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Tyndale University

Implementing The Appreciative Inquiry Approach To

Revitalize The Church of Pentecost Canada

A portfolio

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By

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ABSTRACT

The Church of Pentecost Canada is an ethnic Pentecostal denomination with roots from Ghana. Over the last thirty years she has grown numerically, spiritually and geographically across Canada. However, the church is confronted with the need to reflect and explore how to be more relevant to the ever-changing church and Canadian culture.

This portfolio reflects the exegesis of the context of ministry of the church at McKeown Worship Centre in Toronto and the branch in Edmonton. It focuses on strengths, challenges and opportunities, philosophy of leadership, and a research project that initially began with a heightened interest towards exploring soul care and social action. The research project used a guided Appreciative Inquiry approach to enable participants to identify, design, and implement integrative initiatives. A greater awareness and urgency for more social engagements with the wider Canadian community have been created among a cross-section of church leadership. There is the need to use the principles of Appreciative Inquiry further to engage the whole church to develop more contextual and intentional strategic approaches to revitalization.

DEDICATION

This portfolio is graciously dedicated to Emily, the love of my life for thirty-three years, to my three children, Berylla, Daniel and Kwabena and the Quainoo Clan.

ACKNOWLEDGMENT

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DEFINITION OF KEY TERMS

AI: Appreciative Inquiry is "a collaborative and highly participatory change methodology that searches for the best in people, their organizations, and the relevant world around them. It involves the art of designing and asking positive and unconditional questions to strengthen the system's capacity to apprehend, anticipate and heighten positive potential questions" (Stratton-Berkessel 2015, 1).

Assembly: A local church usually under the leadership of a pastor or a team of elders.

COP: Church of Pentecost

COP-ED: The Church of Pentecost, Edmonton, a local church or Assembly under the umbrella of the Church of Pentecost Canada.

IDI: Intercultural Development Index

MWC: McKeown Worship Centre is a local church under the umbrella of the Church of Pentecost Canada, located in Toronto. Membership consists exclusively of people from Ghana.

PIWC: Pentecost International Worship Centre is a local church of the Church of Pentecost with a mission to reach people of all nationalities and cultures. PIWCs are located all over Canada where the Church of Pentecost operates.

Provocative proposals: Focused, imaginative statements or scenarios that encapsulate and then stretch the church's greatest strengths, describing these images as potential futures" (Branson 2004, 26).

Social Action: The ministry of the church where the socio-economic, domestic, and material needs of people are prioritized. It includes issues of human welfare,

justice, and advocacy especially on behalf of the disadvantaged and vulnerable.

Soul Care: The ministry of the church where evangelism or the proclamation of the gospel toward the salvation of the soul and discipleship disciplines of prayer and Bible studies are emphasized and pursued. Soul care as being used in this portfolio differs from the traditional use of the term where it refers more to the spiritual formation of those who are already Christians.

CHAPTER 1:

INTRODUCTION

John Maxwell argues that everything rises or falls because of leadership (Maxwell 2019, 12). He insists that the world, governments, corporations, churches, and families are where they are today because of good leadership or the lack of it. The intentionality of the leader's choices will always have consequences. Intentional leadership should reflect the reality of the current context. Further, the context of one's ministry and leadership need to be clearly understood and appreciated. Every leader is called, shaped, and equipped with different tools and resources for a particular assignment and context.

Leadership makes things happen. Leaders are change agents who are made over a long period of time. Leadership is about applying one's influence to move followers and the organization being led toward a corporate objective or common objective. Many scholars tend to associate leadership with competence, skills, and strategic planning. However, even though that assertion is true, authentic, and effective Christian leadership should include all the aforementioned plus good character. The character of the leader is essential in attracting the respect of followers, pulling them toward the common objective and eventually receiving the commendation of the Lord to whom the leader is primarily accountable. It is the influence of the church leader rooted in a godly character that will help motivate members to live and proclaim their faith both in word and by deeds in

obedience to scripture.

My leadership journey has been impacted by many influences–people, places, and life's experiences. I was born in Sekondi, a mid-size town in the Western Region of Ghana, West Africa. My parents named me after the founder of the Church of Pentecost, Rev. James McKeown, an Irish missionary who was sent to the Gold Coast (now Ghana) in 1937 from the Bradford Apostolic Church in the United Kingdom. While in Ghana, and since coming to Canada as a first-generation immigrant in 1994, I have been very strongly associated with the Church of Pentecost. I have also had the privilege of being part of the executive leadership of the Church of Pentecost Canada since 1997. Thus, the Church of Pentecost has been my family church right from infancy. I have lived in many cities in Ghana and Canada. I have also had the opportunity to travel to many nations. In addition, I have started and pastored many churches in Ghana and Canada as well as serving people in the Ghanaian community in Canada. In many ways, my philosophy of ministry and leadership style have been shaped by that context.

The Church of Pentecost Canada initially reached out to Ghanaians and then later opened up to people of other cultures with varying degrees of success. Church planting initiatives have often been a replica of the Ghanaian model in response to the Great Commission according to Matthew 28:18-20. Presently, more than 80% of the members of the church originally have come from Ghana while the other 20% are mostly from other African countries or the Caribbean. Membership from other nationalities has been fluctuating over the years but is increasing slowly. Adult membership in the church has decreased from 90% in

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1990 to about 45% (Church of Pentecost 2019, 12). As expected, the greatest

demographic shift is in the number of young people, which has risen from 10% in

1990 to 55%. Growth in membership has come about from biological growth,

immigration, international students, the surrounding community, and personal

evangelism as well as transfer of believers from other churches. As always,

growth has come with developmental challenges including the boldness, and

competence of leadership to manage the shifting multi-generational and culturally

diverse composition of its membership. The church was initially led by a team of

lay leaders without any theological training. However, as it grew with an

increasing number of children, teenagers, young adults and people from other

nationalities, a cross-section of church members as well as some of the leaders,

began to realize the need for a more contextualized ministry for its mixed

congregation.

Thus, the need for a paradigm shift in the church's ministry to the younger

generation beyond the current predominance of first-generation Ghanaians

became evident. The leadership appreciated that the church could not succeed if it

continued to operate on the premise of constrained ethos of the past. Hence, an

English church was established which would use English as a medium of

communication to connect with the younger attendees. In 2002, the English

church was rebranded as Pentecost International Worship Centre (PIWC) with

emphasis on a desire to reach out and build a more diverse and multicultural

ministry reflecting the diverse Canadian society. At this time, the church had a

new generation of highly educated and professional members, yet many felt

disconnected from the church since many programs and activities were deemed to be duplications from Ghana. The brewing tension provoked some discussions which were intended to promote change towards transformational grown (Steinke 2006, 14).

The leadership of the church in Canada appointed a restructuring committee to address this anxious development with me as the chair. The mandate of the committee was to review the missional objective and practices of the church and offer recommendations toward a more intentional alternative to the emerging younger generation. The committee started its work with prayer to seek God for wisdom and the Spirit's leading. Several months were dedicated to weekly prayers. The committee also reviewed key church documents, listened to the concerns of the young people and a cross-section of leaders, and visited other "Canadian" and ethnic churches to see and learn how they were coping with intergenerational worship challenges. After six months of meetings, personal and group interviews, and consultations the committee presented its findings to the National Executive Council, which is the highest administrative body of the church (Figure 1.0). The committee presented the awareness of the shift in socio-cultural realities of the emerging younger generation, the increasing number of people of other nationalities, an analysis of the risks of losing more young people to other churches and offered practical solutions which could help the leadership deal with the growing dilemma.

Figure 1.0: The Church of Pentecost Canada National Executive Council (2019)

Figure 1.1: The Church of Pentecost Canada Pastors (2019)

In the past, it has been the practice of the church to send potential

ministers to Ghana for ministry formation and theological training. The thought of

training emerging young leaders in Canadian theological institutions posed a

perceived threat that would make the older people in leadership lose their

influence and authority. Another source of anxiety was that the younger people

would lose their cultural identity and connection to Ghana and reject the cultural

way of Sunday worship.

The older leaders worried that a church designed exclusively for the young

people would be a church with a strong sense of intellectual assertiveness and

tendency to challenge the status quo. Furthermore, the older people and many

parents who were the pioneers of the church feared that the PIWC would be

turned into an elitist association where only the educated and professionals would

be welcome. They argued that the worldwide Church of Pentecost has historically

been nurtured from the low economic bracket; they feared that educated people

tend to lean more on their academic prowess rather than on the leading of the

Spirit.

One other source of concern was the fear of the younger generation

deviating from the sound doctrines and practices of the church especially as a

result of post-modernism, social liberalism and secular humanism which tend to

make them compromise their faith and commitment to the Lord and, by extension,

the church. There was also a push back from a cross-section of parents and

guardians who felt that the exclusive use of English as a medium of expression

would exacerbate the loss of attachment to the Ghanaian culture especially for

those second and third generation children who have limited fluency in the local Ghanaian language.

Thankfully, the PIWCs have come to stay as an emerging trend in the church with a good mix of both old and young professionals. They enjoy a varying mixture of contemporary worship and traditional songs from the nationalities that are represented in its composition. Many younger leaders have been identified and appointed into various levels of leadership. It is also gratifying to note that the PIWC churches are the highest financial contributors per capita as compared with the traditional churches. However, in spite of the above positive achievements, intentional and contextual formal theological training is still lacking. This lack has affected the degree of competence of the PIWC church leadership and impeded the progress of the church's expansion and ministry development within the broader Canadian multicultural context.

Ghana is a predominantly Christian nation. Churches and Christian ministries are scattered across the length and breath of its landscape. It is estimated that The Church of Pentecost in Ghana constitutes about 9.3% of the total population (Church of Pentecost International 2019, 36). Growing up in Ghana I witnessed joyful and spiritually powerful worship services. However, I also sadly observed high levels of corruption, poverty, sicknesses and disease, high infant mortality and unhealthy environments. I wondered whether the gospel was only able to bring spiritual joy and not much socio-economic transformation. As I grew up, the burden of seeking the total wellbeing and holistic development of people became a passion. Again, while working as a petroleum geologist with the Ghana National Petroleum Corporation, I, along with some Norwegian

consultants, established GHA-NOR, a non-governmental organization that mobilized funds to support small business initiatives and sponsor the education of poor students. Furthermore, the primary purpose for undertaking formal theological education at Regent College in Vancouver was to help me prepare for international Christian development initiatives. As the missions coordinator at Regent College, I was exposed to the concept of holistic development through contacts with Food for the Hungry and World Vision. My passion for holistic development and integrative practice of ministry has been pursued as a husband, father, community leader and a minister. This passion was the motivation for my research project.

I started the Doctor of Ministry program in 2017 when I was pastoring McKeown Worship Centre, in Toronto, Ontario. After going through all the protocols to start interviewing participants for my research project, I was transferred from Toronto to Edmonton in August 2018. Thus, the context of my ministry as described in Chapter 2 of this portfolio was McKeown Worship Centre in Toronto and the branch of the church in Edmonton. McKeown Worship Centre and the Church of Pentecost in Edmonton belong to the same denomination and, hence, share identical set of doctrines, style of ministry and leadership model. Apart from the geographical location, much of the context, philosophy, and practice of ministry of both McKeown Worship Centre and the Church of Pentecost in Edmonton are the same.

While in Edmonton I changed some aspects of the context of my research project to reflect my new geographic reality. Two facilitators were appointed, and they helped me to resume my research. Ten church leaders including five elders

and five deaconesses ranging from thirty to sixty-five years were recruited and interviewed as research participants. Individual interviews of the participants were conducted via phone and in person. These were followed by two focus group discussions at the church. A guided AI methodology was applied over a period of about six months. As a church with a hierarchical leadership structure, AI principles were used to encourage participants to explore and identify their areas of strength and determine possibilities that can help revitalize the church and make her more holistic and missional in focus.

Over the years, the Church of Pentecost Canada has not pursued social action with as much vigour as she does with soul care. This may be largely due to the fact that members have been nurtured with a strong consciousness of spiritual realities and the urgency for the salvation of their souls. Even though the mother church in Ghana traces its beginning to the 1930s it only started having some social services like schools and clinics in the late 1960s. Pentecost Social Services (PENTSOS) was started in Ghana to meet the social needs of church members. In Canada, PENTSOS was just established in 2018 and as of the time of writing, no major national social action program has been implemented.

Canada is a mosaic of different cultures, ethnicities, and people of different socio-economic backgrounds and generations. Political and economic instability has resulted in an unprecedented global displacement and movement of many types of human populations. The recent mass influx of Somalians and Syrian refugees and others from different politically unstable nations serves as evidence of this fact. These movements have changed the multicultural reality of major cities in Canada. Again, inter-racial marriages, intergenerational co-

existence and the pursuit of higher learning have also helped to bring people of different nationalities and age groups in close relationships. This contemporary phenomenon has pastoral as well as ministry consequences. Spiritual leaders have the opportunity to enhance their intercultural competence to be able to reach the new demographic reality and regard Canada as a new mission field.

In a recent assessment, my developmental orientation (DO) on the Intercultural Development Continuum placed me in the *Minimization* category (Figure 2). The assessment revealed that I have an overestimation of myself in the way I engage cultural differences and commonalities. This realization has challenged me to have a greater interest in intercultural development competence and to bring some awareness to the church.

The Great Commission commands all believers to go into the world and make disciples of all nations (people groups) and bring them into the Kingdom of God with love.

> Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28:18-20)

In the past, this command to the church has taken believers from one part of the world to another. In Canada, as in many industrialized nations, missionaries were sent to evangelize the "heathens" or "pagans" in the developing countries. The gospel, which is the power of God for salvation (Romans 1:16) has been planted and nurtured in particular cultural contexts. Culture, as learned values and

behaviours shared by a group, is passed from one generation to another. In many

cases the cultures of the sending nations were consciously or unconsciously

Intercultural Development Continuum: Primary Orientations

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Bridges across Difference

Deeply Comprehends Difference

Intercultural Mindset

De-emphasizes Difference

Adaptation

Judges Difference

Acceptance

Minimization

Misses Difference

Polarization

Denial

Monocultural Mindset

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Modified from the Developmental Model of Intercultural Sensitivity (DMIS). M. Bennett. 1986

Figure 2: Intercultural Development Continuum: Primary Orientations

exported as the "must have" cultures of the evangelized with all its

assumptions as the gospel was sent (Cousins 2019, 8). Since every people

group of the world tends to protect its cultural values, the Christian

missionary movement of the past has been afflicted with the tendency for

cultural isolationism, and fear as the gospel crossed cultural boundaries

(Cousins 2019, 9). Thus, intercultural outreaches have not been given the

much-needed attention they deserve in the light of God's desire for biblical

diversity. Most churches have operated within monoethnic cultures with very

little conscious effort to reach and integrate people of other cultures in their communities.

Churches and especially Christians leadership will need to recognize and accept the reality that stepping out of their cultural comfort zone into the ambiguity and uncertainty of embracing people of other cultures, who may be rightfully deemed as strangers, will always come with emotional anxiety and discomfort. As class lecturer Robert Cousin indicated, partnering in God's mission will require Christians to engage the cultural differences that exist between the diverse peoples of this world (Cousins 2019, 9). A key to overcoming such fears is understanding cultures and how to get to the hidden assumptions of personal and cultural orientations. The church, as a people called from every nation, has a mandate to bring Christ to every nation. This is the essence of the *Missio Dei* (God's mission) of bringing the blessings of God to the nations, whether living in our local community or at the ends of the earth (Cousins 2019, 13). Cousins again proposes that, "the church must be motivated to step out of its cultural safety zone and be willing to take the risk of crossing cultural boundaries. This will require missional intentionality and the commitment to develop intercultural competencies for living and serving in our multicultural ministry context" (Cousins 2019, 13). The present multicultural reality of Canadian society requires that Christian mission be carried from everywhere to everywhere, beginning from our doorstep and going to the ends of the earth. Church leadership will have to take time to understand the reality of our changing ministry context and its related impact

in engaging in the *Missio Dei*.

The essence of Canadian multiculturalism is the appreciation of the fact that multiculturalism is beautiful. However, every culture is unique and different. To be able to celebrate the diversity of cultures especially in the church, there is the need for leadership in the church to identify and examine the hidden assumptions, belief systems, values and functions of every culture and evaluate them in the light of biblical truth. This is what is referred to as "critical contextualization" (Hiebert 1984, 290). Critical contextualization is the intentional unlearning of what worked in the past but has become irrelevant and adopt more contemporary models that are compatible to the present challenges. Hiebert has stated,

> True contextualization, whether of word, practice, or institutional structure, requires a deep knowledge of the historic and cultural contexts of both the Christian message and the culture into which it is to be planted. This must include a knowledge not only of the explicit meanings of cultural forms, but also the implicit theological assumptions upon which they rest. (Hiebert 1984, 295)

Critical contextualization also demands the recognition of stereotypes about other cultures and developing a willingness to adapt and change. Thus, the Christian leader will need to be empathetic and willing to see things from different viewpoints.

This starts with the need to have greater self-awareness and examination of one's own primary cultural orientations in an honest and objective fashion and unlearning cultural habits that might be counterproductive. Such self-awareness will need to be grounded with a solid base of cultural knowledge

about food, clothing styles, political systems, socio-cultural values, funeral and marriage ceremonies to name a few. For further cultural knowledge one would need to consult resources such as books and magazines, videos; attend festivals and anniversaries, and visit places of worship like the synagogues, mosques, and temples.

The Church of Pentecost Canada with a multigenerational demography is presently dealing with some intercultural challenges. Notable among the challenges are the following:

Firstly, the church has been led by older first-generation immigrants since the early 1990s. Many of these leaders are almost at their retiring ages. They have also led the church with the model they knew from Ghana. Presently there is an emerging generation of younger people, with higher education and different cultural context. In addition, people of other nationalities have become members. However, the leadership of the church, as of now, consists of only Ghanaian ministers (Figure 1.1). Again, not many of the leaders have formal theological training or any training in the development of intercultural skills and competence. There is thus not much appreciation of the different cultural dynamics that the church represents. This intercultural disconnect is causing a lot of the young people to drift away from the church to other more inclusive and youth-sensitive churches where cultural diversity is appreciated and celebrated more intentionally. The inability to have a mental shift to recognize the changing the multi-ethnic composition of the church is not enabling leadership to strategically develop a contextually appropriate set of integrative

activities and programs that meet the needs of all the members.

