I kept my true feelings to myself.
- _____ I thought I interrupted other speakers too often.
- _____ I talked too much.
- _____ I talked too little.
- _____ I discovered something new about myself.
- _____ This experience helped to facilitate my spiritual growth and development.
- _____ This experience helped to facilitate my growth as an individual.
- _____ I am more willing to share myself with others.
- _____ I am uncertain how to share myself with other women outside this present group.
- _____ I have a clear understanding of how I can develop similar relationships with other women outside this present group.

Group Assessment:

- _____ I did not have any trouble sharing my thoughts and ideas with the group.
- _____ I was willing to lead the group discussions.
- _____ I have grown in my understanding of others in my group.
- _____ I felt connected to people in my group.
- _____ I feel that I could ask others in the group for help if/or when I may need it.
- _____ The ideas and norms developed in the group conflicted with mine.
- _____ I wanted to flee the group.
- _____ I enjoyed contributing to the group discussion.
- _____ I thought my thoughts and ideas were valuable to the group discussions.
- _____ I thought that some people in the group were more interesting than others.
- _____ I looked forward to meeting with my group.
- _____ Group members demonstrated good listening skills.
- _____ I felt that the group was a safe and supportive environment.
- _____ Differences of opinion were accepted without criticism.
- _____ Members demonstrated care and concern for each other in the group.

_____ The group was able to make decisions.
_____ The group was able to deal with conflict.
_____ All members of the group were able to participate in group discussions.
_____ The group was able to handle strong emotion with sensitivity.
_____ Humor in the group was constructive and not demeaning.
_____ Latecomers were welcomed without reprimand.
_____ Members maintained the confidence of group members.

Service Project:

_____ I felt comfortable when I found out Rev. J was not coming on the service project.
_____ I was eager to show my leadership abilities when Rev. J was not present.
_____ I felt more confident about my abilities after the service project was complete.
_____ I felt comfortable engaging Deacon Smith in her home.
_____ I felt comfortable engaging the women at the facility.
_____ Whenever possible I think that ministry should include an opportunity for outreach.
_____ I do not believe that outreach is an effective part of ministry.
_____ I found the service project very fulfilling.

Termination:

_____ I was eager for the group to terminate.
_____ I did not want the group to terminate.
_____ I wanted the group to continue to meet.
_____ I am willing to continue meeting with this present group.
_____ I am willing to continue meeting but with a different group.
_____ I am willing to lead another group like this one.
_____ I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

_____ I found the "Power Dead Even Rule" true of how women relate to each other.
_____ I think women have a more difficult time relating to one another.
_____ I think women relate to each other well.
_____ I think it is easier for women to develop one-on-one relationships than it is to develop relationships on a group level.
_____ I think women are willing to accept and follow women in leadership.
_____ I think women are more willing to accept and follow men in leadership.
_____ I think women work together better when no hierarchical structure is present.
_____ I think women work together well in a women lead hierarchical structures
_____ I think women work together better in men lead hierarchical structures.

Recommendations:

- _____ I believe that a group like this will facilitate growth within the Women's Ministry.
_____ I believe that the women within the church would find this kind of group useful.
_____ I believe that the women within the church would find this kind of group
constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

- 1. What does *koinonia* mean to you?**
- 2. Can you do effective ministry without sharing yourself? Please explain.**
- 3. How would you compare how you feel about sharing yourself with someone now as to when you first started the program?**
- 4. What made the difference, or not?**
- 5. What part of the sessions did you enjoy the most/least?**
- 6. If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.**
- 7. Please describe which event had the most personal significance for you and why.**

Project Assessment

Instructions: Woman 1

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- 1 I able to focus on the person who was speaking.
- 1 I found the topics of discussion interesting.
- 1 I was attentive during the group discussions, not distracted by my thoughts or others.
- 2 I thought my thoughts and ideas were very important.
- 5 I did not feel comfortable expressing my thoughts and ideas.
- 5 I kept my true feelings to myself.
- 5 I thought I interrupted other speakers too often.
- 4 I talked too much.
- 5 I talked too little.
- 1 I discovered something new about myself.
- 1 This experience helped to facilitate my spiritual growth and development.
- 1 This experience helped to facilitate my growth as an individual.
- 1 I am more willing to share myself with others.
- 2 I am uncertain how to share myself with other women outside this present group.
- 2 I have a clear understanding of how I can develop similar relationships with other women outside this present group.

Group Assessment:

- 1 I did not have any trouble sharing my thoughts and ideas with the group.
- 1 I was willing to lead the group discussions.
- 1 I have grown in my understanding of others in my group.
- 1 I felt connected to people in my group.
- 1 I feel that I could ask others in the group for help if/or when I may need it.
- 5 The ideas and norms developed in the group conflicted with mine.
- 5 I wanted to flee the group.
- 1 I enjoyed contributing to the group discussion.
- 1 I thought my thoughts and ideas were valuable to the group discussions.
- 5 I thought that some people in the group were more interesting than others.
- 1 I looked forward to meeting with my group.
- 1 Group members demonstrated good listening skills.
- 1 I felt that the group was a safe and supportive environment.
- 1 Differences of opinion were accepted without criticism.
- 1 Members demonstrated care and concern for each other in the group.
- 1 The group was able to make decisions.
- 1 The group was able to deal with conflict.
- 1 All members of the group were able to participate in group discussions.

- ___ 1 ___ The group was able to handle strong emotion with sensitivity.
 ___ 1 ___ Humor in the group was constructive and not demeaning.
 ___ 1 ___ Latecomers were welcomed without reprimand.
 ___ 1 ___ Members maintained the confidence of group members.

Service Project:

- ___ 1 ___ I felt comfortable when I found out Rev. J was not coming on the service project.
 ___ 1 ___ I was eager to show my leadership abilities when Rev. J was not present.
 ___ 1 ___ I felt more confident about my abilities after the service project was complete.
 ___ 1 ___ I felt comfortable engaging Deacon Smith in her home.
 ___ 1 ___ I felt comfortable engaging the women at the facility.
 ___ 1 ___ Whenever possible I think that ministry should include an opportunity for outreach.
 ___ 1 ___ I do not believe that outreach is an effective part of ministry.
 ___ 1 ___ I found the service project very fulfilling.

Termination:

- ___ 5 ___ I was eager for the group to terminate.
 ___ 1 ___ I did not want the group to terminate.
 ___ 1 ___ I wanted the group to continue to meet.
 ___ 1 ___ I am willing to continue meeting with this present group.
 ___ 3 ___ I am willing to continue meeting but with a different group.
 ___ 2 ___ I am willing to lead another group like this one.
 ___ 4 ___ I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

- ___ I found the "Power Dead Even Rule" true of how women relate to each other.
 ___ I think women have a more difficult time relating to one another.
 ___ I think women relate to each other well.
 ___ I think it is easier for women to develop one-on-one relationships than it is to
 develop relationships on a group level.
 ___ I think women are willing to accept and follow women in leadership.
 ___ I think women are more willing to accept and follow men in leadership.
 ___ I think women work together better when no hierarchical structure is present.
 ___ I think women work together well in a women led hierarchical structures
 ___ I think women work together better in men led hierarchical structures.

Recommendations:

- ___ 1 ___ I believe that a group like this will facilitate growth within the Women's Ministry.
 ___ 1 ___ I believe that the women within the church would find this kind of group useful.
 ___ 3 ___ I believe that the women within the church would find this kind of group
 constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

What does Koinonia mean to you?

