

4-2022

Hope for the Heartbroken: A Sacred Space for Grace

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GEORGE FOX UNIVERSITY

PROJECT PORTFOLIO:

HOPE FOR THE HEARTBROKEN

A SACRED SPACE FOR GRACE



IN PARTIAL FULFILLMENT FOR THE DEGREE OF

DOCTOR OF MINISTRY

PORTLAND SEMINARY

BY:

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PROJECT FACULTY:

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PORTLAND, OREGON

APRIL 2022



CERTIFICATE OF APPROVAL

This certifies that the doctoral Project Portfolio of

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for the degree of Doctor of Ministry in Leadership & Spiritual Formation.

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DEDICATION

This project is dedicated to the two most influential, divine presences in my life. First, my grandmother, Ollie Childress Yates Lee, who died when I was eight. I spent my summers with her from the time I first had memory. She praised everything I attempted, always encouraging me with the constant refrain that “You can do anything you set your mind to.” As she lay dying, she pulled me close to her and whispered in my ear, “Never forget what I have been telling you.” My heart was broken. I never forgot.

The second dedication is to my buddy, Teddy, who nurtured for seventeen years all the heartbreaks that followed. His wagging tail, his sweet face, his willingness to travel anywhere with me, his cheerful disposition, his protection when I was in danger, and his no-holds-barred love gave me hope for the future and a genuine reason to get up in the morning. His time to leave me physically was another source of profound heartbreak. His unconditional love gives me hope for each day. He will never be forgotten.

ACKNOWLEDGMENTS

This project would not be complete without praise and gratitude to the multitude who made it possible. Most declined public acknowledgment. Know that each of you remain close to my heart.

From start to finish, here are some of the precious souls who answered every call, filled out every questionnaire, met in numerous discovery groups, sent me emails, read my papers, and were generous beyond measure with their time, talent, and treasures of wisdom.

This is your project as well as mine.

Susan Greg, Trudy Allen, Billie Byrd, Dr. David Carsten, Lynelle Duhigg, and Mary Hernandez opened the gate to this three-year adventure for me. Erica Cohen-Moore, Deacon John Elshaw, and Shannon Rasmusen from The Catholic Archdiocese of Seattle provided resources that this writer could not have discovered alone. Reverend Gary Lazzeroni, Reverend Aloysius Ssensamba, and Reverend Rajasekar Savarimuthu offered essential local perspectives.

Neale Donald Walsch, Rabbi Barry Cohen, Reverend Joyce Smith, Meg Wilson, Reverend Kevin Anderson, Dr. Patricia Crane, Rick Nichols, Christine Dickenson, Reverend Doctor James Asparro, and Tony Robbins encouraged opening to the world a door of hope for the heartbroken.

Dotty Scott is the most excellent web designer ever. Jodi Tripp is the most excellent graphic designer ever. Rochelle Deans is the most excellent editor ever. She brought this project over the finish line. The love, support, and putting up with my whining for three years goes to my project focus group Dawn Linder, Matt Panattoni, Ron Eroen, and the faculty advisor of excellence, Dr. Holley Clough, who never stopped pushing us to the finish line.

Last in this litany of appreciation, but always first in my heart, are my daughter Cathy and granddaughter Sarah. They took calls, texts, emails, and pleas for technological help all hours, day and night.

A sigh of relief and a sigh of sorrow ends this part of this project as I prepare to present it to the world. It will succeed with your prayers.

Failure is not an option with a mindset to persevere to reach my goals.

EPIGRAPH

“Behold I am doing a new thing. Can you not perceive it”?

—Isaiah 43:19

“Let your words be your voice. And let your voice be heard within the hearts of others.”

—Anasia Nicole Hixon *In the Midst of It All*

“My plans for you are good, and not evil, to give you a future and a hope.”

—Jeremiah: 29:11

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PREFACE

Human behavior has always been a curiosity for me. Being a nurse for forty-nine years provided a front-row-seat lesson in the classroom of life, observing how individuals and groups behave with their feelings and emotions. I started my career delivering babies with the Frontier Nursing Service in Kentucky and continued in obstetrics and pediatrics before my children entered school. I could work at night when my husband was home with me being available during the day to care for the children. I slept when they napped. Having delivered many babies, I was entranced with their dark blue color before they took their first breath and turned pink. The sign of relief by all attending the birth was a celebration when the baby took that first breath, gave a lusty cry, and pinked up. The Holy Spirit has come.

Fast forward to the time of death, as the latter half of my nursing career was in hospice care as a clinician and a chaplain. A few seconds after the last breath is taken, the individual turns blue again. The Holy Spirit has gone. Typical behaviors at the time of death are those of sorrow, anger, remorse, questions of why, relief that physical pain is gone, or whatever fits any culture or societal norm. The constant is that all behaviors elicit in actions the expression of a feeling in birth, living the challenges of life, and in death. Feelings of attachment—a witness to the living—and the sorrow of separation both manifest. Both are inevitable and one cannot exist without the other. Consequently, there is no living without grieving.

The purpose of this work is to companion the grieving as new behaviors are learned to cope with the challenges of life and the reality of loss and grief.

The blessing of being present at both birth and death is that the Holy Spirit gave me a front-row seat of grace to witness both the earthy arrival and departure of the soul.

An additional blessing came with the learned awareness that human behaviors change over time with having and having not, going and coming, receiving and giving, and remaining in harmony with the fact that hope for a broken heart is possible. These blessings gave me the behaviors of compassion, humility, and skills to companion the heartbroken with their behaviors of perceived life losses.

Experience in spiritual direction, chaplaincy, grief counseling, pastorship, and as a life coach have allowed me to serve many with behaviors of loss as people seek a path for hope in their life. While academic credentials are necessary criteria in all these endeavors, personal lived experiences have given me needed empathy to be an expert, compassionate witness to others.

Lastly, serving others who purposefully seek to change behaviors requires having a mindset to do so. As noted in the Dedication, heeding the sage advice of my Grandma has always given me the hope that I could do whatever I set my mind to get done. The purpose of this project is to encourage others to do likewise if that is their desire.

Changing behavior from despair to hope is a transformative process. The last three years of this academic endeavor has been a transforming process from delivering a message of hope to being the live body of the message in behaviors of great listening and compassion. A second transformation has occurred in my ability to master the technology of digital communication with the advent of Covid. Technology is not my strongest skill. Having this sense of awareness, I sought out and found the expert witnesses in their respective fields to teach me what I needed to do and to do the work when I could not grasp the details. Humility has been served to me by the gallon, not with a teaspoon.

Hope drives one to action. As this project evolved, an awareness surfaced that the most viable option was a worldwide program for hope as opposed to a solely local one. That

awareness drove me to marketing sources that I never imagined would be part of this project at its beginning. Transformation occurred again as the need surfaced from research to pivot in another direction and to acquire expert learning with coaching by successful leaders in transformative education. That learning will continue as I reach the goal of having one million followers on multiple social media platforms who contact the website to engage with education products that guide one to changing behaviors that evoke the feeling of hope rather than despair.

An additional goal of this project is to build a brand that overserves and overdelivers with massive, worldwide visibility exhibited by a scheduled analysis from multiple platforms that indicate pivot points to meet purchase goals.

Another goal is to ensure that those in need are not forgotten. To that end, a foundation will be set up with ten percent of net profits set aside for those in financial need.

As readers review the details of this project, one will observe a commitment from this writer to take ongoing action in the cloud of unknowing to provide hope for the heartbroken and to keep going to reach stated goals.

Failure is not an option with a mindset to persevere and persist to reach my goals.

LIST OF ABBREVIATIONS

AMEZ—African Methodist Episcopal Zion

BMSE—Body, Mind, Spirit Expo

HYL—Heal Your Life

IRB—Institutional Review Board

LLC—Limited Liability Corporation

MSW—Medical Social Worker

MVP—Most Viable Option

NPO—Need, Problem, Opportunity

PNW—Pacific Northwest

SSND—School Sisters of Notre Dame

STERB—Short Term Energy Relieving Behaviors

GLOSSARY

Compassion Fatigue. Compassion fatigue is an emotional feeling manifested by physical behavior of fatigue and inability to feel and practice a compassionate presence. Those affected most are those in the health care industry, social services, animal care services, clergy, journalists, civic enforcement personnel, librarians, and college educators. Symptoms present as a sense of helplessness with maximum effort, lack of concentration, withdrawal from socialization, irritability, physical symptoms, and unemployment.¹

Grief Share. Grief Share is a thirteen-week faith-based support for those who have lost a close family member or friend to death. There is no support for a life loss from other sources. Funding is a source of dispute. The Grief Share website advertises that financial support is by voluntary contribution. Local sources inform this writer the cost for materials, meeting space and facilitator gratuity is in excess of \$1,000.²

Hope. Chittister defines hope as “a series of small actions that transform darkness into light...[Hope] lies in the spiritual life we cultivate within. The whole purpose of wrestling with God is to be transformed into the self we were meant to become...and allow our creating God to go on creating in us.”³

Likert Scale. This is a research methodology used to evaluate a questionnaire used to collect and collate data along a prescribed spectrum.⁴

¹ “Compassion Fatigue,” Wikipedia, last modified January 31, 2022, https://en.wikipedia.org/wiki/Compassion_fatigue.

² GriefShare, accessed February 2, 2022, <https://www.griefshare.org>.

³ Joan D. Chittister, *Scarred by Struggle, Transformed by Hope* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2003), 103.

⁴ “Likert Scale,” Wikipedia, last modified February 13, 2022, https://en.wikipedia.org/wiki/Likert_scale.

SCORE. Score is an agency of the Small Business Administration of the United States government. The composition is volunteer experts in all phases of business that mentors at no charge individuals seeking business development.⁵

5 United States Small Business Agency, SCORE, accessed December 2019, <https://www.score.org/>.

RESEARCH METHOD

This Project utilized a blended methodology that draws upon bibliographic resources, data derived from stakeholder collaboration, and human-centered design and iteration processes to create a heuristic-based, application-oriented Project.

ABSTRACT

This project addresses pathways for hope rising from heartbreaking behaviors of unresolved grief due to a loss from any source that prevents one from a life of peace, love, and future happiness. The audience is those persons and groups experiencing any life event that threatens a sense of well-being and loss of hope for a better future. Some of those events are death of a loved one, job loss, disruption of family dynamics, civic and cultural discord, workplace discord and dysfunctional relationships.

The key insight emerging early was while a local regional need existed, little support existed given current free resources. Further research in the USA and worldwide with leaders in theology and transformational education demonstrated greater need and opportunity to develop methodology to be a worldwide messenger. This insight drove the need to develop a website with content platforms on grief, healing from a loss, and strategies to deal with life struggles while being sensitive to cultural differences. The project is now supported by a specialty focused team of a contractual web designer, graphic designer, business coach, speaking coach, content writing coach, and a spiritual adviser led by this writer.

This project is an extension of my vocational ministry of an associate pastor in my faith community serving as a resource on life losses, emotional healing, transformational teaching life strategies for coping, pastoral counseling and discovering hope for the heartbroken. This project extends that role worldwide to brand myself as an expert in these areas.

This project is a hybrid approach to be presented regionally by teaching at community colleges, writing newspaper columns, participation in specific events, and exposure to niche and global markets the same content using massive marketing techniques.

INTRODUCTION

Discovery Phase

My ministry context at the start of the discovery phase was an Exhorter in the AME faith and a candidate for ordination. The vocational context at the time was a hospice chaplain for a nationwide company.

Understanding the concept of an NPO did not occur until after the first retreat session in October 2019 with five weeks left in the semester to plan, design, implement, and deliver the first discovery session. A clearer understanding came after the retreat intensive on developing the NPO.

At the outset, my understanding was that I would design and offer to a local faith community a grief program from a loss of any source.

The initial discovery session and individual interviews were designed to discern if a need existed for a faith-based grief support program and, if so, how might this program be developed.

There were two group sessions and six individual interviews.

The first group session had six Roman Catholic participants from eight invitees. The male participant is a clinical psychologist. The five women consisted of two former grief counseling clients of this writer, a survivor of a mass shooting at an independent retirement home, and a spouse of a dying husband, and a pastoral associate who supervised volunteers. All but one were over sixty. Two were employed.

The key discovery of this group was while a definite need existed, no support for grieving was available for them, that it should be funded especially for those with limited finances, that

grief support should be done by a trained specialist, and the lack of such support was a cause for isolation, fear, and shame of unresolved grief.

The second discovery group comprised three salaried employees from the Evangelization Office of the Roman Catholic Southwest Washington Archdiocese. One was a male deacon. The two women were department leaders within the office. The key discoveries of this group are a need existed to the point they had developed a sample program to offer to churches as requested. All three were adamant that their program was not a requirement and parishes were free to develop and support any grief program of their choosing. They admitted to paying half the salary for a SSND nun to offer grief support to members of the parish to which she was assigned, but that she had not been educated formally in grief support and was to offer prayer alone.

One-on-one interviews were done with six southwest Washington State Roman Catholic priests. One priest declined to participate. Three permitted their names and churches to be identified in the final report. While six agreed to an interview, only three signed the consent and filled out the questionnaire. Key discoveries with this group are they were unanimous that grief support was necessary, but they had little to no time, training, or designated funds to give to the effort; that they referred a grievant to existing community resources; and more discourse is needed before extending local grief support beyond the Roman Catholic faith community.

This NPO evolved as participants sorted themselves depending on individual interest, responsibility, and cost. I noticed a “what’s in it for me” attitude. A significant change was the observed need to widen my scope to other faith traditions and a more diverse group of community partners.

Design Phase

The design phase is where my project took an unexpected turn. When faculty guidance was requested, Dr. Berger said, “This is indeed a process of discovery both around the NPO and a direction for the project. I think that if you approach your Design Workshop with a receptive mind, you’ll gain all kinds of ideas for it. You’ll have a chance to vet several of those in the spring, as per viability in the third term. In sailing terms, our process allows all kinds of ways to tack into the wind.”¹ I tacked into the wind.

The initial discovery session gave insight that geographical and faith boundaries required further research and development. The design outline was to approach as many local and worldwide faith traditions, community leaders, and transformational leaders in grief and education as possible given the time limits of the project.

Secondary to time zones, professional commitments of the participants, and the necessity of adhering to COVID precautions by using Zoom meetings, the participants were divided into three groups and seven one-on-one interview sessions.

The agenda for the groups was as follows:

- *Welcome. Thanks. Introductions. The first and third group were group acquainted.
- *Explanation of NPO. Goal for our session to seek clarity and focus with their wisdom.
- *Clarification of the NPO key niche needs, audience, and potential market.
- *Identify NPO key social, cultural, education, environment, or financial issues.
- *Identify NPO solving any benefits for individuals and environments.
- *Identify any potential unknowns.

¹ Direct quote from email correspondence with Dr. Clifford Berger on September 21, 2020.

- *Identify any repetitive or incongruent assumptions or facts.
- *Identify if a clearer NPO statement could be made.
- *Identify specific markers toward goal progress.
- *Identify goal achievement.
- *Identify three different ways to achieve the NPO goal (Napkin Pitches).
- *Recap. Gratitude. Dismissal.

Keeping both the groups and one-on-one interviews on focus with the agenda was an exercise in futility. They all thought and talked out of the box and were not about to let me put them in one.

The first group comprised two well-known international leaders in multimedia education. The second group comprised two local Evangelical pastors. The last group comprised three founders of an international transformative learning platform inspiring hope and emotional healing from life challenges. Each group was over an hour, with napkins pitches developed using a whiteboard with a wide-angle camera view. Seven other leaders declined to participate.

The individual interviews were with a well-known author in spiritual genre, a Rabbi, a Black female evangelical pastor, a social worker, a funeral director, and an Evangelical marriage counselor. Eleven other local and national faith-based leaders declined to participate.

The three big Concept Pitch ideas (Napkin Pitches) and key discoveries that emerged from the groups and individuals were:

1. There is no local need and opportunity given free services currently available.
2. Launch massive, world-wide programs to bring your content to the public while taking action to have an appropriate community presence.

3. Write a book on allowing grief to take its course as you develop the first two concepts.

The most viable option (MVP) that emerged from the design phase is a hybrid model of taking massive action to launch a worldwide loss and grief recovery program on multiple platforms with specific learning modules designated to offer hope to the heartbroken while seeking avenues to maintain a community presence. The name of the business is Sacred Spaces Pacific Northwest PNW (www.sacredspacespnw.com) with the tagline of Hope for the Heartbroken. The content platforms to brand this writer as an expert are Grief Recovery, You Can Heal Your Life, Pastoral Counseling, Spiritual Director, Life Coach, and Corporate Training with heart and mind.

The book will come after the Sacred Spaces PNW product launch. The chapters are titled and outlined with an editor and a publisher offer has been accepted. The second book has a name.

The rationale for this decision is that it made sense to meet the stated need of the project, it provided income and a solution to a problem, and the opportunity is unlimited. One of the education leaders interviewed said business should be viewed as a spiritual exercise. His rationale was that when one changes course and mind about how and why, the natural evolution is that my life and those affected change for the better, and I would know, then, that God is leading me.

The wind I had tacked into was about to become hurricane-force gales.

Delivery Phase

The initial scope of this project is designated to local points of presence and worldwide web exposure to reach targeted audiences on multiple social media platforms. The platforms will be launched concurrent with the website.

The first benchmark for success initially will be targeted populations for contact information with 250 website clicks within 30 days of launch, with 80% of those clicks entering contact information to receive free content. The current goal will be for 80% of those persons to make a purchase within 60 days and remain as customers with 70% purchasing ten products over the next twelve months. These variables will be measured daily using Google and Mail Chimp analytics. Content to encourage increased participation will be pivoted weekly based on analytic analysis by my team, meeting the 30% industry standard of ISRA marketing department.

The second benchmark of success will be 50% of the local audience meeting the engagement criteria of providing contact information. A lower variable is used secondary to a more defined geographic audience.

The third benchmark of success will be acceptance of proposals for a newspaper column, teaching at local community colleges, and niche community engagement withing sixty days of presentation subject to these vendors' restrictions and compliance with COVID precautions.

The benchmark of quality is demonstrated by targeted audiences giving contact information while sharing emotional needs that guides them to content meeting those needs within twenty-four hours. More pivots to address interest and need will be based on the results of tracking and analyzing of algorithms via Google and Mail Chimp.

An additional benchmark of quality will be the standards of ethical conduct credentialed to this writer by professional organizations who have provided licensure.

Feedback on how to address the driving forces of emotions and behaviors of grief and life challenges will be obtained by the scheduled algorithm analysis. Website analysis was and will continue to be evaluated by this writer's team and the three peer spiritual evaluators who critiqued the initial website development. Feedback from participation in the first local Body, Mind, and Spirit Expo, attended October 16-17, 2021, demonstrated 83.3% voluntary compliance to give contact information for free content. This variable is well above the 50% benchmark for local audiences.

Long-term objectives for the Project:

1. Build one million followers on multiple social media platforms with eighty percent purchasing online content products.
2. Establish a foundation with ten percent of net profits providing participants financial assistance as needed.
3. Be visible with a brand of **Hope for the Heartbroken** that overserves and overdelivers.
4. Keep doing what works from the first goal.
5. Daily step into the cloud of unknowing.
6. Ask for help as needed
7. Pivot instantly when needed.
8. Write books.
9. Address cultural issues as warranted.

Evaluation of experiences and learning through the process.

1. The biggest challenge of the process was convincing people to participate after being informed as to what was needed. The first discovery group was gifted with swag

bags after much coaxing by me on short notice. Over time, gaining participation became amenable with less coaxing. The one thing that stood out was the funeral director who participated. He was a long-term acquaintance. He agreed to participate after I honored my previous commitment to arrange my cremation and burial!

One does what one must do.

Two personal challenges existed. The first was having COVID on March 13, 2019, when my physician said that I should get what affairs I needed for my family in order. The second was tearing all the muscle and tendons in my right shoulder from the bone on May 23, 2021, and not being able to type with my right hand. This made it necessary to do the Fall semester 950 assignment with my left, nondominant hand.

One does what one must do.

2. My biggest risk, failure, or gap is my perceived technical ignorance. While not the sharpest tool in the shed, I am a fast learner. What I have not been able to master yet, I followed Mr. Rogers' advice and asked for helpers. The best ones are now part of my team. One does what one must do.
3. The viable alternatives offered in the discovery phase were:
 - a. Retire. Not a possibility. As a hospice nurse and chaplain, I am an expert witness that when people lose hope with no reason to live and be of service, they die. My personal long-term goal is to live life fully until I die with my boots on.
 - b. Find another job as a chaplain. Again, not a possibility. Being fired from the last one for doing my job convinced me that I would forevermore be my own boss.
 - c. Limit my platform to the two options of Grief Counseling and Spiritual Direction.

As a previous business owner and long-term student of SCORE learning, I have come to know that a successful business must have multiple streams of revenue.

The current platforms all speak to the designated audiences. If an algorithm review shows no interest in a platform, it will be grandfathered as an option within another platform. Analytics and algorithms drive content.

- d. Group the platforms on the website into pairs.

The evaluation is the same as for item labeled c.

4. The key learnings and discovery that came from the research journey are:
 - a. Keep an open, receptive mindset in all things.
 - b. Avoid judgment without evidence.
 - c. Ask for help if I feel like it is needed or demonstrated.
 - d. No is a complete sentence.
 - e. When I do not have a place at the table, bring my own chair.
 - f. Be ready to pivot in a nanosecond.
 - g. The people I am seeking are seeking me.
 - h. Brand myself as an expert knowledge broker on grief and hope.
 - i. Take uncomfortable action.
 - j. Doubt is a sign to keep going while I figure out what is not going right.
 - k. When I have expert knowledge about a subject, I have a moral obligation and duty to God to let seekers obtain access to my witness.
 - l. Commitment to my goals requires the willingness to be brought to my knees by many storms. Staying persistent with clarity to my goals, being willing to

navigate around the storm, and never losing hope is when I know God is leading me.

Looking ahead to the next steps.

1. The areas that require further research or development are:
 - a. Learn the techniques of using click funnels to target specific groups.
 - b. Develop a community visibility presence with niche markets of loss in divorce proceedings, loss of a pet by death or wandering, job losses, children leaving home, attorneys, and joining the Vancouver Chamber of Commerce.
2. The plans for the Project after graduation are:
 - a. Launch the website and social media platforms as soon as the Evaluation Committee passes approval for graduation. This graduate program and running a business of this scope are not simultaneously compatible.
 - b. Launch the newspaper column late February or early March using my 60-day metric.
 - c. Launching of community college classes late March to June based on changing Covid restrictions.
 - d. Launch of Zoom classes on Grief and You Can Heal Your Life in July 2022.
 - e. Attend to local and states business licensing in March-April 2022.
 - f. Niche market outreach five times weekly starting mid-April 2022.

Final, summative reflection on the research journey.

1. I think the biggest disappointment was the effect COVID compliance placed on preventing the cohort to not be together as planned and the decision of three dear friends to leave the cohort. The sacred gift of presence and bonding was

interrupted and lessened. I came very close to leaving the cohort at that time. The joy I have obtained in staying is immeasurable. It was also an affirmation and lesson learned to launching the Project of persistence in the presence of doubt and difficulty. Being so ill with the COVID virus myself and told to get my affairs in order when the very act of breathing was almost impossible made me angrier than I was at being ill. When I tore my dominant shoulder apart moving a heavy flowerpot, I was inconsolable at being incapacitated for eight months. There is a skillset in typing with a non-dominant hand!

I am blessed that so many people were so kind to answer my questions and share their wisdom with me. I have many cheerleaders who asked to be invited to graduation. I was surprised at the stakeholders who declined to participate because they wanted a fee for that effort. I don't know why I was surprised, but I was. I willingly participated in interviews twice in the last year for students seeking master's degrees. My surprise and fear for my physical safety came one night when I went to a discovery group of evangelical chaplains who did not follow COVID precautions and discussed their part in the next Civil war.

We were meeting in a church and the meeting was devoted to overthrowing the government. I couldn't wait to get out of there before law enforcement arrived.

I came home, locked my doors, and said, "Thank you Jesus for getting me out of that one."

2. My personal development and vocational context came in June 2021 as I was ordained a preacher in the AMEZ faith community after two years of study and development. I have been blessed spiritually and personally with this privilege

and honor. The next Sunday after the ordination ceremony in Sacramento, California, the pastor informed me that she was appointing me as her Associate. This is a dream come true and something I never thought would happen in this lifetime. This loving, kind community has opened its arms to me and held me tightly in prayer and person when I doubted my worth. They tell me they plan to charter a bus to graduation!

3. My dreams for this Project are to live up to my mentors' expectations and be a big fish in a big pond. Of course, the eight long-term objectives listed previously are a big part of making reality of the dream.

Failure is not an option with a mindset to persevere and persist to reach my goals.

PROJECT

Introduction

The ministerial and vocation context I find myself in this season of life is Associate Pastor at a local African Episcopal Methodist (AME) Zion church in Vancouver, Washington. Other service areas are Grief Counselor, Spiritual Director, Hospice Chaplain, You Can Heal Your Life Coach and Teacher,¹ Life Coach, writer, and storyteller.

The Need, Problem, and Opportunity (NPO) I chose for my project is developing and then offering those suffering the feeling of a broken heart from a loss of any source a path to hope and healing. My hypothesis is that unresolved grief of a loss from any source causes heartbreak and loss of hope for living life in peace, love, and hope for future happiness.²

One of the rationales for my NPO choice is the vocational settings I've chosen over a lifetime, serving precious souls at the doorway of death as they lament the sorrows and feelings of life regrets.

Serving survivors of losses wading in the waters of grief magnifies a need of hope for the heartbroken. My own personal sorrows, sense of episodic failure, and feelings of abandonment influenced that decision as well. Being a nurse for forty-nine years, mostly in hospice care, the death of a loved one seemed to be the common denominator of feeling sorrow, mistrust, disbelief, and abandonment while manifesting behaviors not conducive to love, kindness, peace,

¹ Patricia Crain and Rick Nichols, *Heart Inspired Presentations* (Blue Jay, CA: Heal Your Life Training, March 2001).

² Brene Brown, *Atlas of the Heart: Mapping Meaningful Conversations and the Language of the Human Experiences* (New York: Random House, 2021), 97-104.

compassion, and hope. There are abundant sources of loss and resultant feelings that lead to exhibiting the destructive, negative behaviors discussed in following sections.

Hope for the Heartbroken is a project initially created for a local faith-based grief support program. After discovery sessions locally over twelve months with designated stakeholders, minimal need surfaced. Designated stakeholders at subsequent discovery sessions worldwide over the next twelve months revealed a more receptive audience, need, opportunity, and market. To that end, the decision presented to develop a hybrid model of Hope for the Heartbroken to an international audience using professional marketing tools via a website and multiple social media platforms. A local, low-profile presence is offered of teaching low-cost or free classes at the community college, writing a weekly column in the newspapers, and local branding to organizations and business as the local “grief expert.” The third option to publish a book is a long-term launch plan linked to marketing.

The specific scope to each audience will vary according to scheduled algorithm analysis of audience responses to targeted content on multiple worldwide platforms.

Benchmarks measuring success include seventy to eighty percent of global visitors to the website registering for a free product or purchases requiring their contact information.³ Local audiences will follow the same process, meeting a fifty percent compliance factor. Community college and newspaper acceptance occurs within sixty days after presentation. Quality is measured by algorithms of purchases by targeted fluid audiences. Content is designed and presented to capture, engage, inspire, and transform all audiences to actions giving them hope for the future.

³ Brendan Kane, *One Million Followers: How I Built a Massive Social Following in 30 Days* (Dallas, TX: BenBella Books, Inc., 2018), 120.

This project is presented in sequential sections over thirty months. Appendices identify stakeholder outcomes, graphs, charts, photos, letters, the website, and interviews.

Presentation/Documentation of Project: Hope for the Heartbroken

This project offers a worldwide grief support and recovery program to persons grieving a loss from any source.

Research of multiple local stakeholders determined there was a local defined need and interest, but little opportunity since all local resources are well-established and offered at no fee for a need-based population. The reader is referred to Appendix 1.

Further research with different stakeholders supported an international audience had both broader appeal and healing, spiritual, and financial advantages a local market could not sustain. The reader is referred to Appendix 2.

Massive action has been implemented to launch a hybrid local and international marketing effort via a website titled **Sacred Spaces Pacific Northwest (PNW)**⁴ as a business platform offering solutions to life challenges that cause heartbreak and hopelessness. Those platforms brand this author as an expert in Grief Recovery, You Can Heal Your Life, Pastoral Counselor, Spiritual Director, Life Coach, and Corporate Trainer. The reader is referred to Appendix 3.

The scope of the project is worldwide, over multiple social media platforms, and both internationally and locally. The sole initial purpose of engagement is to obtain contact information of individuals for marketing strategies that meet specific needs. Initial marketing

⁴ <https://sacredspaces.flywheelsites.com>. Developed from January 2021-December 2021.

will be to women between forty and eighty years old with a recent loss of a life mate who visit the website to register for free content by leaving contact information. The same metric will target PNW audiences by engagement at community events and regional speaking and teaching events that provides data to further regional and global development. These individuals will be discerned by referral and the use of click funnels that target specific demographic profiles.⁵

Additional assistance is provided by ISRA, a company in India specializing in transformational learning and marketing with a background in psychology, psychometrics, and technology.⁶

A broader target audience will be approached on multiple social media platforms to drive traffic to the website for engaging in free content after providing their contact information. The scope of this action is to have a minimum of two hundred fifty clicks within one week of launch of the website that increases 10% weekly thereafter.

Google analytics and social media platform algorithms will provide direction for any necessity to change, narrow, or widen my targeted audience.⁷

The tertiary audience is the local audience engaging with the website to click, buy, or register for classes offered at the local community college. The reader is directed to Appendices 4 through 11.

Additional tertiary audiences come from leads generated in response to the column ***Hope for the Heartbroken*** in the local newspaper on a schedule to be determined. The reader is directed to Appendices 12, 13, 14, and 15.

⁵ Russell Brunson, *DotCom Secrets: The Underground Playbook for Growing Your Company Online* (Carlsbad, CA: Hay House, Inc., 2015), 202-211.

⁶ Sneha Shah and Shashank Gupta, “Heal Your Life Business Training: Managing with Heart and Mind,” online training completed summer 2021, <https://www.isra.co.in/heal-your-life-business-training/>.

⁷ Kane, *One Million Followers*, 121.

Participation in the local Body, Mind and Spirit Expo in October 2021 also generated local exposure with multiple leads. That local exposure will be addressed in the launch plan. The reader is directed to Appendix 16.

Technical support has been provided in the initial website development and for long-term support by Premium Websites, LLC⁸ and graphic designer Jodi Tripp Designs.⁹

From May 2020 to present, technology awareness, product development, content writing, marketing, and business development education has been obtained from ISRA Consulting,¹⁰ Mastermind, Inc.,¹¹ Heal Your Life Training and Development,¹² and the Grief Recovery Institute.¹³ Local business start-up assistance is provided by SCORE.¹⁴ SCORE is a free program offered by the Small Business Administration of volunteer skilled professionals in all aspects of business to mentor, plan, manage, and grow a business.

Being mindful that content is key to this project,¹⁵ initial content has been developed for the website for Grief Counseling and Heal Your Life classes. The reader is directed to Appendices 4, 5, and 8 for a content review.

⁸ <https://premiumwebsites.net/>.

⁹ <https://www.joditripp.com/>.

¹⁰ Shah and Gupta, “Heal Your Life Business Training: Managing with Heart and Mind,” online training.

¹¹ Tony Robbins and Dean Graziosi, “Mastermind Coaching and Training,” accessed December 7, 2020, <https://deanandtonylive.com/deangraziosi-live>.

¹² Crain and Nichols, *Heart Inspired Presentations*, ongoing training.