Secondly, because leadership is predominantly Ghanaian, there is little motivation to reach out to people of other cultures. The low motivation is due, in part, to lack of exposure as well as intercultural development skills and competence. Since the beginning of the church, it appears the culture of the church has been influenced largely by the Ghanaian culture. Many times, people of other cultures refer to the church as a Ghanaian church. Thus, there is an unspoken fear from the older generation of losing control over the future and leadership of the church to people of other cultures.

Thirdly, from the beginning of the church, the language of communication has been Twi which is the *lingua franca* of most Ghanaians. However, the church has grown beyond its original Ghanaian base and now has members of other nationalities as well as younger generations. Hence, the languages of use presently are mostly Twi, English, and French. With this mixed composition, there is often a tension as to which language and worship songs to use to conduct the service. Often there is simultaneous translation from Twi to English or English to French and vice versa which tends to prolong church services unnecessarily. Lately though, leadership is experimenting with the possibility of keeping the Twi, English, and French services separate for effective ministry delivery as well as keeping church services within time. This is a work in progress but at least there is a recognition of the complexity of the present ministry context.

It is anticipated that as the church leadership reflects over her history in

Canada in the last thirty years, leadership can use the principles of AI to reflect on her strengths, philosophy and practice of ministry, readiness for change in order to develop an appropriate contextual leadership model that revitalizes the church toward a more holistic, inclusive and integrated ministry.

CHAPTER 2:

CONTEXT

Introduction

Ministry occurs in a particular context. To be effective in ministry one needs to identify the specific context where the minister or leader is located. A proper understanding of one's context helps to appreciate inherent challenges and potential resources available for services and outreaches to the church family and the community. Ray Anderson has stated that while practical theology includes cognitive reflection on truth as doctrine it should also consider the truth of experience (Anderson 2009, 23). The experience of every local church is also defined by its context, history, and ethnicity. No two churches are the same in context. This chapter explores and assesses the context, strength, challenges, and opportunities of McKeown Worship Centre, located in Toronto.

McKeown Worship Centre is a local church of The Church of Pentecost Canada which is also an affiliate of the Church of Pentecost International with its head office in Ghana, West Africa. MWC is a homogeneous ethnic church consisting of Ghanaians who use Twi (the *lingua franca* of Ghana), as the main medium of expression. It is a pentecostal denomination with a hierarchical presbyterian leadership structure consisting of ministers, elders, deacons, and deaconesses. I was transferred from Montreal to be the resident pastor of MWC in 2012 and have worked with a team of about fifty lay leaders many of whom

are among the pioneers of the church. I have had rich interactions with a cross-section of the leaders of MWC as well as accessing some vital information from church reports and minutes of meetings.

History

MWC was started in 1990 by a few Ghanaians, many of whom were first generation immigrants in Canada (Church of Pentecost 2010, 5). Socio-economic and political challenges in Ghana in the latter part of 1970 and early 1980s led to a massive exodus of Ghanaians into other parts of the world. Most of these people settled in countries that were open to refugees (including Canada). The two major entry points were Montreal and Toronto. Later some of those who settled in Montreal moved to other English-speaking provinces including Ottawa, Calgary and Vancouver because of language challenges, better education for their children and job prospects. It is estimated that there are between 80,000 and 100,000 Ghanaians in the Greater Toronto Area (Bosco 2015). According to a pioneer elder, many of the first Ghanaian immigrants in Toronto settled and lived in low-income neighbourhoods and immigrant enclaves including North York, Scarborough, and Etobicoke. Presently, members of the church are scattered all over the Greater Toronto Area including Vaughan, Brampton and Mississauga, Oakville, Burlington, Toronto Downtown, Scarborough, Etobicoke (Church of Pentecost 2017, 5). However, most of these first-generation immigrants still live in the North York Region.

Among other things, the desire to worship in a culturally contextualized

environment comparable to experiences in Ghana and to be able to communicate

with one another in a Ghanaian language was the initial reason the church was

started. Many had started attending "white" churches especially of Pentecostal

background. However, all too soon it became apparent that the "white" churches

were not meeting their deep spiritual needs and hunger, and faith development.

About eleven people thus started a prayer fellowship in Scarborough in 1990.

When word went around in the community it did not take a long time to see an

influx of Ghanaians who seemed to have been deprived of their rich Pentecostal

heritage. In a matter of weeks tens of Ghanaians had gathered for fellowship,

prayer, encouragement and for all kinds of support. This prayer fellowship

became a rallying point and a support system for their many needs as new

immigrants including housing, early settlement, career development and

employment, processing of immigration documents and education. The

fellowship moved from Scarborough to several other locations and finally to the

present location at 2256 Sheppard Avenue West (Sheppard/Arrow Road), North

York (Church of Pentecost 2018, 12).

Some of those who started the prayer fellowship had leadership positions

with the Church of Pentecost back in Ghana and hence assumed initial leadership

roles for the emerging immigrant worshipping community. Since most of the

members of this prayer fellowship also belonged to the Church of Pentecost from

Ghana it became obvious to adopt the name of the Church of Pentecost for this

fellowship. Thus, the Ghanaian Church of Pentecost, North York was born.

A team of lay leaders initially led this fledgling church. However, when the

number rose to about two hundred it became necessary to contact the leaders of the Church of Pentecost International in Ghana to send in a fully ordained pastor or "missionary" to oversee the growth of the church and provide more efficient pastoral care. Hence the first missionary, Apostle Alex Osei Bonsu, was sent to Canada in 1992 (Church of Pentecost 1993, 5) and the church began to grow and expand from North York to other parts of Greater Toronto, Ontario and later to other provinces. North York has become the centre of the church's activities since the majority of the members live in and around there. In 1995 the Ghanaian Church of Pentecost, North York was changed to The Church of Pentecost Canada Inc (Figure 4). MWC has, thus, become the pioneer or mother of all the other Assemblies or branches of the Church of Pentecost in Canada. MWC was named after the founder of the church: Rev James McKeown. Presently, MWC has a total membership of almost 1,200 consisting of a healthy mix of old and young people as well as children (Church of Pentecost 2017, 2). It has become the home for all kinds of people regardless of economic and educational background. Through the ministry of the church many lives have been saved, families have been united, broken marriages and family relationships have been restored. Many earlier immigrants whose faith had been lost in the increasingly secular Canadian culture have been reached and revived and have become useful vessels in the hands of God.

As part of a growth strategy, Apostle Osei Bonsu invited Evangelist Owusu Tabiri from Ghana in 1993 to conduct evangelistic services in the church (Church of Pentecost 1993). The Lord used these events to add hundreds of new people into the church. Many who had all kinds of spiritual and demonic

influences and bondages were set free and many broken marriages and dysfunctional families were also restored. These meetings brought a new enthusiasm and revival in the church and created a spiritual momentum that would begin to move the church far beyond North York.

Practice and Philosophy of Ministry

A local church is usually under the leadership of an ordained minister and/or a team of elders. In the case where a team of elders oversees an Assembly, one of them is elected as the Presiding Elder for a two-year term subject to reviews for further terms (Church of Pentecost 2006, 46). A Presiding Elder functions like a lay minister with limited pastoral assignments. For example, the Presiding Elder cannot officiate marriages and dedicate children. These services are reserved for ordained ministers. A minister is usually assigned, a minimum, of one church to shepherd and supervise. Hence, whenever there is the need for pastoral services in any of the local churches, arrangements are made for a minister to provide said services. Even though formal theological education is not required, lay leaders are trained on the job through periodic in-house seminars, workshops and at prayer retreats by the ministers. Lately ministers are encouraged to have, at least, a minimum of one year's theological training to qualify for ministry in Ghana. Some ministers in Canada have been sent to Ghana for such ministry development and theological training. There are also periodic leadership reviews according to terms as described in the church constitution (Church of Pentecost 2006, 38). This plural leadership style has helped the church to stay

together without many splits.

Since the beginning of the church, worship has always been characterised by joyful and loud singing of Ghanaian songs, clapping of hands, dancing, playing of musical instruments including guitars (bass and lead), drums, congas, organ, and tambourines. Worship is corporate and participatory with one person leading. There are countless records of miracles, healings, breakthroughs in business initiatives, immigration, and family reunions through the church. It had been reported that there was a lot of love and support for one another. Many whose families had not joined them from Ghana enjoyed much comfort, encouragement, and moral support from one another. There was much hospitality, visitation of one another and sharing of meals in one another's homes. It became a self-supporting community. Members volunteered to provide transportation to one another; for example, there was a stand-by vehicle available at the Pearson International Airport in Toronto to pick new Ghanaian immigrants and settle them within the community. Some families opened their homes for free food and accommodation to new immigrants. The church thus became an attractive destination or place for other Ghanaians to visit and feel at home and hence have a sense of community—a home away from home. It also provided a secure environment for the whole family. Whenever families arrived from Ghana the church was there to provide necessary support for their comfortable transition. In addition, there was a smaller number of immigrants who had come to Canada since the 1960s primarily for academic reasons. This group typically came to pursue graduate studies. Some returned to Ghana, but a few stayed, had good professional jobs, and associated with white protestant and orthodox churches.

However, over time, some of them became associated with the Church of Pentecost for various reasons including spiritual support and stronger community connections.

The philosophy of ministry of the church in Canada was just like the mother church in Ghana which included: self-government, self-financing, and self-propagation. Thus, the church grooms and appoints its own leadership, both clergy and laity, from within the church without advertising for outside applicants. One of the strengths of the church is its high degree of loyalty and commitment of members and leaders. The government and administration of the church through its various levels of authority (local, district, regional and national) is carried out by members of the church (Appendix 1). Occasionally, experts and professionals with specific skills and competence are brought in for additional support.

Another area of strength of the church is its ability to raise funds from its members without resorting to or appealing to external sources to fund its activities. This practice has made the members and especially the leadership depend on God and his promises for their provision and sustenance. By the grace of God, the church has funded all its infrastructural developments from the beginning to date. Further, the church trains and uses its own membership to be at the forefront of evangelistic outreaches. Evangelism is done mostly at the local level even though periodically some other external senior ministers of the church with differing gifts are invited mostly from Ghana for big evangelistic programs. Members are trained and encouraged to visit families who are bereaved, hospitalized and/or when going through some socio-economic challenges or

crisis. Periodically funds are raised from among the members for infrastructural development as well as supporting any individual or family that expresses any need and/or whenever the leadership deems needful to help. One other strength of the church is its centralized financial administration which encourages every assembly to contribute net monthly proceeds through the local church to the national office for its financial management and equitable distribution of funds to every local church across the nation that expresses need. This practice has enabled the church and its leadership to send ministers and various workers anywhere in Canada regardless of the financial ability of the local members.

Strengths, Challenges and Opportunities

Mckeown Worship Center, like most ethnic churches, has a host of strengths, challenges, and opportunities. As the resident minister for six years, I have known the context of MWC through personal observation and interaction with leaders and church members. Everyone I interacted with confirmed that the future of McKeown Worship Centre, among other things, depends on the younger generation including children, teenagers, young adults. Three categories of people have added to the growth of the church: namely, older people and young adults through active evangelism as well as the youth and children through biological reproduction. Of the three means of growth in the church, it appears that biological reproduction and transfer of believers have been the mainstay of the church's growth. Presently 55% of the total membership of the church consists of children, teenagers, and young adults (Church of Pentecost 2016, 28). We thank

God for this healthy development. Thus, one other significant area of strength for the church is its rising number of the younger generation. Thankfully, many of these young people are highly qualified professionals, like nurses, doctors, financial planners, bankers, lawyers, teachers, building contractors, and mechanics who are very well integrated into the Canadian workplace and context. In the recent past, some of these young professionals have been invited to make various presentations on their areas of profession to the church and to the women, men, youth, and children's ministries. These presentations have helped to highlight the potential of talents that have hitherto been embedded in the young professionals but hidden from church leadership.

Unfortunately, it has also been observed that many of the older children or teenagers who graduated from Sunday school to the adult service are becoming increasingly disinterested in the church and finally leaving the church. These would typically be high school students. Many reasons are ascribed to this challenge. Some of the teens complain, for instance, of lack of connection or a fun working relationship between them and their class teachers. Some also complain of uninteresting or boring topics as well as lack of involvement in the planning and execution of the programs and activities drawn for them. Lack of well-trained Sunday school teachers has been an endemic problem that the church has been grappling with for a long time. Usually, many of the teachers are older members who just volunteer their time because they are simply available. These volunteers are usually taken through an annual teacher training program that lasts for about a day or at most three days. Consequently, these volunteers do not have the level of

competence and set of skills to diagnose properly the causes of presenting behavioural challenges, lack of interest and low-class participation.

In the past, some efforts were made to promote weekly interactions between Sunday school teachers, children, and the teenagers. Unfortunately, these attempts were not sustained. Parent-teacher interaction is also extremely low. Many teachers are not able to reach the parents and have meaningful dialogue concerning their children and their faith development at the Sunday school. As part of the solution, a database of over two hundred children, teenagers and their parents has been developed to facilitate easier interaction and consultation. Another pragmatic approach has been to invite Sunday school consultants and officers from the Canadian Child Evangelism ministry to facilitate periodic training seminars and workshops.

Based on personal interviews, one other major reason that makes some of the younger generation leave the church is a feeling of a cultural disconnect between their postmodern experiences at school and social environment in Canada and that of the church. They tend to criticize the church for not living in the realities of the contemporary digital age and not appreciating the challenges and pressures they go through; hence, they are not taking their needs into consideration when planning the activities for the church. Several young people, both men and women, have also left the church for lack of opportunity to express their ministry potential. A cross-section of those who left have subsequently become ministers in other churches while a few others have also started their own ministries. The church leadership is presently taking steps to engage the large

cadre of young professionals, train, and deploy some of them into various small group ministries of the church.

One of the significant ministries in the church is the home cell ministry. A home cell is considered the smallest unit of the church where not more than fifteen members meet for fellowship, spiritual development through prayer and Bible studies as well as a means of social support for one another especially members living in the same neighborhood or near one another (Church of Pentecost 2016, 12). Home cells are intended to foster stronger fellowship and more engaging interaction among members. Historically, it has been observed that the home cell ministry has the potential to provide a platform for mentorship, and leadership development. Younger and emerging leaders and their gifts are easily identified and developed in small groups or meetings. It is also a good place to learn on the job (apprenticeship), make mistakes and mature disciples over time through constructive feedback, prayer, and regular interaction. Discipleship and evangelism training programs are encouraged and conducted to help reach neighborhoods for Christ.

Since members of this large church come from all over the greater Toronto metropolis it is a challenge knowing one another by name and by family. This problem tends to make some members feel disconnected from one another during the week except when the church meets. Thus, members of the church are typically divided into smaller groups according to geographical locations and a team of leaders, usually headed by an elder who is responsible for their holistic growth. These home cell leaders who are deemed as community leaders address

minor issues and refer bigger challenges to the presbytery or leadership of the church for further action.

However, over the years the home cell ministry in the church has been confronted with so many challenges and hence affected its intended usefulness and effectiveness. One of the greatest setbacks is lack of commitment from church leaders who are primarily called to oversee the welfare of the members. This lack of leadership interest and involvement has negatively affected attendance to Cell meetings. There are also instances where even getting a meeting place is a challenge. For some reason, many leaders and sometimes members are reluctant to offer their homes as meeting places. Consequently, many members feel that their daily welfare issues and concerns are not being met or addressed as they deserved. Some members also complain about the multiplicity of programs and activities in the church that leave them with virtually no other time for their personal and family issues. Hence such members do not attend the home cell meetings and are thus not well connected to the rest of the larger church. Others are also not able to participate in the home cell meetings because of very tight work schedules which make them unavailable for the meetings.

After considering all the opportunities, challenges, and concerns regarding the home cell ministry, the leadership realized that there was still a stronger desire for the home cell ministry and hence decided to give it more attention as a necessary discipleship tool (Figure 4). As part of the new strategy and to demonstrate better pastoral care, a special team, dubbed, *Emergency Response Team*, was created, consisting of eight leaders (elders, deaconesses and deacons).

This team was designed to respond to any member's need when they arise within the Greater Toronto Area and reports to the pastor through the Presiding Elder who would, in turn, follow up and have a thorough assessment of the need or concern and prescribe the most appropriate short- and long-term response strategy. Again, leadership has divided the church into small groups where not more than fifteen members are assigned to an elder who is responsible to call and/or visit the members regularly under his care. A directory of members in a group, including their location and contact information has been generated, printed, and distributed to each elder. In addition, elders are given a logging sheet on which to record every call and/or visit made to each member with comments for further action. A monthly review and reflection meeting was scheduled for the pastor and all elders to discuss and evaluate achievements and challenges thereof.

FORCES FOR CHANGE	SCORE
Need for stronger fellowship and relationship development	5
Leadership development and mentorship	4
Opportunity to ask questions freely	3
Stronger accountability to small group	3
More attention to welfare issues and social needs	4
Opportunity for neighborhood evangelism	4
Total	23

CHANGE PROPOSAL

The need to promote and develop the home cell ministry of McKeown Worship Centre toward holistic growth.

FORCES AGAINST CHANGE	SCORE
Multiplicity of activities. No room for more	4
Lack of Effective and available leaders	4
Challenging work schedules	3
Lack of Spacious meeting place	3
Fear of gossips about home environment of potential hosts	2
Inability of hosts to provide refreshments after meeting	2
Total	16

Figure 3: Forcefield Analysis

This Forcefield Analysis compares the factors that seek to promote the need for the home cell ministry and the challenges thereof. The result of the analysis suggested that there is a strong need for the development of the home cell ministry in McKeown Worship Centre.

McKeown Worship Centre reaches out and ministers to an exclusive Ghanaian target population. Despite its powerful and rich worship experience and strong word ministration, MWC is not able to impact the wider multicultural community in Toronto. Many people of other nationalities who visited have left because of the cultural barriers. Many of the second and third generation Ghanaians are also not able to bring their "Canadian" friends to church for the same reason. In addition, MWC is not deemed to be seeker-sensitive, user-friendly, and accommodating to visitors of other nationalities. This has been a big unintended problem in the ministry of the church.