Koinonia means to me loving your neighbor as yourself. Which is the greatest commandment? I thought I attempted some form of Koinonia as I go about my day toward everyone I come in contact with but now I feel better equipped for ministering through Koinonia.

Can you do effective ministry without sharing yourself? Please explain.

I do not believe you can do effective ministry without sharing yourself because I believe that is what ministry is, sharing yourself.

How would you compare how you feel about sharing yourself with someone now as to when you first started the program?

I feel that I now have spiritual support to equip me to better minister or share myself with someone else.

What made the difference, or not?

The unconditional support I felt I received from the group made the difference. I felt validated with these sisters and I have not felt that in a very long time.

What part of the sessions did you enjoy the most/least?

I enjoyed each aspect of the session but I guess I enjoyed the time we spent supporting one another because of where I am at in my life right now. Although the out reach activity was an awesome experience, and one I will not soon forget and hope to repeat soon and often, I am needy right now and I found that a group of Christian women who were going to be there for me was comforting. The fact that the group meeting would end is what I look forward to least. The last session together was very special, the sharing of communion, the foot washing ceremony (my first) and the sharing of the meal was something that will stay with me always and I wish every woman in the Women's Ministry and the church could have that experience.

If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.

I have changed in my ability to find a way to be more intimate with first, my Lord and Savior and secondly with my sisters in Christ.

Please describe which event had the most personal significance for you and why.

The foot washing ceremony hit me personally because it was a symbol of physically ministering to one another. Even by today's standard of the way people have the ability to care for their feet, the washing and footwear, etc. To touch and wash someone's feet is

Instructions: Woman 2

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- ___ 2 ___ I was able to focus on the person who was speaking.
___ 1 ___ I found the topics of discussion interesting.
___ 2 ___ I was attentive during the group discussions, not distracted by my thoughts or others.
___ 1 ___ I thought my thoughts and ideas were very important.
___ 5 ___ I did not feel comfortable expressing my thoughts and ideas.
___ 5 ___ I kept my true feelings to myself.
___ 3 ___ I thought I interrupted other speakers too often.
___ 2 ___ I talked too much.
___ 4 ___ I talked too little.
___ 1 ___ I discovered something new about myself.
___ 2 ___ This experience helped to facilitate my spiritual growth and development.
___ 2 ___ This experience helped to facilitate my growth as an individual.
___ 3 ___ I am more willing to share myself with others.
___ 3 ___ I am uncertain how to share myself with other women outside this present group.
___ 3 ___ I have a clear understanding of how I can develop similar relationships with other women outside this present group.

Group Assessment:

- ___ 1 ___ I did not have any trouble sharing my thoughts and ideas with the group.
___ 1 ___ I was willing to lead the group discussions.
___ 1 ___ I have grown in my understanding of others in my group.
___ 1 ___ I felt connected to people in my group.
___ 1 ___ I feel that I could ask others in the group for help if/or when I may need it.
___ 5 ___ The ideas and norms developed in the group conflicted with mine.
___ 5 ___ I wanted to flee the group.
___ 1 ___ I enjoyed contributing to the group discussion.
___ 1 ___ I thought my thoughts and ideas were valuable to the group discussions.
___ 2 ___ I thought that some people in the group were more interesting than others.
___ 1 ___ I looked forward to meeting with my group.
___ 1 ___ Group members demonstrated good listening skills.
___ 1 ___ I felt that the group was a safe and supportive environment.
___ 1 ___ Differences of opinion were accepted without criticism.
___ 1 ___ Members demonstrated care and concern for each other in the group.
___ 1 ___ The group was able to make decisions.
___ 1 ___ The group was able to deal with conflict.
___ 1 ___ All members of the group were able to participate in group discussions.
___ 1 ___ The group was able to handle strong emotion with sensitivity.

- ___1___ Humor in the group was constructive and not demeaning.
 ___1___ Latecomers were welcomed without reprimand.
 ___1___ Members maintained the confidence of group members.

Service Project:

- ___2___ I felt comfortable when I found out Rev. J was not coming on the service project.
 ___1___ I was eager to show my leadership abilities when Rev. J was not present.
 ___1___ I felt more confident about my abilities after the service project was complete.
 ___2___ I felt comfortable engaging Deacon Smith in her home.
 ___1___ I felt comfortable engaging the women at the facility.
 ___1___ Whenever possible I think that ministry should include an opportunity for outreach.
 ___1___ I do not believe that outreach is an effective part of ministry.
 ___1___ I found the service project very fulfilling.

Termination:

- ___5___ I was eager for the group to terminate.
 ___1___ I did not want the group to terminate.
 ___1___ I wanted the group to continue to meet.
 ___1___ I am willing to continue meeting with this present group.
 ___3___ I am willing to continue meeting but with a different group.
 ___3___ I am willing to lead another group like this one.
 ___3___ I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

- ___1___ I found the "Power Dead Even Rule" true of how women relate to each other.
 ___1___ I think women have a more difficult time relating to one another.
 ___3___ I think women relate to each other well.
 ___2___ I think it is easier for women to develop one-on-one relationships than it is to
 develop relationships on a group level.
 ___2___ I think women are willing to accept and follow women in leadership.
 ___2___ I think women are more willing to accept and follow men in leadership.
 ___2___ I think women work together better when no hierarchical structure is present.
 ___2___ I think women work together well in a women led hierarchical structures
 ___2___ I think women work together better in men led hierarchical structures.

Recommendations:

- ___2___ I believe that a group like this will facilitate growth within the Women's Ministry.
___2___ I believe that the women within the church would find this kind of group useful.
___2___ I believe that the women within the church would find this kind of group
constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

What does Koinonia mean to you?

To me Koinonia means sharing and fellowshiping with others.

Can you do effective ministry without sharing yourself? Please explain.

No, I cannot do effective ministry without sharing of myself. I cannot positively impact anyone else or share the goodness of God without sharing myself.

How would you compare how you feel about sharing yourself with someone now as to when you first started the program?

Prior to starting the group, I was mostly willing to share myself with people whom I knew or felt close to, however since starting the group, I have come to realize that I can share of myself with others who are willing to share of themselves as well. I also understand that others may want and need to share of themselves, but do not have the ability to do so.

What made the difference, or not?

The difference for me was coming together with a group of women who I did not know personally before. Many of the women in this group I knew by name only.

What part of the sessions did you enjoy the most/least?

I enjoyed the entire session, however, the best part for me, was listening to the women discuss their relationship with God and how they knew that God loved them and he has a purpose for them. I cannot think of anything that I did not enjoy

If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.

"I think I have changed my feelings about not wanting to share with the women in the Church. My idea has been to leave them alone if they do not want to participate, however now, I will try to encourage them to participate. I will try to reach out to more women, not just the women that I know. What was most pertinent to helping me to come to this

conclusion was the fact that I did not know many of the women in this group but was able to form a good bond with them. Therefore, I can possibly form a good bond with other women by reaching out to them and encouraging them to join the Women's Ministry."

Please describe which event had the most personal significance for you and why.

Again, the sharing of everyone's relationship with God. This part of the session was significant to me because I was able to share with others my conviction in know that that God loves me, and what he has done for me.