¹³ John W. James and Russell Friedman, *The Grief Recovery Handbook* (The Grief Recovery Institute: Bend, Oregon). Certified as a Grief Coach in 2012 with ongoing monthly training.

¹⁴ United States Small Business Agency, SCORE, accessed December 2019, <https://www.score.org/>.

¹⁵ Kane, *One Million Followers*, 129.

My uniqueness, personally and professionally, to research, plan, implement, and launch this project from a spiritual and business perspective approaches the project from three perspectives. The first is my personal and life experiences of loss, grief, and heartbreak, while staying hopeful for the future. This emotional appeal will attract audiences.¹⁶ The second is I have a worldwide reputation with contacts, professional and personal, of being a person who is trustworthy, respects deeply all humanity, offers compassionate presence for all of life challenges, and demonstrates nonjudgmental love and acceptance without prejudice to all humanity, with deep faith in divine presence as a guiding source. The third is that I enlarged the scope of this project by recognizing my learning curves. I purposefully sought resources beyond this curriculum to ensure the project success for the long term. An example of new learning is the ability to create “hook points” in content writing to attract an audience with a solution that speaks to a situation or problem that is breaking their heart.¹⁷ An example of a situation or problem is one that has previously evaded an answer or solution for the participant. This effort came with a significant cost of time and money. Both are documented in initial expense and time logs for this project.

The reader is referred to Appendix 18 for a review of both variables.

¹⁶ Kane, *One Million Followers*, 148.

¹⁷ Brendan Kane, *Hook Point: How to Stand Out in a 3-Second World* (Cardiff-by-the-Sea, CA: Waterside Productions, 2020), 35.

Benchmark Assessments

Benchmarks of Success

1. The website will have 250 persons within 30 days of launch who like/share the content as indicated by 80% of those persons giving their email address for free information; 80% of those purchasing within 60 days; and 70% of initial purchasers purchasing 10 products over 12 months.

The website content is fully developed and ready to launch once the evaluation committee gives passing approval for graduation. Peer evaluation of the website was completed by professional colleagues. The reader is referred to Appendix 18 for evaluator suggestions and Appendices 19 and 20 for the evaluation facilitation tools.

Success:

- Design of the content is intended to take the seeker from a place of darkness to one of light, exemplified by the first image of a dark forest and the last image of a lighthouse beacon.
- A feeling of calm, peace, love, and inclusion was noted as compelling by the evaluators.
- Clarity, transparency of content, and fee transparency were appreciated by evaluators.

Potential Improvements:

- Updating language to be gender neutral
- Spotlighting all my credentials
- Grouping the service platforms into pairs for clarity

2. The secondary local audience and tertiary event audience will meet the benchmarks with 50% giving contact information for free content and purchasing products within 60 days and 12 months. This lesser benchmark is due to a more defined geographic audience.

Success:

- A synopsis of participation at the Body, Mind, and Spirit Expo is attached as Appendix 16.
- The next graph demonstrates an overall collection of contact information collected at two-hour intervals at 83.3% of those who visited, well over the projected 50% benchmark.¹⁸

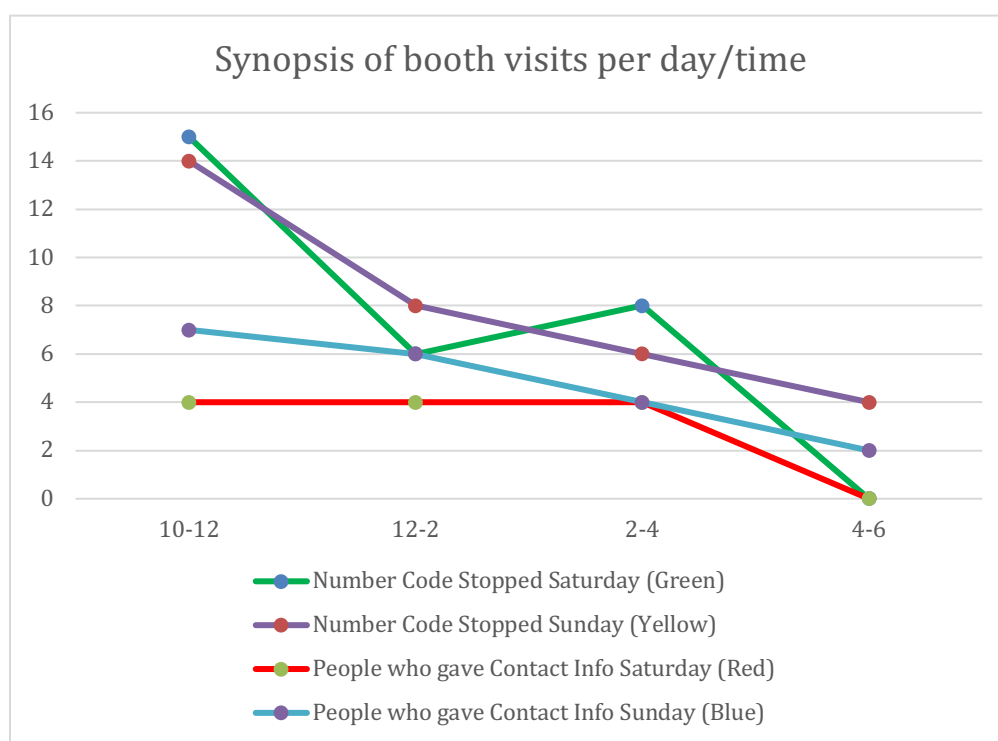


Figure 1—Synopsis of Booth Visits per Day/Time

¹⁸ Figure created by Catherine Vass.

Potential Improvements:

- Pray for better attendance when Covid precautions are lifted.
- Attend the same event in other cities when possible.
- Have a partner to attend future events with me to handle larger crowds.

3. Proposals for a scheduled column named ***Hope for the Heartbroken*** in the Community Section of the local paper and for teaching classes on the education platforms at the local Community College accepted as being approved within 60 days of presentation subject to the provider's restrictions. Dr. Berger urged us on retreat to think big. I am doing my best!

Successes:

- The reader is referred to Appendices 10 through 15 to review proposals to local audiences. These proposals were developed using Google tools to get editors' attention.¹⁹
- The proposals were presented prior to the Christmas holiday. Negotiations are in progress and the decision makers have not said "No."

Potential Improvements:

- Be open to the mechanics of writing a newspaper column.
- Practice patience, perseverance, and humility!

Benchmarks of Quality

4. Targeted web audiences and promotions will change with analysis of Google analytics and algorithms of Facebook, LinkedIn, and TikTok as indicated by a minimum weekly analysis

¹⁹ Cynthia G. La Ferle, "Tips for Landing your own Newspaper Column," *Writer's Digest*, March 11, 2008, <https://www.writersdigest.com/articles-freelance/tips-for-landing-your-own-newspaper-column>.

of performance patterns of the fluid website audience who give their contact information for free content and to meet the 30% industry standard purchase goal from ISRA marketing.

5. Targeted audiences will give contact information while sharing emotional needs that guide them to specific content within twenty-four hours consistent with personal and identified uniqueness²⁰ to deliver accurate, academic, high-quality grief support and life coaching as documented in the Spiritual Directors and Professional Coach Code of Ethical Conduct.²¹

Benchmarks 4 and 5 are so closely related that they will be evaluated together for the purposes of this discussion.

Successes:

- The owner of Premier Websites is on a monthly retainer to assist with further development and interpretation of each of these benchmarks. Technology is not my strongest skill, so I have hired the best in the business to put my ideas out to the world based on a weekly analysis of social media algorithms that indicate a pivot to reach selected audiences.
- I also retained my graphic designer to assist with social media development.
- Given the personal challenges of offering grief counseling and life coaching on a regular basis, I recognize the need to practice diligent emotional, mental, and spiritual care of myself as a caregiver of the heartbroken. To that end, I consult regularly with a personal spiritual director.

²⁰ Simon Sinek, *Start with Why: How Great Leaders Inspire Everyone to Take Action* (New York: Penguin Books, 2009), 1-7.

²¹ Spiritual Directors International Coordinating Council, *Guidelines for Ethical Conduct Revised Edition*. (Bellevue, WA: Spiritual Directors International, 2018), Booklet.

Potential Improvements:

- Given the large scale of this project, there is a huge potential for personal fatigue, necessitating an awareness to pace myself and not schedule more than can be accomplished in each time.
- Continue to self-educate as opportunities are presented.
- Adapt research and content as needed to serve cultural interest and needs.

PROJECT LAUNCH PLAN

Project Description

The NPO is that unresolved grief from a loss of any source causes heartbreak and loss of hope for living life in peace, love, and hope for future happiness.

The most viable project to heal heartbreak and restore hope from any loss is taking massive action worldwide. That action is primarily a professionally developed and supported website named **Sacred Spaces Pacific Northwest (PNW)**¹ with platforms offering solutions to life challenges that result in heartbreak and loss of hope.

Platforms that brand this writer as an expert are Grief Recovery, You Can Heal Your Life, Pastoral Counseling, Spiritual Directing, Life Coaching, and Corporate Training with Heart and Mind.

Local audiences will be further engaged with specific outreach via a local newspaper column named *Hope for the Heartbroken*, classes at the local community college, and to niche populations susceptible to greater incidence of loss.

Audience

The ultimate audience will be anyone experiencing the emotion of heartbreak resulting from any life challenge that disrupts a former feeling of wellbeing.

This audience will be engaged locally and worldwide primarily by tools that encourage interacting with the website for free products after providing their contact information. This will

¹ Patricia Mayes, *Hope for the Heartbroken* (Vancouver, WA: Sacred Spaces, PNW, 2020).

be done by massive marketing via multiple social media platforms using referrals and recommendations. Local engagement will consist of writing a weekly column for a newspaper, offering life enrichment classes at the community college, offering free classes with struggling small businesses, and engaging niche markets with a proven incidence of loss such as pet owners, urgent care centers, nursing homes, and hospices without chaplaincy support.

Initial marketing will be to women between forty and eighty years old with a recent loss of a life mate who visit the website to register for free content by leaving contact information.

Research has shown that the coaching industry is supported 70% by women.²

Development Plan

Launching of the website: Late March 2022, after Evaluation Committee approves graduation.

The rationale for this metric is that launching a business is a time-consuming endeavor that is not compatible simultaneously with this academic effort for my mental health.

The metrics of the web site will show a minimum of 250 clicks within one week of launch and increasing exponentially by 10% weekly thereafter.

- Launching of the newspaper column: Late February or early March 2022 based on the 60-day metric in the initial proposal.
- Launching of the community college classes: Late February or early March 2022 based on the 60-day metric of the initial proposal. Deferral to a later date in the

² Claire Zammit, “Evolving Wisdom” (San Rafael, CA: The Institute for Woman-Centered Coaching, Training and Leadership, January 2022 Lecture).

summer may be necessary due to Covid precautions. Attendance determined by college complying with Covid precautions.

- Launching of Zoom classes on Grief Recovery and You Can Heal Your Life: July 2022 secondary to travel commitments of this writer with all classes filled to available capacity.
- Launching to businesses and niche markets identified previously: Mid-April onward five per week to introduce self, offer free materials, and explore mutual future business opportunities.
- Business logistics: By late March 2022, after Evaluation Committee approval, address necessary logistics of registering with Washington State as a Limited Liability Corporation (LLC), obtaining a federal and state tax number, set up appropriate communication systems with commercial vendors and develop a specific business and marketing plan with my team.³
- Launching of social media platforms to obtain 80% contact with website measured by daily evaluation using Google and Mail Chimp analytics.

Development Process

The overall development process is approached with clarity, commitment, confidence, and hope for the greater good of those this writer is called to serve as well as that of this writer.⁴

³ Washington State Small Business Guidance, accessed September 23, 2020, <https://dor.wa.gov/open-business/business-licensing-and-renewals-faq>.

⁴ Sneha Shah and Shashank Gupta, “Heal Your Life Business Training: Managing with Heart and Mind,” online training completed summer 2021, <https://www.isra.co.in/heal-your-life-business-training/>.

To that end, the ongoing development process will consist of the following items:

- Google and Mail Chimp analytics will be evaluated daily to collate and review data that would determine the need to change, narrow, or widen targeted audiences.
- Pivoting to marketing strategies will be done based on data collection over time.
- Essential team members for the long term are the web designer and the graphic designer, both with extensive technological skills that this writer does not have.
- Content writing, product development, and business development education will be with the teams at Isra,⁵ Heal Your Life Training and Development,⁶ the Grief Recovery Institute,⁷ and Score.⁸
- Continue to be an “exquisite witness”⁹ to the local community as niche opportunities appear.
- Maintain a mindset that is goal-focused to:
 1. Develop over one million followers on multiple social media platforms within one year of launch with 80% purchasing my educational products.
 2. Build a brand locally and internationally that overserves and overdelivers.

⁵ Shah and Gupta, “Heal Your Life Business Training: Managing with Heart and Mind,” online training.

⁶ Patricia Crain and Rick Nichols, *Heart Inspired Presentations* (Blue Jay, CA: Heal Your Life Training, March 2001).

⁷ John W. James and Russell Friedman, *The Grief Recovery Handbook* (Bend, OR: The Grief Recovery Institute). Certified as a Grief Coach in 2019 with ongoing monthly training.

⁸ United States Small Business Agency, SCORE, accessed December 2019, <https://www.score.org/>.

⁹ J. Shep Jeffries, *Helping Grieving People When Tears Are Not Enough: A Handbook for Caregivers* (New York: Brunner-Routledge, 2004), 22.

3. Seek opportunities to be visible rather than invisible.
4. Keep doing it until I get the results I want.
5. Set up a foundation with 10% of net profits set aside for those with limited financial means.
6. Always seek to offer hope to the heartbroken.
7. Take massive action in the clouds of unknowing.
8. Author the book one of my mentors recommended “_____” published by May 2023.

These goals are on a hot pink card clipped to the side of my desktop calendar that moves within eyesight daily.

APPENDIX A—MILESTONE 1 THE NPO CHARTER

Personal Research Manifesto

My research is guided by transparency, openness, inclusivity, compassionate listening, and respect to obtain as much verifiable data as possible that meets the needs and values of my stakeholders.

Refine as revealed going forward.

NPO Statement

Unresolved grief causes behaviors that inhibit individual peace, happiness, growth, purpose, and failure to reach individual potential.

Refine as revealed going forward.

NPO Scope

The initial extent, boundaries and cost of this project will include:

- Roman Catholic parishioners and priests in Clark County Washington.
- Individuals with experience and awareness of issues and behaviors of grieving.
- The cost will be limited to light refreshments and travel.

Refine as revealed going forward.

NPO Context

The second phase of my research will extend over the summer of 2020 to include the Southwest Washington Roman Catholic Archdiocese of the Seattle Southern Deanery to include Wahkiakum, Cowlitz and Skamania counties using the same process in the initial inquiry in Clark County. These additions will involve nine mostly rural parishes in the Southern Deanery

serving a total of 1832 households. One parish serves 834 households. The remaining nine are missions managed by three priests. One priest already interviewed and supportive of this project manages three of these parishes.

This project is undertaken in partnership with the Southwest Washington Archdiocese Department of Evangelization, Formation and Discipleship.

Additional community partners and possible sources of funding and marketing will be leading funeral service providers, major health care providers and associations, and regional community agencies and boards who might have an audience in the bereaved.

Root Causes

Those root causes identified in the Discovery Session were physical, mental, emotional, and spiritual revealed in the immediate family unit and in the spiritual faith practices of community. The root behaviors identified manifested as isolation, shame, fear, and not knowing where to go for help.

The root causes identified in the 1/1 interviews were identified as lack of trained volunteers, funding, lack of time to manage a grief ministry, and inconsistent communication regarding needs and availability of resources.

Discovery Session Stakeholders

Male employed clinical psychologist.

Two retired female grief counseling clients.

. One retired female victim of a retirement home mass shooting.

One retired female nurse with spouse dying of Parkinson's Disease.

One female Pastoral Associate for Volunteers.

One-on-One Interviews

Seven Roman Catholic priests in Clark County Washington.

Academic Resources

Bereavement Resources within Secular Communities

Funding for Bereavement Resources within Secular Communities

All the academic resources identified in the bibliography

Grief Resource Centers worldwide.

The Grief Recovery Center in Bend, Oregon

The National Funeral Directors Association

Literature search on hope, peace, purpose after a life loss.

Literature search on how secular communities communicate.

Appendix A-Discovery Session Report

Discovery Session Description

The discovery session was held on November 9, 2019 with eight people invited and six attending from the same church. Two of the 1/1 persons interviewed had persons they wanted to invite, but chose not to for their own reasons. The lone male was a clinical psychologist. Two attendees were former grief counseling clients of mine. One attendee was a survivor of a mass shooting in a retirement home. One attendee was a retired RN with a spouse actively dying from Parkinson's Disease. The last attendee is the Pastoral Associate at the church of all the attendees. With one exception, all were over sixty years of age. Two were employed.

All the attendees were invited as soon as I received IRB approval and all accepted immediately. I reminded each of them at one week and the day before. Everyone arrived on time with their consent letter in hand.

The agenda conformed to the model in the guidelines.

A light breakfast was ready for everyone on arrival. Their place at the table was strategically planned to allow everyone to view the poster area and to keep people that were friends apart to reduce idle conversation. Each person received a gift of a \$10 Starbucks card and a votive cross candle with a lavender candle.

Each person was given two minutes to introduce themselves and share why they accepted the invitation. They were very open and expressed their gratitude that "something like this has been needed for a long time."

Discovery Statement

The participants were eager to engage and immediately asked questions about what to do with the different colored post-it notes! The process is defined in depth in the summary letter to the participants as an appendix.

The purpose was defined to **determine the need for a faith-based community grief support and recovery program.** The result was a resounding “Yes.”

The Discovery Statement we found was:

Considering: Our immediate and spiritual family has few resources for grief/recovery of a loss,

we’ve discovered the need is great with few trained volunteers, clergy, and limited finances,

which is caused by isolation and shame from multiple life losses not limited to death or age.

If solved, it would mean we could have access to bereavement support from trained pastoral care staff and clergy to offer a renewed sense of purpose, growth, peace and happiness.

Critical Insights from Discovery Session:

Key insights noted were how closely the immediate family was melded into the spiritual family. The group found no clergy support other than conducting funerals and attending to liturgical events. They were adamant that their grieving caused physical and psychological symptoms leading to isolation and shame as root causes of unresolved grief. Another consideration important to them was funding and accessibility for those with limited finances.

The Pastoral Associate was quick to point out what the parish was doing with limited resources that was argued down by the two widows who had felt totally unsupported.

One-on-One Interview Discoveries:

Seven priests in Clark County Washington were invited to participate with a consent letter. One flatly declined. Three permitted 1/1 interviews, but declined to fill out the questionnaire. Two of the three declined to give consent.

The biggest difficulty was getting them to commit to an interview without informing them completely about what I was doing and the purpose of my project.

The three that filled out their questionnaire and gave consent were united in that they did not have properly accredited staff or time to devote to a grief ministry and that their priority was faith formation, liturgical events, sacraments, increased discipleship, and increased mass attendance. Financing was another unanimous factor in that two of the three did not have room in the budget to pay for a grief ministry and if one existed, it would need to be self-sustaining.

One priest advocated for parish funding for support.

Synthesis:

While both the Discovery Group and the 1/1 participants agreed that a Grief Ministry was needed within the spiritual family by qualified persons, there was considerable darkness as how the ministry would be funded and executed to be affordable, inclusive, and timely

Agreement was also noted that this service should be faith based with no geographical boundaries. Agreement also existed that unresolved grief led to damaging behaviors manifested physically, spiritually, and emotionally. The group was reluctant to identify those behaviors. What was interesting to this writer is that the 1/1 stakeholder with the highest household census had the most desire to offer good grieving models to the bereaved for support and viewed

embracing grief as part of living a life in a Christ-like presence. The priest with the second highest household census had a very functional, seemingly volunteer led grief ministry with defined outreach in sequential and timely interventions to reduce isolation and offer qualitative and quantitative support.

With one exception, the 1/1 stakeholders voiced independent funding as a priority while the priest with the lowest household census felt that this ministry should be parish funded.

Without exception, all the 1/1 stakeholders voiced that lack of time to provide this care was not available for them to engage even if they felt qualified to do so.

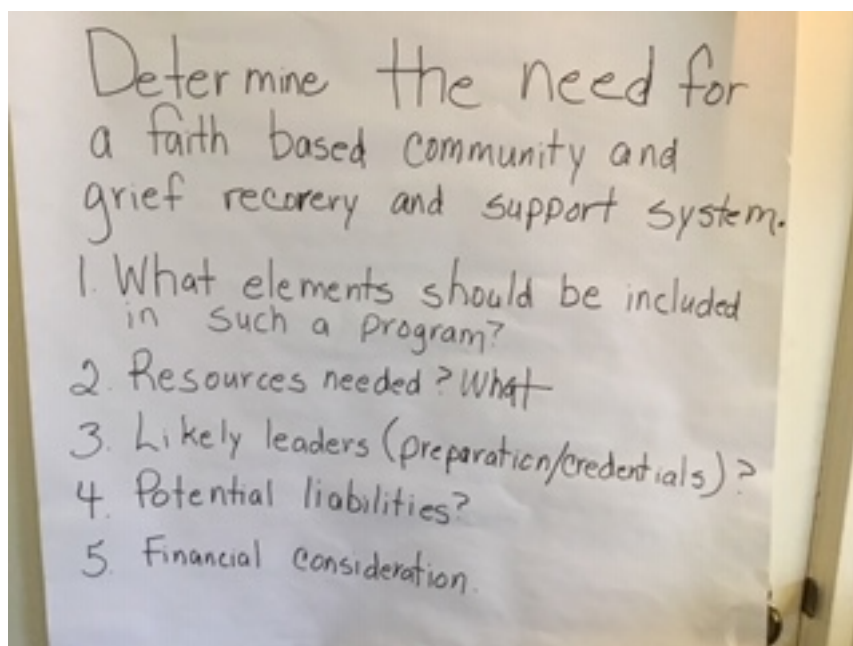
Next Steps:

My perspective is the need for extensive research around faith -based grief support by spiritual communities in reference to structure, process, and funding.

Secondly, I will widen my scope of stakeholder to include the other resources in the Charter Agreement.

Third, I will partner with the Southwest Washington Archdiocese Evangelization office for their resources, endorsement, and support to enhance acceptance by all the stakeholders and open opportunities for funding.

Appendix B



Appendix C

Discovery Session 1/1 Interview Notes with Additional Stakeholders

October 25-29, 2019: Stakeholder #1:

Multiple telephone calls to this person to speak with a pastoral assistant to attempt to get an appointment at a time convenient to this person. He asked for additional information before he would consider an appointment. A copy of the consent letter and questionnaire was dropped off at his office for his consideration midweek. Multiple telephone calls on 10.28 and 29 to arrange an appointment with him at his convenience. On 10.29.19, his pastoral assistant called this student to say “Father says to tell you he doesn’t have time for this sort of thing unless the archdioceses commands him to do so. I’m sorry. I know you have gone to a lot of trouble to engage him.”

November 7, 2019: 11am-11:22 am. Stakeholder #2

This individual was going out of town for an extended vacation prior to the holiday and did not want to meet with me after Thanksgiving secondary to heightened duties in his parish. He greeted me with “Are you my 11am appointment?” When I responded to the affirmative, his reply was “I was hoping you wouldn’t show up. I really don’t have time for all this. I am overwhelmed every day of my life and even if you did it all yourself for free, I probably wouldn’t participate. Ok. You’re here. Come on in. You got 30 minutes.”

He admitted that he had not looked at the consent letter or questionnaire dropped to his assistant at his office earlier in the week and asked this chaplain to explain what was in it. After an explanation, he replied. “What you are doing is an admirable thing. It’s an uphill battle. My hesitancy is that I do have one person who has been telling me for as long as I have been here that we need something like this in our parish. But the fact of the matter is that she is a pain in the ass.

If I put her into your Discovery Group, he would be on me like fleas on a dog to move forward with it before you or your faculty advisors were ready for you to do so. She would be tormenting me for the next 2 years of your project. Besides that, this would be one more thing for me to manage in this parish. Long term, I need to think of how this is going to impact me and my time that I don't have enough of in any given day. I must go away just to get away from the phone and to rest. I am loathe to take this on, but I'll think about it. Maybe not now, but later."

He did sign a consent for the interview but declined to fill out the questionnaire.

November 7, 2019: 1:30pm-2:30pm Stakeholder #3

This individual "forgot" about our appointment and had left for lunch. He arrived at 1:50 pm for our appointment and did not apologize for his tardiness. I spent the time in the church praying as I waited for him. He had not read the questionnaire or consent left at his office earlier in the week, citing a "lack of time to get involved in something I'm not going to participate in. Tell me quickly what this is all about."

After doing as he requested, he replied, "We had such a ministry here when I arrived, and I discontinued it because I could not get volunteers to commit to it and/or train them and I don't have the time to take this on myself. I am committed first to the liturgical work of the church. Everything else is last. Why do you want to do such a huge thing?"

I answered his question with "As a pastoral presence in the community, people present with behaviors of unresolved grief from loss and ultimately take up more of your time as a pastor, not to mention have a life devoid of any sense of balance and direction. I think of such a program as one that would take up less of your time if it were done with forethought, planning and adequate funding."

He complimented me on my dedication.

When asked to sign the consent for our time together, he declined. However, he did admit to discarding the questionnaire I had dropped off for him and asked for another “to look at.”

This student asked if we could end out meeting with a prayer to which he agreed and invited me to do so. After the prayer of gratitude for his ministry, health, and more time to relax and renew in his service to God, he reached over to touch this student’s arm saying, “You are a good person and I will help you maybe later, but not now.”

November 13, 2019. 3pm-3:45pm Stakeholder #4

This appointment today is the second one scheduled because the stakeholder had a parish school function to attend. Today he presents as welcoming, prepared, and has his consent and questionnaire filled out. He has no disagreements with the Discovery Statement findings.

This stakeholder is completely engaged in the ministry of grief support and recovery. He has a SSND (School Sister of Notre Dame) on his staff who does much of this grief support and he recognizes the necessity and value of this ministry. He laments that this Sister has needed to reduce her work to 20 hours secondary to her health issues and age. When he realized the scope and depth of this project and this student’s education and experience in grief recovery, the discussion turned to any potential interest this student might have in interviewing for the position when it is vacated, for which there is a definite interest.

This stakeholder currently sends parishioners to the grief programs delivered by a local religious health system. He also shares that his parish is currently involved in a Stewardship of Talent Renewal to assess resources and ministry interests of their members as well as taking an inventory of what ministry to continue or stop secondary to personnel and finances.

At the end of the interview, he shares that the local Deanery would have financial resources to support on a regional basis of a grief support and recovery ministry.

This stakeholder had no other observations and commended this student on recognizing a need and attempting to find partnerships for a viable remedy. He has been at this parish for 11 ½ years with 2051 households registered. He agreed to have his name and parish recognized.

November, 15 2019: 1pm- 2pm: Stakeholder #5

This stakeholder has agreed to be my mentor and community advisor on this project. He has a deep knowledge of archdiocesan policy and practices, has a community familiarity and insight to look thru the lens of both the small and large focus of this project, and has an awareness of local church politics. His opinions, insights and guidance are invaluable, and I am more than pleased and blessed to have him on my team.

While he agrees that this is a worthwhile project, his concerns centered around financing and having no geographical boundaries in offering the benefits of this project to our faith community. He agreed with another stakeholder that this project would be an “uphill battle.” He had no disagreement with the findings of the Discovery Group.

His concerns are with his parish overworked staff and how and who would oversee another ministry. He admits no awareness of the teaching portion of grief recovery and support and refers those who approach him with grief issues to a professional counselor. His choice of an individual to lead this project would be a social worker, a psychologist, or someone with a specific focus on grief and grief recovery issues.

He has been in his current assignment for 6 years serving 758 registered households. He had his questionnaire filled out and his consent signed at our meeting.

November 18, 2019: 3:30pm-4:00pm: Stakeholder 6

This stakeholder had a structured grief support program in his parish for which he voiced minimal awareness and support, saying “The person who oversees it seems to know what she is

doing so I leave her alone. I wanted to send her to your Discovery Session, but she had another engagement that day here that she oversaw. I'll give you her contact information and she will fill you in on the details of what she does." While he supports the concept of a grief ministry, he has no awareness at the time of our interview as to whether the ministry is volunteer or funded by the parish. He cited his time doing liturgical functions precluded his hands-on involvement and said that he did little to no grief support individually.

He declined to fill out the questionnaire or to sign the consent form. He did not disclose his length in his current assignment serving 1600 households.

November 27, 2019. 4:00pm-4:30pm: Stakeholder #7

This stakeholder did not keep his initial appointment two weeks previous, citing another appointment and then was on vacation for a week prior to the start of the holiday seasons. He had the questionnaire filled out as well as the consent form and was welcoming of this students' interest in this project and agreeing with others that "it's going to be an uphill battle for you to bring on support for a well needed service."

He applauded the depth and scope of the 12 questions he was asked to answer. He differed from his colleagues in saying that a grief support ministry should be financed by the parish and was essential to having "healthy functioning people in the world as they live the life of Jesus in reaching out to support others in their hurt." He estimated that he spends "1-2 hours a week doing grief support, but that is what I took my vows for... to help those who need it."

He has been in his current assignment for 6 months to serve a household of 575. He agreed that his name and church could be used in my final paper.

Appendix D

Results of our Discovery Session Held on November 9, 2019

Greetings Dear Friends:

First, my profound thanks for taking time out of a busy Saturday as we approach the upcoming holiday seasons to participate in this Discovery Session. Let me know of corrections/additions.

Purpose

Our purpose at this session was to determine the need for a faith-based community grief support and recovery system. During the discussion, we considered the following questions?

1. What elements should be included in such a program?
2. What resources might be needed?
3. Who would we look for as leaders in terms of preparation and credentials?
4. What are the potential liabilities?
5. What are the financial considerations?

Audience

We identified four audiences as the communities of family, professional, society and spiritual. When we had the opportunity to use the red dots to select who you thought would benefit most from our efforts as our primary focus, the result was a tie between the community of family and spiritual of 6 votes each. This was where we focused our next effort.

Needs – Symptoms – Causes of Grief

The need was addressed by inversely identifying what resources we currently had. We found a lack of trained volunteers, limited availability of trained grief counselors and clergy, inconsistent communion in our audience regarding needs and a lack of financial means. Reluctance was noted to identify physical, emotional, mental, and spiritual symptoms of grief.

We determined that the root cause of these symptoms was isolation, shame, fear, and not knowing where to go for help.

Potential Results of Identifying the Need, Symptom and Cause

We identified trained volunteers working in a funded program from an unidentified source to have both scheduled hours and an open-door time that was well advertised and would be available without geographical boundaries to offer bereavement support that inspired a renewed sense of purpose, personal growth, peace, and ongoing happiness from a loss of any source. There was unanimous agreement that a need existed.

Summary Statement

Considering our immediate and spiritual family has few resources for grief/recovery of loss,

we've discovered the need is great with few trained volunteers, clergy, and limited finances,

which is caused by isolation and shame from multiple life losses not limited to death or age.

If solved, it would mean we could have access to bereavement support from trained pastoral care staff and clergy to offer a renewed sense of purpose, growth, peace, and happiness.

10. What part of a Grief Recovery and Support program follow up process look like to you after 6 weeks, 3 months, 6 months and a year? Would you consider that follow up a function of the discipleship for your church?
11. How would you vision the financial funding of a Grief Ministry for your church?
12. How much time do you estimate you spend in grief counseling weekly?
13. What preparation and credentials would you vision a Grief Ministry leader needing to possess to be effective?

Thank you for participating in my research study. I would appreciate your approval to use your name and church when referring to your survey in my Dissertation Research and Paper. I will use only pseudo names for you and your church, as mentioned in my invitation/consent letter without you giving permission as indicated below.

