Tyndale University College and Seminary

Releasing *Missio Dei* Behaviour:

The Creation and Testing of a Cultural Model Based on the Relationship Between
Ethos, Worldview and Habitus
in the Context of an Inner City Ministry

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by

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ABSTRACT

Missio Dei is God's active will to restore a broken relationship between humanity and Himself. The church as a collective body of believers perpetuates the act of reconciliation by actively volunteering works of service as an expression of faith.

Community Night is an urban ministry of Toronto Alliance Church that contextualizes the Gospel message by creating a place of safety and trust. It is a place where ministry volunteers converge to perform compassionate works of service to those who are marginalized and poor and is supported by a wide network of partner churches that represent the cultural diversity of Toronto and beyond.

The objective of the project was to effectively equip volunteers with *missio Dei* behaviour through the creation and testing of a cultural model that was based on the intrinsic relationship between ethos, habitus and worldview. The model was derived using action research as the overarching framework and involved a strengths-based mixed methods research approach. Additional participatory action research cycles involved one-to-one mentoring, group coaching and team learning sessions in order to facilitate behavioural change. The research demonstrated that cultural model was successful in releasing *missio Dei* behaviour to ministry volunteers.

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LIST OF ABBREVIATIONS

ESV: The English Standard Version Bible. Unless otherwise indicated
            all Bible quotations in this paper are from ESV (Wheaton: Good
            News Publishers, 2001).

PAR: Participatory Action Research. A form of action research
            conducted by an insider researcher who is also an active
            participant.

TAC: Toronto Alliance Church. Located at Queen and Bathurst and is a
            member of the Christian and Missionary Alliance.

CN: Community Night. An urban outreach ministry of Toronto
            Alliance Church in downtown Toronto.

CHAPTER 1:

INTRODUCTION

Christians responding to the call of *missio Dei* often recognize the opportunity to engage the community with effective outreach. Mission-focused movements involve Spirit-led individuals who seek "to be effective missionaries wherever they live" (Mackenzie 2012, 316). Building meaningful relationships involves a cultural awareness of the community. The church is impactful towards its community when it engages and equips its members into active ministry.

The purpose of the project involved the creation and testing of a cultural model that was used to release *missio Dei* behaviour to volunteers who were involved in the inner city ministry of Community Night located in downtown Toronto. These volunteers represented support from a wide network of interdenominational partner churches located throughout the Greater Toronto Area and beyond. The following chapter will reflect on a personal leadership journey and ministry context as a premise for the creation of the model.

Personal Leadership Context

Five years ago, I felt a call to change. The call to change involved a contextualized shift in my role as a bi-vocational leader and involvement in

ministry. In the winter of 2010, I left the banking industry to become an executive with Cornerstone Group of Companies, located in mid-town Toronto. The move to Cornerstone signalled the beginning of a broader contextual change that was to come and caused me to reconsider what I thought was important as a leader and follower of Christ.

In the following year, God placed on my heart the need to further my studies at Tyndale University College and Seminary. Shortly thereafter, I felt the need to relinquish the context and comfort of my suburban home church of 13 years and ministerial role as a part-time pastor. Contextually, I had become accustomed to a leadership style that was operationally focused and ministered effectively to a culturally diverse mid-sized congregation. After much deliberation and time spent in prayer, my wife and I decided to leave behind what was comfortable and pursue the unfamiliar.

In September 2011, we joined a small inner city church located near the core of downtown Toronto and encountered a ministry style that was largely grass-roots driven and characteristic of an urban missional church. From here I experienced a different perspective involving leadership as my wife and I became involved in the inner city ministry of Community Night.

Over the past 25 years, much of my time and vocational work has been dedicated towards the creation and implementation of various operational business models that are designed to bring about change. Much of the work I do

involves the use of statistical data analysis within database type environments. Presently, I lead a business unit of over 30 highly skilled employees as Vice-President of Database Marketing and Insights for Cornerstone Group of Companies and sit on an international advisory board for SAS Institute. Part of my mandate at Cornerstone is to help redefine the existing corporate culture and assist with organizational change. In order achieve this and maintain a cohesive culture amongst my staff, I created and continue to use a change management matrix that monitors staff development and growth potential. Individual performance monitoring tools such as Myers Briggs, 360 Evaluations, DISC and Individual Development Plans are also used in order to help promote a level of self-awareness and behavioural management.

To date, much of the change I have experienced in my leadership journey has become a catalyst for change in the way I approach ministry and personal life. These experiences and contextual changes have served to instigate the need for the project through the creation and testing of the cultural model.

<div align="center">Ministerial Context: Toronto Alliance Church</div>

Toronto Alliance Church is a community church located within the heart of downtown Toronto and is part of the Christian and Missionary Alliance in Canada. It is situated near the corner of Queen and Bathurst on the second floor of 602 Queen Street West and ministers to a socio-economically diverse

community represented by a diverse range of people groups that include the homeless and marginalized, university students, artists and urban professionals. Queen and Bathurst is known to be an area of contrasts being labelled by Vogue magazine, as the second "hippest district in the world" (Babad 2014). Toronto Alliance Church operates as an inner-city missional church and reflects the culture of the community. It partners with various church, para-church and other commercial organizations in order to establish an active community presence. Congregational services are held with no expectation for behaviour or dress and is welcoming to its membership base and street-involved community alike. During a typical Sunday morning service, people are allowed to come and go freely, voice their concerns, have access to complementary coffee and pastries from the local Starbucks and are rarely asked to leave despite exhibiting displays of unpleasant 'unchurched' behaviour.

Community Night Context

Community Night represents an urban outreach ministry of Toronto Alliance Church and operates in conjunction with a large and contextually diverse partner church network. It reaches into its immediate community by offering without expectation or obligation, food, clothing, health care and hot meals to many who are homeless, marginalized and poor. Although it attracts people from the immediate downtown core, Community Night is also frequented by many who

travel by foot, bicycle or transit from all over Metropolitan Toronto. It is conducted on a weekly basis every Saturday night and delivers a Christian message at the end of the evening for those who opt-in and stay. It is supported by a wide network of various partner churches whose volunteer base represent diverse cultural backgrounds and contexts from the Greater Toronto Area and beyond.

Although the building of 602 Queen Street was originally designed as a movie theatre, it has since changed its use to accommodate a retail furniture store on the main floor and former tattoo shop on the second. It is within the second floor of this premise that Toronto Alliance Church currently rents, conducts its services and operates the ministry of Community Night. The second floor space is accessed by a single entrance store-front doorway that leads up a narrow stairwell and presents numerous challenges for both Community Night guests and ministry volunteers alike.

Potential conflicts often arise between Community Night guests waiting in line to gain access to the second floor and retail furniture store patrons trying to gain access to the ground floor. The kitchen area is small in size and inadequately designed to handle food preparation. Because of this limitation, partner church volunteers will often prepare hot meals off-site and deliver it to the second floor before the evening begins. Likewise, volunteers must transform the floor space to house a make-shift food and clothing bank, nursing station and main seating area

with tables and chairs to accommodate approximately 72 guests. The limitations in floor space requires Community Night volunteers to be vigilant and react quickly to situations involving potential conflict. There is a need for volunteers to exercise discernment and wisdom in how Community Night guests are engaged since the community is largely composed of individuals who are street-involved, mentally ill or addicted to substance abuse.

Cultural Model Opportunity

Many Community Night partner church volunteers posses the desire to engage in urban ministry but encounter an uneasy adjustment period since their exposure to this ministry may be limited to a few hours every month or every few months. In order to facilitate this adjustment period, I began to realize the need to help equip these volunteers. I thought of different ways to best to shorten the adjustment period and increase effectiveness in the areas that involved engagement with guests. The personal experience of my own adjustment period was beneficial towards gaining an understanding of contextual change and the need to create a model that could help others.

In order to begin, I needed to broaden my understanding of patterned behaviour and organizational change. I started a research journey to capture and organize my observations while volunteering at Community Night to see if I could identify any behavioural patterns. Scriptural references involving change

and contextual disconnect came to mind as I reflected on my own personal

leadership journey and changes in life. These insights prompted me to engage in

several impromptu discussions with other volunteers in order to gain an

understanding of their attitudes and behaviour.

Shortly thereafter, I discovered that many volunteers had preconceived

ideas involving the context of urban ministry and Community Night guests and

that these ideas impacted the way they ministered and how they behaved. I began

to search out various literature involving social values, norms and culture to see if

there were any additional explanations for the differences I was observing at

Community Night. Secondary research into the social sciences provided a

foundational explanation to what was happening by studying Geertz's concept of

ethos and worldview and Bourdieu's work involving social collective behaviour

as mediated by Swartz. Through this process, I began to recognize the importance

of contextualized culture and the social factors influencing collective behaviour as

it related to the decision making process. Through these works, I began to

understand the behavioural differences I was observing at Community Night.

SOS Team

The SOS team is made up volunteers who make themselves available

whenever there is a shortage of people to help out at Community Night or when a

partner church is unable to attend because of an unforeseeable circumstance.

Volunteers who willingly became part of this team consistently exhibited the same passion when they were engaged in Community Night ministry and coordinated well when paired with volunteers from other partner churches. I could see there was something different about these individuals and that they were motivated to handle difficult situations with little or no direction from myself or other members of the leadership team. Observance of the SOS team led me to wonder if these motivational qualities could be identified and then as a result, be transferred to others volunteers in order to yield the same positive results.

Opportunity

Every community operates differently and interprets the world from its own perspective. A church community connected to its external world will have a specific habitus in how it interacts with its world (Moschella 2008, 52). Habitus involves the unconscious predispositions of actions and includes how a community collectively acts or interacts within its context (Bourdieu 1980, 53). When a church or a specific ministry begins to have an impact on its external community, it will have become effective in shaping the unconscious ways of how we do things and think.

Community Night serves as a clear example of how Toronto Alliance Church reaches out into the community. It represents a thriving missional outreach that depends on participation from various interdenominational partner

churches that represent a broad range of cultural contexts. It is also an outreach that creates community by seeking to declare deliverance and restoration with God. The key research question examined how *missio Dei* behaviour could be transmitted to volunteers so that they could minister effectually within the context of Community Night.

Innovation

The research project demonstrated that the creation of a contextualized *missio Dei* cultural model based on the elements of ethos, worldview and habitus was successful in transferring *missio Dei* behaviour from exemplar volunteers identified as positive deviants to the wider network of Community Night volunteers.

Definitions

The definitions outlined below identify critical terms that shape key concepts within the project. These concepts will help identify and shape an understanding of missional organizational and leadership characteristics.

1. Cultural Model - a contextualized behavioural model that was created and used by the researcher to help release *missio Dei* behaviour to ministry volunteers. The model was constructed by aligning ethos and worldview as tangible pragmatic inputs in order to directly influence the resulting habitus.

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For the purpose of this project, the cultural model represents the intrinsic

relationship between ethos, worldview and habitus. The relationship between

ethos, worldview and habitus are interrelated as follows: habitus is what is

experienced by others and is dependent upon ethos and worldview; ethos is

the evaluative decisions that shape habitus and interpret our reality and

worldview; worldview is how we cognitively experience and interpret the

world around us affecting our ethos. This relationship is further presented in

Chapter 3.

2. Ethos - represents our morals, what we value deeply and guides our decisions-

making process. It involves the non-conscious aspects of who we are, our

heart's desires and what we hold important to us. Geertz refers to ethos as

"the tone, character, and quality of their life, its moral and aesthetic style and

mood; it is the underlying attitude toward themselves and their world that life

reflects." (Geertz, 1973, 127). It involves the "approved style of life." (Geertz

1973, 129) that is defined by "moral aspects of a given culture or evaluative

elements" (Geertz 1973, 126). Ethos determines how a culture interprets

reality and begins to understand its worldview.

3. Field - represents the context in which a people group interact and form a

social unit. Fields are influential social positions that are defined by

individuals that form a habitus. Fields can have sub-fields that influence each

other. They are objectively defined and contain an inherent social capital held

and propagated by agents, occupants and institutions (Swartz 1997, 117).

Fields represent the "key spatial setting...the social setting in which habitus operates" (Swartz 1997, 117). From the cultural model, habitus occurs in a field and is influenced by the ethos and worldview of individuals. For example, partner church volunteers represent a field that is unique and different in comparison to the field of Community Night guests.

4. Habitus - represents how we collectively do things without being aware of it. It involves how a community collectively acts within its context and arises from those things that come naturally out of habit. It can be understood as forgotten history or things we have learned and are unconscious ways embedded in how we do things and think (Moschella 2008, 52). Sociologically, habitus involves the "principles which generate and organize practices and representations that can be objectively adapted to their outcomes without presupposing a conscience aiming at ends or an express mastery of the operations necessary in order to attain them" (Bourdieu 1980, 53). Thus, habitus is behaviour "regulated and regular without being in any way the product of the organizing action of a conductor." (Bourdieu 1980, 53).

5. *Missio Dei* - is Latin for the mission of God. It is God's active will to restore the broken relationship between us and Himself. In doing so, the Father sent Christ and Christ sent the Spirit to continue His work by "sending the church into the world" (Croft 2010, 19).