In one of the church's regional conventions in 2018 where there was a fair representation of people of other cultures, the worship songs chosen were mostly Ghanaian and a few English ones. Most of the songs were also not displayed on the overhead projector with subscripts in English for others to follow along. As if that were not enough discomfort, the main preacher for this convention was a guest speaker from Ghana who preached in the local Ghanaian language (Twi) with English interpretation. For me as a minister and originally from Ghana, the message was powerful and interspersed with anecdotal humour. There were times where the whole Ghanaian membership in the meeting were laughing so loud and long with great excitement. Unfortunately, the English interpretation, by the choice of words, did not carry the same degree of humour and excitement. After a couple of such incidents, a cross-section of people of other cultures, left the meeting upset. The pastor of their local church attempted to persuade them to stay but they could not be convinced.

Volunteer services into the community like hospitals, shelters, food banks and soup kitchens, and for environmental clean up, after-school classes, new immigrant settlement services, English as an Additional Language (EAL) etc. are not as strong as desired. Thus, there is very little engagement with the wider community or public. This makes the MWC apparently inward looking and often self-centred in its programs, activities, and the distribution of its resources.

Many of the older members of MWC had low to moderate education before travelling to Canada. Unfortunately, many of these new immigrants did not take advantage of the many educational opportunities in Canada. This was partly due to the pressure of making enough money to help families left in Ghana. Another reason was because they needed to work two or three jobs to be able to take care of their household needs; therefore, not much time was left for further education and training. Thus, in many homes children are left without proper parental attention resulting in dysfunctional homes and challenging relationships. Such challenges have resulted in domestic crisis including marriage and family breakdowns, legal separation of children from parents and many other law-related challenges.

Canada is a nation known to have a relatively higher literacy rate than Ghana where all the pioneers of the church came from. To interact with the wider public, one needs an appreciable level of both formal and non-formal education. Leadership in the church therefore has not required any formal theological training and/or preparation since most leaders are given an apprenticeship kind of training through periodic one- or two-day leadership workshops or prayer retreats.

This lack of formal theological education affects the philosophy, style and delivery of ministry and especially handling the needs and challenges of the younger generation in postmodern secular Canada. It has therefore affected the ability of the church to reach out to people of other nationalities and keep them for a long time.

One other challenge is the aging of the first-generation pioneers of the church who have faithfully led the church for more than twenty-five years. It is instructive to note that the Church of Pentecost Canada started with an intention of providing a culturally relevant environment and style of worship commensurable with the needs of the pioneers.

Marriage and family breakdowns are major challenges facing the church as a community. Many of the pioneers of the church were men who had travelled without their wives and children and they lived lonely lives for years before their families joined them. Some therefore got involved with extramarital relationships as a coping mechanism. A few have still not been able to bring their families to Canada after several attempts with the immigration authorities which has put a lot of strain and stress on their emotional life and that of their families. Many of the children who succeeded to be reunited with their parents would have grown under the tutelage of relatives, usually grandmothers back home in Ghana. These children or teenagers go through a lot of tough relational and socio-cultural adjustments with their parents when they come to Canada. In several cases strained relationships have become inevitable. The same applies to several husband-wife relationships. The lack of proper parenting skills, absence from

home due to long working hours and lack of quality interactions have resulted in many dysfunctional family and marriages. Unfortunately, it is also reported that many children of church members are serving various jail sentences.

Conclusion

The McKeown Worship Centre, which is the mother of all the churches, has been used by God in the last thirty years to change many lives and bring them to the saving knowledge of Jesus Christ. It has provided a safe and secured environment both spiritually and physically to its members and established a very solid foundation for future expansion. Many of its pioneers are beginning to retire from active duty both from their secular jobs as well as spiritual leadership in the church.

As always church growth has come with attendant challenges in the areas of integrating the needs of all age groups, developing appropriate ministries, programs and activities as well as evolving intentional leadership to move the church forward into a more multicultural, postmodern, and increasingly secular Canadian society. There are now many young people who are well educated and professionally equipped who could be brought into leadership to move the church toward its prophetic mandate.

Despite the many challenges of the church it is gratifying to know that the little ethnic Ghanaian prayer fellowship which started in 1990 with eleven new immigrants now has thirty-five local assemblies in Ontario, Quebec, British Columbia, Alberta, Manitoba, Saskatchewan, and Nova Scotia. The total

membership as of end of December 2019 was 6324 with total assets of over $26 million across the nation. (Church of Pentecost Canada 2019, 16). To God be the glory!

Figure 4: The Church of Pentecost Canada Head Office in Toronto.

CHAPTER 3:

PHILOSOPHY OF CHRISTIAN LEADERSHIP

Introduction

Leadership has been studied since biblical times. Research on leadership development has historically evolved with an emphasis on personality traits, leader style and behaviour, the group process, and the context of leadership at one time or the other. Leadership scholars have variously associated leadership with power and influence, relationships, goals, development of strategy, vision casting and many others. Leadership studies have also shifted from a focus on what a leader *has*, often thought to be inborn traits, to what a leader *does* or the style and behavioural functions of leaders. Leadership has been defined differently by scholars and researchers. There has not been one universally accepted definition. Understandably, most working definitions of leadership include a combination of these elements.

This chapter reflects the theological framework and biblical rationale for my philosophy of leadership. It includes my preferred leadership definition, ministry models, and theories that I have learned and embodied in my practice of ministry. Christian leadership as a calling needs to be grounded in the purposes of God. Each leader needs to be guided by a philosophy that is theologically sound and biblically accurate.

My philosophy of Christian leadership has been consistently applied in all my leadership roles in the family, community, and church. It instructs me to seek a balance between charisma and character development. It also encourages me to desire transformation towards corporate objectives. The choice of my research topic, participants and methodology were greatly influenced by my philosophy of leadership. The objective of the project was to bring both individual and organizational growth and transformation. Thus, leadership roles were shared and delegated, freedom of participation and theological reflection was encouraged, and greater ownership of the desired outcome was pursued. Participants were encouraged to explore their strengths and determine goals within their resources. My philosophy of leadership was also appropriately situated within a particular context that enhanced the working relationships among the researchers as well as the participants.

Leadership is a very broad and complex phenomenon. It is an important and necessary aspect of the progress and growth of society. Leaders are agents of change who make things happen and define the direction and destiny of nations, families and organizations including the church. Effective leadership exists and flourishes within a particular context (i.e., culture, history, geographical location, and available resources). Each context is unique. Leadership is nuanced by distinctive callings, personality, culture, context, and relationship to other influencers in the leader's life. One of the greatest needs of all times, especially today, is a call for contextual leadership that focuses more on purpose and goals rather than repeating routine programs and activities. Contextual leadership

should engage the culture in which it is situated. It is very improbable to find one leader who can readily and effectively lead all people in all situations regardless of his or her credentials. In the infinite wisdom of God, He gives certain abilities, gifts, and grace to certain individuals to fit a particular context and not another (MacArthur 2004, 168-169). Some leaders lead small churches well but not mega-churches. Other leaders are able to lead churches with older generations rather than younger people. Leadership should therefore speak to the cultures and societies in which it is situated. Otherwise over time leadership becomes irrelevant and ineffective.

Leaders who ignore the uniqueness of an organization's context do so at their own peril. Thus, it is to the advantage of leaders to have a thorough knowledge and understanding of the context and history of the organization they are called to lead. In their book, *Leading in Disoriented Times*, the co-authors indicate that "contexts are places in which tradition is so intrinsically part of the organization that leading innovation is significantly different and a much longer process than in start-ups or new church development" (Nelson & Dickens 2015, 17). The co-authors contend that one has a lot more liberty and room to operate over his or her own initiatives than continuing from somebody's work. Further, they stress that to successfully lead any organization into a continual process of reinventing itself while living in their present will require a good understanding of the context and history of the organization.

Contextual leadership is sensitive leadership. It requires the unpleasant first step of unlearning and intentionally questioning all assumptions and models

that may even have worked in different contexts in the past. Contextual leadership holds a tension between a respect for the way things are and a vision for the way things could be (Nelson & Dickens 2015, 114). Effective and mature Christian leaders can knowingly avoid much conflict and unnecessary blunders by taking time to learn and humbly orient themselves within the context of the organization. Quick decisions, and well-intentioned innovations could be frustrated by invisible power brokers in the organization. On the other hand, applying principles from Appreciative Inquiry on the assets and resources of an organization could contextually unearth its potential strength, capabilities, and resources. Each Christian leader should therefore identify and adopt a philosophy of leadership that is theologically and biblically sound and operationally relevant to its context. For the Christian leader, his or her philosophy of leadership should be patterned after Jesus Christ, who is the example of transformational and servant leadership par excellence. He laid down his life for the salvation of others, even those who hated him. Christian leadership should be transformational in its objective and must also have a servant attitude.

Definition: What is Leadership?

Many people have different definitions emphasizing influence, persuasion, motive-driven, and achieving goals. Robert Clinton defines leadership as "a dynamic process in which a man or woman with God-given capacity influences a specific group of God's people toward His purpose for the group" (Clinton 2012, 14). He argues that leadership is not about titles, position, or formal training. In

their book, *Spiritual Leadership*, Henry and Richard Blackaby gives a much simpler definition: "Spiritual Leadership is moving people on to God's agenda" (Blackaby and Blackaby 2006, 12). I agree with their definition. They insist that the objective of every authentic Christian leadership should be influencing followers through a transformational process toward God's agenda for that specific group, organization, or church. Leadership should have a specific vision and goal to pursue. The need for intentionality and purpose cannot be overemphasized. The objective becomes the motivation and a desire for excellence and success. The leader is also defined as "a servant who uses his or her credibility and capabilities to influence people in particular context to pursue their God given direction" (Malphurs & Mancini 2004, 56). Though many other authors have different definitions of leadership they almost invariably agree that leadership is a process, which takes time to develop and it involves a person who uses his or her influence. Again, from the definitions above and many others, there seems to be a consensus that the essence of Christian leadership is service, not status. Leaders do not lead for what they can get from the system but what the followers can get out of it that will promote holistic growth and development both for the individuals as well as the organization and finally glorify Christ.

In the Old Testament the verb, "to lead," appears to have the concept of shepherding (Bell 2014, 12). God, the father, is a shepherd according to Psalm 23. Moses spoke of the need for someone who will lead the people of Israel out and bring them in so that the congregation of the Lord will not be like sheep without a shepherd (Numbers 27:17). In Psalm 78:72, the psalmist indicated, "So David

shepherded them, according to the integrity of his heart; and guided them with skillful hands." The scripture records that David grew up as a shepherd from his youth and was called from being a shepherd of sheep to be the shepherd of God's people, Israel (2 Samuel 5:2-5; 1 Chronicles 11:2-3; Psalm 78:11-12). Ezekiel calls the leaders of Israel as shepherds (Ezekiel 34:5, 8). Jesus Christ, the Messiah described himself as the "good shepherd" (John 10:11, 14). Apostle Peter also later referred to the soon-coming Lord as the "Chief Shepherd" (1 Peter 5:4).

It appears that the metaphor for leadership in both the Old and New Testament is that of a shepherd. The commodity then that the leader, as the shepherd, deals with in the church is the sheep. Apostle Paul admonished the elders of the church at Ephesus: "Keep watch over yourselves and *all* the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood" (Acts 20:28, emphasis mine). The shepherd is called to take care of *all* of the people of God, and not some. According to the parable of Jesus, even when one of the sheep strays, the good shepherd goes out of his way to search diligently for the lost sheep (Luke 15:3-7). Thus, the people should matter and be of primary concern to the shepherd. The Christian leader should not sideline any of the people (sheep) who do not agree with him or her. This tendency of ignoring some people in the church creates division and promotes the formation of cliques. The shepherd is called to know the people by name, family, residence, education, profession as well as their struggles and challenges (John 10:3-14). Further, the shepherd is entrusted with the responsibility to care tenderly for, nurture and feed, protect and lead the sheep

under their care (1 Peter 5:1-3). God's sheep do not need a chief executive officer; they need a skillful shepherd.

Bell again indicates that apart from the verb "lead" which refers to "shepherding," it includes other terms such as lord/master, ruler, tribal chief, noble, prince, judge, king, priest, prophet, leader, commander, and captain (Bell 2014, 12). The functions of these leaders may be translated in such expressions as rule, judge, govern, supervise, direct, subdue and have power over. However, the primary call of the Christian leader is to take care of God's people and with the help of the Spirit present them back to Him as a radiant bride without spot or wrinkle (Ephesians 5:27).

The 3 Cs of the Leader: Call, Character and Competence/Charisma

Christian leadership is a special calling that God endows on individuals who would be empowered to move or direct the people of God toward His agenda. Throughout the Old and New Testament God has called men and women, into leadership for specific assignments at particular times and seasons. It is a sacred calling and not just a job (Hebrews 5:1-5). To qualify, the potential Christian leader would have to go through the experience of being born-again, experience the love of God, identify with the death of Christ on the cross through water baptism and encounter the empowering presence of the Holy Spirit. No authentic Christian leader can succeed without having this call and relationship with God.

There are two kinds of calling. The first and most important is the

"general" call of God from the world into His Kingdom. Apostle Peter captures

the essence of the general call of God to His people when he wrote: "But you are

a chosen people, a royal priesthood, a holy nation, God's special possession, that

you may declare the praises of him who called you out of darkness into his

wonderful light" (1 Peter 2:9). Apostle Peter explains that the church, (*ecclesia*),

is a people called out of the world by God unto Himself. This is the first and

general call that draws the potential leader toward his or her leadership

assignment. It is the regeneration of the pre-believer by the power of the Holy

Spirit to become like Christ. This is otherwise referred to as the born-again

experience to which Jesus invited Nicodemus (John 3:3-5). For the potential

Christian leader this is a necessary first step.

In addition to the general call, there is also the "specific" call where God

calls individuals from among all believers, molds, equips and sends them into the

world on His behalf for specific assignments. The call to leadership reaches the

emerging leader as an expression of the grace of God and not because of any

special inherent abilities, family background or self-righteousness (Ephesians 4:7-

8). My specific calling as an apostle, pastor and teacher is manifested by the

display of special and unique spiritual gifts, abilities, and competencies including

planting new churches, teaching and raising leaders, communicating and applying

my influence toward change and transformation.

The Holy Spirit endows Christian leaders with various gifts, grace, and

charisma for effective ministry. The scripture says that, "when he ascended on

high, he took many captives and gave gifts to his people" (Ephesians 4:8). In

scripture, there are many manifestations of the gifts and grace of God in the believer (1 Corinthians 12:1-12; Romans 12:1-5; 1 Peter 4:10-11). The Spirit has an inexhaustible store of gifts and He chooses to give to anyone according to His own determinate will and counsel. These are supernatural spiritual endowments that the risen Lord confers on individuals who are called into Christian ministry.

It is interesting to note that of the criteria of qualifications that Apostle Paul prescribed for the call into leadership (eldership) in the local church, there is the glaring absence of talent, giftedness, or charisma (1Timothy 3:1-7; Titus 1:6-9). The list is almost exclusively about character:

> Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap. (1 Timothy 3:1-7)

> An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer manages God's household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy, and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it. (Titus 1:6-9)

Character is critically important for Christian leaders because they face many challenges and special dangers. Many times, our talents, giftedness, and charisma as leaders have the potential to take us further than our character can sustain us.

Though talent and giftedness are often seen above the waterline, as in an iceberg, they are supposed to be supported underneath by a great depth of character. For the scripture says that many charismatic leaders may use their charisma to perform even great miracles yet could be denied entry into the Kingdom of God (Matthew 7:21-23). The reasons from the biblical narrative seem to suggest their lack of saving faith in Christ and hence godly character. Good character is a fundamental virtue in the Kingdom of God. Jesus was very strong when he declared:

> Not everyone who says to me, "Lord, Lord," will enter the Kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, "Lord, Lord, did we not prophesy in your name and in your name drive out demons and, in your name, perform many miracles?" Then I will tell them plainly, "I never knew you. Away from me, you evildoers!" (Matthew 7:21-23)

Apostle Paul's prescribed qualification for leadership in 1 Timothy 3 may seem to downplay giftedness and competence and render them unnecessary for Christian leadership. However, they could also be implied and/or taken as presumed. Competence is the leader's grasp of what he or she is doing and the skills to do it well (Malphurs & Mancini 2004, 56). The question then becomes: Should the Christian leader have character without charisma, giftedness, talent, and competence or vice versa? No one works to deserve God's gifts, grace, or charisma. However, it is a necessary factor for effective ministry. Jesus delegated power and authority to the apostles and disciples whom he recruited and deployed (Luke 9:1-2; 10:1-19). It is true that Jesus himself operated with the anointing and power of the Holy Spirit and overcame Satan and all evil spirits (Luke 4:18; Acts 10:38). He also endowed His church with power and authority for effective

evangelistic ministry and to confront satanic and demonic powers that oppress people (Acts 1:8; Mark 16:17-20; Matthew 28:18-20). However, charisma without character could have disastrous consequences and ruin one's ministry and life. On the other hand, character without charisma could render the Christian leader impotent and stale. It is my strong conviction and belief that the Christian leader must have both character and charisma for effective and authentic ministry.

For an effective and impactful ministry, the Christian leader needs to acquire leadership techniques, skills, and competence. Skills and competence such as communication, commanding presence, and intercultural relationships are very important. These abilities and other gifts are often used by God when He calls people to leadership roles. However, the defining qualities for great leaders in the church are character-driven, an outcome of building mature disciples (1 Timothy 3:1-13; Titus 1:5- 9). MacArthur forcefully argues that "character, not style, strategic planning, technique, methodology, should be the true biblical test of great leadership" (MacArthur, 2004, 177). Moral scandals, personal greed, cheating and stealing both in political realms and in the church attest to the inadequacy of just competence as necessary criteria for authentic leadership.

The Person of the Leader

Whether leaders are born or made has been debated for centuries. The Great Leader Theory posits that leaders are born (Drury 2003, 6). Proponents of this theory insist that "God calls leaders ... and there is nothing we can do about it" (Clinton 2012, 10). Others believe that leaders are made and with the right

technique and training, we can produce them. Further still, many others believe that God always raises up leaders to the church and His Kingdom: "For exaltation comes not from the east nor from the west nor from the south. But God is the judge: He puts down one and exalts another" (Psalm 75:6-7).