*Yes, you have permission to use my name and church and name. _____

*No, you cannot use my name or my church name. Please use pseudo names for my church and I. _____

Signature of Pastor/Priest _____

Print your name _____

Date _____

Appendix F

LETTER OF CONSENT

Determining the Need for a Faith Based Community Grief Recovery and Support Program

Dear Participant in this Discovery Session:

My name is Patricia Mayes. I am a student in the Doctor of Ministry program in Portland Seminary at George Fox University. I am conducting research to determine the need for a faith-based community grief recovery and support system in your faith community in partnership with the Office of Evangelization, Formation, and Discipleship in the Archdiocese of Seattle. My telephone number is 443-804-2036. My email address is patriciajvmayes@gmail.com. You may contact me at any time if you have questions about the study.

Your pastor/priest has recommended you as a church leader who might have some interest and expertise in this area. Accordingly, I would like to invite you to participate in a Discovery Session on November 9, 2019, at Our Lady of Lourdes Church in Vancouver. The address is 4723 NW Franklin St. 98663. The time for this session is 8:45am-11am. A light breakfast will be served until 9am. We will start and end on time. A small gratuity will be available for the gift of your time and expertise. This discovery session will be highly interactive, so dress is very comfortable and casual. We will meet in the library at the Pastoral Center which is the small building to the far left of the parking lot.

The risks associated with this research are minimal. The questions you will be asked are innocuous and should not create distress. However, please note that your participation is completely voluntary and you may decline to continue anytime or decline to answer any question at your discretion.

The results of this study will be only used for research purposes and may be used for presentations at a professional conference or in an academic publication. All gathered information will be transcribed and analyzed and presented in an anonymous manner and no individual will be personally identified. I affirm to you to keep any personal information and identity confidential.

All research materials will be locked in separate, secure locations for a period of no less than three years I will be the only individual with access to these materials. After three years, I will personally destroy all relevant materials regarding this research.

I am grateful for your consideration of participating in this project. If you choose to do so, please take comfort that you are contributing to furthering educational research in your faith community that might bring a Grief Ministry into your church.

Please do not hesitate to contact me at the number or email at the top of this correspondence should you have additional questions.

If you understand the use of this research and agree to participate, please call me to confirm your place at the Discovery Session. Additionally, please bring this form with you so we can sign it together on November 9, 2019.

Participant

Signature _____ Date _____

Researcher

Signature _____ Date _____

APPENDIX B—MILESTONE 2 NPO TOPIC EXPERTISE ESSAY

SECTION 1

BIBLICAL AND THEOLOGICAL FOUNDATIONS

LOSS, GRIEF AND BEREAVEMENT IN THE BIBLICAL WORLD

INTRODUCTION

The purpose of this essay is partial fulfillment of Doctor of Ministry Course DMIN751. The course of study this writer has chosen for this course is developing a faith-based program to address the bereavement needs of the participants of any faith group that has endured a loss from any source.

This goal will be achieved by a thorough exegesis of selected biblical texts to find theological foundations to rest the examen. The next level of the foundation will consist of a thorough analysis of historical perspectives on grief, loss and bereavement. This analysis will compare with current trends, practices, key voices, and leaders in the field of grief, loss and bereavement. Influential theorists, practitioners, and researchers will be invited to share in the discussion of their writings. The last discussion will be given to areas of consensus, disagreement, tension, and gaps in attention to the subject of grief, loss, and bereavement.

The expected outcome of reaching the goal of this effort will be to establish a learning environment that allows the bereaved a space for living in peace, hope, harmony, and faith, on the path to a personal vision of one's own Resurrection comingled with that of the Living Christ. Grief is complicated. Sages of the ages have offered multiple processes, structure, and purported recovery paths. The truth of the matter is that grief is an ordinary path of life through which

every human must encounter and endure until the day comes when the endurance has ceased and one has succumbed to be the causative agent of grief and given rise to hope.

Grief is not a disease, though many a psychologist would have one believe so as the prescription pad is pulled out to give numbing drugs attempting to delay the necessary path to a place of tolerance. Mac Donald says, “If grief is not a disease, is not reducible to emotion, is not to be characterized by stages, and is not limited to the loss of a loved one through death, then what is grief?”¹ Mitchell and Anderson answer, “Our intention is to maintain the ordinariness of grief.”² However, trying to convince a person grieving a loss that their physical, emotion and spiritual pain is ordinary would not be an inducement to healing. Mitchell and Anderson give some credence to the concept of the ordinariness of grieving: “The genesis of grief lies in the inevitability of both the attachment and separation for the sustenance and development of human life. Grief is ordinary to the degree that attachment and separation are both inevitable. There is no life without attachment or loss; hence there is no life without grief.”³

Therefore, the question begging a clear answer is how those grieving can be helped? Mitchell and Anderson believe that part of the answer “requires reaffirmation of the self...through continuous changing...occur(ing) in a painful process of embracing a future.”⁴ This researcher also offers that one path to self-reaffirmation, continuous change and having a future of peace, hope and harmony is achieved by a careful exegesis of scripture.

¹ MacDonald, Coval B. *Handbook of Clinical Pastoral Counseling Volume 1*. Edited by Wick, Robert J., Richard D. Parsons and Donald Capps. New York: Paulist Press, 1993, 541.

² Mitchell, K. and H. Anderson. *All Our Losses, All Our Grievs*. Philadelphia: The Westminster Press, 1983, 56.

³ Ibid. 20.

⁴ Ibid. 20.

TEXTUAL DISCUSSION ON BIBLICAL SCRIPTURE

John 14: 1-6, 23, 27

Jesus says: “Do not let your hearts be troubled. Have faith in God and faith in me. In my Father’s house there are many dwelling places; otherwise, how could I have told you that I was going to prepare a place for you? I am indeed going to prepare a place for you, and then I shall come back to take you with me, that where I am you also maybe. You know the way that leads where I go.”

“Lord” said Thomas, “we do know where you are going. How can we know the way.?” Jesus told him: “I am the way, and the truth, and the life; no one come to the Father but through me. Anyone who loves me will be true to my word and my Father will love him; we will come to him and make our dwelling place with him. Peace is my farewell gift to you; my peace is my gift to you; I do not give it to you as the world gives peace. Do not be distressed or fearful.” (NKJV)

We see in this scripture a message of faith and hope. One must consider that this Scripture was written when the Jews and Christians were trying to find a way to get along after the walls of Jerusalem and the temple were destroyed. Communal suffering was happening. Hearts were troubled.

Patte likens this suffering to miscommunication, symbolism and sorrow as Jesus tries to convince Thomas to follow the “way”⁵⁵.

⁵ Patte, Daniel, General Editor; J. Servino Croatto, Nicole Wilkinson Duran, Teresa Okure and Archie Chi Chung Lee, Associate Editors. *Global Bible Commentary*. Nashville: Abington Press, 1989, 402-411.

Additionally, Jesus was using the symbolism of the hospitality of a Hebrew home as one of hospitality, peace, sharing and friendship. The Hebrew tradition of the time was to prepare each room of a new home perfectly and invite everyone in. Jesus used the parallel of hospitality to prepare the disciples for his crucifixion from the discussion in the previous chapter. He was preparing them for the sorrow he knew they would have. Jesus was encouraging them in invitation to symbolically follow him in the mysterious mystical world of divine and the seeming cruelty of the world around 80 AD.

The Gospel of John is language of surrender and love into what is unknown. John's language is very subtly letting us know that suffering will happen just as the resurrection and ascension happened to give one hope and encouragement to continue with life. Likewise, Alexander affirms this scripture as Jesus' invitation for the disciples at the time, and for us now to love and trust the Lord in our sorrow.⁶

PSALMS 32: 7-8, 10-11.

7. You are my hiding place. You shall preserve me from trouble; You shall surround me with songs of deliverance. Selah.

8. I will instruct you and teach you in the way which you should go. I will guide you with My eye.

10. Many sorrows shall be to the wicked; But he who trusts in the Lord, mercy shall surround him.

⁶ Alexander, David and Patricia Alexander, Editors. David Field, Donald Guthrie, Gerald Hughes, I. Howard Marshall and Alan Millard, Consulting Editors. *Eerdmans' Handbook To The Bible*. New York: William B. Eerdmans Publishing Company, 1973, 546.

11. Be glad in the Lord and rejoice, you righteous; And shout for joy, all you upright in heart! (NKJV)

The verses of this Psalm invite the grievant into a partnership with God as a refuge. This Psalm guides those grieving to allow God to guide the path, to step out in faith. By doing so, sorrow will stay with the evil while God shows mercy to those who trust in God. The implication is that patience, steadfastness, and steady prayer attracts God's presence and guidance, causing joy again. This is another message of trust and hope.

Pope Francis said: "...because we are freed...from sorrow (since we know that death and suffering are not the last words,) and freed from loneliness, we know that Jesus is our friend and invites us into the community. What reaction can we have other than joy? Why do we associate Christianity so little with joy?"⁷

He engages further in the conversation that while so much of the Gospels engage with Jesus' disappointments and sorrows, he is never portrayed in church art as smiling. Pope Francis listed healing the sick, raising the dead, dancing at the wedding, having meals with the Disciples and seeking out Mary, Martha and Lazarus for company.

"...the most basic message of the Christian life-which is that Christ is risen-is one of exceeding joy."⁸

⁷ Pope Francis. *The Joy of the Gospel*. New York: Image, 2013, 206.

⁸ Ibid. 207.

HABAKKUK 2: 2-4 AND 3: 17-19

2: 2-4. “Then the Lord answered me and said: “Write the vision and make it plain on tablets, that he may run who reads it. For the vision is yet for an appointed time; But at the end, it will speak, and it will not lie; Though it tarries, wait for it; Because it will surely come, It will not tarry. Behold, the proud, His soul is not upright in him; But the just shall live by his faith”

3: 17. “Though the fig tree may not blossom; Nor fruit be on the vines; Though the labor of the olive may fall, And the fields yield no food; Though the flock may be cut off from the fold, And there be no herd in the stalls---

3: 18. “Yet I will rejoice in the Lord, I will joy in the God of my salvation.”

3: 19. “The Lord God is my strength; He will make my feet like deer’s feet. And He will make me walk on my high hills.”

Habakkuk is a 7th century prophet who had a vision to warn the people of Judah of their impending destruction by the Chaldeans.⁹ These verses are an excellent example of having a conversation with God asking for guidance.

God’s answer is what every grief counselor does when holding space with a seeker. Grief counselors encourage a grievant to journal, play, be patient, allow time to pass, and to stay in faith.

The word salvation is used three times in Habakkuk. Leon-Dufour defines salvation as

“...to be saved is to be taken out a dangerous situation in which one risked

⁹ Alexander, David and Patricia Alexandria, Editors. David Field, Donald Guthrie, Gerald Hughes, I. Howard Marshall and Alan Millard, Consulting Editors. *Eerdmans' Handbook To The Bible*. New York: William B. Eerdmans Publishing Company, 1973, 452.

perishing. According to the nature of the danger, the act of saving manifests itself in protection, liberation, ransom, cure and health, victory, life, and peace. Using such a human experience as a starting point...revelation has explained one of the most essential aspects of God's action on earth: God saves men. Christ is our savior and the gospel brings salvation to every believer.¹⁰¹⁰

The second important concept of these verses and Habakkuk are the words that "The just shall live by His Faith." All of chapter three in this book is a proclamation of faith, to write the vision and trust God to write and fulfill the provision. What Habakkuk seems to be advising is that the less likely the possibility and the bigger the challenges, that faith will provide the image by writing it down and waiting patiently for the reality to manifest itself through God.

Wilkie Au affirms this concept of faith as he states "Christian spirituality is like a map: its purpose is to show us the way. To navigate our life's journey with soul requires a contour map because the spiritual life includes both highs and lows, ecstasies and agonies, moments of consolation and desolation. Being able to anticipate some of the ups and downs of our human journey helps prepare us..."¹¹

HAGGAI 1: 5-8; 2: 6-9, 23.

1: 5-8. Now, therefor, thus says the Lord of hosts: "Consider your ways! You have sown much, and bring in little; you eat, but do not have enough; You drink, but you are not filled with drink; You clothe yourselves, but no one is warm; And

¹⁰ Leon-Dufour, Xavier, S.J., ED. *Dictionary of Biblical Theology*, Desclee Company: New York, 1962, 457.

¹¹ Au. Wilkie. *Spirituality for the Long Haul*. New York: Paulist Press, 2000, 1.

he who earns wages, Earns wages to put into a bag with holes. Thus says the Lord of hosts: Consider your ways! Go up to the mountains and bring wood and build the temple, that I may take pleasure in it and be glorified.” says the Lord.

2: 6-9. “For thus says the Lord of hosts: Once more (it is a little while) I will shake heaven and earth, the sea and dry land; and I will shake all nation, and they shall come to the Desire of All Nations, and I will fill the temple with glory, says the Lords of hosts. The silver is Mine, and the gold is Mine, says the Lord of hosts. The glory of this latter temple shall be greater than the former, says the Lord of hosts. And in this place I will give peace, says the Lord of host.”

2: 23. “In that day, says the Lord of hosts, I will take you, Zerubbable, my servant, the son of Shealtiel, says the Lord, and will make you like a signet ring, for I have chosen you, says the Lord of hosts.”

Haggi is the first of the three last chapters of the Old Testament dealing primarily with reconstruction of the Temple in the 6th century. Haggi is estimated to be in his 80’s as he delivers four messages from God on getting on with the tasks at hand, getting one’s priorities in order to rebuild the Temple, to get started and not quit. Haggi seems to be chastising the Israelites for a lack of faith in getting the Temple done. The message in verses 2: 6-9 is one of redemptive looking to the future and the splendor of the temple enhanced by the glory of God when Christ is present.¹²

¹² Alexander, David and Patricia Anderson, Editors. David Field, Donald Guthrie, Gerald Hughes, I. Howard Marshall and Alan Millard, Consulting Editors. *Eerdmans’ Handbook To The Bible*. New York: William B. Eerdmans Publishing Company, 1973, 455.

The message of Haggi is one of hope, that the splendor of the building will give glory to the Lord. T. Desmond Alexander agrees that “the whole of the Bible provides a basis for believing that after death we shall eventually dwell in the New Jerusalem. This hope is vital. It brings us comfort and reassurance in the face of death. It helps us with the trauma of losing a loved one. It is a rock to cling to amid life’s severest storms.”¹³

Referencing 2:23, one is led to believe that Haggi is identifying Christ in the person of Zerubbabel when Haggi says “I have chosen you.” with the seal of a ring that links the house of David to Christ.

The last mention of glory of God and solace to mankind is Haggi’s promise that this temple in all its glory will be an inspiration that gives peace.

JAMES 5: 13-16

5: 13-16. Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. Confess your trespasses to one another, that you may be healed. The effective, fervent prayer of a righteous man means much.” (NKJV)

¹³ Alexander, T. Desmond. From Eden to the New Jerusalem: An Invitation to Biblical Theology. Grand Rapids: Kregel Publications. 2008,

This passage of James holds prayer as central to relieve of suffering from any source or challenge. James is the half-brother of Jesus and wrote this short five-chapter book in the 6th century. These verses encourage us to find a spiritual need and fill it. Underlying these deeds to relieve suffering is the presence of profound faith that changes one's behaviors and action, hope for the hopeless.

Macnutt is very clear that "healing prayer works."¹⁴ He elaborates that "we want to pull healing prayer out of the realm of the extraordinary and make it ordinary¹⁵ without the need to be a saint, priest, or mystic, but to stay in the faith that God is doing the healing and those of us who pray with a strong faith are merely the messenger.

While Pennington favors Centering Prayer, he encourages becoming familiar with as many prayers as possible from multiple faith traditions, including Yoga, Zen and meditation.¹⁶

Bonhoeffer states: "True prayer does not depend either on the individual or the whole body of the faithful, but solely on the knowledge that our Heavenly Father knows our needs. That makes God the sole object of our prayers, and, frees us from a false confidence of our own perceived efforts."¹⁷

¹⁴ Macnutt, Francis. *The Practice of Healing Prayer*. Frederick, Md.: The Word Among Us Press, 2010, 28.

¹⁵ Ibid. 37.

¹⁶ Pennington, M. Basil, *The Way of Centering Prayer*. Liguori, Missouri: Liguori Publications, 1999, 3.

¹⁷ Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: Simon and Schuster, 1959, 169.

In closing, Nouwen says: “I believe. Help my unbelief. (Mark 9: 25). Still when we keep our eyes on the risen Lord, we may find longer that love is stronger than death, but also our faith is stronger than our skepticism.”¹⁸

SYNTHESIS OF THEMES, VALUES, AND COMMITMENTS

THEMES

The seeming overall theme of biblical foundations for a faith-based grief and loss ministry seems to be a strong bridge between suffering and the transformation of the crucifixion and resurrection that gives the suffering a sense of hope and spiritual strength. Another theme is that suffering is not a disease, does not come in stages, is an ordinary occurrence, is not reducible to one emotion, is not limited to the death of a loved one and that life requires both attachment and loss as a vital part of living.

The most important theme in the selected scriptures is to recognize that grief and loss is a sentinel opportunity to plan to spend time with God in whatever form of prayer one feels most healing to the bereaved.

VALUES

The theological value of a faith-based grief, loss and bereavement ministry is that the selected scriptures serve as one of many respites for healing. This sacred space to is a place to

¹⁸ Nouwen, Henri J. M. *Our Greatest Gift: A Meditation on Dying and Caring*. San Francisco: Harper Collins, 1985. 111.

heal in the grace of God's love, a place to contemplate eternity, and a place to bask in the ability to develop a different opinion and focus on loss and suffering.

As one has the luxury of time to live in the scriptures, the gifts of gratitude, peace, hope, harmony, joy, trust, forgiveness, empowerment, courage, faith, motivation, and reconstruction are revealed. Gradually, over time, loss will cease to have power over behaviors and perceptions. Joy will come in the mourning. Walls will come down. An open, tender loving heart will be revealed with thanks for the gift of grief and a refuge for hope.

COMITMENTS

The greatest gift of the foundation of scripture to a grief and loss support system is being able to find commitment to trusting God to work it out over time, a commitment to being patient. Finding joy and harmony in Jesus in the scripture reading is a commitment to allowing both to enter life again. One commits to a life of scheduled prayer and praise for the gift of grief. Partnering with God is also part of the commitment to healing. Allowing one's faith to grow and blossom is a commitment to restructuring a new physical, spiritual and emotional existence. Lastly, there is a commitment to acknowledge that one is never alone, that a simple prayer of 'Come Holy Spirit' is sustenance for the journey.

SECTION 2

HISTORICAL PERSPECTIVES OF GRIEVING

Psychological History of Grieving

The psychological history of the grieving process is one of survival with roots stemming from birth to death connected by behaviors of attachment and separation.¹⁹

Attachment theory is the work of British psychiatrist, John Bowlby. Bowlby studied bonding behaviors of parents to the children of humans and animals. In humans, when that parental bond is severed Bowlby observed detachment behaviors of crying and distress that stopped when the bond was united again. Animals, however, suffered starvation and exposure, often leading to death when their genetic system was not developed enough to reestablish a attachment connection.²⁰ Karl Pribram affirmed this in his study at Georgetown University in 2003. His work established that the human grief response of personal communication is a basic survival process directly tied to development of the neurological process.²¹

Separating the psychological from the physiological is often difficult for one reinforces the behaviors of the other. McLeod took a closer look at the behaviors between attraction and separation. This ethological theory of mononotrophy linking the maternal figure as the necessary bond is proven by the behaviors manifested from childhood into the challenges of adulthood, causing and precipitating the emotion of grief and loss.

¹⁹ Jeffreys, J. Shep. *Helping Grieving People: When Tears are not Enough: A Handbook for Care Providers*. New York: Brunner-Routledge, 2005. 5.

²⁰ Bowlby, J. (1969) *Attachment and Loss*. Vol 1: Loss. New York: Basic Books.

²¹ McLoud, S.A. (2017, Feb. 2005) *Bowlbys Attachment Theory*. Simple Psychology. <https://wwwsimplypsychology.org.bowlby.org>. (Accessed 4.11.2020.)

McLeod described the healthy attachment as secured in the first three years of life, engaging, happy and organized in approaches to life's challenges. McLeod found that separation behaviors manifested as occurring after the age of five, avoidance in their approach to life challenges, preoccupied with anxiety, and disorganized in approaching life's activities. These behaviors of attachment and separation occurred in the stages of protest, despair, and detachment as will be exemplified in the synthesis and conclusion. Once the separation from attachment is completed, the adult behaviors manifest in lack of trust, not feeling valued, a sense of ineffectiveness and imperfection that lead to isolation, aggression, unwillingness to learn new behavior patterns, depression, lack of affection, and damaging antisocial psychopathic behaviors.²²

Erickson points to the theological concept of dualism in that the human is composed of a body that returns to the earth at death and a soul that survives physical death. He references the work of William Newton Clark and L. Harold DeWolf, who both agree that soul and spirit are the same entity where the physical mind has residence to its self-conscious moral authority that drives personality, behaviors, and the concept of self.²³

Lewis and Demarest describe one of the concepts of self as intuition that is kept intact in one's soul to give us guidance as to how the human lives, hears and speaks. He writes that "our soul (spirit) maintains that unconscious memory of emotions and feelings of our past in that collective unconscious that influence individual behaviors to life's conscious events."²⁴

²² McLeod, S.A. (2017, Feb. 2005). *Bowlbys Attachment Theory*. Simple Psychology. <https://www.simplepsychology.org/bowlbys.org>. (accessed 4.11.2020).

²³ Erickson, Millard. *Christian Theology*. Grand Rapids, Mich. Baker Book House. 1998. 478-480.

²⁴ Demarist, Bruce A. and Gordon R. Lewis. *Integrative Theology*. Volume 2. Grand Rapids, Mich." Academic Books. 1987. 153.

Jung does not give ownership of behaviors totally to the collective unconscious. He attributes these behaviors as inherited from parents genetically and not part of one's individual consciousness because they never existed in reality for the individual. Jung calls these behaviors Archetypes that give rise to one's individual behaviors.²⁵

Lane argues that the human self that is known as spirit or soul does survive a physical death. He maintains that this self is relationship driven and interconnected in an interdependent fashion that allows the emotions of trust, love and human agency to emerge via a chemical or genetic predispositions. Lane believes that this psyche of relationships will ultimately lead to memory.²⁶

Jeffreys breaks the psychological components of grief into those that are either an emotion or a cognitive (behavioral) reaction. He describes the feelings of grief as sadness, anger, fear, guilt, and shame. The cognitive reactions are identified as the thought processes that define the discrepancy between life before and life after a loss. These cognitive symptoms manifest as loss of life purpose and meaning, depression, memory loss, isolation, confusion, lack of support and a sense of hopelessness.²⁷

Gawande has discovered in his research that those persons facing death have as their priority to strengthen their familial relationship, have sustaining friendships, not being a burden

²⁵ Jung, C.G. *Modern Man in Search of a Soul*. San Deigo: Harcourt, Inc. 1933. 60.

²⁶ Lane, Dermot A. Robert Wick, Ed. *Handbook of Spirituality for Ministers: Perspectives for the 21st Century*. Volume 2. New York: Paulist Press. 2000. 91-95.

²⁷ Jeffreys, J. Shep. *Helping Grieving People: When Tears are Not Enough: A Handbook for Care Providers*. New York: Brunner-Routledge. 2005. 42-48.

in any way to anyone, to be able to verbalize a feeling of having one's life completed, and to avoid suffering at the end of life.²⁸

The future of the psychology of grief seems to be in the study of psychoneuroimmunology to find more answers as to how the mind, body, and brain respond to cognitive, emotional, and physical stress. The hope is for further research as to how the neural and immune functions of the body respond to the stress of grief.²⁹

Physiological History of Grief

Insel has done extensive research on attachment of maternal behavior patterns between Mothers and infants to determine the organic brain functions that occur when the stimulation receptors become aware of separation.³⁰

David Hawkins' research has found that psychosis and emotional disorders need to be corrected on a molecular level. Manic-depressive illness, schizophrenia, alcoholism, and depression could be affected by nutrition as well as medication...It was also observed that a test response where the subject went weak (physically) was "accompanied by desynchronization of the cerebral hemisphere."³¹

Klerman and Clayton found in their research that "nerves, bones, hormones, viscera, senses, the immune system, the heart, and circulation ...are affected by the trauma of loss or

²⁸ Gawande, Atul. *Being Mortal: Medicine and What Matters in the End*. New York: Henry Holt and Company. 2014. 155.

²⁹ O'Connor, Mary Francis. "Grief: A Brief History of Research on How Body, Mind, and Brain Adapt." *Psychosomatic Medicine*. v.81. no:8 (October 2019). 731-738.

³⁰ Insel, T. R. (2000) Toward a neurobiology of attachment. *Review of General Psychology*, 4, 176-185.

³¹ Hawkes, David. *Power vs. Force: The Hidden Determinates of Human Behavior*. Carlsbad, Ca.: Hay House. 1995. (59-60).

threatened loss equally in children and adults with a greater risk of a variety of adverse health consequences.”³²

Parkes and Weiss found that “grieving people were at increased risk for mortality, aggravation of current medical conditions—especially cardiovascular problems—and such health threatening behaviors as substance abuse, smoking and poor nutrition...Continued grieving is stressful, and chronic stress lowers the ability of the immune system to protect the body from infection...with vulnerability to colds not unusual to grieving people.”³³

Jeffreys identified common complains identical to those of depression. These symptoms are “physical fatigue, stomach cramps and burning, chest pain, shortness of breath, dry mouth, excessive thirst, dizziness, a feeling of an empty body space, frequent colds, nausea, sleep and appetite disturbance, weight gain or loss, and sexual dysfunction.”³⁴ Jeffrey’s also references the work of the key voices of Horowitz, Jacobs, Parkes & Weiss, Prigerson & Frank, Raphael, Rando and Worden to identify serious physical symptoms. These manifest as the grievant having the “same symptoms of the deceased, in chronic and (unexplained) symptoms of gastrointestinal disturbances, in (unexplained) muscular disturbances, and in (unexplained) headaches.”³⁵

Meeks identifies in his research that substance abuse includes the use of any drug

³² Klerman, G. L., & Clayton, P. (1984). Epidemiological perspectives on the health consequences of bereavement. In M. Osterweis, F. Solomon, & M. Green (Eds.), *Bereavement: Reactions, consequences and care* (pp. 15-44). Washington, D.C.: National Academy Press.

³³ Parkes C, M. & Weiss, R. S. (1993). *Recovery from bereavement* (soft cover ed.,1995) Northvale, NJ: Jason Arronson.

³⁴ Jeffreys, Shep. *Helping Grieving People: When Tears Aren’t Enough: A Handbook for Care Providers*. New York: Brunner-Routledge, 2005. (pp. 49)

³⁵ Jeffreys. 267.

beyond that of therapeutic prescriptions, alcohol, and marijuana. He also identified the complications of lack of exercise resulting in obesity and its' related side effects³⁶

Hanson takes us back to the infant attachment/loss theory as he researched the function of brain function on loss and grieving. "...evolution's gift of the brain (is) everything we are aware of...with underlying brain structures and processes...that as your experience changes your brain changes. People who meditate produce more serotonin. As your brain changes your experiences change...when the neurotransmitter dopamine ...is associated with addictions. You can deliberately use your mind to change your brain to benefit your whole being and everyone else whose life you touch.

Neurons that fire together wire together...cause increased thickening of the glial cells...that strengthen the connections ...in nonverbal, emotional or sensorimotor learning.”³⁷

Cultural and Social History of Grieving

Northhouse describes having a working awareness of the culture and social habits of any population as “the commonly shared beliefs, values, and norms of a group of people.”³⁸ Jeffrey establishes the standards of evaluating cultures and their social history from the

³⁶ Meeks, Will. (October 18, 2012) *Real Stages of Grief: Moving from Kubler-Ross to Sidney Zisook*. In Psychology Today. <https://www.psychologytoday.com/us/blog/notes-sels/201210/real-stages-grief>. Retrieved 4.11.2020.

³⁷ Hanson, Rick. Seven Facts About the Brain That Incline the Mind to Joy. In Goldman, Daniel, et.al. *Measuring the Immeasurable: The Scientific Case for Spirituality*. Boulder, Colorado: Sounds True. 2004. (pp 271-274).

³⁸ Northouse, Peter G. *Leadership: Theory and Practice (Eighth Edition)*. Thousand Oaks, California: Sage Publications, 2019. (434).

position of The American Psychological Association Diversity Guidelines and the Spiritual Care Work Group of the International Work Group on Death, Dying and Bereavement. Both governing bodies support sensitivity to a culturally and racially diverse community with diverging needs, beliefs, and concerns.³⁹ Additionally, Jeffrey positioned that:

“The degree to which grieving people feel comfortable expressing their emotions of grief is related to the emotional climate of the family of origin and their culture. Some ethnic traditions inhibit the expressions of anger, sadness and/or anxiety at a time of crisis. In a similar way, people react in special ways to a person whom they know has suffered a loss.”⁴⁰

Williams defines North American culture as “death denying.” He says: “Increasingly, death has become a taboo subject. Our North American culture, generally, is death denying. We even use other words...of passed away, bit the dust, transitioned, or called home. We have found that faith communities are very good at death rituals...and not very good at talking about dying.”⁴¹

Doka offers an in depth look at multiple cultures that includes the Asian, Jewish, Muslim, Christian, American and Afro-Americans. He also incorporates into his lens the culture varying geographical locations of the inner cities, rural area all over the world, gender differences, those with developmental issues, hearing impaired, and sexual orientation.

³⁹ Jeffreys, Shep. *Helping Grieving People: When Tears Are Not Enough: A Handbook for Care Providers*. New York: Brunner-Routledge, 2005. (11-12).

⁴⁰ Jeffreys, (46-51).

⁴¹ Williams, Frank. “Living into Dying: Faith and Culture at the End of Life.” *Presence: An International Journal of Spiritual Direction*. Vol. 26. No. 1. March 2020. (22-28) (22).

Throughout this discussion on the issue of one's social environment and culture is the underlying theme that the grief counselor need not be expert in all culture preferences. The ideal clinician listens, asks thoughtful questions for clarity and sensitivity, has easy access to cultural habits and preferences in general, exercises patience and to put ones' personal bias aside being content to just be.⁴²

⁴² Doka, Kenneth & Joyce D. Davidson. *Living with Grief: Who We Are. How We Grieve*. Philadelphia: Brunner/Mazel. 1998. (285-287).

SECTION TWO

KEY VOICES ON GRIEVING

KEY VOICES

Normative grief and a path to healing is a uniquely individual process. To serve that sacredness of individuality requires a working knowledge of the patterns of grieving behaviors from prominent theorists, behaviorists, and psychologists. Having a wide selection of models from which to choose gives the clinician the flexibility to offer specific individual interventions for support. The following is a brief synthesis of some of the key voices over time that have care models effective to address varying phenomenon based on individual needs.

Key Voice 1: John Bowlby: Phases of Attachment and Separation

The uniqueness of Bowlby's model is that it extends the concept of attachment and separation from humans to concepts of living and life aspirations of careers, travel, aging, health issues and family connections. Jeffreys identifies Bowlby's model as follows:

“ Phase 1-Numbing. An initial period of shutdown, denial and unreality lasting for a few days to several weeks. Grieving people may appear to be doing “very well” during this time because they do not grieve outwardly.

Phase 2- Yearning and searching. A time during which the grieving person attempts to recover the person or other object lost. This is “attachment behavior.” Mourners experience agitation and distress as they seek contact by calling out the name of the deceased loved one, wearing items of clothing that belonged to the deceased, and ruminating about what was lost.