6. *Missio Dei* behaviour - involves Christ-like behaviours that become evident through the works and actions of the church as a corporate body and through individuals who make up the church as agents of *missio Dei*. For the purpose of the project, *missio Dei* behaviour was exhibited by exemplar volunteers who effectively engaged in the ministry of Community Night with positive outcomes.

7. Missional church - can be defined "as a community created by the Spirit that is missionary by nature in being called and sent to participate in God's mission in the world" (Van Gelder 2007, 73). It also represents a "reproducing community of authentic disciples, being equipped as missionaries sent by God, to live and proclaim His kingdom in their world." (Minatrea 2004, p. xvi). Both these definitions are exemplified in Christ's coming and His works of healing, feeding, teaching and can be expressed as a "Christian Witness" (Frost 2011, 122).

8. Positive Deviants - a sociological term used to describe an individual or people group who exhibit "uncommon behaviours...that enable the person or group to overcome a problem without special resources" (Pascale 2010, 206). From the research, exemplar volunteers were identified as Positive Deviants who exhibited *missio Dei* behaviour and held similar characteristics involving ethos, worldview and habitus as identified in the cultural model.

9. Worldview - represents the cognitive process that becomes a common social

perspective of how we view the world and the way we think about our society.

It is how a community collectively views the world outside of itself and

represents the ideas of how the world works around us. Geertz refers to

worldview as the "picture of the way things in sheer actuality are, their

concepts of nature, of self, of society." (Geertz 1973, 127). It is the "assumed

structure of reality." (Geertz 1973, 129).

Missio Dei Cultural Model

The elements of ethos, worldview and habitus were used to create a

contextualized cultural model that was based on concepts found in the social

sciences and the Bible as a precedent. Table 1 below provides a brief chapter by

chapter summary referencing the relationship between ethos, worldview and

habitus as components of the model: Chapter 1 provides a concise definition of

ethos, worldview and habitus. Chapter 2 provides the biblical and theological

support for each of the model's components with Scriptural references. Chapter 3

highlights the foundational definitions of the cultural model from a social sciences

perspective based on previous work done by Geertz and Bourdieu. Chapter 5

focuses on a brief summary of the interview results of the positive deviants.

Chapter 6 is a synthesized review of the work performed in the preceding

chapters.

Table 1: Cultural Model Explained in Summary by Chapter.

Chapter References	Missio Dei Cultural Model		
	Ethos	Worldview	Habitus
Chapter 1 Introduction and definition of ethos, worldview and habitus as components of the cultural model.	Represents our morals, what we value deeply that guides our decisions-making process. It is the underlying importance we place on things, people, issues, etc.	Represents the cognitive process that becomes a common social perspective of how we view the world and the way we think about our society.	Represents how we collectively do things without being aware of it. It is how a community collectively acts or interacts within its context.
Chapter 2 Biblical examples where ethos, worldview and habitus are indicated.	The Good Samaritan Luke 10:29, lawyer's ethos is ethnocentric elitism whereas Jesus points to the Samaritan as having the right ethos. 1 Cor. 15:33 describes the impact to our ethos based on our social company.	Jesus heals the blind man in John 9:2-3. The disciples see blindness and judge the condition to be a cause of sin which Jesus rejects and corrects how they view the situation.	Strong's number G1485 (2015), lists ethos 12 times to depict how it drives habit or customs. Habitus in Scripture is implied when ethos is used. We see ethos as the reason why different cultures have different ways of doing things and thinking.
Chapter 3 Social Science examples where ethos, worldview and habitus are indicated.	These are moral codes and evaluative elements that habitually guide our thought and decision making processes. Geertz describes ethos as the "moral aspects of a given culture" (Geertz 1973, 126) and represents an "approved style of life." (Geertz 1973, 129).	It is how a community collectively views the world outside of itself. Geertz describes worldview as a "picture of the way things in sheer actuality are, their concepts of nature, of self, of society." (Geertz 1973, 127). It is the "assumed structure of reality." (Geertz 1973, 129).	Bourdieu defines habitus as "principles which generate and organize practices and representations that can be objectively adapted to their outcomes without presupposing a conscience aiming at ends or an express mastery of the operations necessary in order to attain them" (Bourdieu 1980, 53).

Chapter References	Missio Dei Cultural Model		
	Ethos	Worldview	Habitus
Chapter 5 Results from positive deviant interviews are reviewed using data analysis and coded to identify *missio Dei* ethos, worldview and habitus.	Desire for guests to experience God's love and His gift of salvation. Positive deviants greatly empathize, wanting to build trusting relationships with guests and helping them as friends. They also have a deep sense of gratitude and want to treat guests as they would in their own homes.	Feel they are called and anticipate God's presence. They view themselves at parity with street involved people regardless of their substance abuse, appearance or state of mind. There is no fear or bias. They are people like themselves and they could easily have ended up as a guest without God in their lives. The focus is on helping guests and especially volunteers.	Positive deviants believe in acting out the ministry as ambassadors and servant leaders. With a keen sense of hospitality, they illustrate exemplar behaviour. They have an active view of ministry; dialoguing with guests, building relationships, engaging in active prayer and are proactively ready to step in with the anticipation that God will provide.
Chapter 6 Summarizes the results identified in Chapter 5 and considers future application of the cultural model towards other contexts.	1. Yearns for people to experience God's love. 2. Places a high degree of importance on hospitality and helping out. 3. Desires to build trusting relationships with Community Night guests.	1. Views street-involved people as equals without fear or bias. 2. Relates to Community Night guests by realizing they could fall into a similar situation without God's help.	1. Acts on the imagery of being Christ-like ambassadors. 2. Relates to guests as servant leaders. 3. Depends on and anticipates God's provision while engaging in Community Night ministry.

Chapter Summary

In this chapter, the contextual background for the project was explored as a premise for the creation of the cultural model. Table 1 provided a progressive chapter by chapter summary where ethos, worldview and habitus were indicated. Chapter 2 provides a theological rationale from a biblical, systematic and historical perspective and introduces examples of *missio Dei* ethos, worldview and habitus. In Chapter 3, the social sciences are used to build a foundational understanding of ethos, worldview and habitus. Previous work performed by social scientists are examined in order to build the cultural model framework. Precedent case studies illustrate how components of the cultural model were used to change behaviour. Chapter 4 outlines the methodology of how the model was implemented during the research stage of the project. Chapter 5 describes the project findings and utilizes various data analysis techniques in order to interpret the 12 datasets created during the research phase. Chapter 6 provides the final conclusions and outcomes of the project, personal reflection and transferability potential of the cultural model as it relates to behavioural change.

CHAPTER 2:

THEOLOGICAL RATIONALE

The following chapter will examine the cultural elements of ethos, worldview and habitus from a biblical, theological and historical perspective. The theology of *missio Dei* will be discussed in order to establish a foundational understanding of how these elements are related to the cultural model. *Missio Dei* ethos, worldview and habitus will be discussed using the example and teachings of Christ as found in the gospel accounts of Luke and Mark. The historical theology of the Christian and Missionary Alliance and Toronto Alliance Church will also be examined in order to gain further insight into the context of Community Night.

Biblical Theology: Ethos

The word for *ethos* is referenced using *Strong's Greek Dictionary* number G1485 (2015) and is used 12 times in Luke, Acts and the in the writings of Paul. *Ethos* is translated as customs, habit, law, manners, way or morals across different passages and translations and is used to imply a set of principles or way of thinking that leads to specific patterned behaviours (*Strong's Greek Dictionary*, 2015).

In Acts 25:16 (ESV), Festus states to King Agrippa, "I answered them that it was not the custom of the Romans to give up anyone before the accused met the accusers face to face and had opportunity to make his defense concerning the charge laid against him". Here, the word for custom is the translated word *ethos*. Festus states the social ethos of the Romans is to ensure the practice of fair trial. The rest of the verse describes the habitus that results from the ethos of fair practice. Similarly in Luke 22:39, Luke describes how Jesus "came out and went as was his custom, to the Mount of Olives and the disciples followed him". The word custom is the translated word for *ethos* and points to Jesus' habitus of prayer. In both Scriptural references, *ethos* is followed by the patterned behaviour of habitus.

In 1 Corinthians 15:33, Paul addresses the early church in Corinth heavily influenced by its culture by stating, "Do not be deceived: "Bad company ruins good morals". Here, the word for morals is referenced using *Strong's Greek Dictionary* number G2239 (2015) and is the word for *ethos*. Paul uses this quote to highlight the "ethic of the rich" (Carson 1994, 1184) and how this ethic may negatively influence the Christian character (Carson 1994, 1184). In this Scriptural reference, ethos is linked to a social behaviour that is driven by a set of values or cultural beliefs.

Ethos, Worldview and Habitus in Scripture

Scriptural references found in 1 Thessalonians 5:23 and Hebrews 4:12 describe the individual as triune being of body, soul and spirit. Jeremiah 17:10 states "I the LORD search the heart and test the mind, to give every man according to his ways, according to the fruit of his deeds". Here the relationship between heart and mind are indicated to directly affect a behaviour or habitus. Similarly, Hebrews 8:10-11 states:

> "For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach, each one his neighbor and each one his brother, saying 'Know the Lord' for they shall all know me, from the least of them to the greatest."

In these two verses, the relationship between heart and mind become the platform where God establishes His new covenant with the people of Israel on both an individual level and as a collective whole.

In John 8:1-11, Jesus interjects His ethos over the existing cultural habitus of the Pharisees when presented with adulterous woman. In this instance, Jesus states, "Let him who is without sin among you be the first to throw a stone at her" (John 8:7). Here, Jesus directs one to look inward by examining the heart before actioning the result of condemnation. Likewise, the passage found in Luke 7:36-50 illustrates a conflict in ethos between Jesus and the religious elite when He allows for the sinful woman to wash and anoint His feet. In this example,

Jesus points to an underlying ethos of unconditional love and forgiveness in contrast to the ethos of the Pharisees involving judgement and condemnation. These two examples illustrate the habitus of Jesus who sought restoration first for the two women found in sin and was contrary to the actions of the Pharisees whose habitus was to punish and reject.

Likewise, in Matthew 15:1-9, Jesus exposes the worldview of the Pharisees and resulting effect of their habitus when he states "And why do you break the commandment of God for the sake of your tradition?....So for the sake of your tradition you have made void the word of God". Such passages demonstrate how ethos and worldview drive habitus in either a positive or negative manner. Moreover, the ethos of restoration and reconciliation are aspects of *missio Dei* exemplified by Jesus in His response to the culture he was confronted with.

<center>*Missio Dei* Ethos, Worldview and Habitus in Conflict</center>

Luke 10 can be used to illustrate *missio Dei* ethos, worldview and habitus through the verbal exchange that occurs between Christ and the Jewish lawyer. In the passage immediately following the sending of the disciples, a discussion occurs regarding which part of the law will help attain eternal life. Here, the lawyer answers by pronouncing the principles that drive the law as found in Deuteronomy 6:5 and Leviticus 19:18. The Jewish centrality of the lawyer's

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worldview is exposed when the lawyer asks Jesus, "who is my neighbour?" (Luke 10:29). Jesus offers the parable of the Good Samaritan as a means to broaden the lawyer's worldview of his neighbour. The parable highlights how although the priest and Levite obeyed the law, both broke a more profound principle, the ethos behind the law. The *New Bible Commentary* interprets the lawyer's reluctance to acknowledge the ethnicity of the Samaritan as a cultural bias in Luke 10:37a (Carson et al. 1994, 999) and serves as an example of differing worldview between the lawyer and Christ. Christ provides a different worldview to the lawyer by interjecting the Samaritan as one who responded correctly with the ethos of compassion and mercy. The parable of the Good Samaritan serves as an example of *missio Dei* worldview where restoration between God and humanity is not limited to cultural context.

Conflicting ethos, worldview and habitus can also be seen in Mark 2: 23-27 between Jesus and the Pharisees over the Sabbath. In this passage, the disciples are found to be doing work by plucking heads of grain for food. Refraining from work on the Sabbath was clearly a prohibitive worldview and habitus held by the Pharisees. The ethos involving righteousness obtained by works is expressed through the habitus of strict adherence to the law. Jesus presents a conflicting ethos and worldview when He places a human need first over adherence to the law. In this example, Jesus presents His ethos of righteousness based on faith.

Conflicting cultural imprints were also evident with the disciples. An example of this can be found in Mark 10:37, where James and John seek a guaranteed position of prestige and power. Jesus presents a completely different ethos of what it means to be first and great by teaching the disciples to be a servant and slave. In John 9, Jesus confronts cultural bias with an illustrative healing. Before Jesus heals the blind man, the disciples assume his blindness to be a result of personal sin or inherited sin from his parents. Here again, Jesus provides a conflicting worldview to the presumptive understanding of the disciples in that neither was the case. This reference serves as another example where Jesus introduced a different worldview and ethos to the cultural norm of the day.

Biblical Theology: *Missio Dei*

Missio Dei carries with it a unique culture of ethos, worldview and habitus and is exemplified when Christ came into conflict with the ethos, worldview and habitus of the Jewish leaders and the disciples. *Missio Dei* is God's active will to restore the broken relationship between us and Himself. In doing so, the Father sent Christ and Christ sent the Spirit to continue His work by "sending the church into the world" (Croft 2010, 19). This can be seen in Figure 1 below; where *missio Dei* is articulated as the church grows and reproduces through different contextual settings over time, places and cultures.