Project Assessment

Instructions: Woman 3

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- ___1___ I was able to focus on the person who was speaking.
- ___1___ I found the topics of discussion interesting.
- ___1___ I was attentive during the group discussions, not distracted by my thoughts or others.
- ___2___ I thought my thoughts and ideas were very important.
- ___5___ I did not feel comfortable expressing my thoughts and ideas.
- ___5___ I kept my true feelings to myself.
- ___5___ I thought I interrupted other speakers too often.
- ___5___ I talked too much.
- ___3___ I talked too little.
- ___1___ I discovered something new about myself.
- ___1___ This experience helped to facilitate my spiritual growth and development.
- ___1___ This experience helped to facilitate my growth as an individual.
- ___1___ I am more willing to share myself with others.
- ___3___ I am uncertain how to share myself with other women outside this present group.
- ___3___ I have a clear understanding of how I can develop similar relationships with other women outside this present group.

Group Assessment:

- ___1___ I did not have any trouble sharing my thoughts and ideas with the group.
- ___2___ I was willing to lead the group discussions.
- ___1___ I have grown in my understanding of others in my group.
- ___1___ I felt connected to people in my group.
- ___1___ I feel that I could ask others in the group for help if/or when I may need it.
- ___5___ The ideas and norms developed in the group conflicted with mine.
- ___5___ I wanted to flee the group.
- ___1___ I enjoyed contributing to the group discussion.
- ___1___ I thought my thoughts and ideas were valuable to the group discussions.
- ___1___ I thought that some people in the group were more interesting than others.
- ___1___ I looked forward to meeting with my group.
- ___1___ Group members demonstrated good listening skills.
- ___1___ I felt that the group was a safe and supportive environment.
- ___1___ Differences of opinion were accepted without criticism.
- ___1___ Members demonstrated care and concern for each other in the group.
- ___1___ The group was able to make decisions.
- ___1___ The group was able to deal with conflict.
- ___1___ All members of the group were able to participate in group discussions.
- ___1___ The group was able to handle strong emotion with sensitivity.
- ___1___ Humor in the group was constructive and not demeaning.
- ___2___ Latecomers were welcomed without reprimand.
- ___1___ Members maintained the confidence of group members.

Service Project:

- ___3___ I felt comfortable when I found out Rev. J was not coming on the service project.
- ___2___ I was eager to show my leadership abilities when Rev. J was not present.
- ___1___ I felt more confident about my abilities after the service project was complete.
- ___1___ I felt comfortable engaging Deacon Smith in her home.
- ___1___ I felt comfortable engaging the women at the facility.
- ___1___ Whenever possible I think that ministry should include an opportunity for outreach.
- ___5___ I do not believe that outreach is an effective part of ministry.
- ___1___ I found the service project very fulfilling.

Termination:

- ___5___ I was eager for the group to terminate.
- ___2___ I did not want the group to terminate.
- ___1___ I wanted the group to continue to meet.
- ___1___ I am willing to continue meeting with this present group.
- ___3___ I am willing to continue meeting but with a different group.
- ___4___ I am willing to lead another group like this one.
- ___2___ I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

- ___1___ I found the "Power Dead Even Rule" true of how women relate to each other.
- ___2___ I think women have a more difficult time relating to one another.
- ___2___ I think women relate to each other well.
- ___4___ I think it is easier for women to develop one-on-one relationships than it is to develop relationships on a group level.

- ___2___ I think women are willing to accept and follow women in leadership.
- ___1___ I think women are more willing to accept and follow men in leadership.
- ___1___ I think women work together better when no hierarchical structure is present.
- ___1___ I think women work together well in a women lead hierarchical structures
- ___5___ I think women work together better in men lead hierarchical structures.

Recommendations:

- ___1___ I believe that a group like this will facilitate growth within the Women's Ministry.
- ___1___ I believe that the women within the church would find this kind of group useful.
- ___5___ I believe that the women within the church would find this kind of group constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

What does Koinonia mean to you?

Encouraging people to share themselves in order to build a better church community.

Can you do effective ministry without sharing yourself? Please explain.

-No, without sharing yourself you are not enriching the community.

How would you compare how you feel about sharing yourself with someone now as to when you first started the program?

-This project was an eye opener for me and made me feel comfortable in a group.

What made the difference, or not?

-The leadership was excellent because is gave me support and structure to be able to participate confidently.

What part of the sessions did you enjoy the most/least?

The outreach.

If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.

It made me realize, not knowingly, I am always doing evangelical work, friend, family, and strangers

Please describe which event had the most personal significance for you and why.

Re-entry ministries, it helped me realize how god has blessed me and the courage of all women in the program.

Instructions: Woman 4

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- | | |
|----------|--|
| <u>1</u> | I was able to focus on the person who was speaking. |
| <u>1</u> | I found the topics of discussion interesting. |
| <u>1</u> | I was attentive during the group discussions, not distracted by my thoughts or others. |
| <u>3</u> | I thought my thoughts and ideas were very important. |
| <u>3</u> | I did not feel comfortable expressing my thoughts and ideas. |
| <u>1</u> | I kept my true feelings to myself. |
| <u>5</u> | I thought I interrupted other speakers too often. |
| <u>5</u> | I talked too much. |
| <u>1</u> | I talked too little. |
| <u>1</u> | I discovered something new about myself. |
| <u>1</u> | This experience helped to facilitate my spiritual growth and development. |
| <u>1</u> | This experience helped to facilitate my growth as an individual. |
| <u>1</u> | I am more willing to share myself with others. |
| <u>5</u> | I am uncertain how to share myself with other women outside this present group. |
| <u>1</u> | I have a clear understanding of how I can develop similar relationships with other women outside this present group. |

Group Assessment:

- | | |
|----------|--|
| <u>1</u> | I did not have any trouble sharing my thoughts and ideas with the group. |
| <u>3</u> | I was willing to lead the group discussions. |
| <u>1</u> | I have grown in my understanding of others in my group. |
| <u>1</u> | I felt connected to people in my group. |
| <u>1</u> | I feel that I could ask others in the group for help if/or when I may need it. |
| <u>5</u> | The ideas and norms developed in the group conflicted with mine. |
| <u>5</u> | I wanted to flee the group. |
| <u>1</u> | I enjoyed contributing to the group discussion. |
| <u>1</u> | I thought my thoughts and ideas were valuable to the group discussions. |
| <u>5</u> | I thought that some people in the group were more interesting than others. |
| <u>1</u> | I looked forward to meeting with my group. |
| <u>1</u> | Group members demonstrated good listening skills. |
| <u>1</u> | I felt that the group was a safe and supportive environment. |
| <u>1</u> | Differences of opinion were accepted without criticism. |
| <u>1</u> | Members demonstrated care and concern for each other in the group. |
| <u>1</u> | The group was able to make decisions. |
| <u>1</u> | The group was able to deal with conflict. |
| <u>1</u> | All members of the group were able to participate in group discussions. |
| <u>1</u> | The group was able to handle strong emotion with sensitivity. |

- 1 Humor in the group was constructive and not demeaning.
- 1 Latecomers were welcomed without reprimand.
- 1 Members maintained the confidence of group members.

Service Project:

- 3 I felt comfortable when I found out Rev. J was not coming on the service project.
- 5 I was eager to show my leadership abilities when Rev. J was not present.
- 1 I felt more confident about my abilities after the service project was complete.
- 3 I felt comfortable engaging Deacon Smith in her home.
- 3 I felt comfortable engaging the women at the facility.
- 1 Whenever possible I think that ministry should include an opportunity for outreach.
- 5 I do not believe that outreach is an effective part of ministry.
- 1 found the service project very fulfilling.