Phase 3- Disorganization and despair. A sad time during which hopes for reunion fade and the mourner acknowledges “She or he’s never coming back.” Despair, fatigue, loss of motivation, and apathy are common. One bereaved Father called this “the bleeding stage of grief.”

Phase 4- Reorganization. A new definition of self is established as grieving persons create new patterns of thinking, feeling, and acting. “Who am I now?”, “How do I fit in with others now?”, “What new ways do I have to adopt.”⁴³

Key Voice 2: Elizabeth Kubler-Ross: Stages of Grief and Loss

This mode of grief process is currently not in use generally by the professional community. It is the most well know concept to the lay public. Dr. Ross is celebrated in both communities as being the person who started the conversation on death and dying. Her stages are still sentinel to the dying, but not pertinent to the survivors. These stages according to Jeffreys are:

“Stage 1—Shock and Denial. “No! It can’t be!” “There must be some mix up with the x-rays.” “Let’s get another blood test.” These expressions of shock and denial are common immediately after a loss or the threat of a loss.

Stage II—Anger. Rage, resentment, bitterness, irritability, hostility, and violence are all expressions of the anger that grieving people may feel and express. Anger may also take the form of passivity, stubborn refusal to eat or comply with medical advice, or even to speak with family or medical staff.

⁴³ Jeffreys, J. Shep. Helping Grieving People: When Tears are Not Enough: A Handbook for Care Provider. New York: Brunner-Routledge, 2005. (54-55)

Stage III—Bargaining. “If I start praying again, or pray more, maybe I will get well.” “Maybe if I come in earlier and stay later, I will survive the next lay off.”

These are examples of bargaining through which a person seeks an extension of time or at least freedom from pain and discomfort.

Stage IV—Depression. Many individuals withdraw to prepare for the final act of dying. During this stage, patients may literally turn their back to visitors in an attempt to conserve energy. They may spend time thinking about their life and death, and/or religious or other spiritual truths.

Stage V—Acceptance. This is perhaps the most misunderstood of these five stages. It refers to the fact that some terminally ill or bereaved persons may *intellectually* accept the unavoidable reality while at the same time remaining depressed, angry, and frightened.⁴⁴

Mucha took Kubler-Ross’s stages to a deeper level for the dying as she referenced the work of Pattison to include the “fears of abandonment, loss of self-control, suffering and pain, loss of personal identity, fear of the unknown, and regression into self. These fears can be worked through with counseling.”⁴⁵

Mucha also cited the work of researcher Charles Corr describing Kubler-Ross’s model as task based to meet the psychological, social, and spiritual needs. These are:

⁴⁴ Jeffreys, J. Shep. *Helping Grieving People: When Tears are Not Enough: A Handbook for Care Providers*. New York: Brunner-Routledge, 2005. (55-56).

⁴⁵ Mucha, Constance. “Hospice, Pastoral Counseling and Care in Response to Death and Dying. (234-245) In Wicks, Robert and Richard D. Parsons and Donald Capps, Editors. *Clinical Handbook of Pastoral Counseling Volume I*. New York: Paulist Press, 1985.

“The client’s physical needs are nutrition, hydration, pain control and sleep. The psychological needs are security, autonomy, ventilating feelings and fears. The social needs are relationships, unfinished business, advance directives, funeral arrangements, and wills. The spiritual needs are finding meaning in life, dying an appropriate death, and transcending death.”⁴⁶

Key Voice 3: Kenneth Doka: Disenfranchised Grief

Doka presents the same needs for the dying and bereaved as Kubler-Ross and adds a more comprehensive set of needs that embrace emotional needs and issues of grief that have a more complicated set of needs. The action-based stages that Doka gives credence are:

- “1. Dealing with symptoms of discomfort, pain and incapacitation.
2. Managing health procedures and institutional stress.
3. Managing stress, examining, coping.
4. Dealing effectively with caregivers.
5. Preparing for death and saying good-bye.
6. Preserving self-concept.
7. Preserving appropriated relationships with family and friends.
8. Ventilating feelings and fears.
9. Finding meaning in life and death.”⁴⁷

Jeffrey languages Doka’s theories further to encapsulate disenfranchised grief as:

⁴⁶ Mucha, (235).

⁴⁷ Jeffreys, J. Shep. *Helping Grieving People: When Tears are Not Enough: A Handbook for Care Providers*. New York: Brunner-Routledge, 2005. (72).

“The grief of certain groups—children, the mentally ill, the intellectually retarded, elderly, gay partners, ex-spouses, clandestine lovers, and legal offenders—is frequently invalidated. Medical and pastoral care providers, schoolteachers, classmates, and work colleagues also may be overlooked as grievers. Not only can certain grievers be disenfranchised, but also certain type of losses are open to invalidation. Grief for abortion, miscarriage, giving a baby up for adoption, pet death, and death of a friend are examples of disenfranchised losses.

The grief of the disenfranchised has sorrow that may be hidden and/or unrecognized by the people in their lives. Such people grieve alone...painfully alone.”⁴⁸

Key Voices 4: Parkes and Weiss: Tasks of Intellect, Emotion and New Identity

Parkes and Weiss did their research in a ten-year effort from the Harvard Bereavement Study from 1973-1983. Their focus that is still valid today was to establish the tasks necessary to the grievant to heal, have some emotional release and to move on to a new identity after the loss. Jeffreys identified the tasks of their research as:

“**Task I**—*Intellectual recognition and explanation of the loss*. Mourners need to understand their loss, to have it make sense.

Task II—*Emotional acceptance of the loss*. In this phrase, the bereaved can recall the deceased without a resurgence of pain. To accomplish this,

⁴⁸ Jeffreys, J. Shep. *Helping Grieving People: When Tears are Not Enough: A Handbook for Care Providers*. New York: Brunner-Routledge, 2005. (72).

the bereaved must repeatedly confront memories and express feelings of pain.

Task III—*Assumption of a new identity.* This transition to a new way of thinking of oneself—as a widow, as an orphan, as unemployed—is often a turbulent time of painful reality testing.”⁴⁹

Key Voices 5: William Worden: Tasks of Mourning

Worden centered his research on four identified tasks to be taught to the grievant by a professional counselor that serve as behavior modifications for healing from a loss. The unique attribute of Worden’s research is that the tasks can be introduced by different care givers within a medical specialty from each of the four tasks. This model is multifaceted and interdisciplinary in nature. Jeffery identified the four tasks are:

“Task 1—*To accept the reality of the loss.* A grieving person must realize intellectually that the loss has occurred before progress toward healing can take place. The primary objective at this time is to ultimately integrate the reality that the loss is irreversible, and to neither deny nor minimize it. (An) example of minimizing a loss is an executive who reacts to being laid off by saying, “I knew it was time to move on anyway.”

Task II—*To work thru the pain of grief.* Pain in this context refers not only to emotional pain but also to the physical and behavioral pain associated with loss. Worden (as do Bowlby and Parkes) emphasizes the

⁴⁹ Jeffreys, (56)

importance of experiencing this pain in order for grieving people to heal. Further, when this task is not sufficiently addressed because of avoidance or suppression of memories or images of the deceased, healing will be impeded, and the result may be emotional complications of grief or physical problems. Worden is clear that not everyone experiences the same intensity of pain or feels it in the same way. However, those who do need to express their feelings should have the opportunity to do so in a safe and healthy way.

Task III—*To adjust to new environment after loss.* Worden divides this set of tasks into three subsets: (a) *external adjustments*—adapting to such everyday functioning as cooking, shopping, and working; (b) *internal adjustments*—developing a new identity in a changed world; (c) *spiritual adjustments*—necessary changes in beliefs, values, and assumptions about the world.

Task IV—*To emotionally relocate the deceased or other changed condition and move on with life.* “Moving on with life,” in this case, means being able to hold on to the inner picture of the person or other loss object and function in a changed world. The bond with the deceased or other loss is altered yet continues in the post-loss world.”⁵⁰

⁵⁰ Jeffreys (56-57)

Key Voices: 6 Therese Rando: Phrases and Processes of Mourning

Rando has researched six consecutive processes of grieving that she grouped in three phrases. The uniqueness of this process is that she maintains that the integrity of the process will likely lead to complicated grieving unless followed in the precise order listed as follows:

“Avoidance

1. Recognizing the loss—acknowledging and understanding the loss.

Confrontation

2. Reacting to the separation—experiencing pain and feelings of loss and secondary loss.
3. Recollecting and re-experiencing the deceased in the relationship—reviewing and grieving.
4. Relinquishing the old attachments—both to deceased and to pre-loss assumptions about the world.

Accommodation

5. Readjusting to move adaptively into the new world without forgetting the old attachments—revision of world assumptions, creating a new relationship with the deceased, a new identity, and new ways to function in the post-loss world.
6. Reinvesting energy formerly absorbed by the living bond into other relationships or activities, causes, or hopes.”⁵¹

Key Voices 7: Margaret Stroebe: Dual Process Model of Grief

Stroebe’s model is process oriented as opposed to the passage of incremental phrases. She developed this model on the hypothesis that the grievant must release the emotions of the loss to

⁵¹ Jeffreys. (57-58).

enter the new meaning of the future. Jeffreys identifies the behaviors as follows:

“Loss oriented focus—behaviors that express feelings of grief. These may
may include expressing a range of emotional reactions such as
feelings of grief, as well as reviewing and reminiscing,
yearning, and missing the loved one or prior condition.

Restorative-oriented focus—behaviors that reorganize the self in the new,
post-loss world. These include learning new skills, constructing
a new identity, or relocating the inner image of the loved one,
Feelings in this area of focus can range from pride of
accomplishment to fear of the unknown.”⁵²

Key Voices 8: Dennis Klass: Continuing Bonds After the Loss

Klass’ process model is unique in that it deals exclusively with grieving parents as they learn to cope in a new social environment without a child. Jeffreys defines this as follows:

“New inner representation. Parents must ultimately revise the inner image
of the child and find equilibrium with the new world reality, It is then
possible to form a bond with this new image of the child, a bond that
continues throughout the life of the parent. In a similar way, the
continuing of bonds with other deceased loved ones facilitates healing
in the post-loss world. This concept of continuing bonds has been extended to
bereaved people of all ages.

Reestablishment of social equilibrium. In both the inner and outer

⁵² Jeffreys. (58-59).

worlds, parents must evolve an authenticated picture of who the lost loved one now is and who the bereaved parent now is to the outer world. The Compassionate Friends support groups provide a social network where the “bereaved parent,” “grieving child,” or “widow.” identity is normalized and accepted by others. In a similar way, groups for “cancer patients,” “unemployed.” and “family survivors of homicide” provide such acceptance and understanding.”⁵³

Key Voices 9: Thomas Attig: Relearning the World

Attig’s voice joins the process movement of theorists in viewing the act of grieving as one of reconstruction. His theory is that relearning one’s environment and its’ connection to the world must make sense to the grievant. This view of healing is a reinvention of self as one holds onto the bond of the past while rebuilding a new normal.⁵⁴

Key Voices 10: Robert Neimeyer: Meaning Reconstruction

Neimeyer joins with Attig, Klass, and Rando as process theorists. What is unique about his theory is the strong emphasis on self that goes deeper than Attig to making a new self meaning to ones’ life in the post death era. Neimeyer “views each of us as developing a self-narrative defined as an overarching cognitive -affective-behavioral structure that organizes the micronarratives of everyday life into a macro-narrative, that consolidates our self-understanding, and guides our performance on the stage of the social world.”⁵⁵

⁵³ Jeffreys. (59)

⁵⁴ Jeffreys. (59).

⁵⁵ Neimeyer, R. A. (2004). “Research on grief and bereavement: Evolution and revolution.” *Death Studies*, 28, 529-53.

Jeffrey further explains that Neimeyer identifies that “the basis meanings that constitute our life stories are not simply thoughts or cognitions, but instead are passionate assumptions that provide the existential, spiritual, social, and personal grounding for our unique life stores, for our sense of identity. When trauma or loss occurs, these meanings and assumptions are challenged and often profoundly disrupted, and have to be adjusted to help us find orientation in the new reality of the post-loss world in a way that secures the validation of significant others in our family, community, and culture. In emphasizing this quest to reaffirm or reconstruct a world of meaning that has been challenged by loss, Neimeyer would help the mourner seek answers to such questions as, “What do my loved one’s life and death mean to me? Who am I now? What can I no longer take for granted in this changed world? What do I need to learn and who do I need to become to integrate this loss and move forward with my life.”⁵⁶

Neimeyer elaborates further on the theory of reconstruction as a crucial process in mourning.

Neimeyer identifies the common elements of his theory as:

- “Skepticism about the universality of stages of grieving that lead from psychological disequilibrium to readjustment, coupled with an appreciation of more complex patterns of adaptation;
- A shift away from the presumption that successful mourning requires “letting go” of the one who has died, and toward a recognition of the symbolic bonds with the lost loved one;
- Attention to cognitive and active processes in mourning extending the usual focuses on emotional consequences of loss;

⁵⁶ Jeffreys. (60).

- Greater awareness of the implications of major loss for the bereaved person's sense of identity, including the prospects of post-traumatic growth; and
- Broadening the focus to include not only the idiosyncratic experience of individual griever, but also the reciprocal impact of loss on families and (sub) cultural groups”⁵⁷

⁵⁷ Neimeyer, Robert A. “Meaning, Reconstruction and the Experience of Loss.” *Forum Newsletter*, 25, 1, (1999), 1-13.

SECTION 3

SYNTHESIS AND CONCLUSION

Areas of Agreement

The predominant agreement in the Biblical, psychological, physiological, cultural, spiritual, and theoretical result of loss and grief is the complexity and stress as individuals and groups exhibit differing behaviors to approach, engage, detach and move forward to a new normal for life. An exegesis of selected scriptures demonstrated overall Biblical truths that physical and spiritual redemption and living in peace can be achieved best by faith-based behaviors to relieve suffering and fear, thereby dispelling skepticism. Prayer was repeatedly referenced as a message to and for God in the form of meditation, the structured habits of a faith tradition, and embracing the prayer traditions specific to different cultures. Another consistent area of scriptural agreement is the comparison of sorrow, grief and suffering to the transformation of the crucifixion and resurrection to instill the behavior of hope.

Hope is also the prominent of all healing behaviors identified by all ten selected theorists and mentioned repeatedly in the historical accounts. Scholars, historians, and spiritualists were unanimous that the behaviors of hope are vital to healing from any loss.

Common to all the facets investigated was the inevitability of emotional and spiritual pain to loss and grief. Both a historical and theorist review managed this conversation with a structure that evaluated grief and recovery behaviors from the concept of either stages, phases or process. These stages and phases were all driven by the uniqueness of individuality with fluid boundaries based on context and situations.

Bowlby, Kubler-Ross, Parkes and Weiss, Worden and Rando present as stage and phase theorists. Stroebe, Klass, Attig and Neimeyer present as process theorists. Neither group are right or wrong, differing only in situational approach to healing grief and loss.

Universal in the literature to historical, spiritual, psychological, and social factors is the affirmation that grief and loss is not a disease, is inevitable, is individual, cannot be cured and requires a plan for healing to occur.

Theorists, historical investigations, and Biblical references agree that for a reconstruction of life to occur post-loss, grief must be considered as a gift for transformation of constant change to embrace a future of new possibilities, harmony in relationships, and hope. Psychologists and theorists concur with Biblical scholars that attachment and separation in life is a reorientation to the reality of birth and death.

Areas of Disagreement and Tension

The most striking tension in this research is the vocal revocation by theorists for the work of Kubler-Ross. Multiple times reference was made to a sample of only 200 persons and her theory as unique to the person dying and not the bereaved. Sadly, both are accurate. However, as professionals in grief specialization, a profound vote of gratitude must be extended to Kubler-Ross for starting the conversation. All the theorist mentioned came after her efforts. Prior to her study death was not in conversations, especially in North America. Today clinicians are urged by their professional associations to not mention her name or work when counseling the bereaved.

Another area of concern to this researcher is the tension between pastoral counseling and

grief counseling toward recovery. The role of the pastoral counselor is to ask clarifying questions, make reflective statements, be with and listen to those bereaved. A pastoral counselor does not do the work of the bereaved. Yet, Mucha was the only source cited in this research that stated the pastoral counselor's role in grieving was "to help the client identify individual needs, work with those needs that can be resolved by counseling, and when appropriate, refer the client to the proper resource to facilitate completing ...other tasks."⁵⁸ A million NO'S to this action!

The Association of Clinical Pastoral Education and The American Psychological Association have had long standing disagreements over when to refer for possible psychiatric labeling of a grieving client as opposed to allow in the pastoral visit space for the client to have the space, support and spiritual concentration to find answers to their grief meaningful to one's healing,

Psychology can't seem to come to many agreements on the origin of and treatment of the grieving person. Jung stands alone in his belief that certain behaviors of grief are genetically inherited while other researchers stand by the belief that grieving behaviors are part of the collective unconscious.

The last area of noted tension in this research was the area of disenfranchised grief in the description of Doka's theory. Grief is not limited to the death of an immediate family member. None of the other theorists attempted to extend their concepts to the extended community or situation such as a friend, teacher, abortion, giving up a baby for adoption, or death of a pet. Situational grieving and extended community losses will be referred for further study to observe for literature inclusion.

⁵⁸ Mucha, (235)

Opportunities for further review

Grief theory, practice and new opportunities evolve with life. Listening and being observant to unmet needs and opportunities will always be available.

Gaps in the literature currently observed are the area of inclusivity to situational losses and involving the extended community as observed in Doka's theory of disenfranchised grief.

Another gap exists in a closer examination of the collective unconscious as it relates to the origin of grief as genetic. Are we born with a genetic predisposition for suffering loss and grief? Or, if loss is intrinsically linked to living by attachment, are we born only with a genetic link to how we respond to grieving?

The discussion can be introduced on the concept of companioning the grieving and the meaning of *being present* and *holy listening*. A deeper look at the psychological aspect of spiritual care of the bereaved is also lacking in this research.

The term *psychoneuroimmunology* surfaced late in the research and will have a closer look in the future to validate the relationships between mind, body and brain pertaining to cognitive, emotional, and physical symptoms of grieving.

Not included in this discussion was how to include conversations on loss and grieving in community conversation as the norm as opposed to a crisis response.

Last, there remains to be developed in further conversations the strategic partnerships within the geographical, spiritual, and interested partners the most effective means to opening new conversations on loss and grief.

APPENDIX C—MILESTONE 3 DESIGN WORKSHOP REPORT

NPO STATEMENT

Unresolved grief creates behaviors cause heartbreak and loss of hope unless there is a transformative process in place that allows the formation of new behaviors to establish a new normal promoting hope and healing.

NPO SCOPE AND CONSTRAINTS

The non-negotiable of the scope of this project is that I will persist until I succeed. My only boundary is to practice extreme self-care in my physical and mental health. I am getting better at this and need to schedule practices that give me sustenance to carry on. Part of that self-care is to take the naysayers with a grain of salt and run their unsolicited opinions by the experts that I have been blessed as a surrounding ring of grace. If my toilet is broken, I would not call a roofer to fix it!

Technology and marketing not my strongest skills. I have gone to considerable expense to learn and get help with those weaknesses and have it as a budget item going forward.

NPO CONTEXT

I started my research on this project in late September. In mid-October, I sent email invitations inviting participation to 34 persons of differing faiths and backgrounds from all over the world.

All were judged as experts by me. The identifying factors of the fourteen who participated has been established in the documentation part of this paper. What is telling is those who declined, did not respond, and those still pending a response after agreeing to participate.

The declinations came from five social workers who had positions of leadership in the aging and disability population. What was surprising with this group is they questioned me on my motives, saying “only social workers can do this kind of work” and asking if a stipend is being offered for their participation. Other declinations came from two psychologists and media specialists in India with whom I have a relationship. The last declination was the city police department. The chiefs wanted to do so, but cited, “current issues are consuming our time.” Those issues were local riots as a reaction to police shooting deaths and systemic racism.

The local non-responders were the fire department chief, the humane society president, a addictions recovery counselor, a faith-based family services counselor, a children’s protective service counselor, and a specialist in grief recovery.

The individuals who voiced a willingness to participate and did not follow though were two international experts and authors in the field of transformational learning; three active local pastors in the faiths of Seventh Day Adventist, American Indian, and Methodist; a state unemployment specialist; a local director of a crime victim advocacy program; and a local digital media expert.

My specific context will be identified more thoroughly in the three big idea section.

POTENTIAL ROOT CAUSES

The transformational learning specialist felt that the root causes were from lack of available, affordable education in grief and healing and a willingness to try new ideas. The pastors believed the causative agents were lack of trust, fear, withdrawal, uncertainty of available resources, lack of their training, and financial constraints. The multimedia/digital experts blamed the cause on an aging population having a lack of knowledge in how to use the internet to find resources and fear of being perceived as ignorant when asking for help. The social workers

considered themselves as the only experts qualified to care for grieving persons and on a mission to protect vulnerable populations. The spiritual author considered grief as a “product of the mind” and that people needed to be educated to think differently. My perception is that I need to make the worldwide public aware of what is available and how to access help from this writer.

DEFINATION OF DONE

My definition of done is when I reach my goal of one million followers on multiple platforms worldwide with 80% of them purchasing my educational products and services on grief and I remain happy that I am able to share my wisdom

THREE BIG IDEAS

1. Give it up locally. Reliable and free services currently exist.
2. Develop a worldwide massive virtual effort to bring this learning and programs to the public.
3. Develop a worldwide audience for compensation and your local audience for charity and exposure concurrent with writing a book of the subject of “grieving grief.”

3 NAPKIN PITCHES

Big Idea 1: Give it up locally since current resources are available for free.

Audience: Anyone grieving a loss in SW Washington, Portland, and its suburbs.

NPO: Availability of services for those grieving a loss from any source.

Benefit: The user benefits if they know it is available and free. There is no benefit to me.

Approach: Giving it up locally is not an option for me. My approach will be to introduce

myself and my services to local resources and partner with them.

Risks: My efforts to partner might be rejected.

Assumptions: The more qualified resources available the better spiritual care needs will be met locally offering more choices for the grievant.

Benchmarks of success: Local resources for grieving will be willing to partner with me as a community resource.

Other approaches: I have petitioned the local newspaper to allow me to write unpaid a column on grief and loss for both the print and virtual edition.

I have offered myself as a speaker to local clubs and organizations.

I have volunteered to serve as a pro bono chaplain/grief counselor with the police and fire department, the humane society, and the local trauma team.

Big Idea 2: Develop a worldwide massive virtual effort to bring this learning and programs to the public.

Audience: Anyone with digital access.

NPO: Those experiencing a loss and grieving will have immediate access to my programs.

Benefit: Ease of access with full disclosure immediately of what is available and its' cost.

I am able to reach a broader base with appropriate compensation.

Approach: Design a web site to address the broader audience with exposure on all media platforms via zoom, webinars, individual appointment, and online courses.

Risks: No response or limited success that would outweigh the investment.

Assumptions: The public does not know what is available. The responses and clicks on the provided links will determine if I have any success.

Benchmarks of success: I will see steadily daily access to my online offerings for faith-based, academically prepared learning that helps one cope with loss and grief giving one hope for the future.

Other approaches: On-line learning is the only approach now given pandemic precautions. It has been suggested that I write a book first or develop a website to drive audiences to my teaching. I could also attempt to get my news column syndicated.

Big Idea 3: Develop a worldwide audience for compensation and a local audience for presence

And charity with concurrent writing a book of the subject of “grieving grief” that will give me a platform to market my faith-based grief and loss services.

Audience: Anyone with digital access. Publishers. Book stores. Television shows.

NPO: Allowing those grieving a loss from any source an awareness of affordable resources for recovery and healing. My long road on the same journey came from watching Oprah interview one of my mentors on her show in Chicago!

Benefit: The user will have another option to recovery and healing that might best meet their current needs and will know upfront what to expect. My benefit is a broader audience.

Approach: Write the book at the same time I am being coached for virtual success.

Risk: Not finding a publisher. No one would buy the book!!!

Assumption: **Failure is not an option.**

Benchmark of success: It becomes a best seller book and I need to get an office and staff to help me cope with my new problems!!!

Other Approaches: I honestly know of no other approaches. I am blessed to know a lot of influential, successful people who are willing to help me.

DESIGN WORKSHOP STAKEHOLDERS

Two well-known worldwide multimedia experts in life changing education programs.

Two evangelical pastors

Three leaders in worldwide transformational learning to promote healing from past trauma.

ONE ON ONE INTERVIEWS

Worldwide author of spiritual books, speaker, workshop leader and mentor.

Jewish Rabbi

Evangelical pastor

Social work supervisor with the state Aging and Disability program

Social worker providing grief support services at a large veterinarian hospital

Funeral direct owner of 6 funeral homes

Grief counselor specializing in providing support to women with broken marriage vows.

ANNOTATED BIBLIOGRAPHY

Collura, Nicholas. "Spiritual Direction as Grief Work." *Presence: An International Journal of Spiritual Direction*. 26, no. 3 (September 2020). 12-23.

The central theme of this article is that grief constantly surrounds us and if one is to live, one must be prepared to grieve but is rarely prepared with the tools and process at hand. He identifies one of the greatest challenges of grieving is to allow one's humanity and fragility to take center stage in a process that feels comfortable for them to console the feelings of being lost, out of control and with no hope for a future. He elaborates the vulnerability of one's spirit as resilient and generous when allowed to process at its own speed toward renewed hope and joy.

Central to his work is the insidious nature of grief when it enters one's chaotic life unnoticed, affecting one's behaviors beyond anything as that could be described as normal, yet goes untreated in the business of life.

The article is written as a validation for spiritual directors to be active in the art of Spiritual Companionship the bereaved, maintaining professional and spiritual boundaries of knowing when to refer for deeper psychological issues, and when to continue discernment and hope with prayer.

Collura is a Jesuit education spiritual director with a master's degree in Divinity from the Boston College School of Theology. His previous education was in visual and liberal arts from Yale. His faith practice is grounded in the Roman Catholic tradition.

As a Jesuit trained spiritual director myself, I find his concepts on ministering to those grieving a loss insightful and accurate. We use the same techniques of 'being with' that is

essential to an informed practitioner from any faith tradition.

This article is an affirmation of the multitude of behaviors that manifest as a symptom of unresolved grief as well as engaging in all of facets of grieving in its' psychological terminology and emphasis that grief is a coat that we all wear and rarely clean.

Walsch, Neale Donald. *The Essential Path: Making the Daring Decision To Become Who And What You Are*. New York: NY. St. Martins Press: 2019. 15-18.

Neale is the author of spiritual genre literature with a healthy dose of practicality mixed with psychology. He is also a motivational speaker, workshop leader, and one of my mentors.

I like Neale's writing because he has lived with much sorrow and tells the story of grief and recovery with compassion and political persuasions like mine. His faith traditions do not settle into one slot but stay in direct communication with God and follows the guidance he is given.

This little chapter on addressing ones' life problems is an affirmation of my work in the area of identifying and treating the grieving behaviors of loss.

This writing stresses that to solve a problem or behavior, the starting point must be to identify the problem or behavior and its' source. He does not teach from a boiler plate that if the behavior follows a pattern, there must be a cookie cutter solution. His philosophy is to keep asking why until one gets to the root of the problem, which is why it could grow in the first place. Once the root is uncovered and dealt with, the problem and subsequent behavior goes away. The next behavioral issue is what and how. To not follow this path of uncovering behaviors will mask behaviors that keep manifesting themselves during a lifetime.

His truth is that words matter, but they are not the solution to problem solving. His belief and teachings are that once the source is uncovered, God is consulted in prayer for guidance on what and how. He feels that whenever anyone ‘thinks’ they have a physical problem in today’s world, the real issue is a spiritual problem lying deep at the root of the soul that will always require spiritual intervention to heal and go forward.

Perry, Bruce and Szalavitz, Maia. *The Boy Who Was Raised As a Dog: What Traumatized Children Can Teach Us About Loss, Love and Healing*. New York, NY: Perseus Books Group, 2006.

Perry is a psychiatrist who is a professor in the School of Medicine at Northwestern University in Chicago. He is also a senior fellow at the nonprofit Child Trauma Academy he founded in Houston to treat children with crippling childhood trauma. Szalavitz is the writer for this academic text.

I wanted to use this text for my NPO project when I read it as required reading in the DMIN 808 class as it affirms that childhood trauma is often responsible for adult behaviors.

Undoubtedly, at some point in time, when I companion individuals in Spiritual Direction, the reason they came to see me is for understanding of an adult loss that has stifled their moving forward with no obvious rationale for the quagmire.

Perry was extremely analytical and academic as to how the human brain functions as it develops from birth until death. The things that stood out for me was that our behaviors are often associated with our feelings of comfort and safety, which is a quality as adults tend to ignore and not pay as much attention to it. Behaviors are a seven-level deep exercise of asking the question of ‘why’ to get to the marrow of the bone of sorrow.

As individuals, we tend not to go into that kind of Ignatium Examen. This deep level

soul work requires a relationship with a spiritual companion as a guide, and, that as sole entity, we are not physically capable of calming our own soul when times are tough. He described relationships as the ‘neurological glue’ that holds us together when one perceives that a loss has occurred. The more one tries to talk themselves thru a life crisis, the deeper the ditch of despair until a helper comes along with a ladder to establish a relationship of helping one climb out.

Such is the work of a spiritual director, a grief specialist, or a life coach... a companion for the journey

APPENDIX A

DESIGN WORKSHOP DESCRIPTION

Both the group and one on one discussions were done by the Zoom media platform secondary to Covid 19 precautions. It was not possible to get all the individuals invited to participate in the design workshops to one session secondary to their schedules. Nor was it possible to adhere to any specific agenda with them due to their time commitments. Each participant was emailed a twelve-question document along with a consent letter, asked to sign and return the consent and reflect on the questionnaire in response to our gathering. The purpose of the questionnaire was to act as a stimulus to idea generation, exploring options and identifying themes and areas of concern. One of the group participants returned a consent. Even though a tentative agenda was presented at the start of the workshop, neither of the three groups adhered to it. All these variables necessitated the design guides' use of "prudent judgment."

The first group on October 4, 2020, was two leaders in multimedia education to develop programs that impacted the world. The second group on November 2, 2020, was two local evangelical pastors. The third group on November 9th was three leaders in transformational learning. The first and third group meetings were less than an hour. The second group met for just under two hours.

The tentative agenda was as follows:

*Welcome. Thanks for participating. Introductions where needed. (The first and third group were acquainted with each other.)

*Explanation of the perceived need, problem, and opportunity (NPO) and the quest for clarity, focus and to seek their wisdom and experience.

*Clarification of the key issue of my niche need, audience, and market to satisfy the NPO

- *Identify any social, culture, educational, environment, or financial issues of the NPO.
- *Identify any benefits to the individual and their environment by solving the NPO.
- *Identify any potential unknowns.
- *Identify if any of my assumptions or facts are sufficient or not, repetitive, or incongruent
- *Identify if a clearer statement could be formulated to state the NPO parts and similarity.
- *Identify progress toward the goal in specific markers.
- *Identify what goal achievement will look like for me.
- *Identify three potential ways to achieve the goal of the NPO. (Napkin Pitches)
- *Recap. Gratitude. Dismissal.

My Likert Scale assessment of these small, fragmented groups that took a lot of effort to assemble is my strong agreement that it was a success. I will discuss my feelings and thoughts on this process in the Design Workshop Report section of this paper. I feel like I have a clearer idea now of where I need to focus my efforts locally and for the long term.

DESIGN WORKSHOP DOCUMENTATION

Because I had not asked for permission in the consent to do screen shots, I chose not to memorialize the experience in photos. Additionally, only one person had signed a consent. The additional seven were assumed to have implied consent by their participation. Documentation was attained with each group using two white boards easily visible to the participants where I could write or erase their comments grouped according to the topic being discussed.

The post event letter to all the stakeholder had a copy of the napkin pitches attached for their review and further questions.