Figure 1: Missio Dei Through the New Testament Church

Source: (Julio Tavares)

**Different Contexts Require Continuous Contextual Articulation
Over Time, Place and Culture**
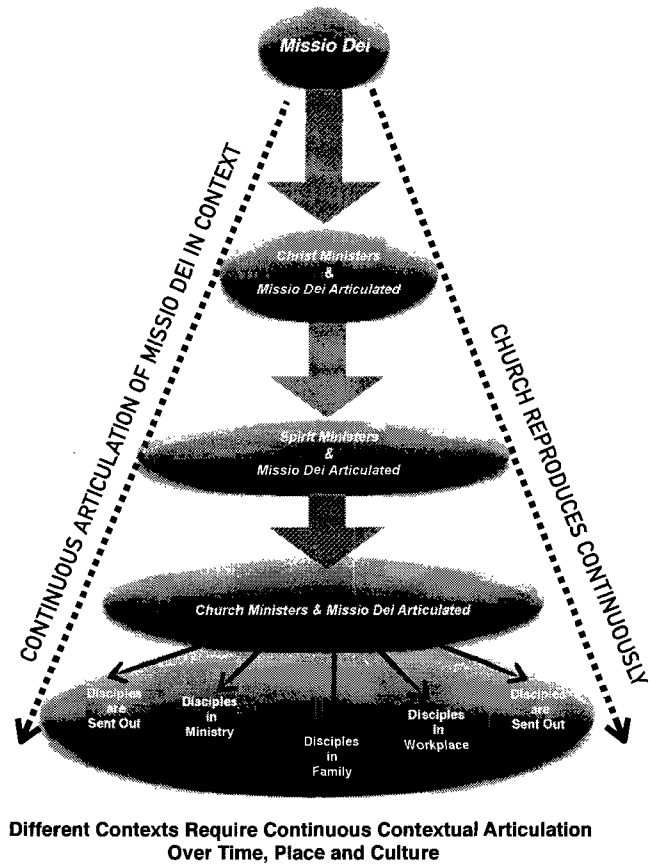
At the top of diagram is *missio Dei* representing God's active will to

restore humanity to Himself. It starts with His desire to make Himself known to

His creation. This mission started before the incarnation of Christ and is evident in His intervention after the fall and redemption of the Israelites through Moses and the prophets throughout the Old Testament. As Christ ministers in the New Testament, *missio Dei* expands beyond Judea and makes a way into the gentile world as represented by the second tier from the top of the diagram. The sending of the Spirit marks the arrival of the New Testament church where the mission expands and the church ministers beyond Judea into the gentile world. The bottom tier of the diagram represents the church expanding the Great Commission over time, place and culture through the sending of disciples in ministry.

Missio Dei: Old and New Testament

The mission of reconciliation between God and humanity starts in the Old Testament soon after the fall in Genesis. This mission "flows from a prior mission of God" (Wright 2010, 24) and the "origins of the church go back not just to Pentecost, but to Abraham" (Wright 2010, 73). Genesis 3:15 identifies that reconciliation would be done through the offspring of Adam and Eve and is continued in Genesis 12:1-3 through Abraham in his journey to the promised land (Wright 2010, 130). Here, the nation of Israel was to be holy, at the crossroads of continents and empires as God's chosen people to represent His redemptive purpose to the people they interacted with in Israel and throughout the land (Wright 2010, 123).

Missio Dei in the New Testament continues with the arrival of Christ. Luke 10 provides a biblical foundation for understanding as it demonstrates the need for an aligned cultural identity that shapes an aligned habitus. The chapter begins with Christ appointing and sending the disciples with a call to action. Here, Christ directs an outward sending of the gospel where the command is to go into every town and place (Luke 10:1). The 72 disciples were prepared in their way of thinking and approach towards ministry through their exposure to Christ's teachings, habits and way of doing things. Their work was to heal the sick with a purpose to proclaim the kingdom of God (Luke 10:9).

In Luke 10:21 and 10:23, Christ declared that the will of the Father was to show the disciples wisdom and understanding. The 72 now had a deeper understanding as they embarked on a mission that allowed them to be sent out with only a few instructions and a heavy reliance on the Spirit to direct their habitus. Luke 10 represents a New Testament example of the early church fulfilling *missio Dei*.

<center>*Missio Dei* Contextualized Through the Church</center>

The church operates in a cultural context and brings its identity of ethos, worldview and habitus into society by actively reaching out as a sent people with a purpose to "incarnate the values of the kingdom of God" (Padilla n.d., 4). The church becomes fruitful in nature when it truly embodies the truth Jesus brought

<center>25</center>

by operating in a culture as He did. Jesus was the greatest example whose "incarnation embodies an act of profound identification with the entire human race" (Frost and Hirsch 2013, 55). Christ was consistently reaching out both in word and deed. Padillia emphasizes the need for actions to accompany spoken words as a means to exemplify a holistic approach to missions (Padillia n.d., 1).

The message of *missio Dei* is transmitted by the church when it reaches out into the immediate needs of its community. Newbigin highlights this where, "the whole existence of this congregation must be such as to mediate to the people of that place the call of Christ which speaks to them" (Newbigin 1976, 116). The church actively expresses the message of *missio Dei* when it culturally contextualizes the Gospel "in relation to the secular realities of that place" (Newbigin 1976, 115). This contextualization is effectively achieved when the church allows for a Spirit-led response into the surrounding community.

A framework for incarnational contextualization is described by Woodward in his missional model (Woodward 2012, 189-195) and is based on addressing the five criteria below:

1. Learning - based on doing the work of ministry by creating missional dialogue.
2. Healing - based on people being transparent and openly vulnerable.
3. Welcoming - based on hospitality as a way of doing things.
4. Liberating - encouraging guests to overcome addictions and depend on the Spirit.
5. Thriving - based on a discipleship ethos that matches people's calling with their gifts and vocation.

The first and last criteria of learning and thriving are primarily contextualization activities. There is a process of hearing and learning about the community and its needs with a focus on accessing spiritual gifts and vocation found within the local church. Based on Woodward's criteria, the local church becomes an active expression of *missio Dei* when it applies the criteria of healing, welcoming and liberating behaviours to the surrounding community.

The Spirit as Inspiration for *Missio Dei*

It is necessary for the missional church to understand that *missio Dei* ethos, worldview and habitus are contextual and therefore need to be Spirit-led. It is the Spirit that empowers the people, inspires the leadership and bestows the gifts and power needed to fulfill the mission (Van Gelder 2007, 19). To ensure the successful transmission of the truth that Jesus spoke about in John 17:19, He declared that the Father would send the Spirit and in John 14:26 to teach and remind Christ's followers of what He taught and meant.

Within the context of Community Night as an urban outreach, the active expression and dependance on the Spirit are the most effective ways to reach into the community. Although it is possible to impose personal values or minister in a way that is not contextually relevant towards Community Night guests, it is the role of the Spirit that convicts and inspires *missio Dei* ethos, worldview and habitus. Similarly, it is a *missio Dei* ethos, worldview and habitus that projects a

new hope and way of life when it is applied to our service, dialogues and witness with others.

Historical Theology

Community Night is a unique ministry that is shaped by the history and identity of the Christian and Missionary Alliance. The following will look at the early Missionary Alliance movement, its founder and subsequent Christian and Missionary Alliance leaders to demonstrate how its unique theological perspective provides a foundation for the ethos found within Community Night.

The Christian and Missionary Alliance

The history of the Christian and Missionary Alliance can be traced back to the early Alliance movement through the historical accounts presented by Niklaus (2013) and Reynolds (1982).

The presence of the Christian and Missionary Alliance in Toronto was largely inspired by its founder, A.B. Simpson, a Presbyterian minister who was first appointed to lead a congregation at John Knox Presbyterian in Hamilton. From Hamilton, he moved with his family to Louisville, Kentucky. Simpson's theology began to change when his desire to evangelize the lost became as important as his desire to disciple his congregation. Simpson exerted much of his personal time and energy to reach out to "the unchurched of his city" (Niklaus

2013, Kindle Electronic Edition: Location 824) in spite of the opposition he faced

from his congregation and church board (Niklaus 2013, Kindle Electronic

Edition: Location 1121). Eventually Simpson was forced to take a sabbatical

because he had become worn down.

A turning point occurred when Simpson read Boardman's work on "The

Higher Christian Life" (Niklaus 2013, Kindle Electronic Edition: Location 260)

and focused his attention on 2 Corinthians 6:16 and Philippians 4:13. Simpson's

thinking changed when he realized that he needed to surrender his strength to

Christ by walking in the leading of the Spirit. This new-found realization resulted

in profound changes to Simpson's early ministerial work and would have a long-

lasting influence on the movement that was to emerge.

Simpson's new-found strength in Christ led him to reach more people

from Louisville to New York as he began to seek the marginalized and alienated

(Niklaus 2013, Kindle Electronic Edition: Location 351) in his efforts to spread

the Gospel to all classes within society (Niklaus 2013, Kindle Electronic Edition:

Location 440). During this time, Simpson began to question the rigidity of his

Presbyterian heritage with its expectations, rented pews and alienating effects

(Niklaus 2013, Kindle Electronic Edition: Location 1196). Eventually, he

became baptized by immersion and left the Presbyterian denomination to further

pursue his theological convictions. Between 1887-1919, Simpson formed a

missionary society with a membership base that included most of the major

denominations (The Christian and Missionary Alliance). Simpson's ideas and way of ministering expanded to Toronto with the emergence of a new Alliance leadership. Over the next few decades, Alliance leaders such as A.W. Tozer (The Christian and Missionary Alliance), John Salmon (Healing and Evangelism in Canada 2004), William Howland (Reynolds 1982, 214) and Oswald Smith (Reynolds 1982, 383) were found to take up the cause of evangelism and attended to the needs of the poor and unchurched in Toronto.

Within the early days of the Alliance movement, there was a rejection of sectarianism. While Howland was forced out of the Brethren denomination for collaborating with other denominations (Reynolds 1982, 213), Simpson made it a cornerstone trademark of the Alliance to work with all Bible-believing Christians (Niklaus 2013, Kindle Electronic Edition: Location 1753). While Simpson continued to expand congregations in New York, Salmon (Reynolds 1982, 103) and Smith (Reynolds 1982, 383) did likewise in Toronto. The first tabernacle was founded by Salmon in Toronto and was called the Bethany Tabernacle in 1887 (The Christian and Missionary Alliance in Canada 2015). The early beginnings of the Alliance movement illustrate *missio Dei* contextualized. Its willingness to collaborate with other church denominations allowed for the Gospel to be spread throughout the various communities it served in both word and deed.

Toronto Alliance Church Historical Heritage

Historically, the Christian and Missionary Alliance has a theological inclination towards missions and a deeper life. A deeper life and missions were inseparable. Its origins with A.B. Simpson were specifically geared towards missions and evangelism. In addition, A.W. Tozer and Robert Jaffery's missional work in Toronto has greatly influenced the culture and historical perspective of Toronto Alliance Church and is evident in its devotion to local community outreach as well as missions abroad.

Toronto Alliance Church exhibits a deep sense of commitment towards building its identity by drawing from its foundational past. It was founded initially as a church plant to reintroduce the Alliance back into the downtown core of Toronto which had been vacated since the 1970's. As the church plant grew, it became a conduit for the Christian and Missionary Alliance to re-establish its presence to the area.

The current theological paradigm of Toronto Alliance Church has been influenced by the historical expression of *missio Dei* of the Christian and Missionary Alliance in Canada. Community Night models the missionary past of the Christian and Missionary Alliance by partnering with churches from the Alliance and other denominations. In this regard, Community Night stands as an outwardly influential, missional urban outreach with social action. Simpson's

ethos followed the principle of "faith with works" (Niklaus 2013, Kindle

Electronic Edition: Location 3091). This principle permeates the ethos of

Community Night and forms a core identity that in turn shapes its worldview and

habitus.

Summary

In this chapter, Biblical references involving ethos, worldview, habitus and

missio Dei were examined from a theological perspective in order to establish a

premise for the contextualization of *missio Dei* through the cultural model. The

end of the chapter concluded with a brief historical account of the Christian and

Missionary Alliance and Toronto Alliance Church and served to highlight the

missional nature that was and continues to be inherent in both. These references

provided a foundational basis and contextual setting for the research project that

was conducted within Community Night as a ministry of Toronto Alliance

Church.

CHAPTER 3:

PRECEDENT LITERATURE

Social sciences provide meaningful insight towards understanding culture

and how people behave. In order to identify the attributes of what drives

organizational behaviour, the fields of ethnography, sociology and anthropology

were used to create the cultural model. The following chapter will look at how

the cultural model was created by identifying the interrelated components of

ethos, worldview and habitus as they pertained to the field of Community Night.