My personal leadership philosophy embraces both. Leaders are both born and made. The Levitical priesthood was a kind of leadership that was by inheritance and not necessarily on acquired and earned competence. Unfortunately, there are several instances in scripture where the priests, for example the sons of Eli, became a shocking disappointment and a disgrace to the order (1 Samuel 2:27-30). There are other examples of individuals who were not born as leaders or into any leadership ancestry but proved to be competent and effective transformational leaders. Examples include Joseph, Nehemiah, Esther, and Daniel. Whichever position one takes it, is important to realize that leadership potentials must be developed. Leaders must grow over time in their respective callings, character, and competencies. A close study of scriptures indicates that there are processes that God subjects the individuals He would use as leaders to lead His people.

Every leader is a person, and even though God is sovereign and almighty, on earth, He chooses to use human beings. Since creation God committed the maintenance, wellbeing, productivity and further progress of the earth and humankind into the hands of Adam and Eve (Genesis 1:28-31). Adam and Eve thus became God's regent on earth and co-creators. Yes, God works through individuals. The person of the leader is thus a very indispensable instrument in the

hands of God. Effective spiritual leadership and ministry flow out of being, and so

God is concerned about our being (Clinton 2012, 13). Leadership starts from self-

awareness. Leaders lead themselves first and others from who they are. Our

greatest leading comes by leaning into our God-given abilities, talents and

giftings. Nelson and Dickens put it beautifully: "Meet yourself in the pain of

failures so that you meet the strength you have been given to rise beyond your

failures. Lead from who you are, not as someone you wish you were or as the

person a board or church might ask you to be. Meet yourself and lead the way"

(Nelson & Dickens 2015, 14). Nelson and Dickens argue that the very meaning of

the verb "to lead" suggest that leaders are people who walk "ahead" of their

followers. Thus, they insist that:

> Leaders are individuals who are engaged in a process of deep
> transformation in themselves and in the organization they represent. As
> they lead themselves through their own transformative experiences, they
> invariably develop new skills, capabilities, insights, and understandings
> which enable and equip them to lead others effectively. (Nelson &
> Dickens 2015, 23)

According to the admonition of Apostle Paul, Christian leaders should

take care of themselves (self-care) first and their families before they would have

the morality and authority to extend their leadership onto others (Acts 20:28).

Again, his rhetorical question to Timothy is worth considering when he asked: "If

anyone does not know how to manage his own family, how can he take care of

God's church?" (1 Timothy 3:5). Thus, the leader should make sure that his own

spirituality in the area of personal devotions to prayer and bible study is strong.

He should have, firstly, an excellent vertical fellowship and relationship with God

and secondly, a good horizontal relationship with every human being within the

sphere of his leadership. The following admonitions are instructive to the Christian leader: "Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Timothy 4:16).

The leader should take care of his or her physical body by eating a well-balanced diet, resting, and having a good night sleep, watching his or her health by having regular medical checkups as well as having some form of physical exercise. Emotionally, he or she should be strong and guard him or herself against soul-killers like anger, bitterness, jealousy, low self-esteem, and unforgiveness (Proverbs 4:23). It is also important for the leader to invest in him or herself through both formal and informal, online, and in-house education through lectures, seminars, and conferences. Continuous growth and increased maturity could also come through mentorship and apprenticeship when the leader subjects him or herself to the more experienced. It is important to understand that just as the teacher needs to be taught, in the same way, a leader needs to be led. Christian leaders who shepherd God's flock should again understand that they are also sheep to the Good and Chief shepherd of our souls (John 10:11, 14; 1 Peter 5:4).

An additional area of great significance is the role and work of the Holy Spirit (John 16:8-15) in the life of the Christian leader. The work of the Holy Spirit includes the following:

i.   Teachings, guidance, comfort, and instruction (John 16:8).

ii.   Convictions, rebukes, and discipline (John 16:8-11).

iii. Periodic revelations, predictions, and direction (John 16:12-13).

iv.   Baptism, endowments, and empowerment (Acts 1:8; Romans 8:11).

Moses was an example of a person who was protected from birth and prepared by God for the deliverance of the Israelites from Egypt after 430 years of slavery: "So now go, I am sending you to Pharaoh to bring my people the Israelites out of Egypt" (Exodus 3:10). According to Acts 7, Moses' life could be broken into three forty-year segments (Barton 2008, 56-58). The first forty years were spent in royalty as the son of Pharaoh's daughter. The second forty years was spent in the desert as a wandering shepherd. It was during these forty years that God drained out all self and pride and filled him with divine power and leadership skills. It was also the last and final forty years that God used him as the deliverer to accomplish His own purpose (Acts 7:23, 30; Deuteronomy 34:7).

Again, in Luke 6:12-16, it is recorded that after Jesus had spent a whole night praying on a mountain, he chose twelve disciples whom He designated as Apostles. It is important to emphasize the need for prayer, meditation and critical reflection before leaders are called or appointed into Christian service. It is equally interesting to realise that even though the calling was divine, the selected people were not particularly special. The team consisted of ordinary fishermen, who later became the pillars of the church. The rest included a tax collector, a political activist, and even a thief! The sons of Zebedee, James and John were called "Boanerges" which means "Sons of thunder" (Mark 3:17). The reference to this nickname may well be due to their thunderous preaching or perhaps to a trait of character such as that reflected in Mark 9:38 and Luke 9:54 (Brooks 1991, 72). There is thus no perfection in the instruments that God calls and uses. He rather

perfects and qualifies the called.

According to Mark 3:14-15, the primary reason for the calling of the twelve apostles was that they might be with Jesus which was one of the most important elements in being a disciple (Brooks 1991, 71). The other reason for their call was for him to train, prepare and send them out to preach, and finally to have authority to drive out demons. Christian service should not be undertaken without the necessary accompaniment of divine power and authority. No one should take this honour unto him or herself unless he or she is called of God (Hebrews 5:4).

Leadership Development

Each leader has a set of knowledge, skills/competence, and character that are unique for the specific job God has in mind to be accomplished within a particular context. Leaders are to be nurtured and shaped by intentional holistic education and by experience (Clinton 2012, 15). This kind of nurturing should be much broader than just leadership training which often has a narrow focus primarily on learning skills. The major thrust of God's development is inward. The real training program is in the heart of the person where God is doing some growth testing (Clinton 2012, 31).

In *Building Leaders*, the co-authors define leadership development as "the intentional process of helping established and emerging leaders at every level of ministry to assess and develop their Christian character and to acquire, reinforce, and refine their ministry knowledge and skills" (Malphurs and Mancini 2004, 15).

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It is the expansion of a person's capacity to be effective in leadership roles and processes—setting direction, creating alignment, maintaining commitment in groups of people who share common work. Leadership development includes all of life's processes and experiences, not just formal training. It is a never-ending process that requires patience and perseverance. The process should not be rushed or avoided since every aspect of the leader's past is redeemable for his or her growth. The process could take different trajectories for each individual. Again, as an ongoing process the emerging leader must be made aware of his or her own self-understanding of the call of God on his or her life. They also need to identify and free themselves of every past vulnerability or obstacles, orient themselves toward the goal and vision of their calling and sustain the same over time. The process should also be holistic, thus involving the full development of the spiritual, mental, emotional, and physical potential of the leader. Each leader is uniquely different and hence must be developed within the context of his or her specific calling.

Leadership development involves work. It includes study, theological reflection, praying, following the admonition of mentors and the leading of the Spirit. Apostle Paul in his instructions to his son and co-worker, Timothy wrote: "This is a faithful saying: If a man desires the position of a bishop, he desires a good work" (1 Timothy 3:1 [NKJV]). *The New International Version Bible* translates "good work" as "noble task." Leadership also takes time and energy, and the effects are not always easily measured, and are not always immediate. That is why, leadership is also neither for the novice, immature or the new

believer (1 Timothy 3:7). Christian leaders must have a proven record of effectiveness. Leadership is always a commitment to human beings who are often unpredictable (Sinek 2014, 214).

Scriptures encourages a building process of discipleship which includes equipping the saints for leadership roles in the church (Ephesian 4:7-12). This pattern of discipleship is what Apostle Paul seemed to have had in mind when he admonished Timothy to entrust the "pattern of sound teaching" to faithful men and women who were able to transfer this same truth to another generation of Christians (2 Timothy 1:11-2:2). The scripture clearly encourages the deliberate and intentional equipping of every believer (Colossians 1:28-29). Actually, authentic discipleship should include both equipping leaders and assisting Christians who may not yet be ready for a leadership role. Jesus adopted an incremental leadership development approach. Growth occurs when Christians are made to trust and obey God and assume responsibility for others. This leadership responsibility does not have to be an official church office. It may be simply the casual, but definite role of a faithful believer working hard to encourage others.

Shared Responsibility

Biblical leadership is a shared responsibility. No one person, no matter how gifted can do it all alone. Thus, in my project I both trained and shared the research work with two other facilitators. Again, as the regional head of the church, I have often delegated some of my duties to other colleagues in order to

expose them to practical ministry and develop their leadership skills. In Exodus 18:19-23, there is a biblical leadership principle, otherwise called, the "Jethro Principle" which emphasizes delegation of responsibilities and mentorship. Jethro, who was a priest of Midian and father-in-law of Moses visited Moses who was serving the Israelites as a judge; people surrounded him from morning to evening. Jethro advised Moses to train and delegate some of the work to other capable leaders with good character and that he, Moses, should handle the most difficult challenges. This Jethro's principle of leadership proposes division of labour, shared responsibilities as well as training and mentorship of emerging leaders. Every leader should have a mentee and a mentor to ensure smooth work and protection of legacy. The principle also helps to minimize unnecessary burnout in ministry. It is said that a load shared makes it lighter. Jethro admonished Moses:

> Have them serve as judges for the people at all times but have them bring every difficult case to you; the simple cases they can decide themselves. That will make your load lighter because they will share with you. If you do this and God so commands you will be able to stand the strain, and all these people will go home satisfied. (Exodus 18:22-23)

In the New Testament, the church is described as a body with many parts and each part playing different and distinctive roles (1 Corinthians 12:12-28; Ephesians 4:11-16; Romans 12:4-8; 1 Peter 4:10-11). The different offices, grace and giftings in the church should therefore complement each other and not be in competition. John MacArthur argues that the pattern for church government in the New Testament is a plurality of God-ordained individuals who lead the people of God together (MacArthur 2004, 167). Apostle Paul instructed Titus "to appoint

elders in every city" (Titus 1:5); he also met with the elders of the church in
Ephesus (Act 20:17) and "James and all the elders" (Acts 21:18). It does appear
evident that anytime elders are mentioned in scripture in connection with a
church, it was plural, pointing to a possible standard practice of having multiple
elders to oversee each church. MacArthur insists that multiple elders, team
leadership and shared responsibility should be the biblical pattern of Christian
leadership (MacArthur 2004, 169). He further argues that "shared leadership
burden increases accountability and also minimizes decision making that are self-
willed and self-serving" (MacArthur 2004, 169). However, this does not diminish
differences in personal levels of influence based on an individual's giftings, office
and area of ministry. Expectedly, one leader could be a more gifted teacher or
evangelist than another and could confer on him or her a greater influence over
her followers. MacArthur exhorts that "such differences should rather be
celebrated in humility and with greater appreciation of the manifold giftings of
God in the church" (MacArthur 2004, 169).

Leadership Succession

One of the benefits of shared leadership is the potential of raising leaders
who will outlive the current leadership. To a large extent, a leader's work could
be measured by his or her successor. Leadership succession is thus a process
whereby current leadership intentionally identifies and develops potential
leaders who can replace out-going leaders when they leave, retire, or die. It entails
developing emerging or potential leaders while the current leaders are still alive.

This process is important as it gives current leadership the opportunity to identify, recruit, develop the right skills, capabilities, and experiences of potential leaders. Knowingly or unknowingly, potential leaders could be groomed and nurtured through an intentional apprenticeship and mentorship program. Shared leadership gives the opportunity for emerging leaders to make their own mistakes and hopefully learn and grow from them.

Moving toward God's agenda as a church requires visionary leadership and orderly transitions of authority. In my church there is a well-defined constitutional provision for the term a leader has to serve in an office as well as who qualifies to be a successor. Often there is a lot of consultation, prayer and discernment in the process of choosing a successor. Without continuity, people become confused and fearful. Further the work of the ministry and leadership structures fall apart resulting in ineffective workers, "like sheep without a shepherd" (Numbers 27:17). It takes time to equip and groom a potential successor. Poor leaders may be afraid to equip someone capable of succeeding them, but great leaders like Moses, take time to develop successors long before they exit their office. Preparing for an effective successor requires much prayer and divine guidance. Other biblical examples include Elijah and Elisha (1 Kings 19:15-18).

In the New Testament, Christ initiated the process of leadership succession for the Christian church by selecting and developing the apostles, who later selected and developed others. Apostle Paul also worked with a team including Timothy, Titus, and Silas whom he trained, worked with, and occasionally deployed toward the evangelization of the gentile world (2 Timothy

2:1-2). Apostle Paul, like Christ, gave encouragement, created opportunities, and shared their personal vulnerabilities with their mentees. It is very important for mentors to connect mentees consciously and intentionally to the ultimate source of grace.

Influence and Authority

Leadership is influence (Maxwell 1998, 11). Influence is needed to move people. The life and character of the leader should motivate people to follow. Leadership draws its authority primarily from the strength of a righteous example much more than family ancestry, prestige, personality or position. Unfortunately, the world and "the rulers of the gentiles" apply a more transactional leadership approach which is full of manipulation of people by threats and rewards. Real leadership should motivate people by an appeal to the heart and not so much of external pressure or coercion. For the Christian leader, the primary source of influence and authority should be the Holy Spirit and the word of God. The authority we have is derived from: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). To be an authentic witness, the believer and for that matter, the leader, ought to receive the power of the Holy Spirit. Apostle Paul strongly advocated that the source of all authority is from God (Romans 13:1-2). This is the vertical source of authority. The horizontal source is from the appointing authority. No leader can just assume any leadership role in any human organization including the church unless that authority is

constitutionally conferred on him or her. Therefore, to exercise authority, the leader needs to submit to authority. The influence and authority of the Christian leader is compromised when he or she resists the very authority he or she is appointed to represent. It is the influence of the leader that can help move the church toward a holistic objective. Further, in a hierarchical leadership system like the Church of Pentecost, it will take the influence of a strong leader to educate, mobilize and sustain a process of integrating soul care and social action initiatives.

Leadership Model and Theory

Leadership models and theories have progressed through a focus on personality traits, leadership style and behaviour, the group process, and the context of leadership. They were based on a combination of a power relationship, the exercise of influence, an instrument of goal achievement, or the initiation of structure (Drury 2003, 4). Since there is not only one context within which leadership happens or is applied it is difficult to adhere to one leadership model, philosophy, or theory as the one and only. Again, due to changing environments in a church, leaders become necessary agents or channels to help navigate through situational shifts and eventually bring some change. Just as there are shifting situations, so there are many theories and philosophies to guide the practice of authentic and effective leadership. Of the many models and theories, my philosophy of leadership is to lean more toward Transformational and Servant Leadership.

Transformational Leadership

Transformational leadership was initiated by James McGregor Burns (1978) and later developed by Bernard M. Bass (1985). It is a comprehensive approach that seeks to change or transform followers to transcend their own short-term needs for their long-term self-development, the good of the group, the organization and society (Drury 2003, 18). In essence, transformational leadership is a process of building commitment to organizational objectives and then empowering followers to accomplish those objectives with the hope of enhancing follower performance (Stone et al 2004, 350).

Drury indicates that the transformational leadership model generally includes four factors that are concerned with transforming behaviours. They are:

Transformational Factors:

1. **Charisma** or idealized influence.

Leaders are strong role models and make others want to follow their vision. Transformational leaders thrive on a strong supernatural charisma, unction or anointing from God. That becomes their source of spiritual authority.

2. **Inspirational Motivation**.

Leaders communicate high expectations and use emotional appeals.

3. **Intellectual Stimulation**.

Leaders challenge followers to develop innovative ways of problem-solving. Transformational leaders should encourage and equip their followers to think outside the proverbial box and develop their own creative and innovative

solutions.

4. **Individualized Consideration**

Leaders pay attention to individual needs and assign meaningful projects to help followers grow personally. They should have the development of the individual's spiritual formation as its primary objective more than just operationally growing a church. Transformational leaders sometimes apply a transactional approach by negotiating with followers about what needs done and then reward for meeting the objective. This promotes positive reinforcement. The research volunteers were willing to participate in the project because of my unique influence and knowledge of people outside the church community.

Transformational leaders do not shout commands at people they lead. Rather they listen and embody the deep sentiments and opinions of the team. They exude confidence in themselves and the others around them. According to Nelson and Dickens, when the possibilities and giftedness of people are nurtured and are invited to be part of the vision and solutions to the challenges facing the organization it is then, and only then that the culture of the organization begins to adjust and adapt (Nelson & Dickens 2015, 98). Transformation of any organization will start by painfully unlearning some of the things of the past. The co-authors argue that unlearning is the intentional questioning of all our assumptions, values, and models and having the humility to admit that some past assumptions that drove and shaped the organization may have been flawed or sincerely wrong (Nelson and Dickens 2015, 19). They insist that "unfortunately, many of such unchallenged assumptions are often shaped by sentimentality and

deep emotion" (Nelson and Dickens 2015, 20).

On a more positive side, transformational leadership has the benefit of intuitive appeal and has been the subject of extensive research. It also has the potential of turning followers into leaders. Many pastors operate with a "multiplication mentality" and thus desire to raise up and mentor many younger emergent leaders through the principles of transformational leadership. It has however been argued that more research needs to be done on leaders at lower levels since the majority of research has been done on big corporate executives (Drury 2003, 18). Another downside of this model is the possibility of it being abused by using it to influence people's values in the wrong direction.

Servant Leadership

The Bible contracts two different forms of leadership: power leadership and servant leadership. They emerge from two contrasting root attitudes. Underlying servant-oriented leadership (servant leadership) is the root attitude of a "servant's heart" and power leadership from a root attitude of pride and haughty spirit (Proverbs 11:2, 16:18, 29:23). From Jesus' perspective, leadership is first and foremost about being a servant (*diakonos*), and ultimate submission, as a slave (*doulos*).

Jesus called them together and said:

> You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. (Matthew 20:25-28)

The use of *doulos* by Jesus in the New Testament suggests that the true leader

must be willing to forgo all sense of identity, all sense of personhood, in service

of others (Nelson & Dickens 2015, 33). Leadership demands service, sacrifice,

and selflessness. It is not about greatness or who occupies the highest position. It

is about humility and dependency (Matthew 18:1-4). The leader must first

recognize that he is a follower and a sheep (1 Peter 5:1-3; John 10:11-15).