Termination:

- 5 I was eager for the group to terminate.
- 1 I did not want the group to terminate.
- 1 I wanted the group to continue to meet.
- 1 I am willing to continue meeting with this present group.
- 3 I am willing to continue meeting but with a different group.
- 1 I am willing to lead another group like this one.
- 5 I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

- 1 I found the "Power Dead Even Rule" true of how women relate to each other.
- 3 I think women have a more difficult time relating to one another.
- 3 I think women relate to each other well.
- 3 I think it is easier for women to develop one-on-one relationships than it is to develop relationships on a group level.
- 3 I think women are willing to accept and follow women in leadership.
- 1 I think women are more willing to accept and follow men in leadership.
- 5 I think women work together better when no hierarchical structure is present.
- 3 I think women work together well in a women lead hierarchical structures
- 1 I think women work together better in men lead hierarchical structures.

Recommendations:

- 1 I believe that a group like this will facilitate growth within the Women's Ministry.
- 1 I believe that the women within the church would find this kind of group useful.
- 3 I believe that the women within the church would find this kind of group constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

What does Koinonia mean to you?

Koinonia means fellowship, sharing reaching out to others.

Can you do effective ministry without sharing yourself? Please explain.

No, because if you are ministering to others are you not doing it alone.

How would you compare how you feel about sharing yourself with someone now as to when you first started the program?

Prior to the program, I was not comfortable sharing myself with others. After being in the program, I feel more comfortable sharing myself with others.

What made the difference, or not?

After listening to the others expressing their stories, I feel so selfish that my experiences are minute compare to others.

What part of the sessions did you enjoy the most/least?

I enjoyed every session, but the last session was my favorite, because we shared our feelings concerning the outreach and then having the Communion and the Foot Washing Ceremony.

If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.

Outreach night has changed me because I am comfortable approaching others without feeling any type of uneasiness.

Please describe which event had the most personal significance for you and why.

The Communion and the Foot Washing Ceremony had the most personal significance for me. Even though it was the last session, I feel closer to my SIC (Sisters in Christ) in both ceremonies.

Project Assessment

Instructions: Woman 5

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- 1 I was able to focus on the person who was speaking.
- 1 I found the topics of discussion interesting.
- 1 I was attentive during the group discussions, not distracted by my thoughts or others.
- 1 I thought my thoughts and ideas were very important.
- 5 I did not feel comfortable expressing my thoughts and ideas.
- 5 I kept my true feelings to myself.
- 3 I thought I interrupted other speakers too often.
- 4 I talked too much.
- 5 I talked too little.
- 1 I discovered something new about myself.
- 2 This experience helped to facilitate my spiritual growth and development.
- 1 This experience helped to facilitate my growth as an individual.
- 1 I am more willing to share myself with others.
- 4 I am uncertain how to share myself with other women outside this present group.
- 2 I have a clear understanding of how I can develop similar relationships with other women outside this present group.

Group Assessment:

- 1 I did not have any trouble sharing my thoughts and ideas with the group.
- 1 I was willing to lead the group discussions.
- 1 I have grown in my understanding of others in my group.
- 1 I felt connected to people in my group.
- 1 I feel that I could ask others in the group for help if/or when I may need it.
- 4 The ideas and norms developed in the group conflicted with mine.
- 5 I wanted to flee the group.
- 1 I enjoyed contributing to the group discussion.
- 1 I thought my thoughts and ideas were valuable to the group discussions.
- 3 I thought that some people in the group were more interesting than others.
- 1 I looked forward to meeting with my group.
- 2 Group members demonstrated good listening skills.
- 1 I felt that the group was a safe and supportive environment.
- 1 Differences of opinion were accepted without criticism.
- 1 Members demonstrated care and concern for each other in the group.
- 1 The group was able to make decisions.
- 1 The group was able to deal with conflict.
- 1 All members of the group were able to participate in group discussions.

- ___1___ The group was able to handle strong emotion with sensitivity.
 ___1___ Humor in the group was constructive and not demeaning.
 ___1___ Latecomers were welcomed without reprimand.
 ___1___ Members maintained the confidence of group members.

Service Project:

- ___2___ I felt comfortable when I found out Rev. J was not coming on the service project.
 ___1___ I was eager to show my leadership abilities when Rev. J was not present.
 ___1___ I felt more confident about my abilities after the service project was complete.
 ___1___ I felt comfortable engaging Deacon Smith in her home.
 ___1___ I felt comfortable engaging the women at the facility.
 ___1___ Whenever possible I think that ministry should include an opportunity for outreach.
 ___5___ I do not believe that outreach is an effective part of ministry.
 ___1___ I found the service project very fulfilling.

Termination:

- ___5___ I was eager for the group to terminate.
 ___1___ I did not want the group to terminate.
 ___1___ I wanted the group to continue to meet.
 ___1___ I am willing to continue meeting with this present group.
 ___1___ I am willing to continue meeting but with a different group.
 ___3___ I am willing to lead another group like this one.
 ___5___ I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

- ___1___ I found the "Power Dead Even Rule" true of how women relate to each other.
 ___1___ I think women have a more difficult time relating to one another.
 ___5___ I think women relate to each other well.
 ___3___ I think it is easier for women to develop one-on-one relationships than it is to develop relationships on a group level.
 ___3___ I think women are willing to accept and follow women in leadership.
 ___1___ I think women are more willing to accept and follow men in leadership.
 ___1___ I think women work together better when no hierarchical structure is present.
 ___5___ I think women work together well in a women lead hierarchical structures
 ___1___ I think women work together better in men lead hierarchical structures.

Recommendations:

- ___1___ I believe that a group like this will facilitate growth within the Women's Ministry.
 ___1___ I believe that the women within the church would find this kind of group useful.
 ___5___ I believe that the women within the church would find this kind of group constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

What does Koinonia mean to you?

Fellowship, community and sharing

Can you do effective ministry without sharing yourself? Please explain.

I do not think I personally could because we share ourselves through fellowship.

How would you compare how you feel about sharing yourself with someone now as to when you first started the program?

I have a better understanding of fellowship than before and it does not seem as difficult (to my surprise)!!

What made the difference, or not?

I was amazed at the openness of others and their willingness to share without shame or judgment.

What part of the sessions did you enjoy the most/least?

All of it! My favorite was the outreach project. I felt so motivated and inspired.

If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.

The sincerity of others sharing their personal experiences gave me the strength to not feel ashamed by my own hurdles and life challenge and the fear of being judged.

Please describe which event had the most personal significance for you and why.

The outreach project touched me deeply. I felt so blessed, despite my own life challenges.

Instructions: Woman 6

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- 1 I was able to focus on the person who was speaking.
- 1 I found the topics of discussion interesting.
- 1 I was attentive during the group discussions, not distracted by my thoughts or others.
- 1 I thought my thoughts and ideas were very important.
- 5 I did not feel comfortable expressing my thoughts and ideas.
- 5 I kept my true feelings to myself.
- 5 I thought I interrupted other speakers too often.
- 4 I talked too much.
- 5 I talked too little.
- 1 I discovered something new about myself.
- 1 This experience helped to facilitate my spiritual growth and development.
- 1 This experience helped to facilitate my growth as an individual.
- 1 I am more willing to share myself with others.
- 4 I am uncertain how to share myself with other women outside this present group.
- 1 I have a clear understanding of how I can develop similar relationships with other women outside this present group.