The process of creating the culture model required a generalized

understanding of Bourdieu's work involving habitus, notion of fields and social

capital as mediated through Swartz (Swartz 1997, 123). Geertz's work involving

ethos and worldview (Geertz 1973, 127) were examined in order to gain an

understanding of organizational behaviour. Likewise, recent works written by

Taylor and Smith involving patterned behaviour were reviewed to enhance the

understanding of ethos, worldview and habitus. Branson's work in Altadena,

California and Woodward's work in Kairos, Hollywood served as precedent case

studies where a behavioural shift in attitude resulted in an organizational change

by intentionally aligning the ethos of their congregations. The cultural model was

developed to recognize the intrinsic relationship between ethos, worldview and

habitus in order to influence *missio Dei* behaviour amongst Community Night volunteers.

Cultural Model: Ethos

Ethos represents our morals, what we value deeply and guides our decisions-making process. It involves the non-conscious aspects of who we are, our heart's desires and what we hold important to us. Geertz refers to ethos as "the tone, character, and quality of their life, its moral and aesthetic style and mood; it is the underlying attitude toward themselves and their world that life reflects." (Geertz 1973, 127). It involves the "approved style of life." (Geertz 1973, 129) that is defined by "moral aspects of a given culture or evaluative elements" (Geertz 1973, 126). Ethos determines how a culture interprets reality and begins to understand its worldview.

Ethos can be found in the symbols, imagery, texts or narratives we chose to focus on to reinforce the evaluative elements used to make decisions (Geertz 1973, 126). The Bible represents both symbol and meaning through textual truth and narratives. It is used as a reference point to formulate ethos since it represents the inerrant word of God. Differences in how the Bible is interpreted will lead to differences in ethos and subsequent differences in behaviour. For instance, during the research it was observed that certain Community Night volunteers had a negative opinion towards Community Night guests who appeared to be able-

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bodied yet unemployed. Further investigation revealed an underlying ethos of not wanting to serve those who took advantage of the goodwill of others and was based on the Scriptural reference found in 2 Thessalonians 3:10, where those who did not work should not eat. The decision to offer goodwill only to Community Night guests who appeared physically unable to work was clearly demonstrated by those who held the ethos of discretionary service.

Cultural Model: Worldview

Worldview represents the cognitive process that becomes a common social perspective of how we view the world and the way we think about our society. It is how a community collectively views the world outside of itself and represents the ideas of how the world works around us. Geertz refers to worldview as the "picture of the way things in sheer actuality are, their concepts of nature, of self, of society." (Geertz 1973, 127). It is the "assumed structure of reality." (Geertz 1973, 129). Worldview is the collective knowledge obtained through observation and results in an interpreted attitude that is held by a people group. It is how people see the way things are (Geertz 1973, 127). From the cultural model, worldview occurs within a field and is complementary and interdependently linked to ethos. (Geertz 1973, 129).

In the previous example involving Community Night, the worldview of certain volunteers would observe any able-bodied Community Night guest to be

undeserving of a free meal because they held the ethos of discretionary service. This worldview resulted in other volunteers becoming influenced by following the same behaviour.

Cultural Model: Habitus

Habitus represents how we collectively do things without being aware of it. It involves how a community collectively acts within its context and arises from those things that come naturally out of habit.

Collective patterned thinking as expressed through ethos and worldview leads to collective patterned action. Bourdieu calls these collective coordinated actions 'habitus' (Bourdieu 1990, 52). Habitus is developed through repetitive experience within a social structure where relationships between ethos and worldview become the conduit to cultural expression. In this regard, "culture is a practical tool" (Swartz 1997, 115) to influence people in developing aligned habitus. The habitus is a "cultural unconscious, habit forming force, set of basic, deeply internalized master patterns" (Swartz 1997, 101). A practical approach towards changing a contextualized missional habitus is to alter one's cultural understanding by creating a culture that is aligned to the desired outcomes and vision of Spirit-led ministry. In this regard, the cultural mechanisms of ethos and worldview need to be cultivated towards a common ethos and worldview around a set of common goals and vision. This will create a repeated behaviour oriented to

that goal without the need for conscious memorization and obedience to rules (Swartz 1997, 100).

From the cultural model, habitus is what shapes the individual and collective action into an unstructured, organic manner so as to meet the goals of the collective (Bourdieu 1980, 53). This allows for a unified response when individuals within a group begin to act on behalf of the organization they represent. The habitus of the group then begins to reinforce and further shape the collective ethos and worldview.

Habitus is adaptive where actions change based on a changing context. (Swartz 1997, 102). This adaptive capability results in an effective manner where organizations are dispersed and involve themselves in a variety of activities. It creates a sense of freedom on the part of the participants which lends itself well to grassroots movements.

Social Fields Influencing Habitus

Fields are social structures and sub-structures in which habitus operates. Bourdieu's concept of fields include people, practices, institutions, stories and language that form mechanisms that continually shape and reshape habitus. Fields are relational interpretations and interactions of people (Swartz 1997, 119). Fields are also contextual social settings where influence happens, ideas are challenged and struggles ensue. Sub-fields can occur within a field and are

comprised of smaller groups of people who are more alike than the broader group

of people represented in the overall field.

Fields cannot exist without the social interaction of people. Individuals

within the field see the field as a desired place to be a part of. However, these

individuals may also create struggles over ideas, points of view or collective

goals. Typically, individuals take on roles as being established participants trying

to conserve the existing way a field works or as challengers trying to change

things (Swartz 1997, 125).

Within the context of Community Night as a field, there are individuals

who exhibit an established habitus as part of a specific social group or sub-field.

For example, when a partner church participates in the overall field of

Community Night, the group of volunteers act as a sub-field and are characterized

by an established habitus that is derived from their respective church context. A

struggle or conflict may arise when individuals from the sub-field attempt to

adopt the habitus belonging to the larger field of Community Night. Figure 2

below illustrates the struggles that can occur between fields using a Venn diagram.

Figure 2: Interaction Between Social Fields

Source: (Julio Tavares)
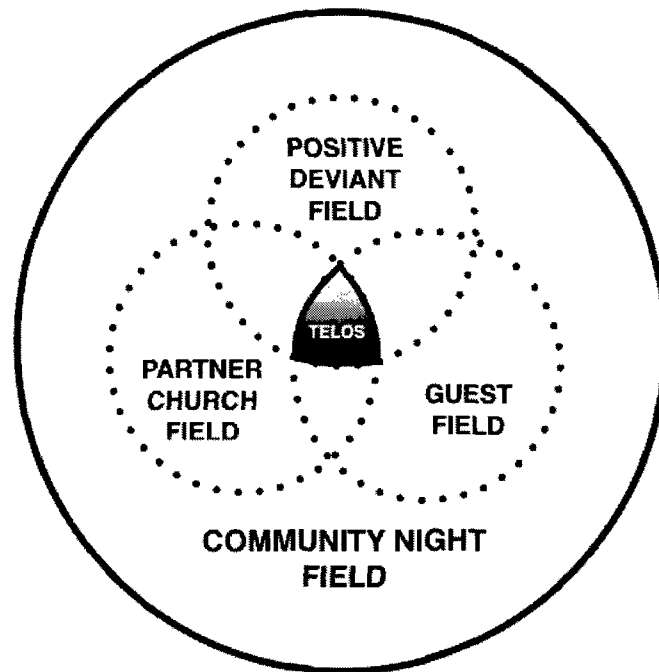
LEGEND:

—— Field

• • • Sub-Field

▲ Telos: Missio Dei Behaviour

From the Venn diagram above, the sub-fields of Positive Deviants, Church

Volunteers and Community Night Guests overlap each other within the overall

field of Community Night. Within each sub-field, there exists a relationship

between ethos, worldview and habitus as defined below in this chapter and

referenced in Figure 3. The telos represents the point where all 3 social systems

are shown to converge to the point of intersection and represents the outcome that occurs when all three are influenced by *missio Dei* behaviour. Similarly, the telos represents the intersection point where all 3 groups share the same ethos, worldview and habitus and as a result, become an inner cohesive unit. Where the fields do not overlap, differences in habitus will occur and can result in areas of struggle or conflict. The objective of the cultural model was to increase the telos to encompass as much of the overlapping fields as possible.

Within the field of Community Night, serving a hot meal can seem chaotic with volunteers having to keep track of numerous guests coming in at varying times who may or may not sit at tables that are set out. Guests may sit on the floor, hallway, stairwell, or any other spontaneous ad hoc seating arrangement that appears sufficient. A participating group of volunteers may then bring with them a habitus where they will only serve guests who are seated at tables and not those guests who are seated elsewhere. In this instance, the habitus of Community Night leadership or the habitus from exemplar volunteers would intervene and either request that the volunteers serve guests in ad hoc seating arrangements or directly serve the meal themselves. This demonstrates a struggle between different agents and habitus.

The Interrelationship Between Ethos, Worldview and Habitus

The cultural model is based on the understanding that culture is expressed

through behaviour and action. Geertz, Taylor and Smith formulate culture using rational cognitive understanding, non-cognitive understanding and the behavioural expressions of these two types of understandings that align with Wittgenstein's philosophical work on social behaviours.

In his paper 'To Follow a Rule' Taylor focuses on the social understanding of why people follow rules and certain courses of action (Taylor 1995, 165). Here Taylor, argues that it would be an unrealistic undertaking for the human mind if we were to act out our lives based solely on cognitive rationale (Taylor 1995, 166). Although reasoning plays an important role towards action, Taylor refers to a 'background understanding' (Taylor 1995, 173) that has been learned over time in a non-cognitive capacity on both an individual and social level. Equally important is how non-cognitive understanding is embodied in outward behaviours. Taylor affirms Bourdieu's concept of habitus as responsible for the activation of rules (Taylor 1995, 180).

In his recent book 'Desiring the Kingdom', Smith builds on Taylor's work and association with Bourdieu. Here he recognizes that rational cognitive processes influence actions and refers to this as worldview. In likewise manner, Smith argues that the concept of worldview alone provides a limited understanding for social behaviour (Smith 2009, 46) and that underneath the concept of worldview is kardia (Smith 2009, 67). Smith describes kardia as the things we desire and love. It is what motivates deeper, embodied actions and

feelings (Smith 2009, 67) and is largely responsible for the way we express

outward action or make decisions in a non-cognitive manner (Smith 2009, 76-77).

The concept of ethos is also presented as a broader concept of collective kardia

that helps to drive a collective predisposition (Smith 2009, 148, 156).

The Cultural Model

When a people group come together regularly, a social context is created.

As individual agents begin to interact with one another, a unique social context

begins to emerge as culture and community are established. The culture that is

created by these individual agents is what directs their actions and behavioural

patterns or what Bourdieu refers to as habitus (Swartz 1997, 110-116).

A schematic diagram of how to apply the cultural model is illustrated in

Figure 3 below and consists of an integrated relationship between ethos,

worldview and habitus as they are related and influence each other within a

particular social field.

Figure 3: Cultural Model Schematic: Ethos, Worldview and Habitus

Source (Julio Tavares)
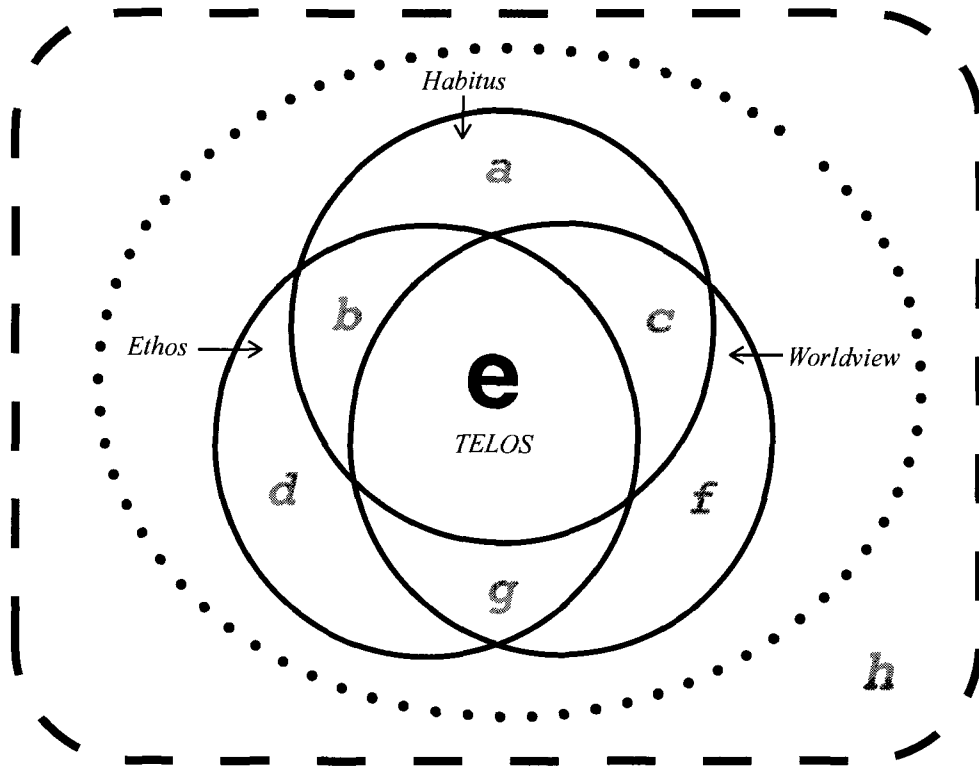
LEGEND:
- ▬ ▬ Field
- • • • Sub-Field
- ⊗ Cultural Model: Ethos, Worldview, Habitus

Within the field of Community Night, there may be other groups that have

bonded socially but have a different ethos, worldview and habitus. This is evident

when guests come together at Community Night and tend to only interact with

each other to the exclusions of other guests such as a particular ethnic group.