Robert Greenleaf is credited for introducing the term "servant" into

current leadership literature. He stated:

> The servant leader is servant first. It is a call to service as a servant or
> slave and begins with the natural feeling and a desire that one wants to
> serve. Then conscious choice brings one to aspire to lead. The best test is:
> do those served grow as a person; do they while being served, become
> healthier, wiser, freer, more autonomous, more likely themselves to
> become servants? And what is the effect on the least privileged in society;
> Will they benefit, or, at least, not be further deprived? (Greenleaf, 1977,
> 13)

Greenleaf clearly states that in servant leadership, service comes before leadership

and that servant leaders must first meet the criteria of a servant before they can

meet the criteria of a servant leader. He insists that leadership must primarily meet

the needs of others. Hence the focus of servant leadership is on others rather than

upon self and on understanding of the role of the leader as a servant (Greenleaf

1977, 13). Again, he argues that self-interest should not motivate servant

leadership; rather it should ascend to a higher plane of motivation (Stone et al

2004, 352).

The ministry of servant leadership is a precious gift from God Himself.

The servant leader is characterized by service to God and to others. Such a person

does not need to be in a position or office or responsibility to exercise leadership. It comes from a wholehearted, willing-spirited personal relationship with God, for example, Caleb (Numbers 14:24). It is marked by humility and a total dependence on God, not self (Bell 2014, 20). The theory or model of servant leadership emphasizes the need to build an environment that not only serves the needs of the organization, but also provides a conducive environment for its workers and followers to grow and develop as human beings. It is further argued that "Serving is not the means by which to get results, but the behaviour of serving *is* the result" (Drury 2003, 21-22 author's emphasis).

In 1995 a list of ten critical authentic characteristics of servant leadership based on Greenleaf's writings was published by Spears. The list included listening, empathy, healing, persuasion, awareness, foresight, conceptualization, commitment to growth, stewardship, and community (Focht & Ponton 2015, 45). These characteristics seem to be the most common when addressing servant leadership.

The following is also a functional definition of servant leaders and servant-led organizations (Laub 1999, 3).

Servant Leaders and Servant-led Organizations

• **Value People** – by listening receptively, serving the needs of others first, and trusting people. Leaders must value people or the followers for they are God's treasured possession. Consequently, listening to the people is very important since God also speaks through individuals of the covenant community and not only

through the leader.

• **Develop People** – by providing opportunities for learning, modeling appropriate behaviour, and building up others through encouragement. Church leaders must be people-developers more than program-pushers.

• **Build Community** – by building strong relationships, working collaboratively, and valuing individual differences.

• **Display Authenticity** – by integrity and trust, openness and accountability and a willingness to learn from others. People follow authentic leaders with trustworthy integrity.

• **Provide Leadership** – by envisioning the future, taking initiative, and clarifying objectives.

• **Share Leadership** – by creating a shared vision, sharing decision-making power, status, and privilege at all levels of the organization. Leaders must encourage the people to identify and follow the agenda of God directly and not just from the leader since they are equally filled with the same Holy Spirit.

The above values were incorporated in the planning and execution of the research project as participants were encouraged to express themselves freely and share in the prospects of determining what was possible.

Whereas transformational leaders build commitment in followers toward organizational objectives the servant leaders' highest value is the people, and organizational results are secondary outcomes (Drury 2003, 21). Nelson and Dickens reaffirmed this position by indicating that becoming a servant leader is about people; it is about inspiring people to work toward something bigger than

his or her own passions. Nothing lasting really changes in an organization unless the people within the organization change. Structures and systems do not change organizations. It is the people that change structures and systems and hence the organization. People make visions and possibilities realities (Nelson & Dickens 2015, 49).

However, people are not machines that can be programmed and expected to behave accordingly. They are living, adapting organisms that come together in sometimes unpredictable ways and produce surprising results (Nelson & Dickens 2015, 3). Thus, in leading people there is the need for a lot of patience, self-control, wisdom, and tolerance. As Martin Luther King Jr. said, "whom you would change, you must love" (as quoted by Nelson & Dickens 2015, 48). Leadership should identify potentials in people, give them the liberty or freedom to build themselves up and allow for failure and also content to take its own shape. In his book, *Leaders Eat last*, Simon Sinek declares:

> We need to build more organizations that prioritize the care of human beings. As leaders, it is our sole responsibility to protect our people and in turn, our people will protect each other and advance the organization together. As employees or members of the group, we need the courage to take care of each other when our leaders do not. And in doing so we become the leaders we wish we had. (Sinek 2014, 18)

Despite it being my most preferred leadership model, servant leadership still remains an intuitive-based theory. There is also very little empirical evidence of servant leader behaviour (Northouse 1997, 245). Drury has also argued that the two words, "servant" and "leadership" may seem incompatible but put together the model of a servant leader as exemplified by Jesus Christ (Philippians 2:5-7; Matthew 20:28). It is more than the sum of the words (Drury 2003, 21).

Similarities and Differences

Both transformational and servant leadership models incorporate influence, vision, trust, respect and credibility, risk sharing or delegation, integrity, and modeling. They both emphasize the importance of appreciating and valuing people, listening, mentoring, or teaching and empowering followers. (Stone et al 2004, 354). The primary difference between the two leadership styles is the focus of the leader. The servant leader focuses more on the service to the followers, whereas the transformational leader has a greater concern for getting followers to engage in and support organizational objectives (Stone et al 2004, 349). Max De Pree states that the measure of leadership is not the quality of the head, but the tone of the body. He insists that the signs of outstanding leadership appear primarily among the followers; in other words, when the followers reach their full potential, they change with grace and are learning and serving (De Pree 2014, 41). It is also important for servant leaders to know when to lead from the front, walk by alongside, share in the task, while at other times, push others forward from behind to enact and lead the task (Nelson & Dickens 2015, 45).

Models of Servant Leadership

Qualities and habits associated with servant leadership include integrity (Job 2:3, 9) courage (Joshua 1:5-9), trust in God's ability to deliver (1 Samuel 14:6), empowering presence of the Holy Spirit (Zechariah 4:6; Genesis 41:38), vision casting and motivating others to follow (Nehemiah 2:17, 4:6), and focus on the word of God (Joshua 1:8). The servant songs of Isaiah 42-53 representing the

suffering messianic servant embody servant leadership. It comprises the call of the servant and empowerment by the Spirit (Isaiah 42:1-9), the commission of the servant with a mission to bring God's people back to Him (Isaiah 49:1-13), the commitment of the servant who refuses to be discouraged, afraid or ashamed and looks up to God's ultimate vindication (Isaiah 50:4-11), the career of the servant regarding His vicarious suffering on behalf of sinners and the assurance of final victory (Isaiah 52:13-53:12). These songs alternate in reference to the corporate servant (Israel) and the individual servant referring to the promised Messiah (Bell 2014, 22-24). Jesus' example of washing the feet of the disciples, a menial job reserved for servants, was to demonstrate the full extent of His love.

The New Testament synoptic gospels see the fulfilment of these songs fulfilled in Jesus (Matthew 8:17, 12:18-21; Mark 10:45; Luke 2:32, 4:16-30, 22:37) and recognizes that the life of the messianic servant provides a model of servant leadership for Christian leaders (Acts 13:47, 26:18; Romans 15:21; 2 Corinthians 6:2; Galatians 2:2; Philippians 2:16). Jesus modeled and practiced servant leadership.

Transformational leadership and servant leadership are two models that have influenced my style of leadership as a minister, husband, father, and community leader. They, together, embody almost all the traits and characteristics of the leader who is desiring to be like Jesus Christ, the greatest leader in applying all the elements of leadership including developing relationships, use of authority and influence, servitude and desiring the wellbeing of his followers as human beings and finally bringing the followers closer towards God's agenda. Drury

strongly states: "The church of the man who wrapped a towel around himself to wash His own disciple's feet as His final lesson to them certainly cannot reject servant leadership as a proper approach to leading others" (Drury 2003, 22).

I believe transformational and servant leadership are not just the most desired leadership models but also have great potential to effect lasting and positive change. Transformational and servant leadership together have the potential to empower followers and move them in obedience to the word of God. The focus of these two leadership models will also enable the church to make disciples of all nations in obedience to the Great Commission and prioritize the integration of soul care and social action in the lives of the followers. These two models are the bedrock of my philosophy of Christian leadership.

Conclusion

Leaders make things happen either for good or bad. Nations, organizations including churches and the family are where they are because of effective leadership or the lack thereof. Where there is good leadership there is progress. On the other hand, lack of good leaders has been the bane of many human systems. In our present disoriented postmodern world with its dynamic and increasingly shifting contexts where there are no guarantees for the future there is the clarion call for effective contextualized leadership to guide and move various human systems, organizations and groups toward some objective or vision. This is needed to prevent a chaotic world where everything is left to chance, meaninglessness and disorder.

In the church, there is an equally desperate need for effective Christian leadership which emanates from a Christlike character. Having leadership competence and skills, knowing various techniques and strategies are very necessary tools for the Christian leader. Charisma can take leaders to places, but it will take character to sustain and authenticate their ministries. The much-needed influence that the Christian leader needs to move people or followers comes from a long commitment to internal character transformation. However, it is also believed that the Christian leaders will be most effective and authentic when they operate with both character and charisma. Influence may not necessarily be connected to position or family of origin but more on the degree of our submission to God and relationships to the people among whom leaders minister.

Though God is sovereign, he works on earth through human beings. The leader is a person. Further, even though anybody could be endowed with some measure of leadership gifts, talents, and skills, it is always beneficial and needful for the emerging leader to be developed intentionally through life's challenges, discipline of the Holy Spirit, teaching, apprenticeship, and mentorship. Nothing happens by accident! God has historically called individuals, sometimes, out of obscurity, and transformed him or her over a long period for a special assignment on earth. It is important therefore to allow the Christian leader to go through this process of spiritual formation and transformation. Attempts to short-circuit this process of leadership development have often proven repeatedly unproductive.

The objective of Christian leadership is change and transformation toward a common vision. Effective Christian leadership should employ its God-given

influence and move people or followers toward the agenda of God. Transformational leadership principles and a servant leadership attitude has a great potential not only to achieve the corporate goals and objectives but to witness the desired positive change in the lives of the people. Thus, at the end of the day, authentic Christian leadership should bring transformation to both the corporate system and organization as well as the people who make the organization. Anything less than that is a leadership failure. Leadership should be transformational. The Christian leader should first be a servant before he or she can lead.

Leadership is always situated in a particular context. Effective leadership always takes into consideration the culture, and history of the context. Contextualized leadership works with the consciousness of its resources, challenges, and opportunities. It is important therefore for every Christian organization including the church to appreciate the shifting contexts of its growing membership and strategically re-orient herself to its present context, unlearn what does not work, make the necessary paradigm shifts, and equip her emerging younger generation into a relevant leadership model towards her God-given mandate in Canada.

The Church of Pentecost in Canada is presently a work in progress with a relatively large immigrant population having a high percentage of younger people as well as a growing number of other nationalities. The awareness of a shift in demography and multicultural reality cannot be denied with its attendant sense of anxiety to leadership. The perceived fear of ceding power and authority to the

younger generation and loss of the Ghanaian culture in the church are understandable. However, for the church to remain relevant and contextually purposeful toward the future, leadership has to, in varying degree, appreciate the challenge of the present realities and make every necessary effort including intentionally recruiting and developing a cadre of leadership that can navigate the paradigm shift and shape the church to become more inclusive and multiculturally sensitive.

It is hoped that as the church carefully and prayerfully seeks for her own hybrid of transformational and servant leadership model, she will be shaped in its praxis to become part of the sign, a foretaste and instrument of the in-breaking reign of God as indicated by the missiologist Leslie Newbiggin (Branson 2011, 39). The members of the church would also have the opportunity and liberty to worship God in acceptable ways that are theological and biblically relevant as well as reflect the reality of their contemporary cultural context. The Church of Pentecost Canada needs to develop transformational and servant leadership that will intentionally make disciples of all nations in obedience to scripture as well as develop strategies to integrate soul care and social action in its ministry. In the light of this hope for a paradigm shift, one of the most eloquent leaders of the church has forcefully stated:

> Transformational leadership aims at renewing the way one thinks. It involves changing the status quo. It involves helping people of the organization to become strategic thinkers and look for new or different approaches to what they do and how they do it. It is said that the best definition of insanity is trying to get different results by using the same procedure. And you cannot be what you must be by being what you have been. Church members being transformed into the image of Christ is the spiritual revolution and Christian formation Christian leaders are expected to bring about. (Amoah 2013, 10)

CHAPTER 4:

FIELD MINISTRY PROJECT

Introduction

A field ministry project is part of the standard for higher theological training. It enables a leader or ministry practitioner to engage in a terminal research project that explores an area of interest with a hope of gathering data that will promote greater understanding in the nature and practice of ministry both for the researcher and the participants. This chapter is a report on a research project that was done with ten of the leaders of the Church of Pentecost in Edmonton, Alberta as the primary participants. The project explored the possibility of integrating soul care and social action toward the development of a more holistic ministry. A guided AI methodology was used. Individual interviews were conducted with the participants and two follow-up focus group discussions were organized. Two proposals were presented to the leadership of the church. After reviewing the proposals, the leadership accepted and implemented them.

The Opportunity or Problem

In the past, the Church of Pentecost in Edmonton was deemed to have over-emphasized evangelism and the salvation of souls, otherwise referred to as soul care over the call for social action. Most of the church's programs and activities include in-house fasting and prayers, camp meetings, in-house revival services,

in-house retreats and leadership training programs. The church rarely organizes

social action activities like visiting and developing relationships with the

neighbours, offering volunteer services at hospitals, prison visitation and

distribution of food and clothes to the vulnerable in society. This style of ministry

seemed to have diminished the church's impact and influence in the wider

Canadian society outside the church community in Edmonton.

Response or Innovation

This research applied the AI principles to examine the strengths, theology,

philosophy and practice of ministry and missional objectives of the Church of

Pentecost in Edmonton. Furthermore, participants were encouraged to determine

and design a specific program that would facilitate the development of a more

integrated ministry.

Supervision, Permission, and Access

Though I am the Area/Regional Head who supervises the Western Canada

Area/Region and the resident minister of the COP-ED, I still needed the

cooperation and consent of the local presbytery for time and resources to carry out

this research. In addition, I also needed their permission and support to access

vital church minutes and reports. Both time and resources as well as consent to

access church documents were graciously granted by the leadership of COP-ED. I

am grateful.

Context

The initial context of my research was with McKeown Worship Centre in Toronto, Ontario (Chapter 2). However, as per practice and policy of the Church of Pentecost Canada, I was transferred from Toronto to Edmonton in August 2018 to oversee the churches in Western and Central Canada, stretching from British Columbia to Manitoba provinces. The church in Edmonton was originally started in 1998 by Africans (mostly Ghanaians) who, like the parent church in Chapter 2, wanted to have a contextualized style of worship. It has a pentecostal belief system with a hierarchical presbyterian leadership structure consisting of elders, deacons, and deaconesses. MWC and the Edmonton Assembly share the same statement of faith, style of ministry, leadership structure, policies, and practices. Presently, I work with the resident minister and a team of elders, deacons, and deaconesses.

COP-ED is the pioneer church of three other branches of the Church of Pentecost in the Edmonton metropolitan area. Presently, it has a total membership of almost 500 consisting of a healthy mix of old and young people as well as children. It has become the home church for many people of different nationalities the majority of whom are of African descent. Members come from different socio-economic and educational backgrounds. They are scattered all over the Edmonton metropolis with most of them living at the West and South side of the city.

COP-ED, like all other assemblies of the Church of Pentecost Canada, places a lot of emphasis on prayer, worship, and evangelistic outreaches to the unsaved. As indicated in Chapter 2, its worship services are usually characterised

by joyful and loud singing of traditional and contemporary songs. Worship is corporate and participatory. Through the ministry of the church many lives have been saved, set free from all kinds of spiritual bondages, families have been united, broken marriages and family relationships have been restored. There is a strong evidence of spiritual formation in the lives of the members. However, there seems to be an over-emphasis on the proclamation of the gospel and in-house "spiritual" activities and programs that feed more of the soul than takes care of the socio-economic needs of its members and the general community outside the church. Thus, there seems to be paucity of sustainable programs and activities toward social action and related services.

Models

My past ministry experience includes managing a non-governmental organization, Kairos Development Mission (KADEM), as the founder and president. KADEM has been mobilizing medical supplies and sending them to Ghana in collaboration with international Christian development agencies. It was initiated to help and integrate the provision of healthcare into the evangelism activities of the Church of Pentecost. The separation of evangelism or soul care from social action in carrying out the Great Commission, has resulted in an apparent disproportional overemphasis and attention on soul care. This has tended to influence budget allocation and human resources deployment in the ministry of the church. The Board of KADEM have always contended that a proper appropriation of God's love as evidenced through the incarnation of Christ must

impact the total lives of the recipients of the gospel.

Reformed theology contends that the objective of Christian mission should not be directed exclusively to evangelism as if the human being consists only of a bodiless soul. The gospel must seek the total welfare of the body as well as the good of the soul in the community (world). John Stott, the British theologian states that:

> A Christianity which has lost its vertical dimension has lost its salt and is not only insipid in itself, but useless for the world. On the other hand, a Christianity that would use its vertical pre-occupation as a means to escape from its responsibilities for and in the common life of humankind is a denial of the incarnation and of God's love for the world manifested in Christ. (John Stotts 1989, 21)

Roger E. Hedlund also argues that the gospel is not merely a compensation for present challenges and that it goes beyond what any social action could produce. He agrees that the church should be able to insert the values of the gospel into human relationships both personal and structural but wonders whether there could be actual realization of the Kingdom on earth without redemption through the Lordship of Christ. Hedlund notes again that social concerns should not be made to diminish redemptive concerns. The two should be kept in biblical balance (Hedlund 1985, 156). According to co-authors, Don Posterski and Gary Nelson, "a one-sided faith fails the test of Christian and biblical integrity" (Posterski and Nelson 1997, 24). There is the need for a critical balance in the ministry of the church on earth. Michael Griffiths also agrees with the Lausanne Covenant Statement which states that:

> Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of

God, and man, our love for our neighbour and our obedience to Jesus Christ ... The salvation we claim should be transforming us in the totality of our personal and social responsibility. Faith without works is dead. (Griffiths, 1980, 46)

Theologian Karl Rahner has said, "The number one cause of atheism is Christians. Those who proclaim God with their mouths and deny him with their lifestyles are what an unbelieving world finds simply unbelieving" (Posterski and Nelson 1997, 10).