Group Assessment:

- 5 I did not have any trouble sharing my thoughts and ideas with the group.
- 3 I was willing to lead the group discussions.
- 1 I have grown in my understanding of others in my group.
- 1 I felt connected to people in my group.
- 1 I feel that I could ask others in the group for help if/or when I may need it.
- 5 The ideas and norms developed in the group conflicted with mine.
- 5 I wanted to flee the group.
- 1 I enjoyed contributing to the group discussion.
- 1 I thought my thoughts and ideas were valuable to the group discussions.
- 3 I thought that some people in the group were more interesting than others.
- 1 I looked forward to meeting with my group.
- 2 Group members demonstrated good listening skills.
- 1 I felt that the group was a safe and supportive environment.
- 1 Differences of opinion were accepted without criticism.
- 1 Members demonstrated care and concern for each other in the group.
- 1 The group was able to make decisions.
- 1 The group was able to deal with conflict.
- 1 All members of the group were able to participate in group discussions.
- 1 The group was able to handle strong emotion with sensitivity.

- _____ 1 _____ Humor in the group was constructive and not demeaning.
 _____ 1 _____ Latecomers were welcomed without reprimand.
 _____ 1 _____ Members maintained the confidence of group members.

Service Project:

- _____ 4 _____ I felt comfortable when I found out Rev. J was not coming on the service project.
 _____ 3 _____ I was eager to show my leadership abilities when Rev. J was not present.
 _____ 1 _____ I felt more confident about my abilities after the service project was complete.
 _____ 1 _____ I felt comfortable engaging Deacon Smith in her home.
 _____ 1 _____ I felt comfortable engaging the women at the facility.
 _____ 1 _____ Whenever possible I think that ministry should include an opportunity for outreach.
 _____ 1 _____ I do not believe that outreach is an effective part of ministry.
 _____ 1 _____ I found the service project very fulfilling.

Termination:

- _____ 5 _____ I was eager for the group to terminate.
 _____ 5 _____ I did not want the group to terminate.
 _____ 1 _____ I wanted the group to continue to meet.
 _____ 1 _____ I am willing to continue meeting with this present group.
 _____ 3 _____ I am willing to continue meeting but with a different group.
 _____ 1 _____ I am willing to lead another group like this one.
 _____ 5 _____ I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

- _____ 1 _____ I found the "Power Dead Even Rule" true of how women relate to each other.
 _____ 1 _____ I think women have a more difficult time relating to one another.
 _____ 3 _____ I think women relate to each other well.
 _____ 1 _____ I think it is easier for women to develop one-on-one relationships than it is to develop relationships on a group level.
 _____ 3 _____ I think women are willing to accept and follow women in leadership.
 _____ 5 _____ I think women are more willing to accept and follow men in leadership.
 _____ 3 _____ I think women work together better when no hierarchical structure is present.
 _____ 3 _____ I think women work together well in a women led hierarchical structures
 _____ 5 _____ I think women work together better in men led hierarchical structures.

Recommendations:

- _____ 1 _____ I believe that a group like this will facilitate growth within the Women's Ministry.
 _____ 3 _____ I believe that the women within the church would find this kind of group useful.
 _____ 3 _____ I believe that the women within the church would find this kind of group constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

What does Koinonia mean to you?

It means to me fellowship and friendship.

Can you do effective ministry without sharing yourself? Please explain.

No, you can not do effective ministry without sharing yourself. Because you have to share your experiences and listen to others in order to minister.

How would you compare how you feel about sharing yourself with someone now as to when you first started the program?

I am much more comfortable now than I was before. I did not think others had the same problems but different circumstances. Just to know that you are not alone.

What made the difference, or not?

The women in the group made a difference. Ministering to the women at Prospect house made a difference. We are all the same with the same problems. We all just handle and do things differently.

What part of the sessions did you enjoy the most/least?

Washing our feet and communion. And there never was a part that I did not enjoy.

If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.

Women coming together through all of our different trials and tribulations. All of us sharing our deepest thoughts, hurts and joys of our personal lives. This group has changed my life tremendously. Because I am no longer afraid to embrace another sister or share with my sister. I am more calm and understanding. I want to help others and be there for them. I want a connection and a stronger bond with my sisters. I want to tell the world how God has blessed all of us women to spread his word through sisterly love. And that there is know need for jealousy.

Please describe which event had the most personal significance for you and why.

Going to the ReFocus House. Because God used me in a way that I could never imagine. He showed these women through me that the battle is not over. To get up and brush

yourself off and start again. I felt the warmth, love and spirit with these women. It was too powerful and wonderful at the same time.

Project Assessment

Instructions: Woman 7

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- ___1___ I was able to focus on the person who was speaking.
___1___ I found the topics of discussion interesting.
___2___ I was attentive during the group discussions, not distracted by my thoughts or others.
___3___ I thought my thoughts and ideas were very important.
___5___ I did not feel comfortable expressing my thoughts and ideas.
___4___ I kept my true feelings to myself.
___5___ I thought I interrupted other speakers too often.
___3___ I talked too much.
___5___ I talked too little.
___3___ I discovered something new about myself.
___2___ This experience helped to facilitate my spiritual growth and development.
___2___ This experience helped to facilitate my growth as an individual.
___3___ I am more willing to share myself with others.
___3___ I am uncertain how to share myself with other women outside this present group.
___3___ I have a clear understanding of how I can develop similar relationships with other women outside this present group.

Group Assessment:

- ___1___ I did not have any trouble sharing my thoughts and ideas with the group.
___2___ I was willing to lead the group discussions.
___1___ I have grown in my understanding of others in my group.
___1___ I felt connected to people in my group.
___1___ I feel that I could ask others in the group for help if/or when I may need it.
___5___ The ideas and norms developed in the group conflicted with mine.
___5___ I wanted to flee the group.
___1___ I enjoyed contributing to the group discussion.
___3___ I thought my thoughts and ideas were valuable to the group discussions.
___2___ I thought that some people in the group were more interesting than others.
___1___ I looked forward to meeting with my group.
___2___ Group members demonstrated good listening skills.
___1___ I felt that the group was a safe and supportive environment.
___1___ Differences of opinion were accepted without criticism.
___1___ Members demonstrated care and concern for each other in the group.
___2___ The group was able to make decisions.
___n/a___ The group was able to deal with conflict.

- ___1___ All members of the group were able to participate in group discussions.
 ___1___ The group was able to handle strong emotion with sensitivity.
 ___1___ Humor in the group was constructive and not demeaning.
 ___1___ Latecomers were welcomed without reprimand.
 ___1___ Members maintained the confidence of group members.

Service Project:

- ___2___ I felt comfortable when I found out Rev. J was not coming on the service project.
 ___3___ I was eager to show my leadership abilities when Rev. J was not present.
 ___2___ I felt more confident about my abilities after the service project was complete.
 ___3___ I felt comfortable engaging Deacon Smith in her home.
 ___2___ I felt comfortable engaging the women at the facility.
 ___1___ Whenever possible I think that ministry should include an opportunity for outreach.
 ___5___ I do not believe that outreach is an effective part of ministry.
 ___1___ I found the service project very fulfilling.