Individuals interacting within any of these groups potentially cause change within themselves and between other groups.

The cultural model in the diagram may be interpreted as a social group of individual volunteers bounded by the circles based on their cognitive and non-cognitive biases and how they fit within the three cultural model elements of ethos, worldview and habitus. The combinations of these influences can occur as follows:

a. volunteers with similar habitus but different ethos and worldview
b. volunteers with similar habitus and ethos but different worldview
c. volunteers with similar worldview and habitus but different ethos
d. volunteers with similar ethos but different worldview and different habitus
e. telos of the project, volunteers with aligned similarities of ethos, habitus and worldview
f. volunteers with similar worldview but a different ethos and habitus
g. volunteers with similar ethos and a common worldview but a different habitus
h. volunteers operating within the field without a common ethos, worldview and habitus to the group depicted in the concentric circles

When considering the cultural model, the ethos, worldview and habitus of the individual may be fluid and subject to other influences. The three circles do not completely overlap because not everyone in a social group will have the same ethos, habitus and worldview yet may have sufficient similarities to bind them to that group in any combination (a, b, c, d, f, g).

The existence of section 'a' recognizes other influences not captured by the model that draw people to exhibit similar behaviours and be drawn into that group within the field. The existence of 'b' and 'c' recognizes that not everyone

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with the same ethos or worldview may have the same habitus. For Community

Night volunteers this means that their habitus may be achieved without an aligned

missio Dei ethos and worldview (b, c) or that some commonalities may exist

within two of the elements to the exclusion of the third (b, c, g). Volunteers that

do come out may even operate outside the boundaries of the model with

completely different behaviours and reasons for attending the Community Night

field (h). This may occur when people show up because they were asked or feel

some sort of obligation to be there.

The telos of the model occurs when all three elements of ethos, worldview

and habitus coalesce (e). By having a common habitus because of the stronger

alignments between ethos and worldview, volunteers would have a greater effect

on Community Night and a better experience. From the research it was found that

positive deviants operated in telos zone (e). The goal of the project was to help

other volunteers migrate to zone e; where the alignment of ethos, worldview and

habitus were defined as *missio Dei* behaviour.

Application of the Cultural Mode

A schematic diagram of how to apply the cultural model is illustrated in

Figure 4 below and consists of an integrated relationship between ethos,

worldview and habitus as they are related and influence each other within a

particular social field. Within the figure, ethos and worldview are connected as

complementary elements that can be used to impact habitus. Habitus is an element that has a responsive effect in that as it reacts to ethos and worldview influences, it begins to reshape ethos and worldview. From the cultural model, habitus is depicted as the resulting actions that occur whenever a collective group of people exhibit repetitive behavioural practice because of the same ethos and worldview. The cultural model is contained within a field that has a permeable boundary allowing agents to enter or leave as depicted in the diagram above and is denoted by a dotted line. As a result, the cultural elements within a field are morphic. The outcomes of habitus activity can influence the field it resides in and in like manner influence other fields it comes into contact with. Likewise, habitus reinforces the ethos and worldview of a people group when it becomes established through patterned behaviour that is perceivable by others. The relational movement between ethos, worldview and habitus are depicted by the arrows in the model below.

Figure 4: Schematic Diagram of Relational Interaction Between Ethos, Worldview and Habitus

Source: (Julio Tavares)

FIELD

Habitus
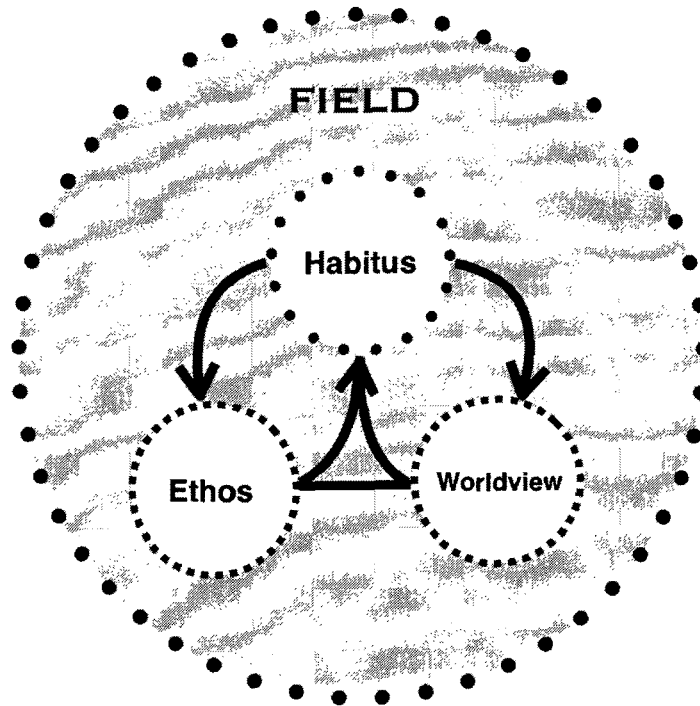
Ethos

Worldview

LEGEND:

• • •   Permeable Boundary: Highly Influenced

------   Semi-Permeable Boundary: Low Change

⟵   Direction of Influence

——   Congruent Relationship

In terms of bringing about organizational change, influencing the ethos

and worldview of a people group will result in a change to its respective habitus.

Because habitus encompasses the patterned behaviour of a group, it can be used to

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assess how effective a group is performing towards meeting an objective or goal. For example, within the context of Community Night, *missio Dei* habitus would include building meaningful relationships with its guests throughout all aspects of the ministry. If the ethos of a group of ministry volunteers was to serve a hot meal to street-involved Community Night guests but its habitus demonstrated an avoidance towards engaging in meaningful dialogue, the *missio Dei* objective of Community Night would not be met. In order to change this pre-existing behaviour, the ethos and worldview of the group would need to be changed in order to affect the resulting habitus (see Figure 5 below). In this instance, the research demonstrated that the group habitus changed by influencing the pre-existing ethos and worldview with the cultural model so that it aligned with the *missio Dei* objective of the Community Night field.

Figure 5: Transference of Ethos, Worldview and Habitus

Source: (Julio Tavares)

COMMUNITY NIGHT FIELD

Partner Church

Positive Deviants

Community
Night Guests

LEGEND:

▬ ▬ ▬ ▬	- Social Field of Community Night
E, W, H	- Positive Deviants: Ethos, Worldview & Habitus
E_1, W_1, H_1	- Partner Church Ethos, Worldview & Habitus
E_2, W_2, H_2	- Guests Ethos, Worldview & Habitus
CM	- Missio Dei Cultural Model
CM'	- Missio Dei Cultural Model Transferred
▪ ▪ ▶	- Transference of Behaviour
◀▬▶	- Social Interactions
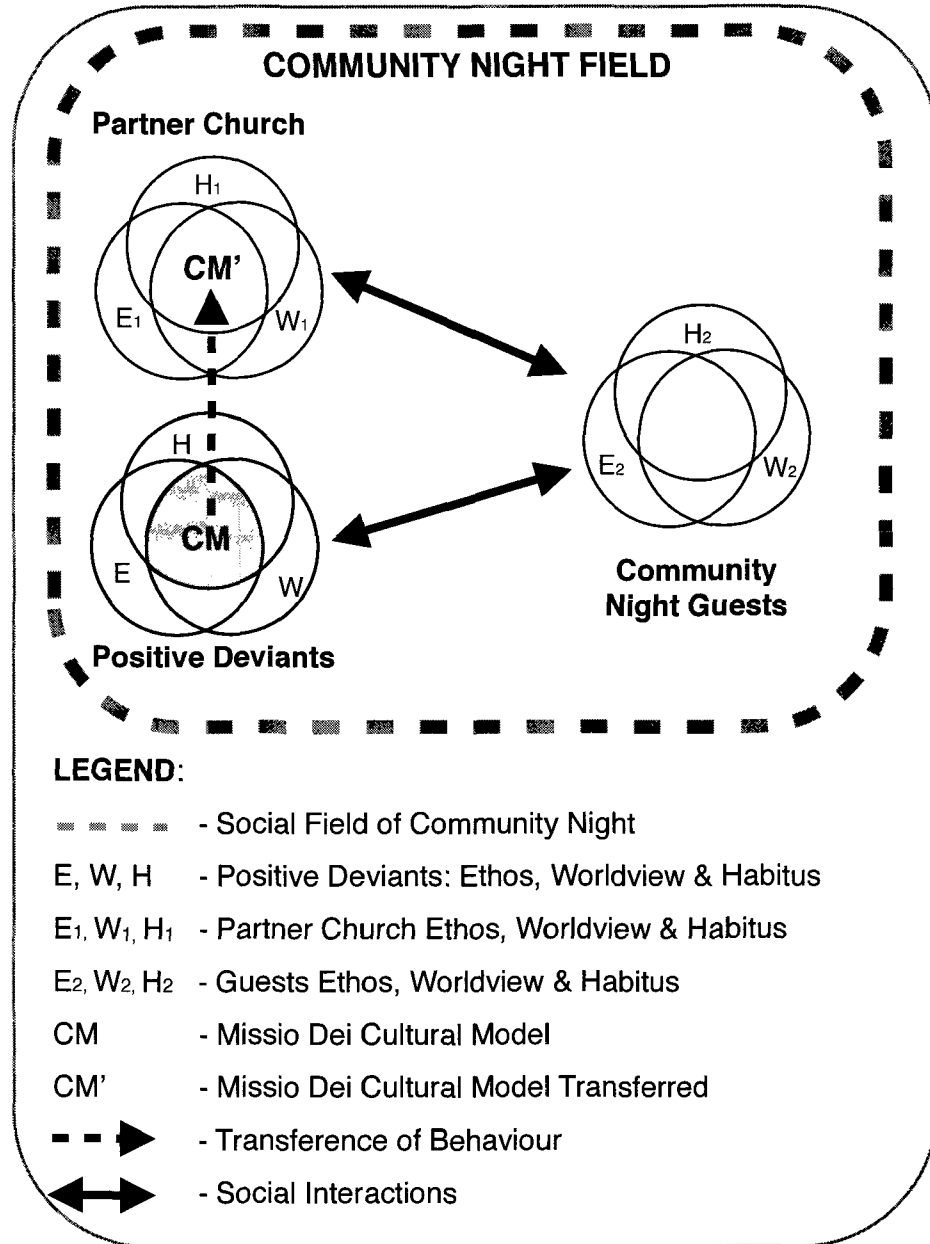
Cultural Model Applied to Community Night

The cultural model in Figure 3 provides a basis for how to understand an existing habitus and its potential to be changed. Because a collective group of individuals collectively frames the social context, each individual receives and contributes to the social knowledge of the group and social ethos. This in turn creates an evaluation of how the world is to be interpreted and affects social behaviour. For instance, Christians from the same church may hold an ethos based upon the Scriptural reference that only those who work should eat (2 Thes. 3:10). The worldview here is that able-bodied men ought to be working. Their habitus towards the Community Night guests may hinder the ability to develop trusting relationships.

To reverse this impression, a process of realignment would be required. If we know a Community Night guest suffers from mental illness, then we can see how getting and keeping a job would be difficult. Aligning the pre-existing ethos and worldview of the ministry volunteer to that of the *missio Dei* ethos and worldview would result in a habitus that is aligned with *missio Dei*. This realignment was successfully observed during the participatory action research stage of the project and is outlined in further detail in Chapter 5.

PRECEDENT CASES

The following section examines previous work conducted by Mark Lau Branson in Altadena, California and JR Woodward's research with Kairos Hollywood as precedent cases studies where ethos and worldview were used to influence behaviour and bring about organizational change.

In the case study involving Altadena, California, Branson created a cultural model and applied it to a congregation that was experiencing conflict and change in order bring stability and help unify the church. Similarly, JR Woodward's work in Kairos, Hollywood successfully exemplified how the intentional shaping of a new ethos was used within a new field for a group of individuals relocating from the field of Virginia to the field of Hollywood.

Altadena California

During World War II, a small group of ethnic Japanese immigrants started the First Presbyterian Church in Altadena, California. Many Japanese Americans experienced racial discrimination as a result of enforced government internment camps and the on-going war with Japan. This drove the small group of believers closer together with the desire to establish themselves as a thriving community. As a result, the church grew strong during the postwar era. Since the seventies however, the church experienced a gradual decline while other more recently

established Japanese churches thrived (Branson 2004, Kindle Electronic Edition: Location 187, 191). In the fall of 2000, Mark Lau Branson was commissioned by the Mission Assessment Committee to help revive the church and bring an understanding involving the issues behind the recent decline.

Branson recognized immediately that the church had changed in its congregational composition as its rich heritage was no longer a predominant aspect of the church's narrative. New congregants, some of non-Japanese descent, had no connection to the past and what the church was known for. Branson's approach was to use key cultural elements such as language, narratives, institutions, rituals and ethics (Branson 2004, Kindle Electronic Edition: Location 1298) to rebuild a community ethos constructed on the church's history (Branson 2004, Kindle Electronic Edition: Location 1837). The key to finding their identity was to change the conversation from what to fix to what worked and why (Branson 2004, Kindle Electronic Edition: Location 530-541). Appreciative inquiry was used to uncover the current strengths of the church which led to the discovery of some lost cultural traditions and narratives. The findings from appreciate inquiry provided narratives and practices that began to be used by all members to unify existing and create new practices (Branson 2004, Kindle Electronic Edition: Location 582-594). By uncovering these stories and bringing them into the current congregation the appreciative inquiry process was used to help construct a new social construct and worldview.