Group 1 transcribed text: October 4, 2020

This group is two well know multimedia experts whose goal is to provide life changing education world-wide with access to that world through their training and databases. The highlights of that discussion are bulleted as follows:

- *Brand yourself as a knowledge broker on grief and hope.
- *Identify your gifts, talents and wisdom given you by God and your hard work.
- *Consider that you are giving back what was gifted to you.
- *Just as you paid the price in money, time, and sacrifice to learn what you know, you are permitted to charge a fair price for your knowledge.
- *Remember that part of giving back is making space for those who truly have need of your expertise, but financially disenfranchised. We have a foundation to support those needs. You should consider that upfront as you start to grow your practice.
- *Take uncomfortable actions. Think big. You don't need to settle for being a big fish in a little pond....be a big fish in a big pond.
- *There is never a good time to give up on your fullest potential or to deny anyone the ability to learn from you for their highest and best good and peace of mind.
- *Doubt is a signal to keep going and figure it out when you don't know what to do.
- *It's good that you are seeking answers now. However, you don't have to know them all or be perfect. You will make a mess of things somewhere along the line. Just keep remembering why you do this work and make a message out of the mess.
- *You have a moral obligation and a duty with your God to teach people how to get along in the world when you have the knowledge and experience to back up your teaching.
- *We are both now multimillionaires. We started out with nothing. Both of us have a high school education. We had a vision and goals and we asked people to teach us what

they knew which is why we are giving back now. That's what the world is about...

Each day when you get up, be thankful. Then ask God who you can help today. Then ask how and let God show you the way. Having us as your partner will help you reach those who are searching for you.

***Business is a spiritual exercise. Change your mind about why and how you do it and you will change your life and that of everyone you encounter. It is at those sacred moments that your destiny is set. Its' not about getting, but in giving.**

Everybody gets taken to their knees over something. Some of us more often than others. The more committed you are to your goal, the more time you will spend on your knees. Its' not easy. That's why you have to be committed and persistent.

***Focus on these three things:**

Clarity of your vision.

Take massive action. Life is never a straight line or what is closest.

Stay in grace. With some luck, prayer, and loving your neighbor as yourself, the time will come when you know God is leading you.

Group two transcribed text: November 2, 2020

This group was two Evangelical pastors. One is retired from both pastoring a church and serving as a full-time trauma chaplain with the local police force with 35 years of experience. One is middle aged and is one of several pastors in his church. His area of service is pastoral ministry with families for two years.

This group took up the most time because there was little, they agreed on even though

they had the same basic theological beliefs.

They were both in agreement that people grieving needed prayer and a compassionate presence. They also agreed inability to pay for grief services should not be a barrier to having grief support and that if a person was unable to pay for the service, it should be free from the giver. The retired minister was not paid for his trauma volunteer chaplaincy work, saying “I had to raise my own reimbursement for that service. The county has no budget to pay a chaplain.” The younger pastor said that grief support is budgeted in their church budget. I found it interesting that both of them felt that people needing grief support should have it available for free, if need be, but that both of them were indirectly compensated for those same services they did in performance of their job. When asked if they would provide the same support if they were not compensated, both said they would “have to think about it and depended on who it was and the circumstances!”

The younger pastor strongly believed that ongoing grief education and support was a necessity to recovery and healing, going in detail about the death of his Father two years ago. He seemed to relish having the opportunity to talk about his grief and how he recovered. The older pastor said “I didn’t have time for that kind of thing. I just went from one trauma to another. Of course, in my church, the survivors were always there. Couldn’t get away from them. Plus, they were paying me to listen to them. So that’s what I did.” He also left the session early saying that he “had five funerals to conduct the upcoming week at crematoriums and funeral homes and need to get my act together for that. I still do that to supplement my retirement.” The local funeral homes pay chaplains and pastors \$250 to conduct last services for families of the deceased. His callousness (my judgment) was open and obvious. Both were adamant that the local area did not need any other source of grief support other than what currently existed from

faith-based communities. One is offered free to the public but receives compensation from Medicare as part of the requirement to offer grief support for a year after a death. The other local support is through faith-based communities who pay upward of \$1000 for a franchised program and, in turn, ask for voluntary contributions to help subsidize their efforts.

Both were equally adamant that no advance education would be necessary to offer grief support. The younger pastor said “All grieving people need is someone to listen and give them hugs. You don’t need an education for that.” I found it incongruent that he had said earlier in the session that people needed ongoing grief education but didn’t feel that the person doing the education needed to know how to do so! The older pastor said “I got through 35 years ok without a Doctorate. Guess I’m doing alright. Ain’t starving being retired.”

While they were both compassionate to my efforts, they were very firm that my services were not necessary or needed in this area.

Group three transcribed text: November 9, 2020

This group was the two founders and their chosen successor to their transformation learning business. One of the owners has a PhD in Social Psychology. The other owner and their successor of their online and in person programs have business degrees. The owners have had this business for 30 years and their successor has been with them for 10 years. The focus of their work is that past childhood traumas and life tragedies are experiences that can and do cause deep pain and hurt. Their chosen method of teaching and recovery is with positive affirmations, forgiving their tormentor, meditation, and sacred practices with a specific attention to a faith presence and prayer in one’s life. They emphasize that active listening, empathy, and compassion are essential to healing from any trauma or loss. They are not particular sympathetic to trusting faith communities to offer grief support, but if they did, it should be a service for

which the grievant pays a fee. They professed adamant support for the teaching of Elizabeth Kubler Ross and an unawareness that current research of her teaching is no longer used for the grieving but limited to care for the dying. They came from the position that grieving people should have the freedom to seek their own assistance if they chose to do so and from any source, they felt most comfortable. This group declined to commit to how a grief program should be funded and acknowledged they did not have any means for financial assistance for those who came to them for education in the realm of their transformational learning options. They also had no visions as to how my goals to being recognized as leader in the field of grief recovery might be fulfilled and informed me that I did not need a Doctoral or Masters degree in anything to “help hurting people.” The only advice they were able to give me was to “establish an online presence regardless of the cost because that is where the future is. People don’t come to in person things with this virus and we doubt that they will anytime in the future.”

The founders of this business plan to retire next year and are selling it to their associate who they have been mentoring for the last ten years.

POST WORKSHOP LETTER TO ALL STAKEHOLDERS

November 19, 2020

PO Box 5592

Vancouver, Washington 98660

Dear (Participant)

To each of you who participated in either the group process or the one on one interviews, I offer my humble thanks for the gracious gift of your wisdom, time, and insights on how I might make my research and this graduate project directed toward recovery of unresolved grief a better effort. I am particularly grateful that during the isolation secondary to Covid 19 precautions, you took time to participate remotely on the Zoom platform.

Our purpose for gathering both as a group or 1/1 was to look at alternatives for launching a faith- based grief recovery program on a worldwide platform. The need, problem, and opportunity we explored was that unresolved grief created behaviors causing heartbreak unless there is a transformative process to form new behaviors that establish a new normal promoting hope and healing.

The three groups that participated were a group of two local Southwest Washington pastors, a group of three leaders in transformation learning from California, and a group of two leaders in multimedia platforms based in Arizona.

The 1/1 interviews were with a funeral home director, a supervisor from a state directed aging and disabilities program, a director of an emergency pet hospital, a national author on spirituality, a divorce counselor, a Rabbi, and a nondenominational pastor. Each of the 1/1 interviews were from either Washington or Oregon.

The consensus of every participant was that a faith presence was essential in whatever model would be eventually adopted. There was overall agreement that while advanced degrees were not a necessity, specialized training in psychology and/or the subject of grief was necessary.

There was agreement that this service should be fee based with a mechanism in place for those financially disadvantaged.

The three big ideas that came from the group meetings are outlined below and reinforced by individual participants. While this part of the project is done, more work is needed locally to integrate community partners.

1. Locally, there is no need for this service since free resources are already exist.
2. The transformational learning specialists and multimedia platform leaders urged a massive, worldwide effort to develop and bring this learning and programs to the public.
3. The spiritual author encouraged the same efforts as the transformational learning specialists as well as writing a book on the importance of allowing grieving to take its course.

I would appreciate your ongoing participation should more ideas come to you in the future.

Again, my gratitude for you participation is profound. I will keep each of you informed.

One on One Interview Documentation

Interview 1 Transcribed Text. November 11, 2020

This interview was longer than any of my group sessions. I had asked for 30 minutes of time and we conversed for 2 ½ hours. The subject is a well-known author in spiritual genre. He has been publishing spiritual literature, leading workshops, speaking, and mentoring for 26 years. He had an unusual way of answering the phone when he said, “This is the President of the United States.” I lost my composure in peals of laughter since he is well known as a critic of the individual currently masquerading as such. When I recovered, he was chuckling also and asked, “How may I assist you today, Pat?” In transparency, I have attended many of his workshops, so we were not strangers. After I explained to him the purpose of my NPO and that I was seeking to narrow my niche and how to market to it, he said, “You’re doing it all wrong. Here is what you need to do.” He then went into a two-hour explanation of how he came to write and publish his multiple books and the success of his career after being homeless for a year when he was 50. He agreed that my niche was the grieving, but that I should write a book on allowing people to grieve as long as they needed first and, only after they made the decision they were done, to offer them hope for a new life. He gave me a title and said “I just googled that, and it’s not taken yet, so get yourself a brand name with this title and register as a web site. Between now and March 1, 2021, you can write this book. Send it to me to edit. I will send it to my publisher, and you will have your platform to do as you wish with giving people hope.”

He was adamant that one did not need a Doctorate to teach, offer hope and healing to the grieving, but said “You have a profound story to tell of loss and grief. Tell your story. That’s all you need to do. People will relate to that, and they will listen to you because you became better, not bitter. Having a fancy degree might open some doors to you, but you know how to open your

own doors now. You've suffered and survived. You don't need my wisdom on this other than I will assure you that God never forgot you. As a matter of fact, he chose you."

He then gave me a list of women who had made a name for themselves in transformational learning with a high school education except one who had a master's degree. All of them are well known to me as highly evolved spiritual beings who think "out of the box." He also suggested an alternate brand name that I adopt and market to my audience.

As with the other transformational learning specialists consulted, he encouraged to 'market yourself to your local market with lots of free offerings and to a worldwide market that will pay you for your knowledge and skills. Yes, you deserve to be paid a lot. Just be careful that you ask the right people to do that so you can provide for those who can't pay you a lot. Do like I do and set up a foundation to fund your charity work. The only unknown I can offer you is you don't know how far this will take you. You are on the cusp of greatness, my dear. Enjoy it. You love what you do. Let your audience see your love and your sorrows. When queried as to his style of influence and leadership, his reply was "I truly don't care what people think. I have a relationship with God and that is who I need to please and obey. Nothing else matters.

Interview 2 transcribed text: November 14, 2020

This individual has been a Rabbi for 23 years and a hospice chaplain for 3 years. He attributes his leadership style of listening and blessing from his years as a Rabbi and that he never had any formal grief training as such, but "listens to God a lot. He seems to be an ok kind of a leader," with a chuckle. He is an ardent believer that grief support "must have a faith-based presence to learning to live with one's sorrows. How else shall we know how to lean on God unless we lean on Him."

The Jewish faith tradition has clear traditions and actions around grief that go over a year

when the tomb is placed on the grave and the time of mourning is deemed over. However, he is clear that “Grief is so individual. Some people may recover in a year and some ten years and some never. The task that those of us who serve is to stay with them in their ditch of despair as long as it takes.”

He was very supportive of my NPO statement but agreed with participant 1 that grief should be allowed to continue as long as the individual needed it to exist as a catharsis. He also did not express that grief care requires a specific level of education, saying “Being with the grieving is not about how much you know, but what do you do with and for them. This is a time to just be.”

Being a Rabbi, he shares that he is on a salary and his grief support is supported by his position. He is also adamant that the “privilege of sitting with grief without some sort of compensation won’t pay your rent. Yes, a grief counselor should be paid by some source.” He was equally supportive of “make yourself well-known in your community with great charity and market yourself to the wider world to pay your bills,” with another chuckle.

Interview 3: Transcribed text: November 7, 2020

This individual has been an Evangelical pastor for 32 years. She is extremely supportive of a faith-based grief program that has a funding source, saying. “We all gotta pay our bills someway and if you aint got a side hustle to do that, you better be getting paid! End of discussion.” She described that the only support to her faith community is her and that she gets worn out “with all the sorrow and troubles people are in. There are some days when I throw up my hands and shout out to God “Lord, have Mercy!”

When asked how she would perceive clarity and issues for a targeted audience, her reply was “Just assume that everyone you meet is troubled over something. That person is your

audience. All they ever want is to be listened to. I try to give people all the time they need with just me. But sometimes, I do have to set boundaries. You'll figure out what they are when you get into this real good."

She felt that to be successful in any endeavor, one had to have a plan. She also encouraged the development of a local name and then use that "to catapult to the moon to share your wisdom and gifts with hurting people." She wholeheartedly endorsed "try new, big things and ideas. You never know where they will go. With God guiding you, you don't need too big a sling shot." (Hearty laugh.) She encouraged, "Don't be afraid of what you don't know. God knows and you wouldn't be doing this unless He had your back."

Interview 4 transcribed text: November 9, 2020

It took me five levels and conversations with different individuals to speak with a person in the Aging and Disabilities sector of my environment. The individual who finally agreed to speak with me is a social work supervisor in this area who had been in her role for 55 years. Her negativity was toxic in that she felt that only social workers or pastors should offer support to those grieving a loss, that she relied exclusively on the two primary suppliers of grief support in our area because she "deals exclusively with vulnerable populations that need to protection from scams." Her biggest concern was if this writer intended to charge for services. She professed to "not knowing what the word transformational mean." It was a short interview.

Interview 5 transcribed text: November 4, 2020

This individual has been a social worker for six years and works to provide grief support to clients at a large, local pet hospital. She was unique of all those interviewed in that she felt strongly that "one could never have enough education when it comes to handling the loss of a

beloved pet. The grief is just as deep and lasting because of who/what the loss is, which is a family member that cannot speak for themselves. It is a relationship of love and trust. To lose that companion is heartbreaking.” She is only able to see clients at the time of the loss and has no referral in the community, so she tries to do as much education as she can with her brief interaction. She shared that there is a “critical need for grief support for this population group” and suggested that this area might be my “niche market” you are seeking. Shes’ concerned with the fact that many of her clients are elderly persons whose pet is their sole companion and their loss is compounded with no where to go to get support and understanding of the magnitude of their loss. She suggested that getting grants to fund the elderly who have lost a pet would be a “good way to be of service.” She lamented often during the interview “the only thing I can do sometimes is just to pray with people who have lost their pet. Its’ so hard when I have to walk them to their car and hand them an empty leash. If someone like you could call them the next day, it would be a blessing. You should call the _____ hospital and ask them to either hire you or write a grant to fund you being available to the community as a pet grief therapist.

Interview 6 transcribed text: November 2, 2020

This individual is a funeral director of 12 years for a business he inherited from his Father of 6 funeral homes. He described his biggest challenge as supporting his staff with compassion fatigue and that he referred the families of the deceased to the two-local leader for grief support after the funeral. He spent a long time talking about a Mother who came daily to lay on her son’s grave and sob until she was exhausted in all kinds of weather, but “I didn’t feel qualified to approach her. She already had the information for Grief Share locations and Hope Bereavement.” My heart ached for her and him.

While he was very pleasant and talked a lot about his experiences with the grieving, he

was reluctant to engage with any grief support himself. He felt that when he had given them local contacts for help, it was up to them to follow up and not his job to ‘be a grief counselor or pray with them.’”

He expressed strong opposition for “anyone needing to have for grief support. There is way too much help out there that is free for somebody that has just had to pay for a funeral to be asked to pay for feeling bad. Plus, that’s what pastors are for. I don’t think you have much of a chance of making any headway in this neck of the woods.”

Interview 7 transcribed notes: November 6, 2020

This individual has a grief support group for women who are married to men who have been unfaithful in their marriage vows. She subscribes to an Evangelical faith tradition and told me a very long story of her sorrows and how she overcame the transgressions of her spouse with who she is still married. She said “I took solace in the fact that women who were in my position might like to know how to cope and survive. God intended for us to have a mate for life, not when only the times are good, but really, really tough. This experience is as tough as they get. Loss of trust, especially of one’s marriage vows is a hard thing to forgive, but forgiveness is what God calls us to do.” She has a high school education and does not feel that a “big education for helping grieving people is necessary. Hurt people are everywhere. You don’t need to advertise. Just ask someone at the meat counter how they are doing, and you got a client!” She freely shared that she did not have a fee but asked her clients for a “love offering. They usually pay more than I expect. I don’t do this for a career. I do it because God called me to do it.” She agreed that she would “probably not refer one of her clients to a grief specialist, but to the pastor who could help them.”

APPENDIX D—MILESTONE 4 [DESIGN RESEARCH REPORT] / [PROTOTYPE
ITERATION REPORT]

Reading Note: For clarity, each Prototype is treated inclusively with all the elements

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Prototype 1

Prototype description: Questionnaire to determine the thoughts, feelings, need, viability, and compensation factors that supports those grieving a loss from trauma.

Goldilocks quality strategy: Many why and why not questions. Asking for specificity in reply. Asking for real life examples. Asking for preferences in situation.

Research question: Is a faith-based grief support program viable locally?

Assessment benchmark: Only one question was unanswered by one participant. The survey demonstrated that a local grief support program is not viable secondary to sufficient current systems at no cost. The questionnaire is attached as Appendix A. The return was 20% Faith based support was not deemed a qualifying factor.

Prototype participant demographic description: These stakeholders were twelve Critical Incident Stress Management chaplains. Ten agreed to participate. Two returned questionnaires after multiple telephone calls to all. Responders were women without advance education employed in clerical positions but extensive training in crisis management by their Evangelical minister who is a CISM Institute Trainer. Consent Form is attached as Appendix B.

Summarize what your learned: What worked? What could be improved? What matters to the participants? What worked is that the answered questions were consistent with previous research on all topics. Improvement would have been a higher return rate on the questionnaire with more time on the meeting agenda to answer questions about my project. What mattered to this group was not discussing my project, but their objections to following Covid 19 precautions meeting in a building that was not of their faith and their discussion in the execution and validation of being part of another Civil War. Consistent responses on the questionnaire that mattered were: grief support following trauma is necessary 1/1 with someone the grievant is

acquainted, but not in a group; that “God pays us and that’s all that should matter”; and that resources for grieving are abundant locally.

What is your important discovery?

1. Validation of my previous research that another local grief support is unsustainable.
2. This Evangelical group has political beliefs not compatible with my ongoing involvement.

Appendix A

Research Study Questions for Participants Spring Term 2021

George Fox University Divinity School Doctor of Ministry Candidate Spring 2022

Demographic Information

Name _____ Date _____

Mailing Address _____

Phone Contact _____

Email Address _____

Profession _____

This demographic information will be used only for me to contact you as needed, to send you a thank you note, and to make a broad general demographic about the research. You will not be identified unless you give permission. You will have access to make that option at the end of this survey.

The objective of this survey is to determine your thoughts, feelings, and opinions to determine the viability of a faith-based grief recovery support system in your field of expertise and influence. Additionally, the need for such teaching will reveal it as a vital part of the healing transformation.

Please be as detailed as possible in your answers. You may leave any question that you are uncomfortable answering vacant. Please put a slash through the answer space so I will know that it has not been overlooked or write in NA (nonapplicable).

Please return this survey to me in the addressed, stamped envelope before 2/8/2021.

1. If you ever had the need for grief support, would you ask for it? Why if yes or no?

2. Would you prefer to receive grief support in a private 1/1 session or in a class with other persons grieving a loss? Why or why not?
3. How do you personally manage a life situation that saddens you? Please be specific?
4. When you have the opportunity to minister to someone to offer grief support, what is your preferred method of approach and why?
5. Do you feel that unresolved childhood trauma may be source attributing to crippling adult behaviors? Why and why not?

6. In the performance of your duties as a credentialed Critical Incidence Stress Responder, when and what conditions would you consider referring a grieving person to a professional Grief Specialist?

7. Do you believe grief support should be faith based? Why or why not?

8. Are you familiar with the role of a Spiritual Director? If so, in what context and would you refer a grieving individual to a credentialed, professional Spiritual Director?

9. If you came across an adult person with seeming life destructive behaviors, what would be your first response and why? After your initial response would you refer them for further support and specifically to whom and why?

10. Do you feel that a Grief Specialist or Spiritual Director should be financially compensated? If so, what is a price range that you feel would be fair compensation?

11. Do you feel there is a market for a Grief Support program in SW Washington? Why or why not?

12. Would you purchase a book on grief or loss? Why or why not?

Other comments you feel important not addressed in this questionnaire are welcomed.

Thank you for participating in my research study. If you want any identifying information used in my Dissertation Paper, please indicate your preference below.

Yes, you have permission to use my identifying information. _____(initial)

No, you do not have permission to use my identifying information. _____(initial)

Signature_____Initial_____

Date_____

Appendix B

LETTER OF CONSENT

Determining the Need for a Faith Based Grief Recovery and Support Program

Dear Participant in this Discovery Session:

My name is Patricia Mayes. I am a student in the Doctor of Ministry program in Portland Seminary at George Fox University. I am conducting research to determine the need for a faith-based grief recovery and support system. My hypothesis is that unresolved grief creates a loss of hope unless there is a transformation to new behaviors that promote hope and healing towards a new normal of life filled with peace, love, kindness, and happiness.

My telephone number is 443-804-2036. My email address is patriciajvmayes@gmail.com. You may contact me at any time if you have questions about the study.

I chose you to participate because you have documented expertise in one or more of the following areas: Grief and loss; Development and Presentation of Educational Materials for Self-Development; Development and Presentation of Transformation Material and Processes; Active clergy; Active in the funeral industry; Active in the pet industry; Development and Presentation of Adult Educational Materials in the field of Spirituality or Human Consciousness; Digital Marketing; Mass Marketing; and Digital Technology.

The risks associated with this research are minimal. The questions you will be asked are innocuous and should not create distress. However, please note that your participation is completely voluntary, and you may decline to continue any time or decline to answer any question at your discretion.

The results of this study will be only used for research purposes and may be used for presentations at a professional conference or in an academic publication. All gathered information will be transcribed and analyzed and presented in an anonymous manner and no individual will be personally identified. I affirm to you to keep any personal information and identity confidential.

All research materials will be locked in separate, secure locations for a period of no less than three years I will be the only individual with access to these materials. After three years, I will personally destroy all relevant materials regarding this research.

I am grateful for your consideration of participating in this project. Doing so, please know that your opinion counts, and you are making contribution that furthers education-based research in faith communities in your area that might bring a Grief Recovery program into your field of influence.

Please do not hesitate to contact me at above referenced number or email with questions.

If you agree to participate, please return the attached questionnaire and this consent to me before 2/8/2021 in the addressed, stamped envelope. I may need to contact you by phone or zoom if I need clarification at your convenience.

Participant

Signature_____Date_____

Researcher

Signature_____Date_____

Appendix C:**Insert Photo of CISM Agenda Meeting Here:**

The agenda of this meeting was collected at the end and photos were not permitted.

Appendix D: Syllabus Short Summary Report**Prototype #1 Findings and Synopsis****Key question this prototype is addressing:**

This question was to determine the need and support for a local faith-based grief support system, determine the concept of grief by a group of trauma chaplains, their response to specific behaviors, and the potential of compensation for this service.

My benchmark of success:

In terms of return of a specific 12 question questionnaire, success is measured by 20% return after having a group meeting with Christian Fundamentalist Critical Incident Stress Management (CISM) chaplains. 50% of the respondents confirmed previous research that a local compensated project to support grievant would not be successful given the current abundance of free services to address their issues. 50% agreed that any such program should be faith based and 50% said that faith did not matter in terms of healing traumatic loss.

Participant demographics:

As noted in response to the previous item, the stakeholders were a group of 12 volunteer CISM chaplains. Responders were all women with no advance degrees, but employed in clerical positions with extensive training in crisis management through their Evangelical minister who is a CISM Institute Trainer.

Brief Description of the prototype:

A copy of the questionnaire has been submitted previously in the Iteration Plan.

Summary of what worked, what could be improved, and what mattered to the participants.

What worked is that the answered questions were consistent with previous research outcomes on all topics. What could be improved is better return on questions that were delivered in person with a group discussion and question answering session. Along with what could be improved and what mattered to the participants is the context of the meeting I attended. The group was obviously not oriented to their stated purpose as they spent their meeting discussing the strategies of the next “Civil War” and the need to not wear masks mandated by state law in a pandemic. I left petrified that people expressing such faith in God were discussing another civil war and not compliant with state mandated Covid precautions.

PROTOTYPE #2

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Prototype 2

Prototype description: Engage with transformational education specialists to develop paths of marketing grief recovery to a world-wide market using technology specialists in web development, branding, and graphic design.

Goldilocks quality strategy: Using education, strategic marketing, and technology, develop products in grief recovery that give and get value for the grievant.

Research question: Is a world-wide faith-based grief recovery program a viable product?

Assessment benchmark: Long-term goal of weekly increasing followers on multiple media platforms with an ultimate goal of one million followers; 80% who purchase my educational products on hope and grief recovery; 10% of net proceeds designated to a foundation for verified financial needs; launching of web site and Facebook platform with 250 likes within a month.

Prototype participant demographic descriptions: Two groups: Transformative educational specialists and technical specialists:

Transformative learning specialists are the following:

*D_____ and T_____ offer a 12 month training in specialized product development via 5 day workshops, personal 1/1monthly coaching, and twice weekly teaching. I enrolled 12.2.2020.

*ISRA Centre for Training and Development in Mumbai, India offers training on Managing with Heart and Mind for corporations. I enrolled 3.15.2021 for the next year.

*P_____ and R_____ offer transformational You Can Heal Your Life education on spiritual healing from life challenges and future hope.

Technical specialists are a web designer familiar with language that inspires hope for faith based transformative change for the future and marketing to this group. The graphic subscribes to the NPO design methodology as her preference for marketing opportunities.

Summarize what you learned. What worked? What could be improved? What matters to the participants?

My greatest learning was to ask for quality help, stay open to the possibilities, and to keep on trying different approaches applicable to reaching my benchmarks.

What could have been improved was forcing myself to not rush the process and to trust the process of learning new skills and processes in digital learning and marketing on my topic. What matters to the participants is that I succeed in building a successful prototype.

What was your most important discovery?

I am not alone in this process and that the people I am searching for are searching for me.

Appendix A

Master Mind Learning Notes with D_____:

1.27.21: “Set a goal. Write in down. Call it a benchmark if that makes you feel better. But what is important is that it stays in from of you and you never lose sight of the overall end product. The process and path will surely change, but keep your eyes on what it is that you are trying to achieve. I want you to get uncomfortable enough to take uncomfortable action. Yes, you will probably fail over and over and over again. The important thing is that you don’t become emotionally invested and fail to act for fear of failing, fear of shame when you do, and then go after your goal another way. Keep doing something until you get the result you want. It will happen over time. Just don’t not start and don’t’ give up. You have a personal coach here. Use him to help you become known for your gifts and talents. Statues are dedicated to those crazy people who never gave up.”

3.3.2021: “If you want big results, you need to take big uncomfortable actions that put the fear of God in you and stay patient. After all, God doesn’t answer all your prayers or even right away. There are huge shifts occurring now in the education business and how we deliver our learning products. You have the ability to change the behaviors of those who are grieving a loss. Just remember that everybody has a story to tell and you have the skills and life experiences to teach to those stories of heartbreak and loss. Read books on leading and do what they did. Don’t try to reinvent the wheel. Look at what Napoleon Hill did. Use this Master Mind group to your highest and best good. As you develop your products for healing grief and loss, ask yourself how you can give and get value for what you know. Be fair to you and those you teach. Don’t shortchange anyone. When you discover what doesn’t work, don’t do it again. BUT work the hell out of what does work. Do the demographics on your customers. Then use click funnels to

reach that market. Here's another thing. You will need to develop what T___ and I call 'market stamina.' Nobody is going to come to save you. You need to learn the tools of the trade and hire those who will help you succeed. “

3.31.21: “It's important as you are building your media platform that you shape your identity and shape your behaviors to sell that reputation. Start your daily journal with this. 'I am a person who.....' These daily affirmations should support the types of behaviors that will help you become the person you want to be over the next year and for the rest of your life. That journaling process will help you develop a compelling future that meets your benchmark and will give you a reason to market and use your many experiential and academic skills learned over a lifetime. Your focus, how you language your abilities and desires, will identify and shape your choices. We don't do what we can as some people like to say to cover up lack of effort, but what you must do to get this project up and going will be to believe in yourself and who and what you are. You can do this.”

Appendix B.

S_____ and S_____ G_____ have been mentoring me since 3.11.19 when I attended my first transformational 5 day learning seminar with them in San Diego on offering to companies and large corporations an opportunity to become emotionally intelligent with a workplace that nurtures and retains as opposed to disempowering and firing.

I took this training at my own expense of \$3,500 plus travel expenses to better my personal employment at the time with an employer that had no moral compass. While I loved my work, the working conditions were deplorable. I was saving money to pay for my doctoral studies and wanted to explore what I could do to make my workplace better instead of bitter.

The program teaches employers to establish partner relationships with employees that teach both parties behaviors that promote responsive behaviors as opposed to reactive ones, to promote awareness instead of judgments and to establish and maintain a work atmosphere where both employees and employers mutually thrive instead of barely surviving.

When I introduced this product to my immediate supervisor in a positive team building manner, she was insecure enough to feel threatened by my taking responsibility for workplace improvement and immediately attempted to make my life miserable for the next year. I knew that I would eventually be fired and stayed only to build up my bank account to launch my own business and to satiate my curiosity as to what depths the company would sink to find plausible cause to terminate me. Strangely enough, it was basically two issues of my reporting to the legal authorities, as required by local law, noncompliance with Covid precautions by a group of my patients and my insistence that my male colleagues do their share of their work by the standards of the company and not handing me their messes to fix.

This separation was a blessing in disguise, even though I grieved profoundly the loss of contact with my patients and the hospice community. With that sense of knowing, I reached to S_____ and S_____ late in 2020 and retook an 8 hour daily class again digitally over Zoom from 3.15.21-3.20.21 to relearn the mechanics of the program with the intent to market it to the corporate community as a retention impetus for staff and a source of coping and changing corporate cultures for both management and staff that develops that build trusting relationships for the long term.

That relationship continues weekly with meetings on face book with the other 5 members of the cohort from 6 different countries with S_____ and S_____ to support and nurture each other and celebrate our successes and learn from our collective failures.

I share this exposure in this medium with the intent of making it one of many multiple streams of income in the platforms grief, loss, and hope.

S_____ is a Master's prepared psychologist and S_____ is a Master's prepared digital media expert.

Appendix C:

P_____ and R_____ are the owners and CEO of Healing with Your Heart and Mind based on the teachings of Louise Hay who founded Hay House Publishing Company and has built an empire on changing behaviors with love, compassion, dignity and respect. I have been a Hay House coach and trainer for 18 years, in groups and in person with 1/1 counseling in various workshops that address grief and loss in all of life from a perspective of positive thinking.

In October 2020, in view of the precautions of Covid 19, I reached out to P_____ and R_____ for guidance on how to rebuild the business on digital platforms. Since then, the group of coaches and trainers meet weekly online to streamline the content of all the programs that were done previously in person. The classes have an underlying thesis of forgiveness, love, living in consciousness of self with divine essence as guidance, desirability, healthy relationships, maintaining healthy life boundaries, moving beyond the pain of loss and life, change and transition, and meditations for a peaceful existence.

In the planning stage on multi platforms and media options (podcast, seminar, download, 1.1) are classes on recovery from the specific losses (home, pet, spouse, employment, aging).

P_____ is a doctoral prepared psychoanalysis and R_____ is a technological expert. Together they are wonderful weekly resources to relaunch into the world another source of revenue to launch a world-wide grief support and loss program using digital media.