Termination:

- ___5___ I was eager for the group to terminate.
 ___1___ I did not want the group to terminate.
 ___1___ I wanted the group to continue to meet.
 ___1___ I am willing to continue meeting with this present group.
 ___3___ I am willing to continue meeting but with a different group.
 ___3___ I am willing to lead another group like this one.
 ___5___ I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

- ___1___ I found the "Power Dead Even Rule" true of how women relate to each other.
 ___2___ I think women have a more difficult time relating to one another.
 ___3___ I think women relate to each other well.
 ___2___ I think it is easier for women to develop one-on-one relationships than it is to develop relationships on a group level.
 ___4___ I think women are willing to accept and follow women in leadership.
 ___1___ I think women are more willing to accept and follow men in leadership.
 ___5___ I think women work together better when no hierarchical structure is present.
 ___3___ I think women work together well in a women led hierarchical structures
 ___1___ I think women work together better in men led hierarchical structures.

Recommendations:

- ___2___ I believe that a group like this will facilitate growth within the Women's Ministry.
 ___2___ I believe that the women within the church would find this kind of group useful.

3

I believe that the women within the church would find this kind of group constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

What does Koinonia mean to you?

Koinonia means to me developing good healthy relationships through fellowship and sharing life experiences. It means developing a bond, a connection and a peaceful environment that allows conversation and ideas to be shared.

Can you do effective ministry without sharing yourself? Please explain.

No, you have to share yourself so that those you are sharing with know you are sincere. By opening up to others, will allow others to more freely share information about themselves. Folks may look at you and think you are something totally different than who you really are. When you share yourself, others will learn who you really are and learn that there may be some common ideas, beliefs, hobbies, like/dislikes....

How would you compare how you feel about sharing yourself with someone now as to when you first started the program?

I have never had a big problem with sharing with others, but this group was so easy to share with. From the beginning there such a loving, calming spirit amongst the group. This group just enhanced my willingness to share.

What made the difference, or not?

The different was that we were all spiritual women. Even through we all had gone through something we had strong faith and belief in the almighty God. We all shared that common ground. I felt that because of that common aspect, the Holy Spirit drew us to one another; closer and closer; even more so once, we shared our life lesions and experiences.

What part of the sessions did you enjoy the most/least?

I enjoyed everything, but if I had to choose, I guess it would be when we pulled the question from the bowl and had to expound on them. I believe at that point is when the ice was broken. E all opened up and began to feel comfortable with one another. I believe that activity set the tone for the rest of the sessions. If there was any uneasiness, I felt it was gone after that.

If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.

I believe this experience has opened my mind to share what I have witnessed in the project to try it with other women in the church. I really like the small intimate group setting but I know in order for the Women's Ministry to grow. I have got to share this "good thing."

this experience has give me more confidence in know that I can. I have the ability to do something similar with other women. I have always felt I should be doing more to reach out, but did not know how. Now I do.

Please describe which event had the most personal significance for you and why.

The outreach to the women in the program (the name escapes me now) Like I shared in the group, that night I witnessed, the compassion of God; how he uses us all. I do feel sometimes that I am more special than others; that God is my Daddy (and he is) and He has blessed me tremendously. Seeing those women that night really opened my eyes to believe even more than I do now that God is a healer, provider, life changer, faithful God that is there no matter what. Those women have gone through H—L (excuse me), but their light was shinning so brightly. That night made me realize that ye, I am special but no special than any other of God's child whom he loves and cars for. That night deepened my belief that God can work it out.

Instructions: Woman 8

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- 2 I was able to focus on the person who was speaking.
- 1 I found the topics of discussion interesting.
- 2 I was attentive during the group discussions, not distracted by my thoughts or others.
- 1 I thought my thoughts and ideas were very important.
- 3 I did not feel comfortable expressing my thoughts and ideas.
- 2 I kept my true feelings to myself.
- 5 I thought I interrupted other speakers too often.
- 5 I talked too much.
- 3 I talked too little.
- 1 I discovered something new about myself.
- 1 This experience helped to facilitate my spiritual growth and development.
- 1 This experience helped to facilitate my growth as an individual.
- 2 I am more willing to share myself with others.
- 4 I am uncertain how to share myself with other women outside this present group.
- 2 I have a clear understanding of how I can develop similar relationships with other women outside this present group.

Group Assessment:

- 3 I did not have any trouble sharing my thoughts and ideas with the group.
- 4 I was willing to lead the group discussions.
- 1 I have grown in my understanding of others in my group.
- 1 I felt connected to people in my group.
- 1 I feel that I could ask others in the group for help if/or when I may need it.
- 4 The ideas and norms developed in the group conflicted with mine.
- 5 I wanted to flee the group.
- 1 I enjoyed contributing to the group discussion.
- 1 I thought my thoughts and ideas were valuable to the group discussions.
- 3 I thought that some people in the group were more interesting than others.
- 1 I looked forward to meeting with my group.
- 1 Group members demonstrated good listening skills.
- 1 I felt that the group was a safe and supportive environment.
- 1 Differences of opinion were accepted without criticism.
- 1 Members demonstrated care and concern for each other in the group.
- 1 The group was able to make decisions.
- 1 The group was able to deal with conflict.
- 1 All members of the group were able to participate in group discussions.
- 1 The group was able to handle strong emotion with sensitivity.
- 1 Humor in the group was constructive and not demeaning.

- ___1___ Latecomers were welcomed without reprimand.
 ___1___ Members maintained the confidence of group members.

Service Project:

- ___3___ I felt comfortable when I found out Rev. J was not coming on the service project.
 ___3___ I was eager to show my leadership abilities when Rev. J was not present.
 ___2___ I felt more confident about my abilities after the service project was complete.
 ___3___ I felt comfortable engaging Deacon Smith in her home.
 ___4___ I felt comfortable engaging the women at the facility.
 ___1___ Whenever possible I think that ministry should include an opportunity for outreach.
 ___5___ I do not believe that outreach is an effective part of ministry.
 ___1___ I found the service project very fulfilling.

Termination:

- ___5___ I was eager for the group to terminate.
 ___2___ I did not want the group to terminate.
 ___1___ I wanted the group to continue to meet.
 ___1___ I am willing to continue meeting with this present group.
 ___3___ I am willing to continue meeting but with a different group.
 ___3___ I am willing to lead another group like this one.
 ___5___ I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

- ___ I found the "Power Dead Even Rule" true of how women relate to each other.
 ___ I think women have a more difficult time relating to one another.
 ___ I think women relate to each other well.
 ___ think it is easier for women to develop one-on-one relationships than it is to develop relationships on a group level.
 ___ I think women are willing to accept and follow women in leadership.
 ___ I think women are more willing to accept and follow men in leadership.
 ___ I think women work together better when no hierarchical structure is present.
 ___ I think women work together well in a women led hierarchical structures
 ___ I think women work together better in men led hierarchical structures.

Recommendations:

- ___1___ I believe that a group like this will facilitate growth within the Women's Ministry.
 ___2___ I believe that the women within the church would find this kind of group useful.
 ___3___ believe that the women within the church would find this kind of group constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

What does Koinonia mean to you?

In your community, sharing what God has brought you thru so that maybe someone else can experience the same. Being able to work together to spread his word.

Can you do effective ministry without sharing yourself? Please explain.