The new social construct began to bring new life into the church. The church began to establish "values and connections" (Branson 2004, Kindle Electronic Edition: Location 1926-1938) with new cultural elements embedded in the strengths of the past. Branson recognized the importance of worldview because "we create our social environment... our reality, the world in which we see" (Branson 2004, Kindle Electronic Edition: Location 640). A new culture and identity could be revived if it were integrated successfully into the present. Appreciative inquiry was used as an approach to integrate the best aspects of the past with those of the present as a framework for a new identity. The result was a new cultural identity that aligned the congregation's strengths and created new growth and unity of purpose amongst its members.

Kairos Hollywood

Kairos Hollywood was started as a church plant in East Hollywood, Los Angeles. It was co-founded by JR Woodward and serves as an example of how ethos and worldview were used to actively make an impact into the community. According to Woodward, the ethos needed to be shaped by people within the church who he called 'equippers' (Woodward 2012, 225).

Kairos as a church plant project focused on locating in an urban low income, ethnically diverse area of Los Angeles. The initial group of early members came from Virginia Tech and relocated to Hollywood. The change in

contexts resulted in a shift in their theology of the church and ethos. As a result,

ministries were spread out into the community in different locations with no

central church. The early group of members consisted of volunteers whose

occupational backgrounds consisted of actors, musicians, engineers, IT

professionals, school teachers and so on. Despite the diversity, the volunteers

held a common missional ethos. Their goal was to have this ethos develop and

propagate to others as the church grew. The idea behind Kairos was based on

missio Dei (Woodward 2008, 27), where "God's mission is to set things right in a

broken and messed up world...to redeem the world and to restore it to its intended

purpose. The church exists to fulfill God's mission" (Woodward 2012, 28).

Cultural development was important to Woodward as emphasis was placed on the

leadership to cultivate what he called the "equipping ethos" (Woodward 2012,

199). Using Ephesians 4 as a foundation, the roles of apostles, prophets,

evangelists and teachers were introduced and filled by key individuals called

'equippers' (Woodward 2012, 225). Emphasis was placed on developing a

"missional culture" (Woodward 2012, 28) because "culture shapes everything we

do as humans (Woodward 2012, 31).

Several techniques were used by the equippers to transmit missional ethos

and resulted in a corresponding habitus. The concept of living as missionaries in

every context of their lives was central (Woodward 2008, 20). The equippers built

connections in their vocations, neighbourhoods, connected with people in what

they called 'third places' and finally as a faith community (Woodward 2008, 16).

The ethos, worldview and habitus of Kairos propelled them into being

"multiplying apprentices of Jesus" (Woodward 2008, 30) by growing outwardly

and reaching into its community.

Woodward identified the need for cultural architects and equippers who

unified and helped the congregation create a *missio Dei* culture (Woodward 2012,

236). These individuals were instrumental towards helping others contextualize

missio Dei ethos through exemplar behaviour. For Woodward, the key to *missio*

Dei culture involved transferring the right ethos to guide decisions and focus on

understanding what was important to "the heart of the community" (Woodward

2012, 42). Kairos Hollywood serves as a precedent case study in that the

contextualization of *missio Dei* ethos and worldview were used to create a new

cultural identity.

Summary

In this chapter, elements of the cultural model were defined using

Bourdieu's concept of habitus and social fields and Geertz's concepts involving

ethos and worldview. The creation of the cultural model was described by taking

a comprehensive look into the relationship between ethos, worldview and habitus

as necessary components of the cultural model. The contextualization and

interaction between social fields were also discussed in order to build an

understanding towards the application of the model and the potential for transferability. Chapter 4 discusses the nature of the research project and how the cultural model was applied to the context of Community Night.

CHAPTER 4:

METHODOLOGY

The project used action research as the overarching framework. A variety of strengths-based mixed methods approach was used in order to build a cultural model that was capable of influencing change. Interviews with exemplar volunteers were conducted in order to identify *missio Dei* ethos, worldview and habitus as a requirement for the cultural model. Exemplar volunteers were referred to as positive deviants during the think phase of the project and an in-depth analysis was performed using data gathered from the interviews. Findings from the interviews were then coded and analyzed by applying Saldana's coding filters and categorization techniques to fit the cultural model (Saldana 2013, 7-10). The model was then applied to the wider Community Night volunteer base in order to transfer missional behaviour to other ministry volunteers. The methodological framework is outlined in Figure 6 of this chapter. Details regarding the data collection, participants, various instruments and analysis will be covered in Chapter 5.

Field

The project was conducted within the premise of Toronto Alliance Church

at 602 Queen Street West in downtown Toronto from June 2012 until March 2015. Nine different datasets were created and involved participants from local church volunteers, non-church volunteers and partner church volunteers. The cultural model was then tested externally to confirm validity, trustworthiness and transferability of the cultural model. Three additional datasets were created using the context of Cornerstone Group of Companies located at 20 Eglinton Avenue West in Toronto as a premise.

Scope

The intent of the project was to create a cultural model as a means to effectively equip ministry volunteers with m*issio Dei* behaviour and assess the impact it had on Community Night volunteers and Community Night guests. The focus of the research involved monitoring relationships between Community Night guests and ministry participants. The cultural model identified that the intrinsic relationship between ethos, worldview and habitus of positive deviants could be used as a catalyst towards equipping ministry volunteers. Transference of the cultural model involved one-to-one mentoring, group coaching and a team learning session with ministry volunteers representing different contextual backgrounds. Results from these interactions yielded a successful cohesive habitus from ministry volunteers who were exposed to the cultural model.

METHODOLOGICAL FRAMEWORK

The research framework followed an overarching action research structure (Coghlan 2010, 13) and involved a strengths-based mixed methods research approach. Stringer's look, think, act phases were incorporated as a direct means provide greater insight into the complexity of the project (Stringer 2007, Kindle Electronic Edition: Location 236).

Preliminary research was conducted during the look phase of the project and involved field and participant observations. The think phase involved analyzing the observations from the look phase in order to identify positive deviants. The positive deviants were then interviewed using an adapted appreciative inquiry questionnaire. Interview responses were then coded and analyzed using a variety of data analysis techniques in order to build the cultural model. The act phase involved the transference of the model using one-to-one mentoring, group coaching and team learning exercises using participatory action research.

An additional validation phase was added to the overarching research structure as the potential for transferability was realized during the research process. The cultural model was then tested using outcome, process and transferability validation techniques. A diagram of the methodological framework

is provided in Figure 6 below and will be discussed throughout the rest of this

chapter.

Figure 6: Action Research Methodological Framework
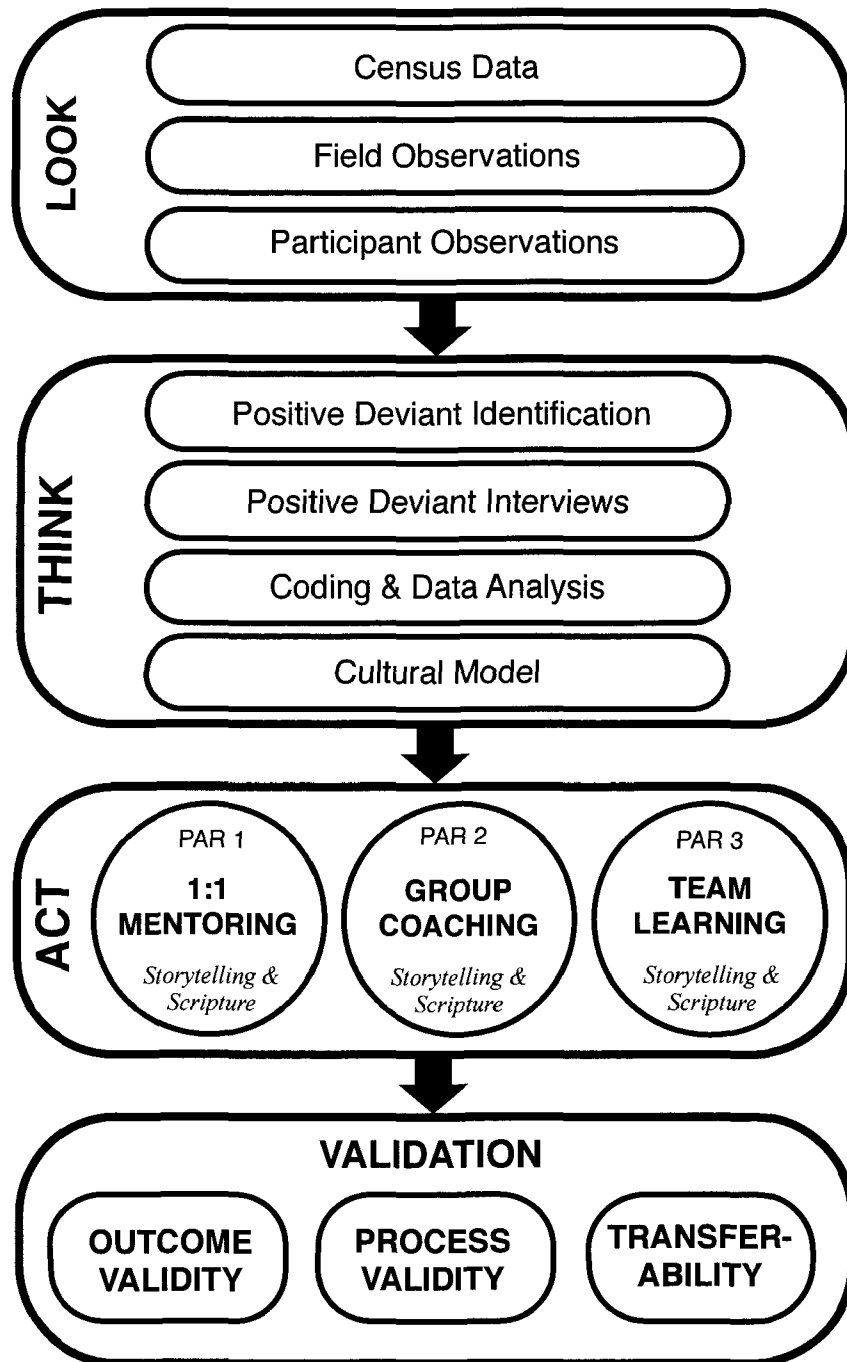
Look Phase: Field and Participant Observations

Field and general participant observations were handwritten and recorded using journal notes. These observations were used as a starting point to build a contextual understanding of Community Night. Statistics Canada data (2006) was used to analyze and profile the communities of Queens Street West and Parkdale. The census tracts can be found in Appendix D. Analysis of the field and journal notes were anonymized in order to protect the identity of individuals within the study area. Field notes were also used to help identify the context of Community Night and exemplar behaviour from positive deviants. Samples of the field notes and research instruments are included in Appendix F. By observing the *missio Dei* behaviour from exemplar volunteers, new insights were gained involving *missio Dei* habitus actively expressed in ministry.

Findings identified in this phase were presented to the pastoral staff, ministry leaders and board of elders of Toronto Alliance Church in order to affirm or challenge the findings and receive feedback. No changes or recommendations were made following the presentation.

Think Phase: Creation of the Cultural Model

Based on the field observations collected during the look phase and Woodward's criteria for missional behaviour, volunteers who exhibited *missio Dei*

behaviour were observed and identified as positive deviants. Woodward's criteria

for thick practices and creating missional environments (Woodward 2012, 189)

involved the concept of active missional equippers (Woodward 2012, 121) and

Smith's synthesis of kardia (Woodward 2012, 187-188). Woodward's criteria is

summarized below:

1. Learning: Actively participating with others in active ministry while encouraging others to learn and grow in their walk.
2. Healing: Engaging in difficult conversations to help in the healing process by encouraging confession, reconciliation and peacemaking.
3. Welcoming: The practice of hospitality whereby dialogues and exchange occur in a space of mutual trust.
4. Liberating: Where people engage others to help seek God's presence and deliverance in prayers and other practices.
5. Thriving: These are characteristics of disciple-making where people are cultivated and encouraged to gather in worship, study and grow in gifts and calling.

For the purposes of the project, positive deviants were identified as individuals

who demonstrated evidence of *missio Dei* behaviour and whose actions

encompassed Woodward's criteria while engaged in ministry during Community

Night.

Identification of *missio Dei* ethos, worldview and habitus was achieved by

conducting interviews with positive deviants. The interview questions that were

adapted from appreciative inquiry are included in Appendix A. These interviews

were critical towards the formation of the model. Interview questions were

designed to test for uniformity in the various responses that were given. The

responses were then analyzed and coded by applying Saldana's coding filters and

categorization technique. This technique was used to allow for various codes to be assigned based on researcher's interpretation of the data (Saldana 2012, 7-10). Application of this technique involved assigning the definitions of ethos, worldview and habitus as codes to the interview data in order to fit the cultural model.