Thus, the proclamation of the gospel in word should not be disjointed from practical acts of mercy and deeds that promote the socio-economic wellbeing of its hearers. This is the spirit and essence of the Kingdom of God entering human history on earth and the purpose of Christ's incarnation.

Project, methodology, and methods

The following describes the specific location, duration, resource personnel, methodology and methods that were used in the research project.

Field

This project took place at the Church of Pentecost, Edmonton, Alberta over a period of approximately eight to nine months between August 15, 2018 and May 31, 2019. I was the primary researcher. Overseer Daniel Dompreh, the associate minister and Elder Ben Budu were appointed and trained as facilitators with the criteria for recruiting potential research participants. The two facilitators in turn recruited a team of five elders and five deaconesses who are all part of the leadership of COP-ED.

The research participants were mostly married adults between the ages of thirty-five and sixty-three and were selected based on the basis of gender inclusiveness, cultural diversity, levels of literacy, intellectual capacity, and open-mindedness. The research wanted to have broader opinions of both males and females as well as people of other nationalities. A moderate to high level of literacy was considered necessary to enable participants to read, understand and respond to consent forms given to the participants. Again, a moderate to high intellectual capacity was necessary to engage participants in the interview questions as well as the focus group discussion. The participants also needed to be open-minded so they could think freely and objectively about the questions being asked and respond without fear or intimidation emanating from my presence as their pastor. They were also a mixture of Canadian citizens and permanent residents originally from Africa who have lived in Canada for between two to thirty years. Although I worked with them as their pastor, I encouraged open-mindedness and frankness in their interaction with the facilitators and myself. I urged them to see this project as an independent activity which does not carry my authority as a pastor over them. I assigned various roles and assignments to some other volunteers based on their areas of expertise and competence. Overseer Daniel Dompreh and Elder Ben Budu were further trained to facilitate the one-on-one interviews and focus group discussions to help minimize power difference concerns.

Scope

The central theme explored in the project was:

"How could The Church of Pentecost, Edmonton, promote the integration of soul care and social action toward the holistic development of her members and the African community in Edmonton?"

The hope in asking this question was to examine the theology and practice of ministry of the Church of Pentecost in Edmonton and explore the prospects of integrating soul care activities and social action for the holistic growth of the church members and the broader community outside the church.

The project was not directed toward a full-scale review of all the ministry practices of the church since a study of that magnitude would be well beyond the limits of the Doctor of Ministry requirement. The focus was on steps church leadership could identify and consider toward the integration of one or two social actions into its practice of ministry.

Methodology

A guided AI was the main methodology used in this project. The AI approach helped to facilitate the art of asking and designing positive and unconditional questions to strengthen the reflective capacity of the participants. It also encouraged leadership participation in the research process. The participants were taken through a process of multiple individual interviews and focus group discussions each one arising from reflections on, and assessment of, the previous interviews, while narrowing or extending the scope and refining the innovation

steps. The hope was to effect positive individual and leadership transformation and develop transferable knowledge.

AI stipulates that the choice of particular questions tend to shape our future. Thus, by asking the appropriate questions we can recall the memories, perceptions, thoughts, and visions of a motivated and dynamic reality (Branson 2016, 46). I therefore implemented AI initiatives using the "4-D Cycle" (Discovery, Dream, Design and Destiny) approach that allowed the church leadership to identify its positive core strengths relative to the topic being addressed and initiate concrete operational steps to achieve desirable objectives. *Discovery*: Participants were urged to discover experiences and identify strengths and capabilities of the church which add up to the positive core.

Dream: They imaginatively and collectively envisioned what else was possible.

Design: They were encouraged to co-construct what could be done to build capacity (practically) and what should be done (morally).

Destiny: They were also urged to commit to the iterative exploration of learning, innovation, and delivering results all stakeholders care about.

AI assumes that all organizations including churches have significant life forces, and these forces are available in stories and imagination. When we bring these resources into the church's conversation and planning, major changes can be implemented. The basic idea was that by discovering the best and most valuable narratives and qualities of the church, participants can construct a new way that has the most important links to the past and the most hopeful images of the future.

Methods

The following were the sequential description of the methods I used as a guide in designing the process of this study (Table 1).

    i.   Previous church data was accessed with permission and reviewed with the help of six volunteers (Appendix 2).

    ii.   I appointed and trained two church leaders to help facilitate the interviews. They in turn recruited ten research participants and helped them to complete consent forms (Appendix 4).

    iii.   Two facilitators conducted individual interviews with ten participants. Each individual interview was conducted with a set of seven questionnaires (Appendix 7) for a period of about forty-five minutes but not exceeding one hour.

    iv.   Three questions based on emerging themes from the individual interviews were generated by me and the two facilitators for a focus group discussion (Appendix 8). A second follow-up reflective focus group discussion was conducted with a set of two questions generated by me and the two facilitators (Appendix 9).

    v.   Individual interviews and focus group discussions were transcribed, analyzed, and coded.

    vi.   Emerging themes were categorized, reflected upon and recategorized.

    vii.   Two provocative proposals were generated from the focus group discussions by the participants.

    viii.   Two separate teams were formed to review and implement provocative

proposals.

ix.   A preliminary report on research findings for peer review was both

interpreted and prepared.

x.   The final research project report was written.

Data Review

Previous church data, including minutes from presbytery meetings, reports, and letters to and from the church from January 2012 to December 2017 were accessed with permission and reviewed (Appendix 2).

Interviews

The four basic AI processes that focus on the positive experiences of the participants were applied. Hence, the facilitators and I chose the positive as the focus of inquiry by asking the participants to identify the areas of strength of the church. One of the facilitators conducted individual interviews with five male elders and the other with five deaconesses. Each individual interview was conducted with a set of seven questionnaires (Appendix 7) for a period not exceeding one hour either on the phone or in person at the church. Emerging themes from the responses of the participants were identified and selected for further inquiry.

Following the individual interviews, three questions were generated by me and the two facilitators for a focus group participatory discussion (Appendix 8). Twelve volunteers including some of the research participants and other church members who showed interest in the research topic participated in the focus group

discussion. A second follow-up reflective focus group discussion was conducted with a set of two questions generated by me and the two facilitators after reflections from the previous focus group discussion (Appendix 9). Eleven volunteers participated in the second focus group discussion. Both focus group discussions, which were conducted in one of the Sunday school classrooms, were recorded by video and audio respectively with permission.

Individual interviews and focus group discussions were transcribed. The transcribed data were coded with in vivo, descriptive and values coding (Saldana 2015, 25). The coded data were categorized according to emerging themes from the interviews and focus group discussions. Two provocative proposals were generated from the emerging themes by the participants. Subsequent to the proposal, two teams consisting of church leaders were formed to review and brainstorm on the provocative proposals. Finally, recommendations on how to implement the two provocative proposals were presented to the leadership of COP-ED who further explored innovative ways to achieve them (Branson 2016, 26).

Tools

Data was recorded in field notebooks and by audio-video recordings with permission. Recorded audio-video data were stored in an electronic format, summarized, transcribed, and filed both electronically and on hard copy. A personal journal was kept for hunches, insights, and concerns.

Phases and Timetable

The entire research project took about nineteen months (Table 1).

Table 1. Research Timetable

Phases	Date	Action	Who	How
Phase 1	October 2017-January 31, 2018	Wrote initial Research Proposal	Researcher	Development of Research framework and instruments
	February 2018	Applied for Ethics Review		
Phase 2	August 9-20, 2018	Relocated to Edmonton. Re-applied for Ethics Review	Researcher	
	August 21-September 4	Data review of presbytery minutes, letters, and reports	Researcher and six volunteers	Researcher reviewed previous data, and jotted down observations
	August 25 - September 6 2018	Appointed two facilitators, recruited research participants, and completed consent forms	Researcher and Church Leadership Team	Leadership team was trained and empowered to recruit ten participants
	September 8 - October 20, 2018	Individual Interviews	Overseer Daniel Dompreh and Elder Ben Budu	One-on-one interviews lasting a maximum of an hour.

Phase 3	September 10-October 18, 2018	Coded and categorized questions based on emerging themes for focus group discussions	Researcher, Overseer Daniel Dompreh and Elder Ben Budu	PAR method using Appreciative Inquiry approach
	October 20-November 4, 2018	Ran two separate one-day reflective and follow up focus group discussion on emerging themes to develop provocative proposals and experiments.	Researcher trained Overseer Daniel Dompreh and Elder Ben Budu to facilitate discussions	
Phase 4	November 5-15, 2018	Formation of teams to implement provocative proposals.	Researcher and participants	Consultations
	September 21 – November 30 2018	Transcribed individual interviews and focus group discussions, analyzed, and coded data	Researcher	
	December 1- 24, 2018	Analyzed, interpreted and prepared preliminary report on research findings for peer review		Qualitative analysis
	January 2-May 31, 2019	Wrote research project report		Consultations

Ethics

Participants were not named, and sensitive details were withheld from public documents. Keeping confidentiality was emphasized. This was necessary due to the small number of participants and to prevent the church community to infer the identity of some of the participants. My role in this research process was very well explained and distinguished from my pastoral position and relationship with the participants. Two volunteers were trained to facilitate the individual interviews and the focus group discussions. This was to help minimize power difference concerns.

Individual names and data were not released to the public. Participants in the focus group discussions were asked to keep every shared data with the highest degree of confidentiality. However, it was explained that findings gathered from this project may form the basis of a report or other forms of publication or presentation.

All written records, questionnaires, audio tapes and all electronic data were stored electronically on a secure server with strict accessibility only to the researcher and select volunteers. All other paper documents (e.g., Consent forms, non-disclosure forms) have been secured in a locked office until they are scanned and stored in a secure computer and later destroyed.

Findings, Interpretation, and Outcomes

The review of previous church data did not provide any evidence of prior discussions or report on integrating soul care and social action as an intentional strategy in the church's ministry. Much of the previous video or audio records

gave emphasis to soul care activities in the areas of evangelism, prayer and healing services, church picnics, and youth camps.

Two facilitators were appointed because of their positions in the leadership, academic knowledge, and analytical skills. They subsequently contacted and recruited ten participants including five elders and five deaconesses who graciously agreed and signed the consent and non-disclosure forms. Individual interviews were arranged and conducted for each of the ten participants and audio recordings were made with the consent of participants. Overseer Dompreh interviewed the elders while Elder Budu interviewed the deaconesses. The interviews were conducted either at the church office or by phone at the convenience of the participants. Transcription of the ten interviews were completed by volunteers recruited by my facilitators. I listened to the recorded interviews and made summary notes from each of them on separate sheets. The interview responses were thus summarized, coded, and categorized. The table below gives a summary of major emerging themes from the individual interviews (Table 4).

Based on the responses and emerging themes from the individual interviews a set of three questions was developed for the first focus group discussion (Appendix 7). Eleven volunteers, based on their availability and willingness to support the research process, including seven of the participants participated in the focus group discussions. It was held in one of the classrooms of the church and video-recorded with permission. Copies of the video recording were given to volunteers for transcription. The two facilitators and I shared notes.

Table 2. Emerging themes from individual interviews

| Questionnaires	Themes	Sub-themes
Q.1 What would you consider to be the greatest strength of the church and why?	Evangelism (30%) Prayer (20%) Word of God (20%) Unity and love (10%) Family (20%)	Discipline Self-supporting
Q.2 Who are the outreach target group(s) for this church and why?	Ghanaians (30%) All unbelievers (40%) All Nations (30%)	
Q.3 In what ways have you and your family, as immigrants, benefited from the ministry of the church?	Family (40%) Support system (40%) Spiritual anchor (20%)	Culture Values
Q.4 How has the African community in Edmonton benefited from the activities of the church?	No impact (100%)	Need based Ad-hoc relief
Q.5 In which area does the church spend a greater amount of financial and human resources: Soul care or social action? Give reasons	Soul care (50%) Social action (50%)	Evangelism Prayers Members Welfare
Q.6 Which areas of the Church's ministry would you want the leadership to invest a lot more human and financial resources and why?	Children and teens (40%) Evangelism (40%) Discipleship (20%)	International Students
Q.7 In what ways would you and your family want the church to be of better service in the future? Give reasons	Children and Teens (40%) Evangelism (40%) Prayers (10%) Teaching (10%)	Outdoor summer activities People outside church community
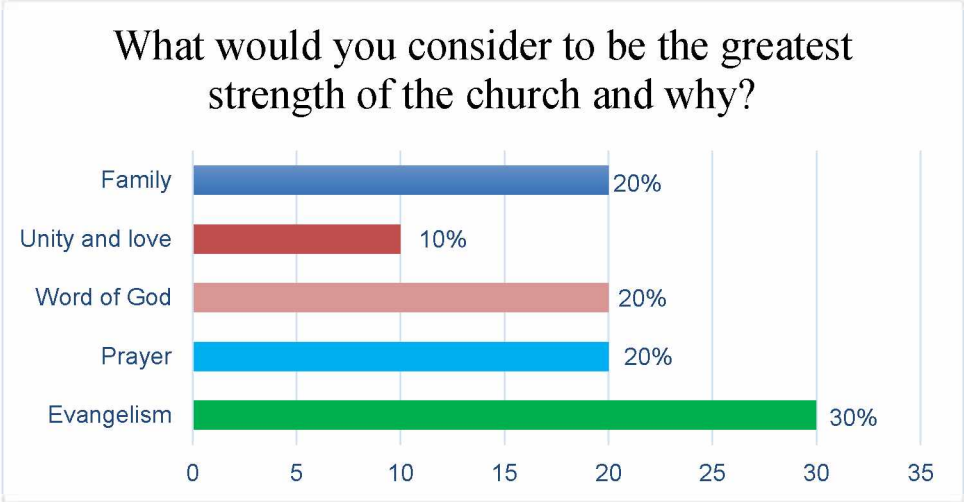
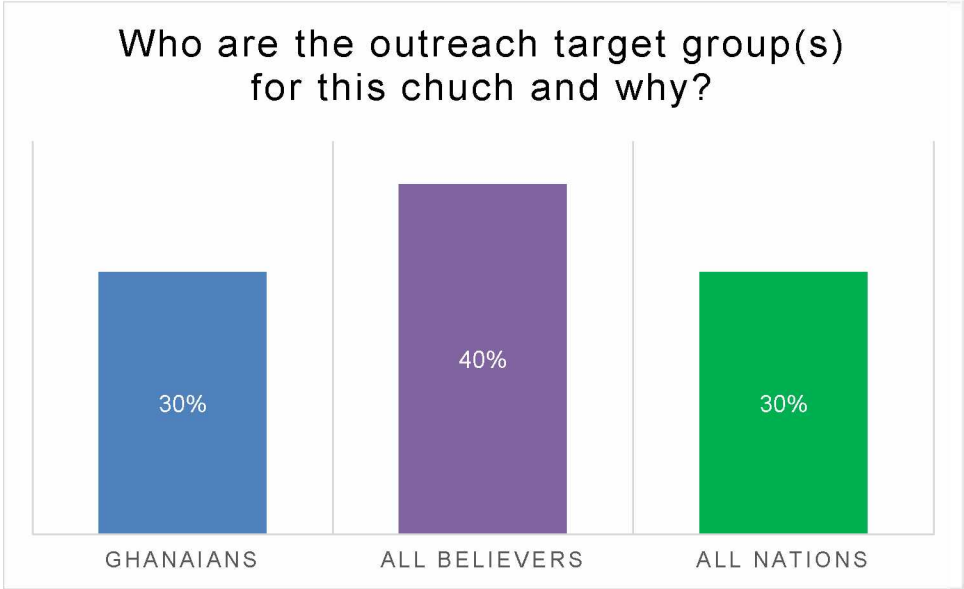Figure 5.0: The church's greatest strength