Appendix D:

Dottie Scott of Premium Websites comes from a trusted source with impeccable credentials and understands the language of faith-based content and market appeal.

She and I have been communicating since 1.31.21 to review and plan all aspects of the web site that is ready to be tested and launched. The following is my last list of suggestions to her over the last month.

POTENTIAL WEB SITE CHANGES

GOALS: Get the reader's attention

Make it stand out

Graphic design with fonts, colors backgrounds, etc that engage the reader to want what I am offering.

Bullet point EVERY WORD OF TEXT THAT CAN BE DONE SO!

MY FIRST IMPRESSION WHEN I SPENT TIME LOOKING AT THE CURRENT WEBSITE FROM THE PRESPECTIVE OF A POTENTIAL BUYER.

1. Bland and inviting
2. Didn't entice me to want to know more. Not attractive. Not exciting.
3. Colors in fonts and backgrounds not appealing. Light blue on white background bland.
4. Layout did not flow to make sense.

HERE ARE SOME INITIAL SUGGESTIONS THAT I'M OPEN TO DISCUSSING OR CHANGING THEM.

First page: Text : SACRED SPACES

Fill up this space with these 2 words with bold bright colors, flowing script, Bold background that I would suggest keeping for each of the subsequent pages.

Second Page: Text:ARE YOURS....

The place in life for creation of your own

...SPACE FOR GRACE...

Same flowing font, as previous page.

...Be a better version of yourself today than the day before...

Smaller font different color.

Third Page: Text

Our Mission

Easy to read business text that says:

“Our business of positive change is to teach you to be your own change agent.

Pat will come alongside you in your suffering loss from any source to guide you

from the ditch of despair to the mountain top of hope.

Fourth Page:

My business card side that says, “Hope for the Heartbroken.” If you don’t have one, I will get it to you.

Fifth page: Text: PAT WILL TEACH YOU: (Bold type of different color of background)

- How to identify your feelings of your loss.
- Dispel the common “myths” of grief.
- How to develop a plan for a new normal.
- How to be specific with an action plan.
- How to develop tools for a new normal.
- How to live an empowered new life of peace, joy and happiness.

Sixth Page: Text: GRIEF RECOVERY SPECIALTY SERVICES

Please make the title a larger font and a DIFFERENT graphic than one used

Beside the graphic in a smaller font use the text as follow:

Six-week classes: FT or Zoom: \$495.00

One on one care: FT or Zoom: \$125.00 per hour.

(\$500.00/Six one-hour sessions)

One Day Classes: FT or Zoom: \$395.00

All classes include all printed materials and books free.

Seventh Page: Text: SPIRITUAL DIRECTION SERVICES

Same font as page 6. Ok to use same graphic.

Beside the graphic in a smaller font use bullets as follows:

- Discerning the acting of Holy Spirit in one's life.
- Discerning life choices rooted in hope and love.
- Nondenominational
- Inclusive of all or no faith tradition.

Eighth Page: Text: PASTORAL CARE SERVICES

Same font as for page 7 Ok to use same graphic.

Beside the graphic in smaller font use bullets as follows:

- Discerning anxieties and troubles of life.
- Discerning a path forward through anxiety.
- Identify sources offering joy, hope, love of life.
- Nondenominational
- Inclusive of all or no faith traditions.

Nineth Page: Text: LIFE COACHING

Same font as for page 8. Find another graphic of 2 people on a path.

Beside the graphic in smaller font use bullets as follow:

- Identifies "Who am I?"
- Identifies "What is my purpose?"
- Identifies "What do I believe about me?"
- Identifies "What am I going to do with my answers?"

Tenth Page: Text: PET LOSS GRIEF SPECIALIST

Same font as for page 9. Use the same graphic.

Beside the graphic in smaller font use bullets as follows:

- Identifies the sacred space of a pet in one's life.
- Allows space to honor the life of each special pet
- Plans a path forward without a beloved pet
- Plans a path forward with a new beloved pet.

11TH Page: Text: YOUR COMPANION FOR THE JOURNEY: PAT MAYES

Same font as for page 9. New photo being done. Use current for now.

Beside the photo in smaller font use the bullets as follows:

- Doctoral Candidate: George Fox University, Portland Seminary
- Master of Arts: Loyola Maryland: Pastoral/Spiritual Care
- Bachelor of Science: Stevenson University: Nursing
- Bachelor of Arts: Marylhurst University: Communication
- Chaplain: All faith traditions
- Spiritual Director: All faith traditions
- Heal Your Life Coach and Trainer: Heart Inspired Connections
- Grief Recovery Specialist: Grief Recovery Institute

- Archetypical Specials: Myss Institute
- Grief Educator
- Pet Loss Recovery Specialist: Grief Recovery Institute
- Spiritual Midwife
- Death Doula
- Travel Agent from the Ditch of Despair to the mountain top of Hope

Appendix E:

Jodi Tripp and I have been in regular 1/1 communication to do graphic design for both digital and print media since 1.25.21. She is a branding specialist and works closely with my web designer. The following is my response to her questions for branding using need, problem and opportunity thinking and language.

Goals of my Marketing Plan, Graphic Design Plan, and Web Site Design Plan¹

Creative Brief

“The goal of the creative brief is to outline the project’s (clients) needs, audience and expectations as clearly as possible. The brief rarely provides creative direction. It outlines

the present situation to be solved, expecting the designer to provide creative solutions”¹.

Marketing Plan

- *Have one million followers on multiple social media sites with 80% purchasing my educational products valued from \$49.95-\$10,000 per person.
- *Set aside 10% of net profits in a foundation for those with a verified financial need.
- *Build a Brand that is easily identifiable with a reputation to over serves and over deliver.
- *Be visible worldwide.
- *Provide “Hope for the Heart-broken.”
- *Take action in the cloud of unknowing.
- *Guide those suffering a perceived loss from any source, stuck in a life situation, or desiring spiritual resources, options specific to them to living a life of purpose, fulfillment, peace, and

hope.

*Model concepts of experience, serenity and vulnerability and action.

*Stand out from the crowd with a megaphone loud enough to be heard.

*Be an “out of the box” educator and facilitator leading other to the better sense of well-being they desire.

*Be Known. Be Heard. Be the “go to expert.”

*Having a public persona of the “real deal.”

Who is the client?

*Anyone suffering a physical, emotional, or spiritual loss from any source. (death of a human or pet, divorce, bankruptcy, job loss, children leaving home, isolation, loss of a place to live)

What is the product or service?

*Grief Recovery Specialist

*Spiritual Direction

*Life Coaching

*Pastoral Care

*A compassionate companion for your life journey.

Who is the target audience?

“This is not a wish list. This is based on research and specific questions. What is their gender?

What is their age? What is their economic level? In what occupations might they work? In what activities might they participate? Give as many demographics as possible.”¹

*Past research over the last two years has demonstrated little support for a financially viable local market. What was shown was a perception of long-standing faith-based resources offered free to a grieving public. Also demonstrated was the local perception that pastors and social workers were the only reputable resources for products and services offered by Sacred Spaces, PNW. Lastly, the research demonstrated the better option would be to appeal to a larger, world- wide audience for financial viability and to a local audience for a reputation of authenticity and credibility.

*There are no barriers to gender, age, economic resources, occupations, or activities. The goal is to market specifically to the smallest niche possible. (A teacher frustrated with the stress of not having a living wage or a disruptive classroom. The death of a pet. An empty nest. A divorce. Loss of income. Aging. Loss of independence. Limiting life choices. A life-threatening illness.)

*Employers who no concept of how to recruit and retain valuable employees.

What is the situation/opportunity?

“What are the opportunities that need to be filled? Is it a product/service new to the market?

Is a product/service being introduced to a new geographic location, or a new age group?
What is the current perception/belief/opinion of the product/service that might warrant change?”

*As stated in the Design Workshop Report in partial fulfillment for the degree of Doctor of Ministry, the opening statement says: “Unresolved grief creates behaviors that cause heartbreak and loss of hope unless there is a transformative process in place that allows the formation of new behaviors to establish a new normal promoting hope and healing.”¹²

*Those behaviors can manifest over a multitude of self-destructive options: Isolation. Use of numbing of emotions crutches of drugs and alcohol. Diagnosis of depression. Mistrust. Fear. Withdrawal. There is no limit.

*There is a lack of awareness of how and where to access help, especially in the aging population and busy professionals who think they are invincible.

*Employers who have no awareness of how to address negative, self-defeating behaviors in the workplace that limit an employee’s productivity and feeling the need to be irreplaceable.

What is the objective/proposal?

“This is typically expressed as an action and the ONE thing we want the audience to do or think about? The objective is NOT to create collateral or an ad for the client. It is the response to a situation and the proposal of a single-minded proposition. The design then reflects the opportunity and drives the campaign/contribution.”

¹ Mayes, Patricia. *Design Workshop Report*. Submitted as partial fulfillment for the degree of Doctor of Ministry at Portland Seminary, George Fox University. December 2020. 2.

*Giving me their email address or contact information as they reach out for hope

Describe the communication strategy/tone of voice.

“How will the objectives be met? What will the copy or imagery say? What type and in what tone of voice? How will the message be measured in its success? Where will the message appear and what medium(s)?”

*The communication strategy and tone of voice should be one that clearly conveys

Trust, Compassion, Empathy, Respect, Dignity, Truth, Competence.

*The measure of success will be measured by the number of responses to targeted niche markets. *These messages will appear on multiple social media platforms at planned times as a free “hook” that gets contact information, with a subsequent offer to participate in a zoom class, podcast, webinar or 1/1 services.

What is your competitive positioning?

“Who are your competitors in this market? What differentiates your product or service from the rest? How should this promotion or product be positioned in a lifestyle sense? Is it a working necessity, a tool, or a luxury?”

*The competitors are vast. What sets me apart from the herd is:

*I am an **expert** in my specialty areas.

*I have **experience** in my specialty areas.

*I have credentialed **education** in my specialty areas.

*My reputation is **trust, compassion, empathy, respect, dignity, and truth.**

*An example of how to position the product in a lifestyle sense would be a multimedia post to persons who have lost a beloved pet asking this question: “Do you still having hanging by your back door the leash that you walked your beloved with every day at 6am.?” while holding

a leash and a photo of my dog that I needed to have euthanized? Authenticity. Vulnerability.

*The value of the service would be measures by the number of responses and variables of the individual loss, context and it's meaning of how the respondent feels about their options.

List any mandatory requirements.

“Consider whether this project must fit into a larger corporate image. Does it need to be consistent with an existing brand? Must it include the logo? What information-address-phone number, etc.-must be included?²

*All offerings designed as a Heal Your Life workshop must have the brand logo on it.

*All other material should be denoted as copyrighted to Sacred Spaces, PNW LLC.

² Jodi Tripp. *New Client Intake Survey of Needs, Problems and Opportunity*.
<https://www.joditripp.com>. accessed January 25, 2021, as a resource for marketing, branding, and web design.

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Sinek, Simon, *Start With Why: How Great Leaders Inspire Everyone To Take Action*. New York: Penguin Books, 2009.

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<https://www.joditripp.com>. accessed 1.25.2021.

PROTOTYPE #3

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Appendix A.....Class Notes with Reid Tracy and Kelly Notaras

Appendix B.....Sample Book Proposal Outline

Bibliography

Prototype 3:

Description: Write and publish a book tentatively titled _____.

Goldilocks quality strategy: A stakeholder and published author in the previous semester made this recommendation to publish as I go public to offer the book free as both a resource and a tool to build my base market and platform.

Research Question: How do I start to write a book?

Assessment Benchmarks: Success will be when 80% of targeted audiences click on a platform podcast, blog, webinar to check out the offer of a free book and leave their contact information to register for the free event and receive their free offer.

Prototype participant demographic information:

R_____ T_____ is the president and CEO of Hay House, Inc. for over 30 years. He developed the company to a worldwide publishing presence in the genre of selfcare. Kelly Notaras is a writer and editor with her own literary services business to guide novices through the process of writing and publishing.

Summarize what you learned: What worked? What could be improved?

What worked is that I learned the need to put a lot of work into writing the proposal first. Managing my time over the 2021 summer break to write the proposal according to the format suggested. Becoming intimately familiar with the world of publishing. Do not become impatient.

What matters to the participants?

Writing to a niche audience. Taking the time to do the writing to that audience. Realizing that the end product is going to help people.³

What was your important discovery?

Take the time to do it as many times as needed to get it right; ask for help and receive it with gratitude.

³ Notaras, Kelly. *The Book You Were Born To Write: Everything You Need to (Finally) Get Your Wisdom onto the Page and into The World*. (Hay House, Inc: Ca. 2018), xxii-xxii

Appendix A:

Recognizing my lack of knowledge in writing a book from the most basic perspective, I turned to a trusted source that has been a well of personal growth and transformation for the last 35 years. When Hay House announced a new format to their publishing platform in the form of The Writer's Workshop, I took advantage of the opportunity because I trusted the advice of my stakeholder in the last semester that a key to success was to publish a book.

The first engagement and introduction was a 7-day writing workshop from January 20, 2021 thru January 27, 2021 for one hour daily with homework assignments. These workshops covered the topics of:

Should You Really Write A Book?

Taking the Fear Out of Writing.

Which Book Should You Write?

What is Your "Hook"?

How to Tell Your Story So People Will Want to Read It.

Questions and Answer Session

Bringing It All Together and Keeping the Momentum Going.

Exhibiting the classic marketing strategy referenced in my Prototype 2, this 7-day event was free. The "keeping the momentum going" was not.

However, I am grateful to learn from two trusted experts in this field that had been a faithful companion for so many years. I committed to purchasing a year's worth of education and training that has the potential to morph into a book contract.

Every week, I am given a new assignment with interactive sessions with R____ and Kelly to ask questions about what I do not understand. We also have email access to R____ and Kelly

for personal questions. Additionally, we are given the opportunity and space to dialogue with our Facebook cohort group for the same support and guidance. The Hay House Writer's Community has given me an inside track to the largest publisher in the world of literature in my genre. Even if, I do not win a publishing contract that becomes available twice annually, I will have the opportunity to self-publish at the community members rate, which will be a tremendous saving.

Appendix B: What I have learned so far:

Tentative Book Outline and Proposal for:

by

Reverend Doctor Patricia Mayes

Introduction: Draft in progress.

1. Story: My journey of loss over a lifetime.
2. How I survived and coped.
3. What this book will offer the reader.
4. How to use this book.
5. Benediction and Thank you.

Chapter 1: Taking Inventory and Admitting Where You Are.

1. Opening Story.
 - a. Be specific with actions, feelings, emotions, and lifestyle.
 - b. Be specific with admitting what you already know deep down in your soul.
2. Name this chapter to better reflect the first step in the process of identification of your cave.
3. Explain this step.
 - a. Truth telling time.
 - b. The history of the how, what, where, how, and why.
4. Stories you tell yourself.
 - a. Internal and external story.

- b. Validate the truthfulness of the stories.
 - c. Explore the why of the stories.
- 5. Secrets you keep to yourself.
 - a. Why?
 - b. How do they serve/not serve you now?
 - c. What behaviors do you show up in the world with that exhibit your ‘secrets’?
- 6. What would ‘feeling good’ meant specifically to you?
- 7. Starting to journal your answers to all the feelings, questions, and potential solutions to the previous inquiries.
- 8. Make a vision board of where you are now.
- 9. Make a vision board of where you want to be tomorrow, next week, next month, next year.
- 10. Conclusion statements on this chapter.

MOST VIABLE PROTOTYPE

My current understanding based on the research done to date, the current social and safety concerns, and my time and resources is to vigorously pursue Prototype 2 while concurrently working on Prototype 3, especially over the 4-month summer break. While Prototype 1 is important to maintain a local presence in the community on multiple platforms, research has not demonstrated sufficient support to make it a time and finances viable first alternative. There will probably be sufficient interest to warrant some curiosity and involvement, but an existing variety of free options for grief support locally seems to have an entrenched closed market. That market is not sufficient to support my benchmarks of success to serve those who are seeking the skill sets and experience my programs will bring into the marketplace.

Historically, coping and recover from a loss of any source has been a 1/1 intervention or an in-person group setting. The precautions of the unknown outcomes of Covid 19 no longer support face to face individual and congregational interactions on any scale. The necessity is to find a new normal methodology of doing business, which is the vast tools on the internet and in digital marketing.

Therefore, a hybrid model of all three prototypes would be the model with the most emphasis devoted to Prototype 2, supported by Prototype 3 as a future endeavor, while Prototype 1 is given the respect of its existence with benevolent recognition.

The tools, connections, and resources I have in my grasp now consist of a lifelong career in the genre of grief, loss, and healing. I bring to individuals and corporations who have manifested needs for hope and healing expert knowledge, lived experiences, and extended professional and continuing education that will lead to more peaceful and productive coexistence with each other, oneself, and society. Last, I have a reputation of offering a faithful presence of

compassion, trust, dignity, respect, and love to the heartbroken as they search for hope and a reason to live with loss.

Appendices

All elements of this paper have remained within the body of each Prototype for clarity.

APPENDIX E—SUPPLEMENTAL PROJECT DOCUMENTATION

The following Appendix E information is optional as back matter from instructions titled “Project, Launch Plan, and Portfolio Guidelines” received on 1.25.2022 as a revised version of the original document. The specific instructions for this insertion are found on page twelve.

Appendix 1:

Discovery Sessions Report with Faith Communities and Priests

Discovery Session Description with Faith Community:

The discovery session was held on November 9, 2019, with eight people invited and six attending from the same church. Two of the 1/1 persons interviewed had persons they wanted to invite but chose not to for their own reasons. The lone male was a clinical psychologist. Two attendees were former grief counseling clients of mine. One attendee was a survivor of a mass shooting in a retirement home. One attendee was a retired RN with a spouse actively dying from Parkinson's Disease. The last attendee is the Pastoral Associate at the church of all the attendees. With one exception, all were over sixty years of age. Two are employed.

All the attendees were invited as soon as I received IRB approval. All accepted immediately. I reminded each of them at one week and the day before. Everyone arrived on time with their consent letter in hand.

The agenda conformed to the model in the guidelines.

A light breakfast was ready for everyone on arrival. Their place at the table was strategically planned to allow everyone to view the poster area and to keep people that were friends apart to reduce idle conversation. Each person received a gift of a \$10 Starbucks card and a votive cross candle with a lavender candle.

Each person was given two minutes to introduce themselves and share why they accepted the invitation. They were very open and expressed their gratitude that "something like this has been needed for a long time."

Discovery Statement

The participants were eager to engage and immediately asked questions about what to do with the different colored post-it notes! The process is defined in depth in the summary letter to the participants as an appendix.

The purpose was defined to **determine the need for a faith-based community grief support and recovery program**. The result was a resounding “Yes.”

The Discovery Statement we found was:

Considering: Our immediate and spiritual family has few resources for grief/recovery of a loss, **we’ve discovered** the need is great with few trained volunteers, clergy, and limited finances, **which is caused by** isolation and shame from multiple life losses not limited to death or age. **If solved, it would mean** we could have access to bereavement support from trained pastoral care staff and clergy to offer a renewed sense of purpose, growth, peace, and happiness.

Critical Insights from Discovery Session:

Key insights noted were how closely the immediate family was melded into the spiritual family. The group found no clergy support other than conducting funerals and attending to liturgical events. They were adamant that their grieving caused physical and psychological symptoms leading to isolation and shame as root causes of unresolved grief. Another consideration important to them was funding and accessibility for those with limited finances.

The Pastoral Associate was quick to point out what the parish was doing with limited resources that was quickly argued down by the two widows who had felt totally unsupported.

One-on-One Interview Discoveries:

Seven priests in Clark County, Washington were invited to participate with a consent letter. One flatly declined. Three permitted 1/1 interviews, but declined to fill out the questionnaire. Two of the three declined to give consent.

The biggest difficulty was getting them to commit to an interview without informing them completely about what I was doing and the purpose of my project.

The three that filled out their questionnaire and gave consent were united in that they did not have properly accredited staff or time to devote to a grief ministry and that their priority was faith formation, liturgical events, sacraments, increased discipleship, and increased mass attendance. Financing was another unanimous factor in that two of the three did not have room in the budget to pay for a grief ministry and if one existed, it would need to be self-sustaining.

One priest advocated for parish funding for support.

Synthesis:

While both the Discovery Group and the 1/1 participants agreed that a Grief Ministry was needed within the spiritual family by qualified persons, there was considerable darkness as to how the ministry would be funded and executed to be affordable, inclusive, and timely.

Agreement was also noted that this service should be faith based with no geographical boundaries. Agreement also existed that unresolved grief led to damaging behaviors manifested physically, spiritually, and emotionally. The group was reluctant to identify those behaviors.

What was interesting to this writer is that the 1/1 stakeholder with the highest household census had the most desire to offer good grieving models to the bereaved for support and viewed embracing grief as part of living a life in a Christ-like presence. The priest with the second

highest household census had a very functional, seemingly volunteer led grief ministry with defined outreach in sequential and timely interventions to reduce isolation and offer qualitative and quantitative support.

With one exception, the 1/1 stakeholders voiced independent funding as a priority while the priest with the lowest household census felt that this ministry should be parish funded.

Without exception, all the 1/1 stakeholders voiced that lack of time to provide this care was not available for them to engage even if they felt qualified to do so.

Next Steps:

My perspective is the need for extensive research around faith -based grief support by spiritual communities in reference to structure, process, and funding.

Secondly, I will widen my scope of stakeholder to include the other resources in my Charter Agreement.

Third, I will partner with the Southwest Washington Archdiocese Evangelization office for their resources, endorsement, and support and enhance acceptance by all the stakeholders and open opportunities for funding.

Discovery Session 1/1 Interview Notes with Additional Stakeholders

October 25-29, 2019: Stakeholder #1:

Multiple telephone calls to this person to speak with a pastoral assistant to attempt to get an appointment at a time convenient to this person. He asked for additional information before he would consider an appointment. A copy of the consent letter and questionnaire was dropped off at his office for his consideration midweek. Multiple telephone calls on 10.28 and 29 to arrange an appointment with him at his convenience. On 10.29.19, his pastoral assistant called this student to say “Father says to tell you he doesn’t have time for this sort of thing unless the archdioceses commands him to do so. I’m sorry. I know you have gone to a lot of trouble to engage him.”

November 7, 2019: 11am-11:22 am. Stakeholder #2

This individual was going out of town for an extended vacation prior to the holiday and did not want to meet with me after Thanksgiving secondary to heightened duties in his parish. He greeted me with “Are you my 11am appointment?” When I responded to the affirmative, his reply was “I was hoping you wouldn’t show up. I really don’t have time for all this. I am overwhelmed every day of my life and even if you did it all yourself for free, I probably wouldn’t participate. Ok. You’re here. Come on in. You got 30 minutes.”

He admitted that he had not looked at the consent letter or questionnaire dropped to his assistant at his office earlier in the week and asked this chaplain to explain what was in it. After an explanation, he replied. “What you are doing is an admirable thing. It’s an uphill battle. My hesitancy is that I do have one person who has been telling me for as long as I have been here that we need something like this in our parish. But the fact of the matter is that she is a pain in the ass. If I put her into your Discovery Group, she would be on me like fleas on a dog to move

forward with it before you or your faculty advisors were ready for you to do so. She would be tormenting me for the next 2 years of your project. Besides that, this would be one more thing for me to manage in this parish. Long term, I need to think of how this is going to impact me and my time that I don't have enough of in any given day. I must go away just to get away from the phone and to rest. I am loathe to take this on, but I'll think about it. Maybe not now, but later."

He did sign a consent for the interview but declined to fill out the questionnaire.

November 7, 2019: 1:30pm-2:30pm Stakeholder #3

This individual "forgot" about our appointment and had left for lunch. He arrived at 1:50 pm for our appointment and did not apologize for his tardiness. I spent the time in the church praying as I waited for him.

He had not read the questionnaire or consent left at his office earlier in the week, citing a "lack of time to get involved in something I'm not going to participate in. Tell me quickly what this is all about."

After doing as he requested, he replied, "We had such a ministry here when I arrived, and I discontinued it because I could not get volunteers to commit to it and/or train them and I don't have the time to take this on myself. I am committed first to the liturgical work of the church. Everything else is last. Why do you want to do such a huge thing?"

Answered his question with "As a pastoral presence in the community, people present with behaviors of unresolved grief from loss and ultimately take up more of your time as a pastor, not to mention have a life devoid of any sense of balance and direction. I think of such a program as one that would take up less of your time if it were done with forethought, planning and adequate funding."

He complimented me on my dedication.

When asked to sign the consent for our time together, he declined. However, he did admit to discarding the questionnaire I had dropped off for him and asked for another “to look at.”

This student asked if we could end out meeting with a prayer to which he agreed and invited me to do so. After the prayer of gratitude for his ministry, health, and more time to relax and renew in his service to God, he reached over to touch this student’s arm saying, “You are a good person and I will help you maybe later, but not now.”

November 13, 2019. 3pm-3:45pm Stakeholder #4

This appointment today is the second one scheduled because the stakeholder had a parish school function to attend. Today he presents as welcoming, prepared, and has his consent and questionnaire filled out. He has no disagreements with the Discovery Statement findings.

This stakeholder is completely engaged in the ministry of grief support and recovery. He has a SSND (School Sister of Notre Dame) on his staff who does much of this grief support and he recognizes the necessity and value of this ministry. He laments that this Sister has needed to reduce her work to 20 hours secondary to her health issues and age. When he realized the scope and depth of this project and this student’s education and experience in the area of grief recovery, the discussion turned to any potential interest this student might have in interviewing for the position when it is vacated, for which there is a definite interest.

This stakeholder currently sends parishioners to the grief programs delivered by a local religious health system. He also shares that his parish is currently involved in a Stewardship of Talent Renewal to assess resources and ministry interests of their members as well as taking an inventory of what ministry to continue or stop secondary to personnel and finances.

At the end of the interview, he shares that the local Deanery would have financial resources to support on a regional basis of a grief support and recovery ministry.

This stakeholder had no other observations and commended this student on recognizing a need and attempting to find partnerships for a viable remedy. He has been at this parish for 11 ½ years with 2051 households registered. He agreed to have his name and parish recognized.

November, 15 2019: 1pm- 2pm: Stakeholder #5

This stakeholder has agreed to be my mentor and community advisor on this project. He has a deep knowledge of archdiocesan policy and practices, has a community familiarity and insight to look thru the lens of both the small and large focus of this project, and has an awareness of local church politics. His opinions, insights and guidance are invaluable, and I am more than pleased and blessed to have him on my team.

While he agrees that this is a worthwhile project, his concerns centered around financing and having no geographical boundaries in offering the benefits of this project to our faith community. He agreed with another stakeholder that this project would be an “uphill battle.” He had no disagreement with the findings off the Discovery Group.

His concerns are with his parish overworked staff and how and who would oversee another ministry. He admits no awareness of the teaching portion of grief recovery and support and refers those who approach him with grief issues to a professional counselor. His choice of an individual to lead this project would be a social worker, a psychologist, or someone with a specific focus on grief and grief recovery issues.

He has been in his current assignment for 6 years serving 758 registered households. He had his questionnaire filled out and his consent signed at our meeting.

November 18.2019: 3:30pm-4:00pm: Stakeholder 6

This stakeholder has a structured grief support program in his parish for which he voiced minimal awareness and support, saying “The person who oversees it seems to know what she is

doing so I leave her alone. I wanted to send her to your Discovery Session, but she had another engagement that day here that she oversaw. I'll give you her contact information and she will fill you in on the details of what she does." While he supports the concept of a grief ministry, he has no awareness at the time of our interview as to whether the ministry is volunteer or funded by the parish. He cited his time doing liturgical functions precluded his hands-on involvement and said that he did little to no grief support individually.

He declined to fill out the questionnaire or to sign the consent form. He did not disclose his length in his current assignment serving 1600 households.

November 27, 2019: 4:00pm-4:30pm: Stakeholder #7

This stakeholder did not keep his initial appointment two weeks previous, citing another appointment and then was on vacation for a week prior to the start of the holiday seasons. He had the questionnaire filled out as well as the consent form and was welcoming of this students' interest in this project and agreeing with others that "it's going to be an uphill battle for you to bring on support for a well needed service."

He applauded the depth and scope of the 12 questions he was asked to answer. He differed from his colleagues in saying that a grief support ministry should be financed by the parish and was essential to having "healthy functioning people in the world as they live the life of Jesus in reaching out to support others in their hurt." He estimated that he spends "1-2 hours a week doing grief support, but that is what I took my vows for... to help those who need it."

He has been in his current assignment for 6 months to serve a household of 575. He agreed that his name and church could be used in my final paper.

A flow chart follows with the demographics of each priest compared with their specific thoughts on dealing with loss and grief within their respective communities. This chart is interesting in that little support is evidenced for a local program to offer grief support.

Synopsis of views of seven local Roman Catholic priests on faith-based community needs for grief recovery.

Demographics A: Church Age B: Households Served C. Years in Service	Individual Support	Refer to Community	Pastoral Associate	Discipleship Care	Prayers	Parish Support	Financed by Faith Community	Weekly Time in Grief Care	Best Source for Grief Support
Priest 1 A: 72 yrs. B: 758 C. 6 yrs.	X	X	O	O	X	O	No	0	MSW
Priest 2 A: 78 yrs. B: 2051 C. 11.5 yrs.	O	X	X	X	X	O	No	6 hours	Nun
Priest 3 A: 72 yrs. B: 575 C. 5 mos.	X	X	O	X	X	O	Yes	2 hours	Psycholog ist
Priest 4 A: 153 yrs. B: 1600 C. 5 yrs.	X	X	O	X	X	O	No	0	Volunteer
Priest 5 Declined to Participate									
Priest 6 A: 81 yrs. B: 460 C. 3 yrs.	O	X	O	O	O	O	No	0	Counselor
Priest 7 A: 2 yrs. B: 1002 C. 4 yrs.	O	X	O	O	O	O	No	0	Volunteer

X = Affirmative **O** = Do Not Offer

Table 1—Synopsis of Views of Seven Roman Catholic Priests

Results of our Discovery Session Held on November 9, 2019

Greetings Dear Friends:

First, my profound thanks for taking time out of a busy Saturday as we approach the upcoming holiday seasons to participate in this Discovery Session. Let me know of corrections/additions.

Purpose

Our purpose at this session was to determine the need for a faith-based community grief support and recovery system. During the discussion, we considered the following questions?

1. What elements should be included in such a program?
2. What resources might be needed?
3. Who would we look for as leaders in terms of preparation and credentials?
4. What are the potential liabilities?
5. What are the financial considerations?

Audience

We identified four audiences as the communities of family, professional, society and spiritual. When we had the opportunity to use the red dots to select who you thought would benefit most from our efforts as our primary focus, the result was a tie between the community of family and spiritual of 6 votes each. This was where we focused our next effort.

Needs – Symptoms – Causes of Grief

The need was addressed by inversely identifying what resources we currently had. We found a lack of trained volunteers, limited availability of trained grief counselors and clergy, inconsistent communion in our audience regarding needs and a lack of financial means.

Reluctance noted to identify physical, emotional, mental, and spiritual symptoms of grief. We determined that the root cause of these symptoms was isolation, shame, fear and not knowing where to go for help.

Potential Results of Identifying the Need, Symptom and Cause

We identified trained volunteers working in a funded program from an unidentified source to have both scheduled hours and an open-door time that was well advertised and would be available without geographical boundaries to offer bereavement support that inspired a renewed sense of purpose, personal growth, peace and ongoing happiness from a loss of any source. There was unanimous agreement that a need existed.

Summary Statement

Considering our immediate and spiritual family has few resources for grief/recovery of loss, **we've discovered** the need is great with few trained volunteers, clergy, and limited finances, **which is caused by** isolation and shame from multiple life losses not limited to death or age. **If solved, it would mean** we could have access to bereavement support from trained pastoral care staff and clergy to offer a renewed sense of purpose, growth, peace, and happiness.