I do not feel it is possible to do effective ministry without sharing yourself. When you share yourself, you are allowing someone in, to understand you better. Hopefully they then allow you to come to understand them also.

How would you compare how you feel about sharing yourself with someone now as to when you first started the program?

I won't be as opposed to it as I was before. I can go into the situation with a better understanding of what to expect.

What made the difference, or not?

The short conversations before during break and after.

What part of the sessions did you enjoy the most/least?

The discussion of the scriptures...how for each individual the interpretation was the same but also had a significant message for each of us that applied to our life and situation.

If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.

I know that GOD wanted me to take something from this experience....and I DID! To take advantage of the resources around me... the women. To not be so judgmental because that is not of him. To just lean, believe and go through.. you will prevail. It is a process. The sharing helped me so much, just to be able to feel comfortable enough to put a chapter of your life story out there and not be judged...it was a great feeling.

Please describe which event had the most personal significance for you and why.

The event that had the most personal significance on me was going to do the outreach at the Re-Entry Program. There was just so much appreciation for you coming and spending time with them. The women were so happy and appreciative it just made you feel good. He wanted me to see possibly how I could have ended up if he was not in my life.

Instructions: Woman 9

Rate yourself from 1 (always) to 5 (seldom) on each of the following behaviors, attitudes or activities related to your small group experience.

Personal Assessment:

- 1 I was able to focus on the person who was speaking.
1 I found the topics of discussion interesting.
1 I was attentive during the group discussions, not distracted by my thoughts or others.
1 I thought my thoughts and ideas were very important.
5 I did not feel comfortable expressing my thoughts and ideas.
5 I kept my true feelings to myself.
5 I thought I interrupted other speakers too often.
1 I talked too much.
5 I talked too little.
1 I discovered something new about myself.
1 This experience helped to facilitate my spiritual growth and development.
1 This experience helped to facilitate my growth as an individual.
1 I am more willing to share myself with others.
5 I am uncertain how to share myself with other women outside this present group.
1 I have a clear understanding of how I can develop similar relationships with other women outside this present group.

Group Assessment:

- 1 I did not have any trouble sharing my thoughts and ideas with the group.
1 I was willing to lead the group discussions.
1 I have grown in my understanding of others in my group.
1 I felt connected to people in my group.
1 I feel that I could ask others in the group for help if/or when I may need it.
5 The ideas and norms developed in the group conflicted with mine.
5 I wanted to flee the group.
1 I enjoyed contributing to the group discussion.
1 I thought my thoughts and ideas were valuable to the group discussions.
5 I thought that some people in the group were more interesting than others.
1 I looked forward to meeting with my group.
1 Group members demonstrated good listening skills.
1 I felt that the group was a safe and supportive environment.
1 Differences of opinion were accepted without criticism.
1 Members demonstrated care and concern for each other in the group.
1 The group was able to make decisions.
1 The group was able to deal with conflict.

- ___1___ All members of the group were able to participate in group discussions.
 ___1___ The group was able to handle strong emotion with sensitivity.
 ___1___ Humor in the group was constructive and not demeaning.
 ___1___ Latecomers were welcomed without reprimand.
 ___1___ Members maintained the confidence of group members.

Service Project:

- ___1___ I felt comfortable when I found out Rev. J was not coming on the service project.
 ___1___ I was eager to show my leadership abilities when Rev. J was not present.
 ___1___ I felt more confident about my abilities after the service project was complete.
 ___1___ I felt comfortable engaging Deacon Smith in her home.
 ___1___ I felt comfortable engaging the women at the facility.
 ___1___ Whenever possible I think that ministry should include an opportunity for outreach.
 ___5___ I do not believe that outreach is an effective part of ministry.
 ___1___ I found the service project very fulfilling.

Termination:

- ___1___ I was eager for the group to terminate.
 ___1___ I did not want the group to terminate.
 ___1___ I wanted the group to continue to meet.
 ___1___ I am willing to continue meeting with this present group.
 ___1___ I am willing to continue meeting but with a different group.
 ___5___ I am willing to lead another group like this one.
 ___1___ I am not willing to lead another group like this one.

Movie: "Power Dead Even Rule and Other Gender Differences" by Pat Heim Ph.D

- ___ I found the "Power Dead Even Rule" true of how women relate to each other.
 ___ I think women have a more difficult time relating to one another.
 ___ I think women relate to each other well.
 ___ I think it is easier for women to develop one-on-one relationships than it is to develop relationships on a group level.
 ___ I think women are willing to accept and follow women in leadership.
 ___ I think women are more willing to accept and follow men in leadership.
 ___ I think women work together better when no hierarchical structure is present.
 ___ I think women work together well in a women led hierarchical structures
 ___ I think women work together better in men led hierarchical structures.

Recommendations:

- ___1___ I believe that a group like this will facilitate growth within the Women's Ministry.
 ___1___ I believe that the women within the church would find this kind of group useful.

____5____ I believe that the women within the church would find this kind of group
constraining.

Please take the time to share your thoughts on the questions listed below. Feel free to add additional paper if needed.

What does Koinonia mean to you?

It means coming together and telling others about the Love of God and sharing how he has kept you though it all

Can you do effective ministry without sharing yourself? Please explain.

No you must be willing to share some or all of what God has and is doing in your life and how you maintain it all.

How would you compare how you feel about sharing yourself with someone now as to when you first started the program?

I feel more relaxed now then before.

What made the difference, or not?

For it is my faith level

What part of the sessions did you enjoy the most/least?

The initial start, I liked; and the outreach, the foot washing everything.

If you feel that you have changed, please reflect, retrospectively, on those aspects of the group experience that you thought that were most pertinent to helping you to change.

Where I am in Christ right now makes me feel more confident.

Please describe which event had the most personal significance for you and why.

The questions that were issued to us really allowed me to express myself. I was only able to touch on the beginning of my life's journey. I felt that my testimony made an impact on the group. I wish we had more time to share. I believe that if more time was allotted other women would have expressed themselves. One of the things that I have asked God was what am I here for. I have been having the same dream for approximately one year now. In the dream I am pregnant and ready to deliver. The first time I dream this dream, I am in on the table and the baby comes rapidly. I deliver the baby and it is very beautiful to me and naturally, I am connected to it. It was a baby girl and I really did not feel connected to