Figure 5.1: Outreach Target
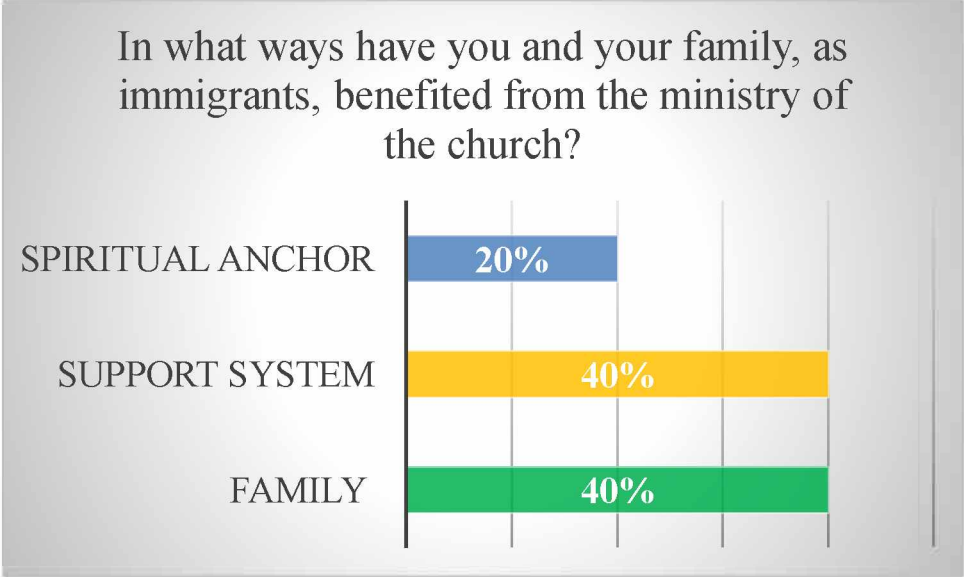
Figure 5.2: Benefits of the church
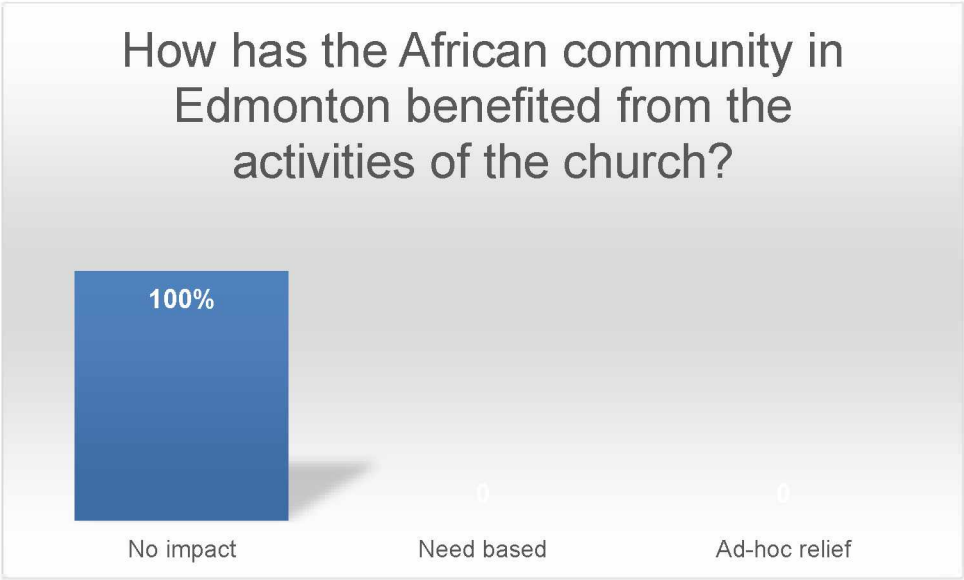
Figure 5.3: Benefit to the African Community
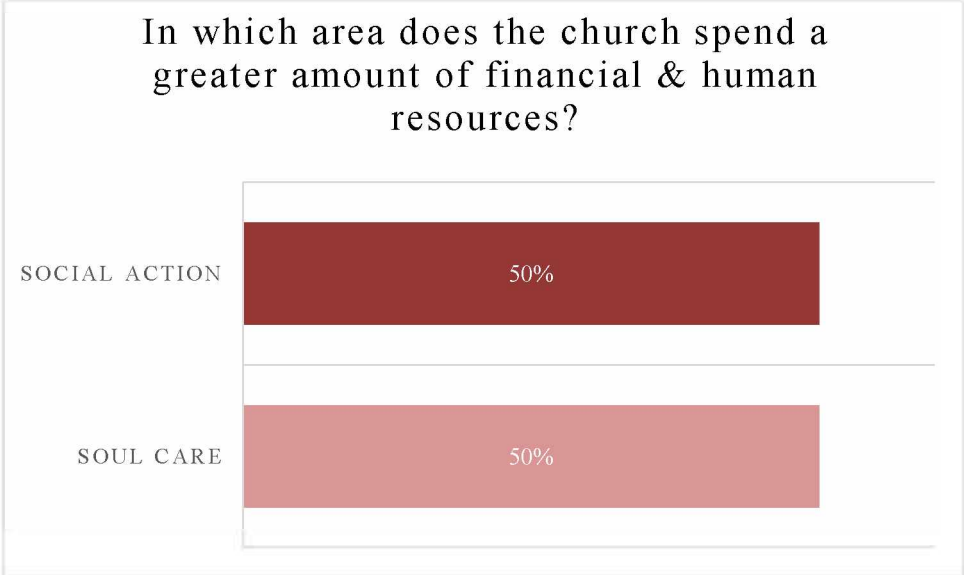
Figure 5.4: Soul Care versus Social Action
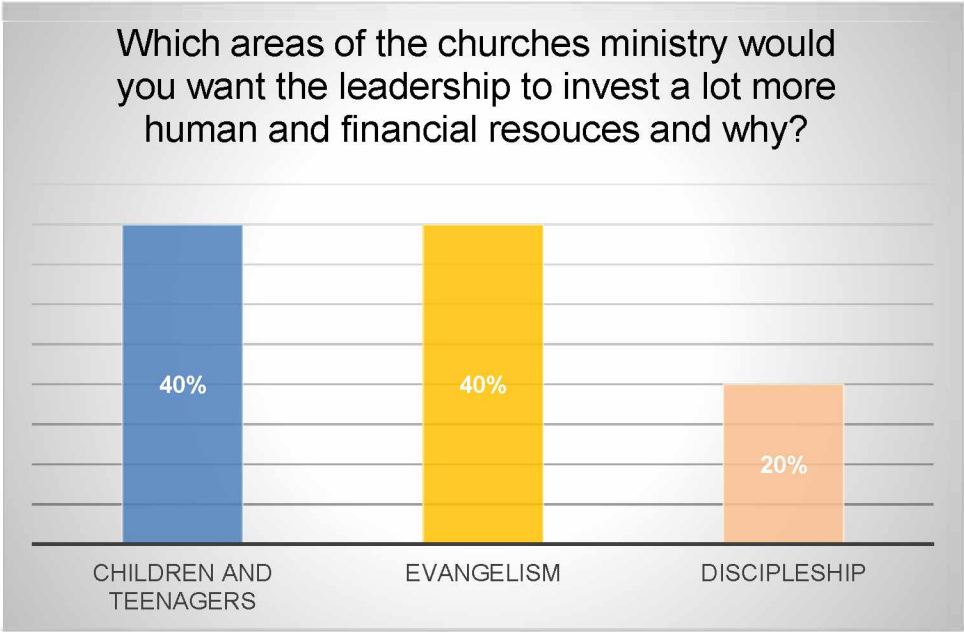
Figure 5.5: Future Church Ministry Investment

In what ways would you and your family want the church to be better service in the future?

- Teaching — 10%
- Prayers — 10%
- Evangelism — 40%
- Children and Teenagers — 40%
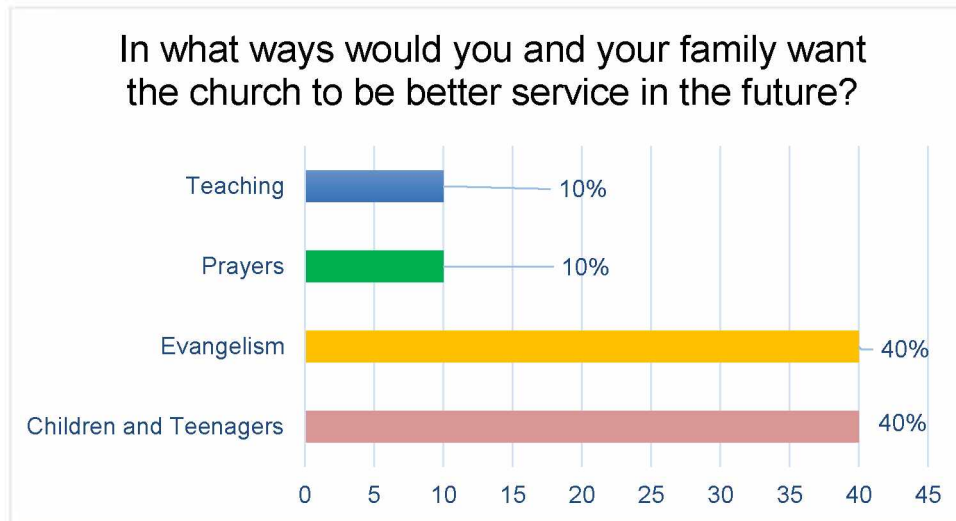
Figure 5.6: Better Future Services

Two questions (Appendix 9) were crafted out of the emerging themes from the first focus group by the researchers and used in a second focus group discussion conducted two weeks later. This time, it was not video recorded due to unavailability of recording personnel. However, Cell phones were used to audio-record with permission and notes were made by me and two facilitators.

After receiving all the data from the individual interviews and two focus group discussions I and the two facilitators reviewed them together for clarity, integrity and interrelations or interconnections. A preliminary report on the research findings was prepared and presented for peer review during the January 2019 winter residence.

Based on the data collected from the individual interviews the majority of the participants (eight) agreed that the greatest strength of the church is in activities like evangelism, preaching of the word of God, various forms of prayer and discipleship which are all related to soul care (Figure 5.0). They reasoned that

it is the primary vision of the church and insisted that evangelism, prayer, and preaching should continue to be the core calling of the church. One participant quoted the scripture that says, "What good is it for a man to gain the whole world yet forfeit his soul" (Mark 8:36). Two participants agreed that the church's greatest strength is in its network as family and friends.

Four of the participants agreed that even though evangelism is the primary calling of the church, the leaders have not developed a consistent plan for regular effective evangelistic outreaches. They insisted that evangelism activities in the past have been ad-hoc and sporadic. One participant even lamented that zeal for evangelism, especially personal evangelism, is going down. Many of the participants passionately urged for an evangelistic plan which will be followed consistently and well-funded. Such a plan should have short- and long-term goals which could be measured and monitored over time.

Prayer was also emphasized to be a means of protection from evil and demonic forces. From the individual interviews all ten participants agreed that much of the activities of the church, especially prayer, were in-house, self-serving, and inadvertently directed more to the spiritual needs of members most of whom are immigrants from Africa with high consciousness of the spirit world. Two other participants believed that the church's greatest strength is in its support system and network as family and friends.

Again, from the individual interviews all ten participants agreed that the church is called to preach and reach every unbeliever and all nations and bring them to the saving knowledge of Jesus Christ (Figure 5.1). However, it was

admitted that despite the aforementioned, the church gravitates more towards

Africans especially Ghanaians who were the pioneers of the church in Edmonton.

Somehow, it has become customary for outsiders to refer to the church as a

Ghanaian church. Hence the overshadowing Ghanaian cultural influence tends to

dictate the kind of ministry activities and services that the church offers. Thus,

even though participants had some appreciation of the need to reach out and be a

witness to the wider African or Canadian community outside the church, they

have been subsumed and preoccupied with their own needs and challenges. They

seemed to be struggling with a compartmentalized mindset that ended up

providing services to themselves. This research has, thus, helped to rekindle a

greater awareness of the urgency to include well planned and consistent outreach

programs to the wider community outside the church.

All ten participants affirmed that the church is like a family to them and

that they have all benefited from the love and care of the church (Figure 5.2). All

participants wholeheartedly admitted that the church is their family home. Again,

all ten participants affirmed that the church has been a strong support system and

that they have been helped in various times of bereavement, sickness, marriage,

and baby christening ceremonies. One of the participants further indicated that the

church is a "a place of belonging and a spiritual anchor." Another participant also

appreciated the church as a place where her culture is upheld and reinforced

especially to her children. One of the elders became very emotional when he

narrated how the church has always been there for him especially when he lived

alone and to his family since they joined him in Canada.

Unfortunately, all ten participants lamented that the church does not have much social impact on the larger African and/or Canadian community outside the church except on a few occasions in many years where the church financially contributed toward victims of a fire outbreak and the bereavement of a pastor in the city of Edmonton (Figure 5.3). It was also realized that even benevolent activities of the church were directed mostly to members only when needs are expressed. It was reported that in some few occasions leadership has also identified and attended to some needy situations. Generally, the research revealed that many significant social welfare needs of church members are usually met when identified or expressed. However, it was also realized that there has not been any intentionally organized and consistent system or structure of social intervention which is ongoing and supervised. It is more on an ad-hoc basis.

Participants suggested more out-door outreach to shelters, hospitals and prisons where the gospel could be preached, and physical and social needs of the target groups would be provided. Some of the participants also suggested out-door barbeque gatherings, in the neighbourhood of the church as well as finding particular locations in the downtown core of the city of Edmonton to the benefit of the most vulnerable (e.g., the homeless, drug addicts and prostitutes).

Five of the participants insisted that the church devotes more of its human and financial resources to social action rather than to soul care albeit within the church (Figure 5.4). This split in opinion on whether the church is committed to soul care or social action could possibly be a reflection on the ambiguity of the church's commitment to an intentional missional mandate. It could also be due to

how they understood what soul care and social action meant to them. This research has helped catalyze the necessity for the church to institutionalize an intentional holistic set of programs that seek to integrate soul care and social action activities.

Of the many future services that participants desired that the church could provide for the members of the church community, the two most prominent were concerns for the children's ministry and an evangelistic outreach into the wider community (Figure 5.5). Specifically, participants expressed a strong desire for better facilities and educational resources, bigger classroom space as well as professional development for the teachers. Sunday school teachers should be trained to incorporate more fun, intellectually stimulating, and interactive activities in the children's curriculum. More than half of the participants reasoned that the children are the future leaders of the church and hence there is the need to equip and train them to become responsible Christian adults and to make the church an attractive place where they would be proud to stay and nurture their future families. Participants also suggested that children should be involved and encouraged to participate in the worship service, so they learn and inculcate the discipline of prayer and Bible studies which in the past has often been reserved for adults. It was indicated with deep concern how sporadic evangelistic activities have been carried out and mostly without a consistent plan. There was the strong desire and suggestion to integrate the children and the youth in the evangelistic outreach of the church into the community (Figure 5.6).

From the first focus group discussions, the following themes were

identified as specific and practical ways to carry out evangelism activities especially to people of other nationalities:

i. There is the need to create a strong desire and awareness for evangelism as a core goal and objective of the church which will help grow the church.

ii. The church should have a desire to invest more in evangelism which will lead to planning and funding of evangelistic activities.

iii. Sporting activities should be organized to encourage the youth to invite their friends.

iv. Interdenominational musical concerts should be organized together with other churches and singing ministries outside the church community. This will increase the visibility of the church.

v. The resident minister together with the hospitality ministry members should make time to chat and interact with visitors and new-comers and find out what their needs are.

vi. The use of social media should be encouraged by everyone in the church to reach friends and family members outside the church.

vii. There is a need for practical training on how to evangelize especially through developing relationships with friends and family as well as meeting the felt needs of the vulnerable in the community.

The following were also identified to help with the church's intentionality to reach the wider African and Canadian community:

i. Giving free food hampers during the Christmas season to residents around the church neighbourhood.

ii. Organize cultural activities where the cultures of the members in the church are displayed, for example, national flags, festivals, food, and costume.

iii. English language should be the common medium of expression instead of mixing it with Ghanaian local languages.

iv. Visitors and newcomers should be treated with more respect, attention and must be followed up in the week.

v. There is the need to learn and be sensitive to people of other cultures and how to relate to them in culturally appropriate ways.

vi. Worship songs could have subscripts to make it more user friendly and encourage mass participation.

vii. Leadership should be more punctual and sensitive to time.

viii. There is the need for a resource team to help with résumé preparation, English as an Additional Language (EAL) classes and job search.

Specific ways to develop an effective children's ministry should include the following themes:

i. Separation of the children into appropriate age groups and classes.

ii. Need for more classrooms.

iii. More qualified teachers need to be recruited, for example, volunteers with Early Childhood Education certificates.

iv. Quarterly workshops and appraisals for the teachers needs to be organized.

v. Setting achievable and realistic goals for the teachers to accomplish.

vi. Having a desire to invest in the children's ministry and hence creating a

budget for it.

vii. Having computers and/or tablets for interactive games.

viii. Starting a children's magazine and inviting the children to contribute to it.

The second focus group discussion was based on two questions that were generated from the first focus group themes. The first of the two questions focused on specific and intentional social action activity that COP-ED could embark on as part of its evangelistic outreach to the wider community. The following finally emerged:

i. Annual socks-drive for the homeless in Edmonton downtown core. Apparently, the associate minister had been involved in a similar outreach ministry in the previous years. He was willing to share his expertise toward this new initiative. Pairs of socks were to be collected or donations of ten dollars or more for socks were to be taken.

ii. Organizing garage sales during the summer and using funds raised to support the evangelistic outreaches to the homeless.

iii. Exploring the prospects of partnering with other existing organizations and churches towards the socks-drive.

iv. Mobilizing everyone in the church including children, teenagers, youth, and adults as integral members towards the new evangelism outreach into the wider community.

The second question focused on more specific ways to develop an effective children's ministry. The following were the main themes derived from the discussions:

i. The need and desire to have a budget for the Sunday school ministry and raising funds for bigger facilities, equipment, and resources.

ii.   More teacher training and human resource development.

iii.   The need for more space to accommodate the growing number of children. Presently, there are only two rooms for Sunday school children.

iv.   Separation of the children into different age groups; for example, two-four, five-six, seven-eight, nine years and above.

v.   Develop a paging system to contact parents when kids are crying or need some help.

vi.   Schedule teachers to run on a rotation so everyone has an opportunity to be part of adult service at least monthly.

vii.   Have Sunday adult worship services together with all the children at least once a month.

viii.   Institute verbal and material appreciation for teachers as a means of motivation

ix.   Involve the children as volunteers in ministry, order of service, and evangelism outreaches as part of their discipleship training and spiritual formation.

Two provocative proposals were made by the participants from the focus group discussions for possible experimentation. The first provocative proposal was as follows:

Following the commitment of the church to evangelism, the church should consider starting an outreach program by soliciting and donating pairs of socks to the homeless and needy in the community.

The first proposal was drawn from the need for the church to plan, raise human and material resources, and strengthen the evangelism team to begin reaching out to the people outside the church community, especially the vulnerable (like the homeless). Giving out socks was intended to create an opportunity to demonstrate genuine practical concern for that target population

and also demonstrate the love of God in simple practical ways. Further, it was also hoped that as the socks are being distributed, it would provide opportunities for the development of fellowship and new relationships.

The second provocative proposal was as follows:

Following the realization that the children and teenagers are the future leaders of the church, it is proposed that a projected amount of $50,000 be raised within the next six months for further teacher training, creation of more classrooms, and the acquisition of study materials and equipment.

The second provocative proposal was to encourage leadership to plan, raise funds, re-invigorate the Sunday school children and teenagers as active members. Further, it was anticipated that as part of the process of integration, the curriculum for training would be improved to include a discipleship program that will sufficiently equip the children, teenagers, and youth to be involved in the evangelism outreach activities of the church.

These two proposals were submitted to the church leadership who subsequently deliberated and thankfully accepted them. After the submission of these provocative proposals two formative teams consisting of a cross-section of the participants and other church leaders, as well as some leaders from the children's ministry, were created to discuss the experimentation and possible implementation. The team for the children's ministry met, discussed, and presented their recommendations including a budget of $50,000 to the leadership of the church. A fund-raising program was planned and an initial amount of $27,000 was raised by May 31, 2019. Other specific recommendations from the

team included converting a conference room into a toddler's classroom, engaging professionals from the Child Evangelism Ministry in Edmonton for teacher training and leadership development. After announcing the proposal to the church, some members have also donated electronic equipment like smart televisions and children's furniture.