6. In your personal experience and understanding of grief and loss and the resulting behaviors of unresolved grief, what aspects (teaching/ministry session/types of prayer/building in godly belief systems/encountering God/healing from hurts and release of pain and painful emotions) of the grieving ministry process helps in the discipleship process of an individual?

7. As a leader and pastor/priest, what are your thoughts that inner healing and deliverance ministry is an important part of discipleship?

8. If participants in a Grief Recovery and Support program were only prayed for and not given the teaching portion of the grief ministry, would you view that process as being incomplete? Why?
9. What part of a Grief Recovery and Support program follow up process look like to you after 6 weeks, 3 months, 6 months and a year? Would you consider that follow up a function of the discipleship for your church?
10. How would you vision the financial funding of a Grief Ministry for your church?

11. How much time do you estimate you spend in grief counseling weekly?

12. What preparation and credentials would you vision a Grief Ministry leader needing to possess in order to be effective.?

Thank you for participating in my research study. I would appreciate your approval to use your name and church when referring to your survey in my Dissertation Research and Paper. I will use only pseudo names for you and your church, as mentioned in my invitation/consent letter without you giving permission as indicated below.

*Yes, you have permission to use my name and church and name. _____

*No, you cannot use my name or my church name. Please use pseudo names for my church and I. _____

Signature of Pastor/Priest _____

Print your name _____

Date _____

LETTER OF CONSENT

Determining the Need for a Faith Based Community Grief Recovery and Support Program

Dear Participant in this Discovery Session:

My name is Patricia Mayes. I am a student in the Doctor of Ministry program in Portland Seminary at George Fox University. I am conducting research to determine the need for a faith-based community grief recovery and support system in your faith community in partnership with the Office of Evangelization, Formation, and Discipleship in the Archdiocese of Seattle. My telephone number is 443-804-2036. My email address is *patriciajvmayes@gmail.com*. You may contact me at any time if you have questions about the study.

Your pastor/priest has recommended you as a church leader who might have some interest and expertise in this area. Accordingly, I would like to invite you to participate in a Discovery Session on November 9, 2019 at Our Lady of Lourdes Church in Vancouver. The address is 4723 NW Franklin St. 98663. The time for this session is 8:45am-11am. A light breakfast will be served until 9am. We will start and end on time. A small gratuity will be available for the gift of your time and expertise. This discovery session will be highly interactive, so dress is very comfortable and casual. We will meet in the library at the Pastoral Center which is the small building to the far left of the parking lot.

The risks associated with this research are minimal. The questions you will be asked are innocuous and should not create distress. However, please note that your participation is completely voluntary and you may decline to continue anytime or decline to answer any question at your discretion.

The results of this study will be only used for research purposes and may be used for presentations at a professional conference or in an academic publication. All gathered information will be transcribed and analyzed and presented in an anonymous manner and no individual will be personally identified. I affirm to you to keep any personal information and identity confidential.

All research materials will be locked in separate, secure locations for a period of no less than three years I will be the only individual with access to these materials. After three years, I will personally destroy all relevant materials regarding this research.

I am grateful for your consideration of participating in this project. If you choose to do so, please take comfort that you are contributing to furthering educational research in your faith community that might bring a Grief Ministry into your church.

Please do not hesitate to contact me at the number or email at the top of this correspondence should you have additional questions.

If you understand the use of this research and agree to participate, please call me to confirm your place at the Discovery Session. Additionally, please bring this form with you so we can sign it together on November 9, 2019.

Participant

Signature_____Date_____

Researcher

Signature_____Date_____

Appendix 2:

DESIGN WORKSHOP DESCRIPTION

Discerning a Global Need for Grief Support

Both the group and one on one discussions were done by the Zoom media platform secondary to Covid 19 precautions. It was not possible to get all the individuals invited to participate in the design workshops to one session secondary to their schedules. Nor was it possible to adhere to any specific agenda with them due to their time commitments. Each participant was emailed a twelve-question document along with a consent letter, asked to sign and return the consent and reflect on the questionnaire in response to our gathering. The purpose of the questionnaire was to act as a stimulus to idea generation, exploring options and identifying themes and areas of concern. One of the group participants returned a consent. Even though a tentative agenda was presented at the start of the workshop, neither of the three groups adhered to it. All these variables necessitated the design guides' use of "prudent judgment."

The first group on October 4, 2020, was two leaders in multimedia education to develop programs that impacted the world. The second group on November 2, 2020, was two local evangelical pastors. The third group on November 9th was three leaders in transformational learning. The first and third group meetings were less than an hour. The second group met for just under two hours.

The tentative agenda was as follows:

*Welcome. Thanks for participating. Introductions where needed. (The first and third group were acquainted with each other.)

*Explanation of the perceived need, problem, and opportunity (NPO) and the quest for clarity, focus and to seek their wisdom and experience.

- *Clarification of the key issue of my niche need, audience, and market to satisfy the NPO
- *Identify any social, culture, educational, environment, or financial issues of the NPO.
- *Identify any benefits to the individual and their environment by solving the NPO.
- *Identify any potential unknowns.
- *Identify if any of my assumptions or facts are sufficient or not, repetitive, or incongruent
- *Identify if a clearer statement could be formulated to state the NPO parts and similarity.
- *Identify progress toward the goal in specific markers.
- *Identify what goal achievement will look like for me.
- *Identify three potential ways to achieve the goal of the NPO. (Napkin Pitches)
- *Recap. Gratitude. Dismissal.

My Likert Scale assessment of these small, fragmented groups that took a lot of effort to assemble is my strong agreement that it was a success. I will discuss my feelings and thoughts on this process in the Design Workshop Report section of this paper. I feel like I have a clearer idea now of where I need to focus my efforts locally and for the long term.

Design Workshop Documentation

Because I had not asked for permission in the consent to do screen shots, I chose not to memorialize the experience in photos. Additionally, only one person had signed a consent. The additional seven were assumed to have implied consent by their participation. Documentation was attained with each group using two white boards easily visible to the participants where I could write or erase their comments grouped according to the topic being discussed.

The post event letter to all stakeholders had a copy of the napkin pitches attached for their review and further questions.

Group 1 transcribed text: October 4, 2020

This group was two well know multimedia experts who goal is to provide life changing education world-wide with access to that world through their training and databases. The highlights of that discussion are bulleted as follows:

- Brand yourself as a knowledge broker on grief and hope.
- Identify your gifts, talents and wisdom given you by God and your hard work.
- Consider that you are giving back what was gifted to you
- Just as you paid the price in money, time, and sacrifice to learn what you know, you are permitted to charge a fair price for your knowledge.
- Remember that part of giving back is making space for those who truly have need of your expertise, but financially disenfranchised. We have a foundation to support those needs. You should consider that upfront as you start to grow your practice.
- Take uncomfortable actions. Think big. You don't need to settle for being a big fish in a little pond....be a big fish in a big pond.
- There is never a good time to give up on your fullest potential or to deny anyone the ability to learn from you for their highest and best good and peace of mind.
- Doubt is a signal to keep going and figure it out when you don't know what to do.
- It's good that you are seeking answers now. However, you don't have to know them all or be perfect. You will make a mess of things somewhere along the line. Just keep remembering why you do this work and make a message out of the mess.

- You have a moral obligation and a duty with your God to teach people how to get along in the world when you have the knowledge and experience to back up your teaching.
- We are both now multimillionaires. We started out with nothing. Both of us have a high school education. We had a vision and goals and we asked people to teach us what they knew which is why we are giving back now. That's what the world is about...Each day when you get up, be thankful. Then ask God who you can help today. Then ask how and let God show you the way. Having us as your partner will help you reach those who are searching for you.
- **Business is a spiritual exercise. Change your mind about why and how you do it and you will change your life and that of everyone you encounter. It is at those sacred moments that your destiny is set. It's not about getting, but in giving. Everybody gets taken to their knees over something. Some of us more often than others. The more committed you are to your goal, the more time you will spend on your knees. It's not easy. That's why you must be committed and persistent.**
- **Focus on these three things:**
 - **Clarity of your vision.**
 - **Take massive action. Life is never a straight line or what is closest.**
 - **Stay in grace. With some luck, prayer, and loving your neighbor as yourself, the time will come when you know God is leading you.**

Group two transcribed text: November 2, 2020

This group was two Evangelical pastors. One is retired from both pastoring a church and serving as a full-time trauma chaplain with the local police force with 35 years of experience. One is middle aged and is one of several pastors in his church. His area of service is pastoral ministry with families for two years.

This group took up the most time because there was little, they agreed on even though they had the same basic theological beliefs.

They were both in agreement that people grieving needed prayer and a compassionate presence. They also agreed inability to pay for grief services should not be a barrier to having grief support and that if a person was unable to pay for the service, it should be free from the giver. The retired minister was not paid for his trauma volunteer chaplaincy work, saying "I had to raise my own reimbursement for that service. The county has no budget to pay a chaplain." The younger pastor said that grief support is budgeted in their church budget. I found it interesting that both of them felt that people needing grief support should have it available for free, if need be, but that both of them were indirectly compensated for those same services they did in performance of their job. When asked if they would provide the same support if they were not compensated, both said they would "have to think about it and depended on who it was and the circumstances!" That was a pretty revealing admission.

The younger pastor strongly believed that ongoing grief education and support was a necessity to recovery and healing, going in great detail about the death of his Father two years ago. He seemed to relish having the opportunity to talk about his grief and how he recovered. The older pastor said "I didn't have time for that kind of thing. I just went from one trauma to another. Of course, in my church, the survivors were always there. Couldn't get away from them.

Plus, they were paying me to listen to them. So that's what I did." He also left the session early saying that he "had five funerals to conduct the upcoming week at crematoriums and funeral homes and need to get my act together for that. I still do that to supplement my retirement." The local funeral homes pay chaplains and pastors \$250 to conduct last services for families of the deceased. His callousness (my judgment) was open and obvious.

Both were adamant that the local area did not need any other source of grief support other than what currently existed from faith-based communities. One is offered free to the public but receives compensation from Medicare as part of the requirement to offer grief support for a year after a death. The other local support is through faith-based communities who pay upward of \$1000 for a franchised program and, in turn, ask for voluntary contributions to help subsidize their efforts.

Both were equally adamant that no advance education would be necessary to offer grief support. The younger pastor said "All grieving people need is someone to listen and give them hugs. You don't need an education for that." I found it incongruent that he had said earlier in the session that people needed ongoing grief education but didn't feel that the person doing the education needed to know how to do so! The older pastor said "I got through 35 years ok without a Doctorate. Guess I'm doing alright. Ain't starving being retired."

While they were both compassionate to my efforts, they were very firm that my services were not necessary or needed in this area.

POST WORKSHOP LETTER TO ALL STAKEHOLDERS

November 19, 2020

PO Box 5592

Vancouver, Washington 98660

Dear (Participant)

To each of you who participated in either the group process or the one on one interviews, I offer my humble thanks for the gracious gift of your wisdom, time and insights on how I might make my research and this graduate project directed toward recovery of unresolved grief a better effort. I am particularly grateful that during the isolation secondary to Covid 19 precautions, you took time to participate remotely on the Zoom platform.

Our purpose for gathering both as a group or 1/1 was to look at alternatives for launching a faith- based grief recovery program on a worldwide platform. The need, problem, and opportunity we explored was that unresolved grief created behaviors causing heartbreak unless there is a transformative process to form new behaviors that establish a new normal promoting hope and healing.

The three groups that participated were a group of two local Southwest Washington pastors, a group of three leaders in transformation learning from California, and a group of two leaders in multimedia platforms based in Arizona.

The 1/1 interviews were with a funeral home director, a supervisor from a state directed aging and disabilities program, a director of an emergency pet hospital, a national author on spirituality, a divorce counselor, a Rabbi and a nondenominational pastor. Each of the 1/1 interviews were from either Washington or Oregon.

The consensus of every participant was that a faith presence was essential in whatever model would be eventually adopted. There was overall agreement that while advanced degrees were not a necessity, specialized training in psychology and/or the subject of grief was necessary.

There was agreement that this service should be fee based with a mechanism in place for those financially disadvantaged.

The three big ideas that came from the group meetings are outlined below and reinforced by individual participants. While this part of the project is done, more work is needed locally to integrate community partners.

1. Locally, there is no need for this service since free resources are already in existence.
2. The transformational learning specialists and multimedia platform leaders urged a massive, world, wide effort to develop and bring this learning and programs to the public.
3. The spiritual author encouraged the same efforts as the transformational learning specialists as well as writing a book on the importance of allowing grieving to take its course.

I would appreciate your ongoing participation should more ideas come to you in the future.

Again, my gratitude for you participation is profound. I will keep each of you informed.

One on One Interview Documentation

Interview 1 Transcribed Text. November 11, 2020

This interview was longer than any of my group sessions. I had asked for 30 minutes time and we conversed for 2 ½ hours. The subject is a well-known author in spiritual genre. He has been publishing spiritual literature, leading workshops, speaking, and mentoring for 26 years. He had an unusual way of answering the phone when he said, “This is the President of the United States.” I lost my composure in peals of laughter since he is well known as a critic of the individual currently masquerading as such. When I recovered, he was chuckling also and asked, “How may I assist you today, Pat?” In transparency, I have attended many of his workshops, so we were not strangers. After I explained to him the purpose of my NPO and that I was seeking to narrow my niche and how to market to it, he said, “You’re doing it all wrong. Here is what you need to do.” He then went into a two-hour explanation of how he came to write and publish his multiple books and the success of his career after being homeless for a year when he was 50. He agreed that my niche was the grieving, but that I should write a book on allowing people to grieve as long as they needed first and, only after they made the decision they were done, to offer them hope for a new life.. He then gave me a title and said “I just googled that, and it’s not taken yet, so get yourself a brand name with this title and register as a web site. Between now and March 1, 2021, you can write this book. Send it to me to edit. I will send it to my publisher, and you will have your platform to do as you wish with giving people hope.”

He was adamant that one did not need a Doctorate to teach, offer hope and healing to the grieving, but said “You have a profound story to tell of loss and grief. Tell your story. That’s all you need to do. People will relate to that and they will listen to you because you became better, not bitter. Having a fancy degree might open some doors to you, but you know how to open your

own doors now. You've suffered and survived. You don't need my wisdom on this other than I will assure you that God never forgot you. As a matter of fact, he chose you."

He then gave me a list of women who had made a name for themselves in transformational learning with a high school education except one who had a master's degree. All of them are well known to me as highly evolved spiritual beings who think "out of the box." He also suggested an alternate brand name that I adopt and market to my audience.

As with the other transformational learning specialists consulted, he encouraged to 'market yourself to your local market with lots of free offerings and to a worldwide market that will pay you for your knowledge and skills. Yes, you deserve to be paid a lot. Just be careful that you ask the right people to do that so you can provide for those who can't pay you a lot. Do like I do and set up a foundation to fund your charity work. The only unknown I can offer you is you don't know how far this will take you. You are on the cusp of greatness, my dear. Enjoy it. You love what you do. Let your audience see your love and your sorrows. When queried as to his style of influence and leadership, his reply was "I truly don't care what people think. I have a relationship with God and that is who I need to please and obey. Nothing else matters.

Interview 2 transcribed text: November 14, 2020

This individual has been a Rabbi for 23 years and a hospice chaplain for 3 years. He attributes his leadership style of listening and blessing from his years as a Rabbi and that he never had any formal training as such, but "listens to God a lot". He says, "I am an ok kind of a leader," with a chuckle. He is an ardent believer that grief support "must have a faith-based presence to learning to live with one's sorrows. How else shall we know how to lean on God unless we lean on Him."

The Jewish faith tradition has clear traditions and actions around grief that go over a year when the tomb is placed on the grave and the time of mourning is deemed over. However, he is clear that “Grief is so individual. Some people may recover in a year and some ten years and some never. The task that those of us who serve is to stay with them in their ditch of despair as long as it takes.”

He was very supportive of my NPO statement but agreed with participant 1 that grief should be allowed to continue as long as the individual needed it to exist as a catharsis. He also did not express that grief care requires a specific level of education, saying “Being with the grieving is not about how much you know, but what do you do with and for them. This is a time to just be.”

Being a Rabbi, he shares that he is on a salary and his grief support is supported by his position. He is also adamant that the “privilege of sitting with grief without some sort of compensation won’t pay your rent. Yes, a grief counselor should be paid by some source.” He was equally supportive of “make yourself well-known in your community with great charity and market yourself to the wider world to pay your bills,” with another chuckle.

Interview 3: Transcribed text: November 7, 2020

This individual has been an Evangelical pastor for 32 years. She is extremely supportive of a faith-based grief program that has a funding source, saying, “We all gotta pay our bills someway and if you aint got a side hustle to do that, you better be getting paid! End of discussion.” She described that the only support to her faith community is her and that she gets worn out “with all the sorrow and troubles people are in. There are some days when I throw up my hands and shout out to God “Lord, have Mercy!”

When asked how she would perceive clarity and issues for a targeted audience, her reply was “Just assume that everyone you meet is troubled over something. That person is your audience. All they ever want is to be listened to. I try to give people all the time they need with just me. But sometimes, I do have to set boundaries. You’ll figure out what they are when you get into this real good.”

She felt that to be successful in any endeavor, one had to have a plan. She also encouraged the development of a local name and then use that “to catapult to the moon to share your wisdom and gifts with hurting people.” She wholeheartedly endorsed “try new, big things and ideas. You never know where they will go. With God guiding you, you don’t need too big a sling shot.” (Hearty laugh.) She encouraged, “Don’t be afraid of what you don’t know. God knows and you wouldn’t be doing this unless He had your back.”

Interview 4 transcribed text: November 9, 2020

It took me five levels and conversations with different individuals to speak with a person in the Aging and Disabilities sector of my environment. The individual who finally agreed to speak with me is a social work supervisor in this area who had been in her role for 55 years. Her negativity was toxic in that she felt that only social workers or pastors should offer support to those grieving a loss, that she relied exclusively on the two primary suppliers of grief support in our area because she “deals exclusively with vulnerable populations that need to protection from scams.” She professed to “not knowing what the word transformational means.” It was a short interview.

Interview 5 transcribed text: November 4, 2020

This individual has been a social worker for six years and works to provide grief support to clients at a large, local pet hospital. She was unique of all those interviewed in that she felt

strongly that “one could never have enough education when it comes to handling the loss of a beloved pet. The grief is just as deep and lasting because of who/what the loss is, which is a family member that cannot speak for themselves. It is a relationship of love and trust. To lose that companion is heartbreaking.” She is only able to see clients at the time of the loss and has no referral in the community, so she tries to do as much education as she can with her brief interaction. She shared that there is a “critical need for grief support for this population group” and suggested that this area might be my “niche market” you are seeking. She is concerned that many of her clients are elderly persons whose pet is their sole companion, and their loss is compounded with nowhere to go to get support and understanding of the magnitude of their loss. She suggested that getting grants to fund the elderly who have lost a pet would be a “good way to be of service.” She lamented often during the interview “the only thing I can do sometimes is just to pray with people who have lost their pet. Its’ so hard when I have to walk them to their car and hand them an empty leash. If someone like you could call them the next day, it would be a blessing. You should call the (unnamed) hospital and ask them to either hire you or write a grant to fund you being available to the community as a pet grief therapist.”

Interview 6 transcribed text: November 2, 2020

This individual is a funeral director of 12 years for a business he inherited from his father of 6 funeral homes. He described his biggest challenge as supporting his staff with compassion fatigue and that he referred the families of the deceased to the local leaders for grief support after the funeral. He spent a long time talking about a Mother who came daily to lay on her son’s grave and sob until she was exhausted in all kinds of weather, but “I didn’t feel qualified to approach her. She already had the information for Grief Share locations and Hope Bereavement.” My heart ached for her and him.”

While he was very pleasant and talked a lot about his experiences with the grieving, he was reluctant to engage with any grief support himself. He felt that when he had given them local contacts for help, it was up to them to follow up and not his job to ‘be a grief counselor or pray with them.’”

He expressed strong opposition for “anyone needing to pay for grief support. There is way too much help out there that is free for somebody that has just had to pay for a funeral to be asked to pay for feeling bad. Plus, that’s what pastors are for. I don’t think you have much of a chance of making any headway in this neck of the woods.”

Interview 7 transcribed notes: November 6, 2020

This individual has a grief support group for women who are married to men who have been unfaithful in their marriage vows. She subscribes to an Evangelical faith tradition and told me a very long story of her sorrows and how she overcame the transgressions of her spouse with who she is still married. She said “I took solace in the fact that women who were in my position might like to know how to cope and survive. God intended for us to have a mate for life, not when only the times are good, but really, really tough. This experience is as tough as they get. Loss of trust, especially of one’s marriage vows is a hard thing to forgive, but forgiveness is what God calls us to do.” She has a high school education and does not feel that a “big education for helping grieving people is necessary. Hurt people are everywhere. You don’t need to advertise. Just ask someone at the meat counter how they are doing, and you got a client!”

She freely shared that she did not have a fee but asked her clients for a “love offering. They usually pay more than I expect. I don’t do this for a career. I do it because God called me to

do it.” She agreed that she would “probably not refer one of her clients to a grief specialist, but to the pastor who could help them.”

Group three transcribed text: November 9, 2020

This group was the two founders and their chosen successor to their transformation learning business. One of the owners has a PhD in Social Psychology. The other owner and their successor of their online and in person programs have business degrees. The owners have had this business for 30 years and their successor has been with them for 10 years. The focus of their work is that past childhood traumas and life tragedies are experiences that can and do cause deep pain and hurt. Their chosen method of teaching and recovery is with positive affirmations, forgiving their tormentor, meditation, and sacred practices with a specific attention to a faith presence and prayer in one’s life. They emphasize that active listening, empathy, and compassion are essential to healing from any trauma or loss. They are not particular sympathetic to trusting faith communities to offer grief support, but if they did, it should be a service for which the grievant pays a fee. They professed adamant support for the teaching of Elizabeth Kubler Ross and an unawareness that current research of her teaching is no longer used for the grieving but limited to care for the dying. They came from the position that grieving people should have the freedom to seek their own assistance if they chose to do so and from any source, they felt most comfortable. This group declined to commit to how a grief program should be funded and acknowledged they did not have any means for financial assistance for those who came to them for education in the realm of their transformational learning options. They also had no visions as to how my goals to being recognized as leader in the field of grief recovery might be fulfilled and informed me that I did not need a doctor or master’s degree in anything to “help hurting people.” The only advice they were able to give me was to “establish an online presence

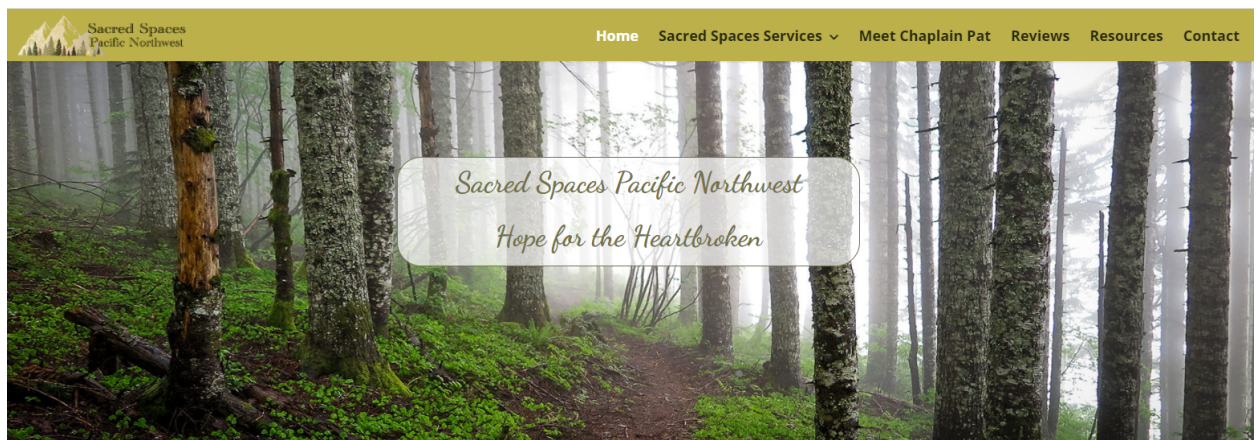
regardless of the cost because that is where the future is. People don't come to in person things with this virus and we doubt that they will anytime in the future." The founders of this business plan to retire next year and are selling it to their associate who they have been mentoring for the last ten years.

Appendix 3:

Instructions for Access to Web Site

1. Log onto <https://sacredspaces.flywheelsites.com>
2. Username: flywheel
3. Password: nutritious-quart

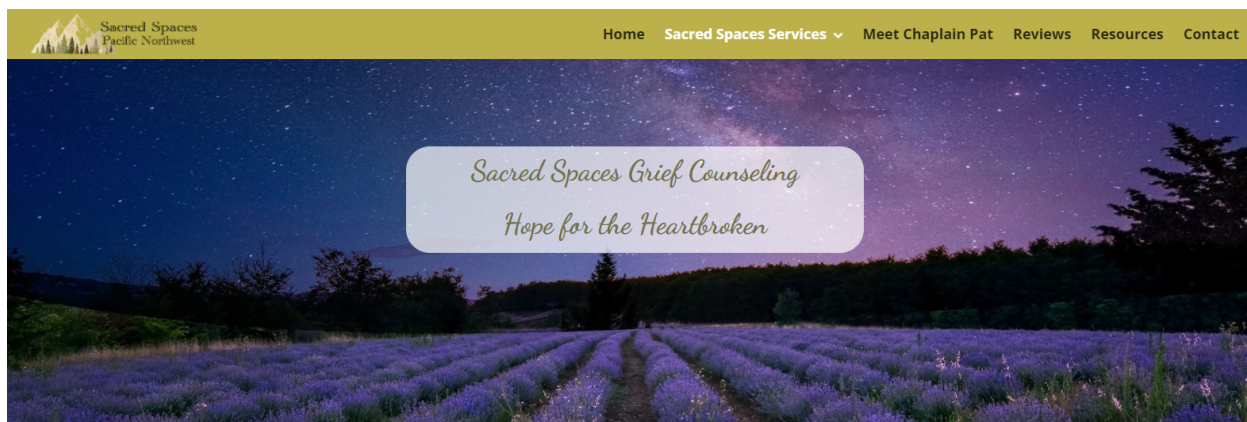
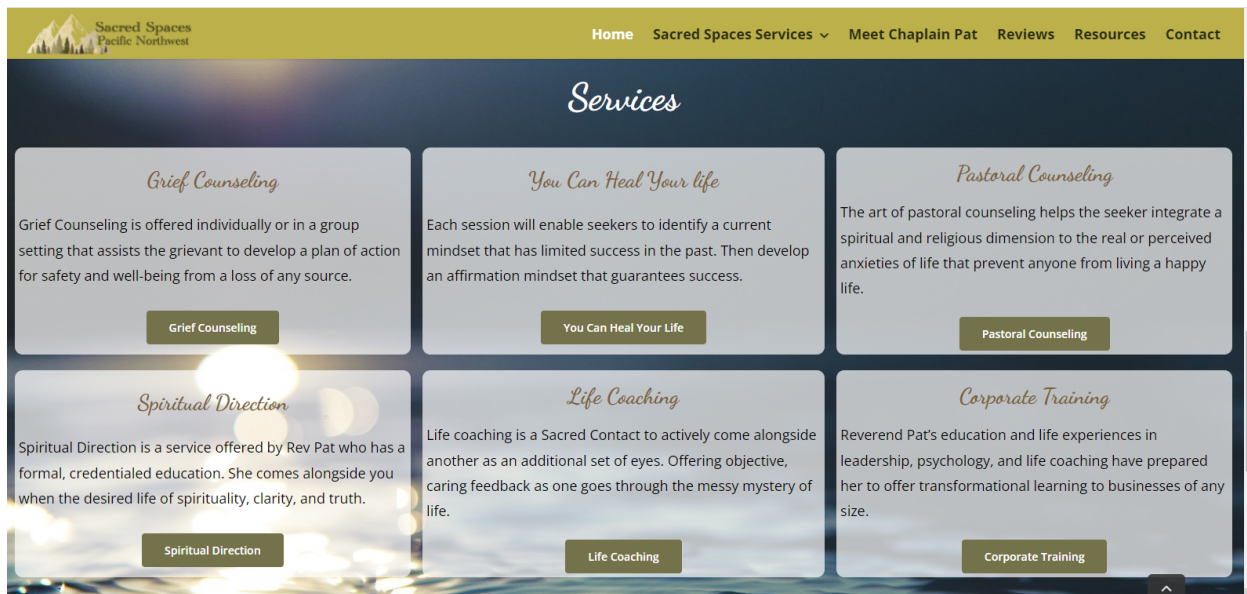
Note: Sometimes Word Press will ask for this information twice. If that occurs, follow the instructions and do so.



Sacred Spaces – Hope for the Heartbroken

The Places in Your Life Where You Create Your Own Space for Grace

Helping You to Engage Fully in Life, With Love

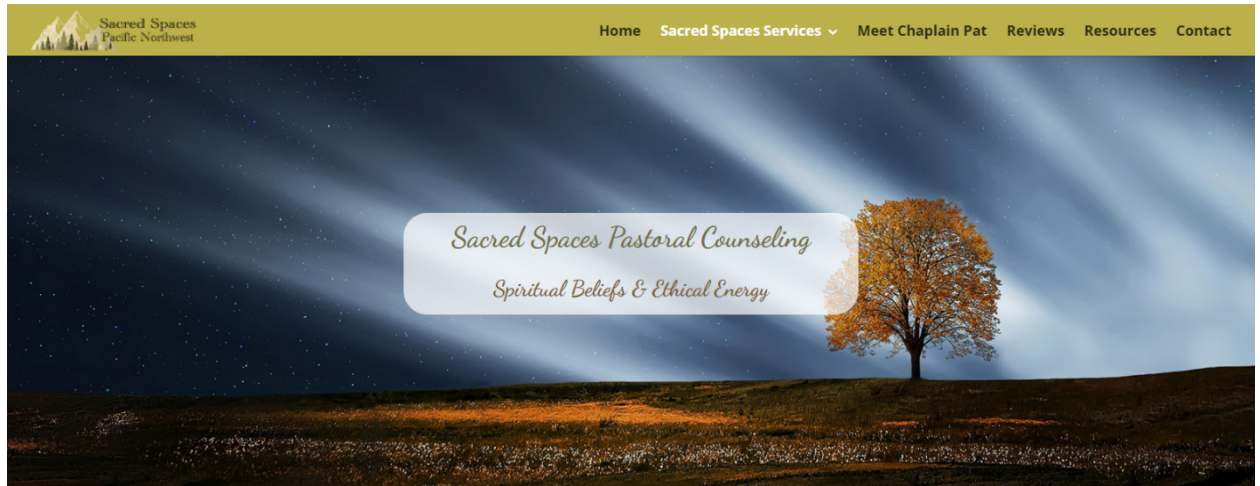


Grief Counseling

Grief Counseling is offered individually or in a group setting that assists the grievant to develop a plan of action for safety and well-being from a loss of any source.

This is not a drop-in or support group.

Due to the intense nature of grief, class size is limited to 12.



Pastoral Counseling is the art of a professional, spiritually inspired, and specifically educated individual to guide a group or an individual for encouragement and life guidance along their chosen spiritual path using their individual faith beliefs, if any, psychology, and theological resources as tools toward life goals.

Appendix 4:

GRIEF COUNSELING

Grief Counseling is offered individually or in a group setting that assists the grievant to develop a plan of action to safety and well-being from a loss of any source.

This is not a drop in or support group.

Due to the intense nature of grief, class size is limited to 12.