Although there were many exemplar volunteers who exhibited *missio Dei* behaviour, the interview process was initiated with seven individuals who represented the partner church volunteer base and Toronto Alliance Church. These individuals were identified by the senior pastor of Toronto Alliance Church and myself as the researcher. The selection process involved a review of Woodward's missional criteria and cross-referenced against personal observations. Positive deviant candidates were then contacted by myself and made aware of the nature of the research project. The interview process was conducted using TCPS 2 (2014) guidelines and interviewees were under no obligation to participate in the interview before giving consent. A sample of the interview questions and consent form are included in Appendix A and C respectively. Although the group of positive deviants represented diverse contextual backgrounds, interview responses were cohesive in that they all exhibited similarities in ethos, worldview and habitus. For this reason, there was no need to further augment the process with more positive deviant interviews and the model was constructed using data from the 276 identifiable statements extracted from the seven interviews.

Positive Deviant Interviews

Interviews with positive deviants were conducted during the think stage of the research in order to ascertain similarities in ethos, worldview and habitus. The interview consisted of five questions as stated below:

1. What would you describe as being 'highpoint experiences' during Community Night?
2. Without being modest, what do you value most about Community Night?
3. What are the core factors that give life to Community Night without which Community Night would cease to exist?
4. Imagine you are experiencing an ideal Community Night. Your dream has become a reality, what are you imagining?
5. What would you like to see changed so you could be more effective or would be more satisfied?

Sub-questions were designed to bring depth of insight into the conversation and were used during the interviews depending upon the nature of the dialogue where required (see Appendix A).

Interview questions 1-4 were adapted from the dream and discovery phase of appreciative inquiry and provided a strength-based approach (Cooperrider 2008, 9-10). In a telephone conversation with Dr. Emsick in February 2013, the concept involving competing commitments were discussed as a possible adjunct to the interview questions. As a result, question 5 was added to the above four questions in order to identify potential competing commitments that could cause resistance to change (Kegan and Lahey 2009, 292). Interview questions were intentionally designed to stimulate a lengthy dialogue between the positive

deviant and myself in order to draw out evidence of *missio Dei* ethos, worlview

and habtius. Additional questions were asked in order to probe for further

behavioural insight (Cooperrider 2008, 122) depending upon the nature of the

dialogue where required (see Appendix A).

<center>Coding and Data Analysis</center>

Interview responses were analyzed using Saldana's coding filter technique

in order to increase the breadth of understanding (Saldana 2013, 7). The coding

systems were used to categorize the data. The first coding system was based on

derived themes that I created from the interview responses and is discussed

further discussed in Chapter 5. A second coding filter was then used to involve

ethos, habitus and worldview as categories. Questions 1-5 were then analyzed by

coding the narrative results into tagged identifiers that were stored as data entries

using a spreadsheet.

Interview responses were immediately coded after conducting the

interview for each of the positive deviants. After coding the 5th interview, similar

patterns were beginning to emerge. When coding the 7th seventh interview, the

number of net new themes fell to zero with a total cumulative number of 276

identifiable statements collected for each of the cultural elements of ethos,

worldview and habitus. This occurrence indicated that a sufficient number of

statements was collected and no further interviews were required.

<center>65</center>

Once the codes were created, a data analysis was performed on the

extracted statements and codes. The data analysis included frequency

distribution, cross-tabulation, ad-hoc queering and a summarization of statements

based on the coded categorized statements of ethos, worldview and habitus. The

results of the data analysis were then used to provide the definitions that were

needed to establish the cultural model components. Once the relationship

between ethos, worldview and habitus was established, the cultural model could

then be transmitted to other ministry volunteers during the act phase of the

research.

Act Phase

During the act phase, several streams of participatory action research

(PAR) were used to transmit missional ethos, worldview and habitus to various

Community Night volunteers. The efficacy of the cultural model from Chapter 3

was tested by observing participant behaviour in their natural state within the PAR

cycles. These streams are described in further detail in the following sections of

this chapter. Within these PAR cycles, the use of storytelling and Scriptural

references were incorporated in the one-to-one mentoring, group and team

learning sessions in order to reinforce a *missio Dei* habitus. In addition, during

each cycle, observations were made and recorded in the project journal in order to

validate whether the missional ethos was transmitted to the various volunteer

groups. These findings are further discussed in Chapter 5.

Cultural Model Transference: Storytelling

Storytelling is a key component to the narrative transmission of *missio Dei*. Simmons makes a connection between meaningful storytelling and faith where "telling a meaningful story means inspiring your listeners, coworkers, leaders, subordinates, family, or a bunch of strangers to reach the same conclusions you have reached and decide for themselves to believe what you say and do what you want them to do" (Simmons 2001, 3). The choice of words used in storytelling can also "have a positive impact on relationships, reveal deeply held values and provide coherence and meaning" (Bushe 2011, 8). During the act phase, storytelling was used as a means to transfer the ethos and worldview of the cultural model to Community Night group volunteers in order to bring out the habitus that was reflective of *missio Dei*. During this phase, the sharing of real life stories evoked an emotional and positive response from the volunteers. These responses were observed by myself and then recorded in the observational field notes. One of the stories used to transmit ethos and worldview involved a former Community Night guest named 'Tom' (pseudonym used to protect the identity of the individual who is now deceased):

> Tom was a former convict, violent and mistrusting guest of
> Community Night. He was well known by local street

people, underground trade and police alike. Despite his
aggressive demeanour, he would often ask why people
volunteered at Community Night and would verbally express
his gratitude whenever he experienced genuine hospitality or
compassion from ministry volunteers. In his own words,
Tom would often say that he felt like they (the volunteers)
were inviting him to their home. After years of attending the
food and clothing banks, Tom began to build trusting
relationships with Community Night leadership and started to
attend service. His demeanour slowly shifted away from
being aggressive and confrontational to a defender of what he
thought to be true. After being struck with AIDS and cancer,
Tom committed himself to Christ and became an avid reader
of the Bible, compassionately humble and desired all to be
saved shortly before passing away. Tom's funeral was
packed with many in disbelief at his passing and dramatic
change to his life. Several people responded to the salvation
message that was given at the end of Tom's funeral as many
were touched by his transformative journey with Christ.

The transmission of Tom's story provided the listener with purpose, hope and

motivation towards ministry. This story was used in all three participatory action

research sessions which included one-to-one mentoring, group coaching and team

learning to transmit the cultural model to the rest of the group volunteers.

Cultural Model Transference: Scriptural Reinforcement

Scripture was used to establish a standard of behaviour and ways of

thinking. Scriptural references found in Matthew 15 were used to re-align

conflicting ethos by emphasizing the integrity of the spirit of the law versus the

letter of the law. Reinforcement of the Beatitudes in Luke 6 was used as an

example to align any pre-existing habitus to fit the cultural model. This was

applied to all three participatory action research sessions of one-to-one mentoring, group coaching and team learning within the act phase of the research.

Participatory Action Research: One-to-One Mentoring

One-to-one mentoring was used as an effective technique to draw out pre-existing ethos and worldview from individual volunteers on a personal level apart from group settings. One-to-one mentoring was conducted by myself as the researcher during the course of Community Night as a method to align pre-existing ethos, worldview and habitus of the individual volunteer to that of the cultural model. This hands-on approach provided an opportunity for the volunteer to be stimulated about options and outcomes. Verbal transmission of stories taken from Community Night in conjunction with relevant Scriptural references enabled the volunteer to further align with the cultural model. These real-time experiences became generative, penetrating influencers though "conversation and interaction" (Malphurs and Mancini 2004, 214). From the research, the dialogue that arose from one-to-one mentoring allowed the volunteer to express and share personal insights and views that may not have been necessarily expressed in a group setting.

Participatory Action Research: Group Coaching

Verbal transmission of the cultural model allows for the volunteer to explore the relationship between ethos, worldview and habitus in a group setting. The envisioning attributes and verbal transmission of the cultural model through stories, "conversation and interaction" (Malphurs and Mancini 2004, 214) are what the group coaching sessions accomplished by allowing people to hear.

The ethos and worldview of the cultural model was transmitted by using Scriptural references and stories that were told immediately before the volunteers were to serve at Community Night. This technique allowed for the coaching session to be kept relevant as volunteers engaged in the active experience of ministry. Events that occurred during the course of the evening were tied back to what was transmitted earlier and remembered by the volunteer. These live coaching opportunities represented a type of "contagious dynamic" (Malphurs and Mancini 2004, 214) and "penetrating influence" (Malphurs and Mancini 2004, 87) which then provided the volunteers with an understanding of what drives and motivates a positive deviant into action. The use of specific stories and Scriptural references were also used in conjunction with illustrations taken from Community Night. This was conducted in order to address volunteers who were not available in the one-to-one mentoring sessions.

Team Learning allowed for the alignment of the cultural model to be transmitted to a group of people over a prolonged period of time. Before beginning the team learning session, volunteers were observed in the look phase and coached several times. The use of team learning created a "learning environment that is active, cooperative, self-assessed, provides prompt feedback, allows a better opportunity to account for personal learning preferences and is highly effective" (Woods 2013). In order to shift the pre-existing behaviour of volunteers to the positive deviant behaviour identified in the cultural model, a team learning session was also conducted. This session consisted of an in-class training session and incorporated the use of storytelling, Scriptural references and references to the cultural model. The class session was conducted within the team learning process (Hawkins 1997, 74). The team learning process involved "framing, reframing, integrating, experimenting and crossing boundaries" (Hawkins 1997, 108) as follows:

- Framing is when "mental maps and assumptive frameworks filter what we see, feel, and experience." (Hawkins 1997, 108); the goal here is to identify pre-existing ethos and worldview involving Community Night and its guests.
- "Reframing involves the shifting between multiple perspectives and evaluating the relationships between different viewpoints, team members identify their frames and learn to compare competing perspectives" (Hawkins 1997, 110) Frames that were not considered be aligned to the cultural model were reframed with a different perspective.

- Integrating occurs when they "synthesize divergent perspectives" (Hawkins 1997, 113). The process starts by creating a dialogue first which stimulates exploration and then moves to a focused discussion which drives towards decisions (Hawkins 1997, 113). Volunteers in the class were asked to discuss the alternative views presented in reframing.
- Experimenting and crossing boundaries occurs when a "team experiments by trying a new behaviour... It learns what will happen when it probes or explores a situation" (Hawkins 1997, 114). The team was then given the opportunity to experience what had be reframed and integrated into the new ways of thinking.

The final stage of the team learning process involved observing the group at Community Night the following week. This was done to observe for any potential changes in habitus that aligned to the cultural model.

Ethical Review

The principles of respect, welfare and justice as defined in the Tri-Council Policy Statement (2014) were applied to the entire research project. Ethical application for each dataset is outlined in each of the corresponding subsections in Chapter 5.

The nature of the research involved observing the cultural behaviour of volunteer groups participating in the ministry of Community Night as an outreach of Toronto Alliance Church. Participant groups represented volunteers from various contextual backgrounds of partner churches located within the Greater Toronto Area and beyond. Community Night guests as beneficiaries to the ministry of Community Night, represented a broad cross-section of the

immediate community to include the urban poor, homeless, marginalized, First Nation Aboriginal peoples, and people with addictions. In order to maintain minimal risk, Community Night guests were not included in the study with no identifiable personal information recorded. Participation involving this group was excluded from the study with observations limited to either positive or negative reactions when interacting with the various volunteer groups. Benefits of the research were directly experienced by these groups as the intent of the research was to equip volunteer groups with ministry effectiveness.

The scope of the research involved the creation of a cultural model involving the elements of ethos, worldview and habitus. In order to create a model that addressed the natural behavioural patterns of participants, the research required behaviour to be observed in a covert manner. Because Community Night operates in a forum that is open and free to the public, covert observations were limited to and undertaken by myself as the researcher and presented minimal risks to Community Night volunteers where there were no reasonable expectations of privacy. Journal observations of Community Night volunteers were restricted to generalized behavioural observations with any personal identifiable information removed and anonymized from the data analysis process. Before the research was conducted, permission was obtained from Community Night leadership and Toronto Alliance Church leadership. In addition, the researcher presented to the leadership of Toronto Alliance Church, a summary of research findings and asked

for permission to conduct the project. The board was updated on a periodic basis regarding the progress of the project. Observational journal notes were either handwritten or entered into a password protected computer software program.

All handwritten and electronic journal notes were stored in a lockable storage unit or password protected format and kept in a secured area to be destroyed or completely anonymized from the datasets at the end of the research project. Plans to disseminate the outcomes of the research project include written notification to all participating partner churches indicating the nature of the research project and making a hardcopy of the research results readily available for review within the premises of Toronto Alliance Church.

Interviews of positive deviants were conducted with a select number of ministry volunteers. Selected positive deviants were then asked to participate in the interviews and notified of the nature of the project. A signed written consent form was obtained from the interviewees as part of the on-going consent process. and was stored off-site in a locked storage unit. Positive Deviants were informed of the duality of my role as researcher and elder and were given several days to consider with no obligation to participate or incentive offered.