The evangelism outreach formation team also presented an initial proposal of collecting an ambitious target of 2000 pairs of socks to be donated to the homeless. Announcements were made at the church soliciting for members to donate pairs of socks or donate twenty dollars to buy the socks. Two boxes were thus prepared and designated for the socks drive and placed at the entrance of the church. As of the end of April 2019, 500 pairs of socks had been collected. The evangelism ministry mobilized volunteers including children and teenagers, conducted training sessions for greater effectiveness, and donated the pairs of socks in groups to the homeless in downtown Edmonton in the fall of 2019. The children and teenagers were excited that they had been integrated into the church's outreach program. All those who participated in this new initiative testified how receptive the homeless were, beneficial it was to overcome fears of caring for people outside the church community, and rewarding it was to begin to develop relationships with the most vulnerable in society.

Members in the newly formed teams became enthusiastic about the prospects of the two proposals. Somehow, it was also realized that many of them had longed for some change in the style and focus of ministry in the church and now through this research, have greater awareness, and opportunity to be part of

an experiment that has a potential to influence future church activities.

I have learnt how to craft and re-craft questions out of answers given from individual interviews and from the focus group discussions. I have also developed my skills on "thick descriptions" as I explored hidden meanings behind words, expressions, and emotions during the interviews. In addition, I have learned how to triangulate different data sources of information by critical examination of evidence from the sources.

Conclusion

Through the guided AI methodology, the research has helped the leadership of COP-ED with a clearer understanding of the church's missional purpose toward her members and more especially to the wider Canadian community in Edmonton. Further, it has helped them to identify their strengths and thereon enabled them to examine and explore areas in the ministry of the church where practical steps could be pursued toward the integration of soul care and social action. It has specifically helped the leadership to start a process of restructuring their children's ministry including raising funds to help acquire more educational materials, funding teacher training programs and developing programs that will integrate the children in the overall ministry of the church.

Through this research project, Church resources, including time, personnel and funds were allocated to activities that reflect a more integrated ministry. It also has created stronger awareness and an urgency for the church to have a well planned and integrated program of evangelism outreach to the

vulnerable people outside the church. This awareness has resulted in a socks collection drive. The first collection of socks was donated to the homeless in the fall of 2019. The awareness of the church toward greater community engagement has thus been created. This research has given much energy to the participants to engage in some form of social engagements with the wider community. Leadership of the church anticipated that these initiatives would be a catalyst toward a fresh awakening toward the need to integrate soul care and social action activities especially to the wider African and Canadian community.

It has also become apparent through this project that moving people from one paradigm to another, changing people's worldviews and getting them to embrace change requires a lot of prayer, patience, time, and strategic planning. Most of the participants expressed their frustrations regarding the inability of the church as an organization to embark on intentionally coordinated and sustained soul care and social actions. The greatest perceived challenge seemed to be an apparent lack of boldness and consistent strategic planning to sustain social action initiatives with much of the existing soul care disciplines.

There is the need for a shift from just doing ministry to making time to work on their vision of ministry through periodic appraisals and evaluations. Again, the church members need encouragement and education to shift from mere cognitive awareness of their responsibility to taking practical intentional initiatives. This will require a theologically well-informed leadership and goodwill to go beyond the comfort of the church community. Again, it became quite apparent from the interviews and discussions that when leaders are

empowered to tap into their own strength and envision a better future for themselves and the wider community the excitement is pronounced and the resolve for greater works becomes stronger. Participants enjoyed and benefited from the exchange of ideas and different perspectives during the discussions.

The experience from this research, authenticates the benefits of AI as an extremely helpful research methodology. It is therefore recommended that participants, who are leaders of the church, engage the whole church using the principles of AI and mobilize their collective strengths and resources, review their philosophy and practice of ministry and intentionally integrate both soul care disciplines and social action services albeit in small ways.

CHAPTER 5:

CONCLUSION

The Church of Pentecost Canada is a predominantly ethnic church that has grown from its humble beginnings in 1990 with a few immigrants in North York, to become a fairly large national church with assemblies scattered across Canada. She presently has a relatively higher percentage of younger people as well as an increasing number of other nationalities. She has provided a secure environment for worship, evangelization and reaching many people especially of Ghanaian origin. So far, the church has been able to establish a very solid foundation and infrastructure for future expansion. Most of the pioneers of the church are beginning to retire from their employment and spiritual leadership in the church.

The awareness of a shift in demography and multicultural reality cannot be denied with its attendant sense of anxiety to leadership. The perceived fear of ceding power and authority to the younger generation and loss of the Ghanaian culture in the church are understandable. In the light of these, I, as the Area Head, plan to engage the pastoral team in the Western Canada Area to appraise the objectives of the church for its present context and strategize toward the future.

Through the research project, a greater awareness of the church's responsibility to the spiritual and social needs of people outside the church community has been rekindled in the participants who are the core of leadership of the Church of Pentecost in Edmonton. The awareness created

highlighted the need for strategic planning including having a budget for activities that promote the integration of soul care and social action activities. Subsequently, the church leadership has had an opportunity to agree, plan, and raise funds for an improved Sunday school ministry which will promote discipleship, faith development and active participation of the children and teenagers in the church's ministry. They also were able, for the first time, to reach the homeless with the love of God. Participants of the research have been given a fresh understanding of the urgency to intentionally incorporate a set of programs that seek to integrate soul care and social action activities albeit in small ways.

Due to my relocation from McKeown Worship Center to Edmonton, I did not have much quality time to engage the participants in more individual follow up interviews and focus group interactions. However, I plan to re-engage the participants and expand the emerging themes from the research in Edmonton. I had also hoped for a more dramatic change and more integrated social action into the church's ministry within the timeframe of the research project, but it appears a little seed was rather sown. In my future undertakings, I would increase the number of participants, involve them in the design of the interview questions and allow the focus groups to formulate the provocative proposals out of the emerging themes. Again, I would engage the entire leadership and the whole church at Edmonton with the principles of Appreciative Inquiry to identify the collective strength of the church especially from its current cadre of

emergent younger leadership and involve them in healthy dialogue toward

the future and intentionally explore further the prospects of integrating soul

care activities with more social action initiatives together. Even though the

church presently provides for some social needs of members, I would use

my influence, as the Area Head, to involve all the churches in the Area to

apply the principles of AI, in order to identify and determine additional

social action initiatives to benefit people outside the church community

especially the most vulnerable. I also plan to establish a task force that will

identify resource personnel, like doctors, nurses, social workers and

teachers, within the church who will become channels and bridges to target

communities like the indigenous people of Canada and young people in

prison.

With an increasing number of the younger generation, I, together with the

pastoral team in the Area, would design an intentional continuous educational

program to train potential leaders especially in the youth and children's ministries.

This online educational program would have flexible schedules and curricula for

both clergy and lay ministers. One of the objectives of this training would be to

develop an appropriate and contextualized transformational and servant leadership

model that will meet the manifold needs of the church members, developing them

to become Christ-like in their relationship to one another and to the general

Canadian society.

As a church that is becoming increasingly multicultural, I would use my

membership in the National Executive Council and as the Area Head to advocate,

influence and intentionally teach on the need to shift from ethnocentrism to ethnorelativism. This would promote the need to shift behaviours and attitudes that entrench one's cultural frame of reference to behaviours and attitudes that adapt to different cultural contexts. Again, in my teachings I would make every effort to reach out with a contextualized message of the gospel and build relational bridges into different cultures without being judgmental. As part of the process toward the development of cross-cultural skills and competence, I would incorporate the following in the training:

i.   Ability to listen.

ii.   Need to learn the language and art forms of people of other cultures.

iii. Regularly review assumptions about people of other cultures.

iv.   Appreciate cultural differences and adapt into the realities of other cultures without letting go one's own proven cultural values.

As the former chairman of the church's constitution review committee, I would advocate for the inclusion of policies that are more inclusive of cultural diversity in keeping with the growth of the church. The constitution review should consider issues of gender and cultural representation in the appointment of leaders. In addition, I would advocate for the review of some of the inherent institutional privileges that either consciously or unconsciously undermine and inhibit intercultural development.

As a member of a predominantly immigrant church I would strongly recommend to the church leadership and personally undertake a research project to study the history of ethnic churches in Canada and hopefully derive some

insights and lessons from it. Such research could help leadership to stay away from unnecessary mistakes of the past and promote the process of adaptability into the future. In addition to pursuing academic research, I would increase my visits to some of the existing ethnic churches in Edmonton and develop mutual partnerships toward holistic and inclusive ministry.

In the light of the multi-generational and multicultural realities of the church, and to enhance better practice of ministry, I would strongly support and encourage leadership in the Area to continue the practice of having two parallel services, one for traditional worship and the other for the PIWCs. The traditional worship will continue to provide services with Ghanaian cultural elements, while the PIWCs provide worship services to the international community.

Pursuing this doctoral study has given me the opportunity to have a greater sense of self-awareness and a sincere appraisal of my philosophy of ministry and leadership. The feedback from the 360 survey and the other leadership assessment instruments have been sobering as they helped me to identify myself more and to have some "leader-shift." I have undergone personal transformation in many areas of my leadership including the need to work on my leadership philosophy and style of ministry instead of just doing ministry. I have also learnt to share some of my leadership roles with my colleagues and mentees. Furthermore, the doctoral study has helped me to be a lot more discerning of God's heart and purpose for my leadership role in the church. It has also reminded me that I am an integral part of the *Missio dei* through constant reflection and engagement with the changing

world.

I have learned that changing the culture and practice of a church does not happen easily and overnight. It requires a lot of prayer, discernment, humility, and patience to wait and walk alongside the people I lead. Again, I have been convinced that people can be moved toward a common objective when they are properly motivated and empowered. Thus, a leader-shift from just having head theological knowledge and a good idea to taking practical missional steps and action is possible.

APPENDICES

Appendix 1: The Organizational Chart of the Church of Pentecost Canada

Appendix 2: Data Sets

Appendix 3: Information Letter

Appendix 4: Consent Form

Appendix 5: Non-Disclosure Form

Appendix 6: Promotional Script

Appendix 7: Individual Interview Questionnaires

Appendix 8: Focus Group 1 Questionnaire

Appendix 9: Focus Group 2 Questionnaire

Appendix 1: The Organizational Chart of the Church of Pentecost

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National Council          National Executive Council
(All Ministers and        (Five Ministers and Two
Church Leaders)           Elders)

    Western Canada Area/Region
    Apostle James McKeown Quainoo
        Vancouver ─── 2 Assemblies
        Calgary ─── 4 Assemblies
        Edmonton ─── 4 Assemblies
        Saskatchewan ─── 2 Assemblies
        Winnipeg ─── 1 Assembly

    North Yok Area
        McKeown Worship Center ─── 1 Assembly
        Pentecost Int. (North York) ─── 4 Assemblies
        Pentecost Int. (PEEL) ─── 1 Assembly
        Peel District ─── 3 Assemblies

    Scarborough Area
        Scarborough ─── 2 Assemblies
        Hamilton ─── 3 Assemblies
        South Western Ont. ─── 2 Assemblies
        Ottawa ─── 1 Assembly
        Montreal ─── 3 Assemblies
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Appendix 2: Data Sets

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	Letters	Reports	Minutes
When	August 21-28	August 21-September 4	August 26-September 4
Whom	Volunteers		
How many people involved	2	2	2

Appendix 3: Information Letter

This is an information letter regarding a research taking place at the Church of Pentecost, Edmonton, Alberta by Pastor James Quainoo and a request for your consent to participate in the study. The focus is on the integration of soul care and social action.

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In the past the Church of Pentecost, Edmonton - which is predominantly an ethnic African church, seems to have over-emphasized the salvation of souls (otherwise referred to as soul care) over the call for social action. Hence, soul care and social action have not often been done with much of the needed critical integration in ministry and for the holistic development of its members. This has also diminished the church's witness in the community where she has been called as light and salt.

This project will apply Participation Action Research (PAR) methodology and using Appreciative Inquiry (AI) approach to identify the inherent challenges and factors that influence the integration of soul care and social action in the ministry of COP-ED in Edmonton and how the findings could possibly be a platform for the development of a more intentional and well-integrated holistic ministry to the benefit of the African community in Edmonton.

To accomplish this task, I would conduct personal interviews and coordinate focus group discussions to help identify possible ways toward the integration of soul care and social action in the church. I am looking for 10 church leaders (Elders and Deaconesses) as participants. Your role as a participant will be to meet once or twice for a period of about 45 minutes each and you will be required to answer a few interview questions and participate in a focus group discussion. This study shall be conducted under the supervision of the Project Research Advisor, Dr. Mark Chapman, Director of Program, and Dr. Michael Krause, Project Thesis Coordinator in the Doctor of Ministry Department at Tyndale University, Toronto.

This study shall conform to all the requirements of Canadian ethical guidelines as clearly outlined in the document, Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans and the Tyndale Research Ethics Policy Manual.
Participation in this study is completely voluntary and participants will be free to withdraw at any time without consequence. You are not required to waive any of your legal rights and your consent will always be sought before data is collected and/or used.
This study will take place between May 2018 and April 2019. The outcome of this study shall be made available to all participants at a post-research gathering as mutually arranged, hopefully, by December 2018 during when the

completed study shall be given to students for peer review and to the faculty of Tyndale University for approval. The final thesis will be presented to the faculty at Tyndale University around August 2020.

There is no known risk to you for participating in this research. Participants' privacy will be protected by using pseudonyms and all data collected will be electronically stored on secure servers. Total anonymity in this study may not be guaranteed because of the small number of participants and the church-based context. You may choose not to participate in this study if you want to remain anonymous.

If you have any questions please direct them to, James Quainoo, at jmquainoo@gmail.com or 416 732 7878. If you have any concerns of questions about the ethics of this study, please direct them to the Chair of the General Research Ethics Board at Tyndale University at reb@tyndale.ca.

Thanking you in anticipation of your participation in this study that seeks to promote the integration of soul care and social action in the church. God bless you.

Sincerely,

James Quainoo

Appendix 4: Consent Form

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PROJECT TITLE: Integration of soul care and social action in the Church of Pentecost, Edmonton.

Name (Please Print):

_____

I have taken time to read and understood the above information letter which outlines the purpose of this research and have also had the opportunity to ask any questions.

I understand that I will freely and voluntarily participate in a research that may involve sharing personal information, participate in one-on-one interviews as well as in a focus group discussion to be supervised by Ps James Quainoo and led by two other church leaders, including Overseer Daniel Dompreh and Elder Ben Budu.

I fully understand that my participation in this project is purely voluntary and that I am free to withdraw from the research study at any time without consequence or legal obligation.

I understand that the researcher shall make every effort to maintain the confidentiality of the data now and in the future.

I understand that data gathered from this project may form the basis of a report or other forms of publication or presentation and that a copy of the findings will be made available to me upon request.

I understand that my name will not be used in any report, publication, or presentation and that every effort will be made to protect my interest, privacy, and confidentiality.

I am aware that if I have any questions about my participation, such questions should be directed to James Quainoo at jmquainoo@gmail.com or 416 732 7878. And that any concerns or question regarding ethical issues should be directed to the Tyndale Chair of the General Research Ethics Board, at reb@tyndale.ca.

I have read the above statement with full understanding and feely consent to actively participate in this study:

YES_____NO_____

Signature_____
Date_____

Appendix 5. Non-Disclosure Form

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Project Title: Integration of soul care and social action in the Church of

Pentecost, Edmonton.

 The plan for this study has been reviewed for its adherence to ethical guidelines
and approved by the Research Ethics Board of Tyndale University. Questions
regarding participant rights and ethical conduct of research should be directed to
the Research Ethics Board at **reb@tyndale.ca**

Name (Please Print):_____

Role: _____

I agree to:

- Keep all the research information shared with me confidential by not sharing or
  discussing the research information in any form or format (e.g., transcripts, tapes,
  disks etc.) with anyone other than James Quainoo.
- Maintain confidentiality by not discussing or sharing verbal or written
  information from the personal interviews with anyone other than James Quainoo.
- Keep all research information in any form or format (e.g., transcripts, tapes, disks
  etc.) secure while in my possession.
- Return all research information in any form or format (transcripts, tapes, disks
  etc.) to James Quainoo after I have completed the research tasks.
- Erase or destroy all research information, in any form or format (e.g., information
  stored on computer hard drive, journals, transcripts and any other notes on paper),
  after consulting with James Quainoo, regarding this research project that are not
  returnable to him.

Appendix 6: Promotional Script

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The following will be stated as part of the promotion and recruitment process of participants in the Church of Pentecost, Edmonton.

In preparation toward the possibility of integrating soul care and social action in the Church of Pentecost, Edmonton, Pastor James Quainoo, who is the resident minister and a student at Tyndale University, is conducting a research project. Overseer Daniel Dompreh and Elder Ben Budu will be trained to interview participants in this study. They are looking for 10 adult volunteers who are Elders and Deaconesses. The study will involve personal interviews and focus group discussions. If you are interested in participating, please contact Ps James Quainoo or Overseer Daniel Dompreh for more information. Thank you.

Appendix 7: Individual Interview Questionnaires

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1. What would you consider to be the greatest strength of the church and why?

2. Who are the outreach target group(s) for this church and why?

3. In what ways have you and your family, as immigrants, benefited from the ministry of the church?

4. How has the African community in Edmonton benefited from the activities of the church?

5. In which area does the church spend a greater amount of financial and human resources: Soul care or social action? Give reasons.

6. Which areas of the church's ministry would you want the leadership to invest a lot more human and financial resources and why?

7. In what ways would you and your family want the church to be of better service in the future? Give reasons.

Appendix 8: Focus Group 1 Questionnaires

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1. How or in what specific and practical ways can the Church of Pentecost in Edmonton carry out its evangelism activities especially to all nationalities and become truly inclusive?

2. How or in what ways could the Church of Pentecost in Edmonton become more intentional in its outreach to the wider (African or Canadian) community in Edmonton?

3. How or in what specific ways can the Church of Pentecost in Edmonton develop an effective children's ministry?

Appendix 9: Focus Group 2 Questionnaires

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1. What specific and intentional social action activity would you want the Church of Pentecost in Edmonton to develop for the benefit of you and your immigrant family?

2. How or in what specific ways can the Church of Pentecost in Edmonton develop an effective children's ministry?

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