her but my motherly instincts told me I had to. A few month's past and I dream the same dream again, this time the baby seem to come faster than before and this time it is a baby boy, and I feel more connected to him and now and there seem to be facial resemblance. Now keep in mind that while I am having these dreams, my personal life is a total disaster. My husband as you know decides that he no longer wanted to be a Married Man but wanted to continue a long lasting relationship with a soul Tie that he created with a woman whom he believed had the answers to all his problems and he would venture off from time to time when he felt that he did not have a need to be responsible etc. Me on the other hand, had to learn how to develop a continued prayer connection and keep myself focused and steadfast on the Lord. This was not easy, but I learned how to do it. The first thing that I did was asked the Lord to surround me with people who know him, and did not mind sharing what they knew about him. The second thing I did was asked the Lord to give me a discerning spirit, so that I would be able to see what I was up against. I made it my business to be in church, I even went outside of the church and met people who shared with me about spiritual warfare and identifying it. I was experiencing some things in my life but I could not understand exactly what it is was and why was I going through this. I had to maintain the household and the entire family. I continued to have the dreams about childbirth. I began to find books and internet documentation on spiritual warfare. I even met Sara who I know the holy spirit led me to her on the internet, who from time to time would email me literature on Deliverance, spiritual warfare, etc. What I learned was that everything that was happening in my =life and my family's life started a long time ago. I learned about Generational Curses, Strongholds, Soul Ties, Spiritual Warfare, etc. I also know that these things are not really talked about in the Baptist Church, so I had to go outside of the Baptist church and go where it was. . I am still dreaming about having a baby, now the baby's face is familiar , one I can indentify with and I am connected too. My Supervisor has a Christian dream book, and when I looked up baby, its definition said New: Beginning; new idea; new work (Church) dependant; helpless; innocent; sin; natural baby. I believe that God wants' me to learn more about Deliverance Ministry and apply it to the Church. I believe that I would make a wonderful Demon Buster Koinonia has the connection that I need for this task.. As for my family, I am continuing to stand. The Lord has given me unmerited favor, and it is better than credit. My husband is back home, I believe that he is seeing the God that is inside of me and allowing it to dwell in him. He has been questioning me about the Lord and he is expecting a quick reward for his just due. I cannot seem to explain to him that it does not work that way. I am continuing my reading on Spiritual Warfare etc. It seems that when I stop reading about this experience, the dreams reappear.

Bibliography

- Adams, John H., The Layman Online, "Trinity Paper Invites Female View of Trinity," <http://www.layman.org/layman/news/2006-news/trinity-paper-invites-female-view.htm>
- Berzoff, Joan, Laura Melano, Flanagan, and Patricia Hertz, Inside Out and Outside In: Psychodynamic Clinical Theory and Practice in Contemporary Multicultural Contexts, Rowman & Littlefield Publishers, Inc., Lanham, MD, 2002
- Blount, Brian K., Cain Hope Felder, Clariece J. Martin and Emerson B. Powery, True to Our Native Land: An African American New Testament Commentary, Fortress Press, Minneapolis, MN, 2007
- Brooks Thistlethwaite, Susan & Mary Potter Engel, Lift Every Voice: Constructing Christian Theologies from the Underside, Harper Collins, New York, NY, 1990
- Chodorow, Nancy., Woman, Culture, and Society, Stamford University Press, Stamford, CA, 1974
- Clark, Douglass B., Working with Groups, Families, and Couples: Clergy as Systems Analysts, pp. 243-273
- Clinebell, Howard, Basic Types of Pastoral Care & Counseling Resources for the Ministry of Healing & Growth, Abingdon Press, 1984
- Collison, Brooke B., Know and be Known: Small Groups that Nourish and Connect, The Alban Institute, Herndon, VA, 2007
- Collins, Patricia Hill, Black Feminist: Thought Knowledge, Consciousness, and the Politics of Empowerment, Routledge, Chapman and Hall, Inc., New York, NY and London, UK, 1991
- Cone, James H., A Black Theology of Liberation 20th Anniversary Edition, Orbis Book, Maryknoll, NY, 1986, 1990
- Cone, James H., My Soul Looks Back, Orbis Books, Maryknoll, NY, 1986
- Fischer, Kathleen, Women at the Well: Feminist Perspectives on Spiritual Direction, Paulist Press, Mahwah, NJ, 1988
- Flake, Reverend Floyd H., and Reverend M. Elaine McCollins Flake, Practical Virtues: Everyday Values and Devotions for African American Families, Amistad an Imprint of HarperCollins Publishers Inc., 2003
- Gilkes, Cheryl Townsend, If It Wasn't For the Women, Orbis Books, Maryknoll, NY, 2001

- Gilligan, Carol, In a Different Voice: Psychological Theory and Women's Development, Harvard University Press, Cambridge, MA 1982
- Halverson, Richard, "Fellowship: The Key to Witnessing," His Magazine, pp. 9-10, 1967
- Hooks Bell, Salvation Black People and Love, Perennial, New York, NY, 2001
- Jackson, Timothy P., The Priority of Love, Princeton University Press, Princeton, NJ, 2003
- Johnson, Abigail, "Reflecting with God Connecting Faith and Daily Life in Small Groups, The Alban Institute, Herndon, VA, 2004
- Johnson, Abigail, Shaping Spiritual Leaders: Supervision and Formation in Congregations, The Alban Institute, Herndon, VA, 2007
- Katzenbach, Jon R., and Douglas K. Smith, The Wisdom of Teams Creating the High-Performance Organization, First Collins Business Essentials, New York, NY, 2006
- Kirkpatrick, Thomas G., Small Groups in the Church A Handbook for Creating Community, The Alban Institute, Herndon, VA, 1995
- Lorde, Audre, Sister Outsider, The Crossing Press Feminist Series, Freedom, CA, 1984
- Migliore, Daniel L., Faith Seeking Understanding, an Introduction to Christian Theology, Wm. B. Eerdmans Publishing Co., Grand Rapids, MI, 1991
- Ochs, Carol, Reaching Godward: Voice from Jewish Spiritual Guidance, URJ Press, New York, NY, 2004
- Ochs, Carol, and Kerry M. Olitzky, Jewish Spiritual Guidance: Finding our Way to God, Jossey-Bass Publishers, San Francisco, CA, 1997
- Osland, Joyce S., Marlene E. Turner, David A. Kolb and Irwin M. Rubin, The Organizational Behavior Reader 8th Edition, Pearson Prentice Hall, 2007
- Paiget, J., The Construction of Reality in the Child, Basic Books, New York, NY, 1937
- Religious Experience and Journal of Mrs. Jarena Lee, <http://www.pbs.org/wgbh/aia/part3/3h1638.html>
- Rizzuto, Ana-Maria, M.D., The Birth of the Living God a Psychoanalytic Study, The University of Chicago Press, Chicago, IL, 1981
- Roberts, J. Deotis, Liberation and Reconciliation a Black Theology Revised Edition, Orbis Books, Maryknoll, NY, 1994
- Siddle Walker, Vanessa, and John R. Snarey, Race-ing Moral Formation: African American Perspectives on Care and Justice, Teachers College Press, New York, NY and London, UK, 2004

- Siegel, Allen M., Heinz Kohut and the Psychology of the Self, Routledge, 1996
- Spitz, R., "Anaclitic Depression: An Inquiry Into the Genesis of Psychiatric Conditions in Early Childhood. Psychoanalytic Study of the Child," International Universities Press, New York, NY, 1946.
- Thurman, Howard, For The Inward Journey, The Writings of Howard Thurman, Friends United, Richmond, IN, 1984
- Townes, Emilie M., Embracing the Spirit: Womanist Perspectives on Hope, Salvation & Transformation, Orbis Books, Maryknoll, NY, 1997
- Wheelan, Susan A. Group Processes: A Developmental Perspective, Pearson, Allyn and Bacon, 2005, Boston, MA, 1994
- Winnicott, D. W., The Family and Individual Development, Tavistock Publications Limited, New York, NY, 1965
- Yalom, Irvin D., The Theory and Practice of Group Psychotherapy 4th Edition, Basic Books, New York, NY, 1995
- Zimbardo, Philip G., Freudian Psychodynamic Theory, Psychology and Life, Tenth Edition, pp. 481-484, 1979.
- Zondervan, Comparative Study Bible, Zondervan, 1999
- <http://www.humanthermodynamics.com/Freud.html>, "Freud's Psycho Dynamic Theory and Thermodynamics", [1873-1923]