EACH PARTICIPANT WILL LEARN:

- Strategies to deal with loss and sorrow positively
- Strategies to maintain a physical and emotional healthy lifestyle
- Decisions that must be made the first year after a loss
- Decisions that should never be made the first year after a loss
- Myths of loss that never make any sense, even to the dead
- How to honor the memory of loss without crippling the present and the future.
- How to become better, not bitter
- The healing power of journaling
- How to draw a blueprint for a future of a meaningful life

All participants will receive a complementary journal.

All participants will receive a certificate of completion at the closing ceremony.

All participants can receive a discount on 1/1 counseling when requested.

SacredSpacesPNW.com

PO Box 5592

Vancouver, Washington 98660

360-726-5434 or 443-804-2036

Appendix 5:

You Can Heal Your Life

Heal Your Life classes are offered as a two-hour, two day or eight-week class of two hours for each session. Each session will enable seekers to identify a current mindset that has limited success in the past and to develop affirmation mindset strategies that guarantee success in all life dimensions of relationships, personalities, business, career, finances, health, security, spirituality, and much more.

Each seeker will achieve:

- * Developing a mindset needed to reach identified goals.
- * Identify a realistic, specific, timed path to a desired, stated future.
- * Identify a trusted journey partner to ensure success with goals.
- * Develop a mindset to overcome fears and doubts.
- * Learn to love self and others unconditionally.
- * Learn to make self-affirmation of one's uniqueness a habit.
- * Learn to divorce oneself from the good opinion of others.
- * Identify personal affirmations as a foundation for ongoing personal growth.
- * Learn to forgive those who have caused one harm or sadness.
- * Learn to step over shame and blame to create life balance with peace and harmony with one's sphere of influence.

Sacred Spaces, PNW

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Vancouver, Washington. 98660

443-804-2036 or 360-726-5434

Appendix 6:

Spiritual Direction

Spiritual Direction is a service offered by an individual with a formal, credentialed education to come alongside the seeker who desires a life of spiritual authenticity, clarity and truth in a Divine entity that guides and leads one in a life of peace, grace, and hope.

Identification with a specific spiritual community is not a requirement for this service.

The seeker will be able to:

- Identify any spiritual beliefs or community that guides behaviors.
- Demonstrates and discerns the path necessary to follow any faith beliefs with integrity and respect.
- Develop a trust in their chosen and divinely guided spiritual path.
- Develops behaviors that demonstrate their chosen spiritual practices into daily life.
- Learns to be kind and loving of self to be able to demonstrate the same to others.
- Make difficult life choices with prayer, wisdom, experience, and intuition.
- Shares freely with a trusted spiritual companion their hopes for living a life of grace in both success and loss.
- Develops a sensitive awareness for social justice for all persons, especially the poor.
- Commits to spiritual supervision for the lifetime.

Sacred Spaces, PNW

PO Box 5592

Vancouver, Washington. 98660

443-804-2036 or 360-726-5434

SacredSpacesPNW.com

Appendix 7:

PASTORAL COUNSELING

Pastoral Counseling is the art of a professional, spiritually inspired and specifically educated individual to guide a specific group or an individual for encouragement and life guidance along their chosen spiritual path using their individual faith beliefs, if any, psychology, and theological resources as tools toward life goals.

The participant(s) will:

- Identify their why as to desiring pastoral guidance.
- Identify any spiritual beliefs and ethical energy that provides them with strength and sustenance for their life journey.
- Learn to make a covenant with self to care and attend to self needs to be better prepared for being of service in attending to the needs of others.
- Learn techniques to allay anxiety and fear.
- Be the role model to influence others to follow and trust in feeling safe.
- Treat all shared confidences with ethical confidence and respect.
- Obey all civil laws as a mandatory reporter while companioning.
- Learn to be a source of encouragement and influence in a community of seekers.
- Identify specific life and spiritual talents, goals, and gifts.
- Develop the skill of listening rather than speaking.
- Identify ways to nurture and sustain a faith practice that guides a physical existence.
- Identify gifts of abundance as opposed to calculating losses.
- Learn to change their thoughts to develop desired actions.

Create their own sacred space for grace.

Appendix 8:

LIFE COACHING

Life coaching is a Sacred Contact to actively come alongside another as an additional set of eyes to confidently offer objective, caring feedback as one sorts through the messy, mystery of life to one of specific, fulfilling goals that offer hope, peace, love, compassion, and respect.

The seeker will:

- Identify their strengths, challenges, talents, treasures, and growing edges.
- Learn to express their assessment and emotions of life experiences as positive teaching moments.
- Identify positive action steps for specific, creative goals with vision.
- Learn to accept seeming failures as positive teaching experiences.
- Identify successes and self-worth as well as net worth.
- Develop strategic timing with conscious choices to face and overcome fears.
- Develop a specific method to identify and step into one's intentions.
- Celebrate successes at specific milestones.

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Appendix 9:

Training and Corporate Development

Reverend Pat's education and life experiences in leadership, psychology, pastoral care, hospice chaplaincy, life coaching, spiritual direction, archetypal teacher, and grief counselor have well prepared her to offer this transformational learning to businesses of any size to increase awareness of behaviors, intentions, and attitudes that define a work environment of a peaceful and joyful work culture as a way of life.

The client and employees will learn:

- The value of assessments of their corporate culture in their specialty as to why and how they do what they do.
- The integrity of accountability and ownership of success, challenges, and failures.
- The importance of partnerships to facilitate cohesive supportive, cohesive environments.
- Developing behaviors that are strong, clear, kind, and supportive.
- Uncover and discard behaviors that no longer serve the environment they are creating.
- Develop new beliefs and actions that serve the work environment that are respectful, kind, compassionate generous and loving.
- Allow sacred space to succeed, question and fail gracefully with a mindset based on the highest and best good for all based on compassionate reflection, accountability, and support.

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Vancouver, Washington. 98660

443-804-2036 or 360-726-5434

Appendix 10

Clark County Community College

1933 Fort Vancouver Way

Vancouver, Washington 98663

Attention: Ms. Lelia Hobart, Continuing Education (CTC 143)

Dear Ms. Hobart:

I have completed the online application to teach Grief Recovery Classes and You Can Heal Your Life Classes as part of the continuing education program online on an ongoing basis virtually and in person as permitted by Covid 19 precautions.

These class for both subjects can be half days, one day, two days over a weekend or a series of eight two-hour classes with times and days to be mutually decided.

The fees will vary for each class according to the time selected.

I have attached documents that will give a brief outline of both subjects.

I am happy to have a conversation with you as desired to answer any questions and develop a plan to offer these services to our community.

Gratefully,

Reverend Patricia Mayes, BSN, BA, MA

Attachment: Grief Recovery Class Content Sample

Grief Recovery and Counseling Class

Appendix 11:

Course Content

Session 1: Introductions. Logistics. Guidelines. Grief definition. What may recovery look like. Ideas for completion. Opening ceremony.

Session 2: Meditation Identify the myths of grief generally and personally. Identify personal tools used to deal with grief. Identify tools used in this class to deal with unresolved Lunch Identify “other peoples” opinions on how you should feel and deal with your grief. Identify your responsibility for you and your feelings as to how you deal with your grief. Identify and discuss Short Term Energy Relieving Behaviors. (STERB) Homework: Loss History Graph

Session 3: Opening Meditation Review of previous session. Thoughts and feelings. Presentation of each participants Loss History Graph. Dyad discussion of each persons’ graph from a healthy and unhealthy perspective. Lunch Using the elements of apology, forgiveness and love, each participant will offer actions for recovery and healing as a group exercise. Statement writing exercise of individual feelings and coping for the future as a completion letter. Dyad discussion of individual completion letters. Closing ceremony with journals and diplomas.

Sacred Spaces, PNW

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patriciajvmayes@gmail.com

Appendix 12

William Campbell: Publisher/Editor **The Columbian**

Greg Jayne: Editor **The Columbian**

Craig Brown: Editor **The Columbian**

Erin Middlewood: Features Editor **The Columbian**

Good Day Mr. Campbell, Mr. Jayne, Mr. Brown, and Ms. Middlewood:

You are getting this correspondence from me today to propose to each of you a new column for **The Columbian** that I am going to suggest titled **Hope for the Heartbroken**.

My rationale for why, what, how, who, and when for this is in the proposal, which I offer for your consideration.

I remain available to discuss this as you wish remotely or in person,

Gratefully,

Reverend Patricia Mayes, BSN, BA, MA

Attachments: Proposal for a new column

Writing Sample

Resume

Appendix 13:

Writing Sample Column for Proposal

Hope for the Heartbroken

The emotion and idea for hope has always been elusive for so many of us. The unrelenting onslaught of the effects of the pandemic that seems to have no end in sight has given us all the feeling that HOPE has fallen on some hard times.

We read and hear about the world around us and the affairs of our community that bend us double with the sorrows of deaths of those close to us and those not so close. The heartache for these loss's is like a rock on our chest that never lets up the pressure of sucking the air from our lungs at times. "What next?" becomes a familiar and frequent question on our mind.

The combination worldwide and locally of deaths, pandemic-imposed isolation, job losses, homelessness, civic disobedience, political discord, and environmental disasters frequently leave us devoid of hope.

The onslaught of public affairs over the last two years takes no notice of existing life stressors that often keep us awake at night: worry over making ends meet every week or month; having enough money to purchase nutritious food over needing to use local food resources. educating our children in a safe environment to be loving, kind responsible adults; handling a personal or family health crisis; what to do about parents now needing additional care; the list is endless.

We ask ourselves "will there be peace and harmony without fear, worry or anxiety ever again?"

The answer is a resounding **YES!**

Hope for the heartbroken can come to each of us in many ways, some of them strange and unfamiliar at a time when not expected. Recognizing opportunities to hope can be as difficult enduring life challenges.

The first **Hope** offered today is to not allow those worries, fears and stressors take up space in your head and heart without paying rent. That rent comes in the form of someone who will listen to you without judgment, but with great kindness, compassion, and love when the going is rough.

No solution to whatever stresses you are needed. I have found that when given the chance to talk most folks can figure things out pretty good on their own. You just have to get it out! I am truly guilty of talking to my cats when no human is available for me. They listen well, don't talk back, ask for nothing, and are grateful for the attention and head pat! They often use a paw to wipe away the tears.

The second **Hope** offered today is to write down what it is that keeps you from being the best you that you want to be every nanosecond of your existence. In the day, this was called a diary.

Today, it is a journal. Fancy or plain does not matter. I use one of those black/white marbled composition books that cost a quarter each at the start of the school year. I buy thirteen...one for each month, and a spare for good luck! When I am angry, sad, happy, perplexed, anxious...name the feeling...I write it down. There is some sort of cleaning of one's heart, brain, and soul when emotions are given words. They are not as fearful when given light for examination.

The third **Hope** I offer you today is the gift of grace as you engage with this column weekly.

Here, we will lay the out in the open those behaviors that keep us from being the best we are meant to be, call out what scares us, learn new ways to cope with what causes us grief, sorrow, or despair. Over time, even the greatest of life challenges can open the garage of your soul for joy and hope. You are special because there is only one you.

Please join me for the journey weekly to find a space for grace as needed and a path to hope.

Appendix 14:

Proposed Column to The Columbian Newspaper Vancouver, Washington

Hope for the Heartbroken

Why?

This idea first came to me in the Spring of 2020 after the start of the pandemic as I read weekly Sherri McMillian's' columns on staying physically and emotionally healthy in isolation. Many columns seemed to be offering glimmers of hope in the darkness of our many losses as we struggled with grief and isolation.

Then I started noticing that **The Columbian** was running articles from other news services on loss, grief, hope, and the pandemic. I wondered why other life sorrows were not addressed.

As experienced as I am academically and personally on the subjects of loss, grief, and hope, I often found myself seeking for a blanket of hope as I struggled the same as everyone in the unknowns of Covid-19.

My blankets of hope wound up cooking ALL my meals, mostly from the recipe box of my Mom and the weekly recipes from **The Columbian**. I had everything I needed delivered to my home. Adopting two dogs from the Southwest Washington Humane Society took my mind off my miseries as the dogs and I learned to live with our mutual 'new normal.' Isolation was a blessing in disguise as the isolation was mostly uninterrupted time to devote to my Doctor of Ministry studies at Portland Seminary, George Fox University. At that time, I was in my second semester and wondering where the time was going to be sourced to do all the research and writing. Sometimes our blessings come in a disguise.

My friend, neighbors, and acquaintances who knew that I was an Associate Pastor in my faith community and a Hospice Chaplain, as well as having a private practice as a Spiritual Director, Grief Counselor, and Life Coach started contacting me for encouragement and hope. I did what I could with calls, texts, emails, and Facetime connections. It was not enough. People were desperate for regular, personal contact from a reliable source to find hope for their sorrow.

My doctoral research for the first two semesters dealt with resultant behaviors of unresolved loss and grief. The only **Hope for the Heartbroken** was to find a path for new behaviors by offering a space for grace. Out of that work was born Sacred Spaces, PNW (Pacific Northwest).

As I approach my final semester in the doctoral program at Portland Seminary, George Fox University, I am inviting and developing multiple platforms as spaces for grace that offer hope for the hurting. The web site is in the final production phase by Premium Websites in Vancouver. Should you care to look at the draft you may access by <https://sacredspaces.flywheelsites.com>. Your username is flywheel. The password is nutritious-quart.

This project is my dissertation for an anticipated graduation date of May 2022, I remain hopeful that the launch of this anticipated column will have a place at that table.

What:

While I value my immediate community I serve, I am an astute observer that **The Columbian** leadership team seems to have my shared values of serving a local community with products that offer resources and hope in a respectful, kind, truthful and compassionate publication.

To that end, I surmised that a local column from a local, credentialed source might be another service **The Columbian** would like to offer to readers.

I was most especially appreciative by the piece above the fold in the Clark County section on Tuesday, November 23, 2021, by Dylan Jefferies titled “*It takes a village to feed the grieving.*”

More recently, the Tuesday, November 30, 2021, Health and Science section had two news service articles on Stress (*Holidays can tax mental health*) **The Seattle Times** and (*Why listening skills can reduce stress*) **Tribune News Service**. Additionally, the **Dear Annie** column on the same date was titled “*Resources available for depression*”

Four articles in a seven-day period strikes me that we share a mutual observation of a community that could use some hope and encouragement.

I might offer that such a local column is not the only source for a resource to fill a need. It is a local starting place for hope for a better future and a place to cope with the present.

How?

While the death of anyone can be a predominant source of grief, other losses not usually considered are that of divorce, a young adult child leaving home for a job or college, a friend moving to a distant place, unemployment, loss or death of a pet, and any change that disrupts a perceived normal for individuals. It’s unique and personal. The list is as endless as the feelings of sorrow, anger, despair and a what now mentality that seems to negate hope.

I propose that this column would offer strategies to cope with life challenges in any season for any reason. Some hook points might be: *Managing life mess. Trouble getting out of bed each day. Pulling the covers over your head. Hearses don’t tend to pull a U-Haul. Tips and*

Tricks to Manage Sadness (Anger, Happiness, Anxiety, Stress, any emotion can be inserted.) My list of hooks as a column lead is endless.

Why:

There is an observed need. My lived experiences, academic credentials and professional experience qualify me to do so.

When:

I leave the decision, scheduling, and placement up to you and your professional staff.

Appendix 15:

For attachment to The Columbian Proposal

PATRICIA J.V. MAYES, RN, BSN, BA, MA

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Education:

George Fox Seminary, Portland. Oregon: Doctoral Candidate Year 3/3 Graduation

5/2022

Loyola University Maryland: MA Pastoral and Spiritual Care

Villa Julie College (Stevenson University) Maryland: BS Nursing

Marylhurst University Oregon: BA Communication/Public Affairs

Johnston Willis Hospital School of Nursing Virginia: Richmond, Va. Diploma Nursing

American Clinical Pastoral Education (ACPE) Certifications as follows:

ACPE Unit I Certificate: Legacy/Emanuel Medical Center, Portland, Or. (Trauma, Burn Center,

Randall Children's Center, Critical Care, General Medicine)

ACPE Unit II Certificate: Department of Veteran's Affairs, Portland, Or.

(Hospice/Palliative

Care, Skilled Care, Long Term Care, Rehabilitation, Intensive Care, General Medicine,
ED))

ACPE Unit III Certificate: Department of Veteran's Affairs, Portland, Or.

(Hospice/Palliative

Care, Skilled Care, Long Term Care, Rehabilitation, Intensive Care, General Medicine,
ED))

ACPE Unit IV Certificate: Department of Veteran's Affairs, Portland, Or.

(Hospice/Palliative Care, Skilled Care, Long Term Care, Rehabilitation, Intensive Care, General
Medicine, ED)

Critical Incident Stress Management Certified Responder (FEMA) Grief Recovery
Institute: Ashland, Oregon. Certificate of Grief Support You Can Heal Your Life: San Diego,
California: Certified Coach and Trainer

Professional Affiliation:

Spiritual Directors International

Grief Recovery International

You Can Heal Your Life International Coaches and Trainers

Toastmaster's International

St. Vincent DePaul Charities

NACPE Board Eligible

Employment History:

Sacred Spaces Pacific Northwest: CEO/Owner (2020-Present)

African Methodist Episcopal Zion (AME) Church: Associate Pastor (June 2021-Present)

Kaiser Permanente NW: Hospice Chaplain (10/09/17-7/20/2020)

Peace Health Southwest Medical Center: Associate Chaplain (11/15/16-6/1/17)

Life Coach, Workshop Leader, Grief Specialist, Spiritual Director: Self Employed
(03/10-Current)

The Sanctuary at Dellwood Springs Bed and Breakfast/Tea Room/Retreat Center:
Highland, Maryland: Owner (03/10-03/13)

Montgomery Hospice: Rockville, Md.: Registered Nurse (10/07-03/10)

Seasons Hospice: Baltimore, Md.: Registered Nurse (06/05-10/07)

Med-Star Health: (Critical Care/Hospice) Baltimore, Md.: Registered Nurse (11/00-06/05)

Johns Hopkins Home Care/Hospice: Baltimore, Md.: Registered Nurse (10/97-11/00)

St. Agnes Home Care/Hospice: Baltimore, Md.: Registered Nurse (09/94-08/97)

Kaiser Permanente: Baltimore, Md.: RN Clinic Coordinator Specialty Services (03/93-08/95)

Children's National Medical Center: Washington, DC: Staffing Coordinator (10-92-03/93)

Case Management Home Care: Portland, Oregon: Case Manager Specialty Care (07/91-09/92)

Kaiser Permanente: Portland, Oregon: Clinical Coordinator Specialty Care (11/82-11/91)

Appendix 16:

Execution of Project Feedback Plan

Synopsis of Feedback

Body, Mind and Spirit Expo

This event was held over the weekend of October 16-17, 2021, at the Portland Oregon Convention Center.



To meet the MVP hybrid goal of reaching a local audience, I had attended these events in past, being aware that a large number of local residents participated looking for hope and peace to deal with heartbreaks. I did my research in late September to find that the company advertised a registered attendance at that date of 623 and 40 paid vendor. However, the challenges of Covid-19 precautions changed those figures by the date of the event. There were 20 vendors who

cancelled leaving 20 on site the day of the event. The Oregon Convention Center declined to comment when I contacted them for the paid attendance numbers. The event organizers estimated that attendance was less than “300, if that.”

A substantial amount of preparation and expense went into this outreach effort.

Regardless of the unfulfilled projections, the time, expense, and effort were worthwhile to introduce **Sacred Spaces Pacific Northwest** to a large, local, targeted audience in one place. Because of the sparse vendor attendance, I was able to select a 12x12 foot space prominent to the flow of foot traffic. The colors used for this display were a deep purple. The table was decorated with a Buddha statue holding small affirmation words for safe-handling distribution to those who chose to avail themselves of this favor. The entire table was also covered with 3x3 hard card stock affirmations of a loving, kind spiritual life that addressed a multitude of life hardships free to anyone who chose to pick up one. Also on the table were multiple paper handouts in hot pink addressing all the platforms on the website offered by **Sacred Spaces Pacific Northwest**. Copies are offered as separate attachments. The display had 2 pink quartz candle holders with LED candles at while centered was an embroidered framed photo of a heart with the inscription that “God loves you and so do I.” Additionally, on the table was a display of the books, ***You Can Heal Your Life*** by Louise Hay and a copy of daily affirmations by Wayne Dyer, ***You Are What You Think***.

These two books were my hook to validate my presence at this event other than introducing **Sacred Spaces Pacific Northwest** to this audience.

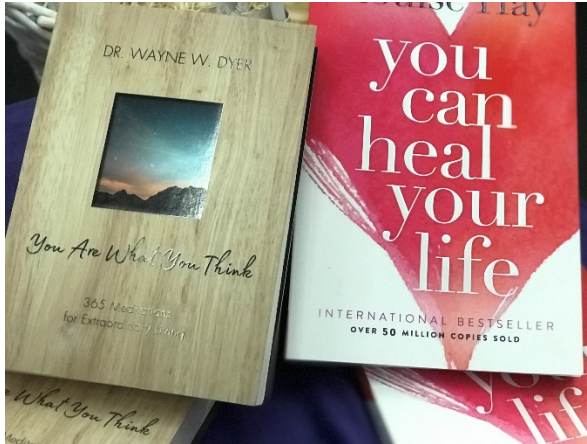
That hook was to get the email address for those who stopped to chat and wanted a book! Two were offered each day to attendees in a random drawing. The daily winners were able to choose their preference. Attendees who stopped at the display were random and curious to the

color of the booth and the spiritual elements displayed. They were not approached or solicited in any fashion. Of their own accord, they filled out the drawing slip with their name, email address and telephone contact.

Interestingly enough, when someone stopped by the display, greeted, and invited to take whatever word or card affirmation spoke to them to take with them, they were incredulous that there was no charge, and I was not selling anything. Once trust was established, each and every person shared with me freely their life challenges without asking for advice.

Everyone seemed to only want to talk, share, voice their fear and feelings and the effects of the isolation of the pandemic on their lives. When they left the display, I jotted on the back of their entry form their expressed concerns to give me an opportunity to enter a dialogue with them when, and if, it was next presented. Emotional safety was/is important. Physical safety was also prominent at this event. Mask wearing was mandatory. Hand sanitations were prominent. Six-foot distances were marked unless people were visiting together. At my display, I had hand sanitizer at each end of the table, a clean and used receptacle for pens, and Clorox wipes. Each person who stopped at the table was informed in advance that whatever word or card affirmation they picked up was theirs to keep. The affirmations were spread to be easily to read without touching. Those who chose to not keep what they picked up were put to the side and cleaned with a Clorox wipe.





Here is an overview of the statistics of my participation in this event:

*76 people stopped by the display. 30 on Saturday and 46 on Sunday. This is 28% of estimated attendance. This was below my 50% geographical benchmark for local exposure.

*A tally was taken every 2 hours of people who stopped and who entered the drawing with an email address and a telephone number.

*Between 10am-12noon on Saturday was the largest number who stopped at the display.

*Between 2pm-4pm Saturday, the largest number of contact information was discerned.

*Between 12noon-2pm Sunday was the largest number who stopped at the display.

*Between 2pm-4pm Sunday, the largest number of contact information was discerned.

When broken down into data collection over the two-hour matrix, the greatest number of contact information was as follows:

*Between 2pm-4pm on Saturday, the information collected was 66.6% of those who stopped at the table during that period.

*Between 2pm-4pm on Sunday, the information collected was 100% of those who stopped at the table during that period.

*The percentage of this data was 83.3% collection rate of contact information which was my purpose for being at this venue This percentage is well above my 50% benchmark for a local presence.

All 76 of these attendees will receive an invitation to view the web site when it launches as well as the opportunity to opt out if desired. Those who opt in will get 50% off their first service as well as other benefits over the next year.

It will be interesting to see what business opportunities comes from this venue over time.

My learning curve from this venue is that I will participate when it occurs in October 2022, will send the attendees from this year a voucher to attend next year if they desire, and the same 50% of their first service.

Appendix 17:

Execution of Project Development Plan

Week 9.12.2021-9.18.21

***9.15.-Review of syllabus, NPO Meeting, Writing group 4.5 hours *9.16-Read all PDF's, Review time-line and plan major tasks 2 *9.17-Organize material with syllabus and PDF's 4 *9.18-Outline writing project with syllabus, PDF's and tasks 2.5**

Total 13

Week 9.19.21-9.25.21

***9.19-Research Web design concepts 3.75 *9.20-Reading Sinek's book**

4 *9.21-Writing draft

3.25 *9.22-Continue with draft writing

4.25 *9.23-

Finish Sinek book/reassess plan/make revisions to draft 6

Total 21.25

Week 9.26.21-10.2.21

***9.27-Web page layout/coloring**

2.5 *9.28-

Research mkt history of Body, Mind Spirit Expos/exp-work list 5.5 *9.29-Web site

outline/colors/fonts/panels 4 *9.30-Register for BMS Expo/order banner/list supplies

needed 5 *10.1-Web site development 6

Total 23

Week 10.3.21-10.9.21

***10.4-Reserch tools for web/BMS write content**

8 *10.6-HYL

Learning Portal Training

2 *10.7-Develop flyers for BMS,

Link to HYL Logo, PU banner ,MM class 9 *10.8-Write content for Website/Flyers/Do

BMS online marketing 4 *10.9-Contact evaluators for web site evaluation/Write workshop content 5.5

Total 28.5

Appendix 14 Mayes 2

Week 10.10.21-10.16.21

***10.11-BMS Expo prep/NPO cohort mtg 6.5 *10.12-BMS Expo prep/Write draft for Newspaper column proposal 7.5 *10.13-Shopping for BME supplies 1.5 *10.14-Marketing planning/Heal Your Life Training Portal/BME brochure production/Score Workshop on Home Based Business 11 *10.15-BMS Prep/Set up/Deliver supplies to Convention Center 12 * HYL homework and HYL Learning Portal Training 2 *10.16-MBS Expo Event 11**

Total 51.5

Week 10.17.21-10.23.21

***10.17-MBS Expo Event 9.5 *10.18-TC to MBS Book Winners/Draft newspaper proposal 5.25 *10.19-Repeat TC to MBS .75 *10.20-Draft Letter to MBS attendees/Homework for HYL Portal Training 4 *10.21-Heal Your Life Training Portal 1.5 *10.22-Score Workshop on How Great Branding Makes Money 1.5 *10.23-Draft Proposal for classes at CCCC/3rd attempt to MBS book winners 2.75**

Total 25.25

Week 10.24.21-10.30.21

***10.27-Meet with select GFU cohort to progress review on NPO Score**

Workshop Business Development 3 *10.28-Heal Your Life Portal Training

1.5 *10.29-Contact with Oregon Convention Center for MBS attendance .5

Total 5

Week 10.31-21-11.06.21

***11.01-Last attempt to reach BMS book winner. Finish/send thank you email 1.25**

***11.02-Start accounts on Facebook, Linked In, Alignable, and TikTok 3 *11.03-Heal Your Life Portal Homework 2 *11.04-Heal Your Life Portal Training 1.5**

Total 7.75

Week 11.07.21-11.13.21

***11.08-NPO Group NPO Check in Meeting 1.50 *11.10-**

Final Web site Revisions to web designer 11.50 *11.11-Heal

Your Life Portal Training 2 *11.12-Web design

Correctors 1

Total 16

Week 11.14.21-11.20.21

***11.14-Final paper addendums for BMS 2 *11.15-Email correspondence with Web Designer on changes .75 *11.18-Heal Your Life Portal Training**

2 *11.20-Heal Your Life Portal Homework and HYL content revision 7.5

Total 12.5

Week 11.21.21-11.27.21

***11.25-Newspaper column sample revision 7**

***11.27-Revisions/Corrections to sample column and CCCC proposal 6.5**

Total 13.5

Week 11.28.21-12.4.21

***11.28-Final revision to column sample. Proposal to newspaper 4 *12.03-Call web evaluators for return. Do synopsis report as appendix 4**

Total 8

Week 12.5.21-12.11.21

Completion of Project Progress Report

Total Hours on Project Development 235.25

ESTIMATED BUDGET FOR THE TOTAL PROJECT

(Monetized from personal funds for now)

MASTERMIND COACHING \$9,994

ISRA 405

Web dESIGN 3,245

GRAPHIC DESIGN 1,500

DOMAIN LICENSES 143

HYL LICENSES 425

BUSINESS COACH 3,200

MIND, BODY, SPIRIT EXPO 545

CONTENT COACH 129

SPIRITUAL DIRECTOR 750

GRAND TOTAL \$20,346

Appendix 18:

Execution of Project Feedback Plan

Synopsis of Feedback for Web Site Evaluations

Six professionals in their field of expertise were contacted on October 9, 2021, with a cover letter introducing this project to them and short evaluation form of two specific questions and one open question. A reminder email was sent on November 12, 2021, and a follow-up email on December 5, 2021, that produced three evaluations.

A copy of that cover letter and the questionnaire are attached.

The evaluators originally selected to review the web site were as follows:

*A local training specialist with www.score.gov. who specializes in small business development.

*An international coach and trainer with Heart Presentations who specializes in transformational learning of grief and growth from loss.

*A local chaplain specializing in institutional Hospice care.

*A retired military chaplain who holds a Doctor of Ministry and a PhD.

*A web designer who has worked for me in the past.

*A local business development coach well known in the community.

There were three respondents from my last invitation for participation.

The international coach and trainer with Heart Presentations shared:

“The web site is beautiful. I initially though the colors were too dark, but I could see you were painting a picture of going from the darkness of the forest of life challenges to the light at the lighthouse. You painted an excellent picture of yourself with content and credentials as that light. The website on a whole is very calming and beautiful. The content is in concise and loving

language and easy to find and navigate. My only suggestion might be to add to your credentials all the training you have done with us at Heart Presentations on You Can Heal Your Life and on Corporate Training as well as additional resources. Good job.”

The local chaplain specializing in Hospice care shared:

“Thank you for this great example for my own niche when I retire from my current employment! I like how you affirm the concept of working through the pain to engage life in love. Great line! And ...to cooperate with grace right in the space where we are now. These both attract me and invite me to learn more. I also appreciate that you are so open with your fee structure. I would encourage you to put more local testimonials on that page and make the content more gender neutral. It seems to me to be a bit feminine and geared to older women, unless that is the audience you are seeking.”

The retired military chaplain shared:

“You have done an exceptional job to offer your clients an expansive source of opportunities to address their life challenges. You might want to consider refiguring your platforms into groups of three and add more definition to what you offer for Corporate Training. I also like that you are totally open with your fees. People like to know up front what they are paying for. Be sure that you do all of your work on Zoom, so you avoid all the expenses of having an office or work from your home when it’s safe to do so and you use that location for many tax deductions.”

This responder then used an entire seven-line paragraph giving me advice on the equipment I needed to “look and sound as smart as you are.”

Attachments to follow this are as follows:

Cover Letter to Chaplains

Three question questionnaires

Appendix 19:

Question to Chaplains to evaluate the website

Web Site Evaluation Form

If you could change three changes on the website, what would they be, with 1 being the most important?

1.

2.

3.

Beside my request to ask your expert evaluation of this web site, what makes you want to look at it?

What is least appealing to you about the web site?

Any other input you would like to offer?

Appendix 20:

Cover letter to web site evaluators

Dear Web Site Evaluator:

Please accept my gratitude for your valuable expertise and the gift of your time to address the brief questions attached after you have reviewed the website for Sacred Spaces Pacific Northwest.

The web site is relatively complete except for some logistical issues. However, do not let those prevent your candid evaluation.

The link is as follows: *<http://sacredspaces.flywheelsites.com>*

The username is: flywheel

The password is: nutritious-quart

Sometimes, the username and password need to be entered twice. Not sure why.

Please know that your participation in my doctoral project will be acknowledged appropriately in my final paper and presentation.

I am so grateful that you are willing to assist me once again.

Many Blessings

Pat

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