Verbal and written consent was on-going with the option to withdraw made available at anytime without requiring reason. A sample of the written consent form is provided in Appendix C following the interview questions. The consent form was presented to the interviewee and given a reasonable amount of

time to consider participation before giving consent. The data gathered was then

coded with identifiable personal information kept separate. Findings were also

summarized or aggregated when published. The validity and testing of the

cultural model was conducted externally with Cornerstone Group of Companies

in order to test for contextual transferability. Permission to conduct the research

was obtained from the president and CEO as a major stakeholder of the company.

As a requirement of the research question, visual observations of staff were covert

with no personal identifiable information recorded. Observations were conducted

solely by myself as the researcher and randomly collected with minimal risk to

participants. De-briefing occurred with the president and CEO. Interviews with

potential positive deviants were notified of the nature of the research and

understood that consent was voluntary with no obligation to participate. Consent

from potential candidates was obtained electronically through interoffice email.

Verbal confirmation was also obtained before conducting the interviews. The

duality of my role as researcher and executive was disclosed and staff were under

no obligation to participate. Participants were made aware that they could

withdraw their information at anytime during the research without consequence.

Debriefing of the research results were provided to staff after the testing and

results were complete.

Summary

The project methodology used a strength-based mixed methods research approach within the action research methodology. Journalling observations and the monitoring of positive deviant behaviour was used to create a cultural model that integrated the dynamics between ethos, worldview and habitus as they relate to each other within a social field. The use of additional sub-cycles of participatory action research within the overarching action research allowed for depth of testing of the cultural model. The final validation phase provided guidelines as to the reliability of the outcomes by testing each.

CHAPTER 5:

PROJECT FINDINGS

The following chapter will review the findings from the data collection

and analysis that was conducted during the research project. Twelve datasets

were created and organized based on the various combination of research

instruments used and involvement of participants. Table 2 describes twelve of the

datasets that were created for the project. Data collection occurred during the

overarching action research phase of look, think and act. Findings from the

datasets are discussed in greater detail throughout the chapter.

Dataset Overview: 1-12

Table 2 provides a brief description for each of the twelve datasets that

were created and includes; a corresponding action research timeframe for when

the dataset was created, the research instrument used, participant involvement,

description of how the data was collected, resulting data analysis and ethical

application involving TCPS 2 (2014). Each row from the table represents a

distinct dataset and is listed in the chronological order from when they were first

created during the research process. The datasets were considered unique because

of the combination of instruments, participants and the unique purpose of the data.

The datasets span all three of the overarching action research phases of look, think and act with the following breakdown; datasets 1-3 were created in the look phase, datasets 4 and 5 were created in the think phase and datasets 6-12 were created in the act phase.

The table is divided by three columns. The first column identifies the dataset group and corresponding action research phase, time span of the data collected, research instrument used and type of participants involved. The second column provides an overview of how the data was collected and the type of analysis that was conducted against the data. The final column references the ethical consideration applied to dataset using TCPS2 (2014). Table 2 provides a useful overview of the process in a serial context of the project progression and outlines the data collection and analysis necessary to formulate the findings and conclusions.

Table 2: Project Datasets 1-12.

DATASET	DESCRIPTION	TCPS2
DATASET 1 AR LOOK PHASE (JUNE 2012 - SEPT. 2012) **RESEARCH INSTRUMENT:** Statistics Canada Census Tracts **PARTICIPANTS:** none	**DATA COLLECTED:** I. Socio-economic and demographic data was collected for Queen/Bathurst, Parkdale and Metro Toronto/Ontario summaries using Statistics Canada Census (2006) from Census Tracts - see Appendix D. **DATA ANALYSIS:** II. Bathurst/Queen & Parkdale study area data was summarized and percentages were calculated for comparison with Toronto & Ontario as baseline averages. III. An index was created by taking the percentages of the census data in the study area and divided by the baseline averages IV. Indices over 1.2 or under 0.8 were considered significant. These significant levels are commonly accepted minimums in the field of heuristics-based data analytics.	Article 2.2: Publicly available Statistics Canada information is exempt.
DATASET 2 AR LOOK PHASE (SEPT. 2012) **RESEARCH INSTRUMENT:** Researcher Observations **PARTICIPANTS:** TAC Congregation	**DATA COLLECTED:** I. Approval obtained from Toronto Alliance Church Board of Elders to observe Community Night activities, its volunteers guests and TAC congregants. II. Personal participant observations were restricted to visual generalizations. Any personal identifiable information was anonymized from the analysis. Observations were randomly collected and presented minimal risk to participants. **DATA ANALYSIS:** III. Visual observations regarding age, marital/ family status between Sunday and Saturday congregations were made by researcher.	Article 3.7A, 3.7B: Key research question required observations of behaviour in natural setting and presented minimal risk to participants. Plan to disseminate results.

DATASET	DESCRIPTION	TCPS2
DATASET 3 AR LOOK PHASE (SEPT. 2012-OCT. 2013) **RESEARCH INSTRUMENT:** Journal Observations **PARTICIPANTS:** Community Night Volunteers	**DATA COLLECTED:** I. Approval obtained from Toronto Alliance Church Board of Elders to observe Community Night activities, its volunteers guests and TAC congregants. II. Handwritten journal notes recorded a baseline behaviour across partner church volunteers. Any personal identifiable information was anonymized in the data analysis phase. Observations were randomly collected and presented minimal risk to participants **DATA ANALYSIS:** III. Behaviours were analyzed to establish baseline for common and uncommon behaviours. Woodworth's missional model was used as a framework to analyze notes.	Article 2.3, 3.7A, 3.7B: Observations in a public forum with no reasonable exception of privacy. Key research question required observations of behaviour in natural setting and presented minimal risk to participants Plan to disseminate results.
DATASET 4 AR THINK PHASE (JAN. 2013 - SEPT. 2013) **RESEARCH INSTRUMENT:** Journal Observations & Woodward's Missional Model **PARTICIPANTS:** Positive Deviants	**DATA COLLECTED:** I. Positive Deviants identified through behavioural observations in conjunction with Community Night Leadership. A list of potential exemplars were identified as candidates for research. **DATA ANALYSIS:** II. Positive Deviants were selected by the researcher and TAC leadership. III. Positive Deviant behaviours were verified to establish baseline for common and uncommon behaviours. Woodworth's missional model was used as a framework to analyze notes ensuring candidates selected met criteria.	Article 2.3, 3.7A, 3.7B: Observations in a public forum with no reasonable exception of privacy. Key research question required observations of behaviour in natural setting and presented minimal risk to participants Plan to disseminate results.

DATASET	DESCRIPTION	TCPS2
DATASET 5 AR THINK PHASE (OCT. 2013- FEB. 2014 **RESEARCH INSTRUMENT:** Interviews (Appendix A Questionaire used) **PARTICIPANTS:** Positive Deviants	**DATA COLLECTED:** I. Prospective positive deviants were contacted by the researcher and were informed of the nature of the research project. Candidates were under no obligation to participate in the interview and were given several days to consider before providing voluntary consent. II. Researcher provided full disclosure of information necessary required for informed consent to prospective positive deviants. III. Ongoing process of consent was maintained throughout the project. IV. The researcher was obliged to disclose any occurrence of incidental findings (if any) during the course of the research. V. Questionnaire was conducted after participants had provided consent as outlined in the Interview Consent Form. (See Appendix C) **DATA ANALYSIS:** VI. Data was categorized by common word/ phrase themes and cultural model elements as the coding system VII. Coding system and themes derived from questionnaire responses and compiled into a database of 276 coded statements. VIII. Cultural model was derived from the questionnaire results. IX. After 7 interviews, the theme categories stabilized and with sufficient statements for each of ethos, worldview and habitus	Articles 3.1, 3.2, 3.3, 3.4, 3.5, 7.4: Written consent was voluntary. Participants understood they could withdraw their information at anytime during the research. Dual role of researcher of potential conflict of interest disclosed to interview participants.

DATASET	DESCRIPTION	TCPS2
DATASET 6 AR ACT PHASE (MAY 2014 - OCT. 2014) **RESEARCH INSTRUMENT:** Individual Mentoring using Stories, Scripture **PARTICIPANTS:** Partner Church Volunteers	**DATA COLLECTED:** I. Approval obtained from Toronto Alliance Church Board of Elders and Community Night Leadership to observe Community Night activities, its volunteers guests and TAC congregants. II. Approval from leadership of partner church obtained to conduct research. III. Journalling notes of volunteer behaviour after individual mentoring sessions (5-10 min) conducted during Community Night. **DATA ANALYSIS:** IV. Post-mentoring behaviour was monitored and compared to cultural model. V. Values Coding system was used against journal notes.	Article 2.3, 3.7A, 3.7B: Observations in a public forum with no reasonable exception of privacy. Key research question required observations of behaviour in natural setting and presented minimal risk to participants Plan to disseminate results.
DATASET 7 AR ACT PHASE (MAY 2014 - OCT. 2014) **RESEARCH INSTRUMENT:** Group Coaching Sessions **PARTICIPANTS:** Partner Church Volunteers Group 'A'	**DATA COLLECTED:** I. Approval obtained from Toronto Alliance Church Board of Elders and Community Night Leadership to observe Community Night activities, its volunteers guests and TAC congregants. II. Approval from leadership of partner church obtained to conduct research. III. Journalling notes of volunteer behaviour after group coaching sessions(5-10 min) conducted by researcher during Community Night. **DATA ANALYSIS:** IV. Post-coaching session behaviour was monitored and compared to cultural model. V. Values Coding system was used against journal notes.	Article 2.3, 3.7A, 3.7B: Observations in a public forum with no reasonable exception of privacy. Key research question required observations of behaviour in natural setting and presented minimal risk to participants Plan to disseminate results.

DATASET	DESCRIPTION	TCPS2
DATASET 8 AR ACT PHASE (MAY 2014 - OCT. 2014) **RESEARCH INSTRUMENT:** Group Coaching Sessions **PARTICIPANTS:** Partner Church Volunteers Group 'B'	**DATA COLLECTED:** I. Approval obtained from Toronto Alliance Church Board of Elders and Community Night Leadership to observe Community Night activities, its volunteers guests and TAC congregants. II. Partner Group 'B' was informed of research by Community Night Leadership. Researcher conducted group coaching session using story-telling and Scriptural references. III. Journalling notes of volunteer behaviour after group coaching sessions (5-10 min) conducted by researcher during Community Night. **DATA ANALYSIS:** IV. Post-coaching session behaviour was monitored and compared to cultural model. V. Values Coding system was used against journal notes.	Article 2.3, 3.7A, 3.7B: Observations in a public forum with no reasonable exception of privacy. Key research question required observations of behaviour in natural setting and presented minimal risk to participants Plan to disseminate results.

DATASET	DESCRIPTION	TCPS2
DATASET 9 AR ACT PHASE (AUG. 2014 - OCT. 2014) **RESEARCH INSTRUMENT:** Team Learning Session **PARTICIPANTS:** Partner Church Group	**DATA COLLECTED:** I. Approval obtained from Toronto Alliance Church Board of Elders and Community Night Leadership to observe Community Night activities, its volunteers guests and TAC congregants. II. Approval from leadership of partner church obtained to conduct research. III. Participants were told of the purpose of the session and were given the option to participate 1 week prior to session IV. Team learning session (1 hour) conducted by researcher. Framing, discovery and re-framing were conducted as part of the team learning process. Attendance was voluntary and optional. V. Journalling notes of volunteer behaviour (1 week after) team learning session was conducted by researcher during Community Night. **DATA ANALYSIS:** VI. Post-team learning session behaviour was monitored and compared to cultural model. VII. Values Coding system was used against journal notes.	Article 2.3, 3.7A, 3.7B: Observations in a public forum with no reasonable exception of privacy. Key research question required observations of behaviour in natural setting and presented minimal risk to participants Plan to disseminate results.
DATASET 10 AR ACT PHASE (JAN. 2013 - DEC. 2014) **RESEARCH INSTRUMENT:** Journal Notes **PARTICIPANTS:** Cornerstone Staff	**DATA COLLECTED:** I. Approval obtained from President and CEO of Cornerstone Group of Companies. Research was adapted by the executive leadership team as a corporate initiative. II. Positive Deviant behaviour of staff members was monitored with no personal identifiable information recorded. III. Transferability of positive Deviant behaviour was tested with other staff members. **DATA ANALYSIS:** IV. Positive Deviant behaviours were analyzed to establish baseline for common and uncommon behaviours. V. Staff behaviour was analyzed with no recorded notes.	Article 3.7A: Key research question required observations of behaviour in natural setting and presented minimal risk to participants. De-briefing occurred with President and CEO.

DATASET	DESCRIPTION	TCPS2
DATASET 11 AR ACT PHASE (SEPT. 2014 - DEC. 2014) **RESEARCH INSTRUMENT:** Questionnaire (Appendix A) **PARTICIPANTS:** Positive Deviants	**DATA COLLECTED:** I. Approval obtained from President and CEO of Cornerstone Group of Companies. Research was adapted by the executive leadership team as a corporate initiative. II. Candidates were under no obligation to participate in the interview and were given several days to consider before providing voluntary consent. III. Researcher provided full disclosure of information necessary required for informed consent to prospective positive deviants. IV. Ongoing process of consent was maintained throughout the project. V. The researcher was obliged to disclose any occurrence of incidental findings (if any) during the course of the research. VI. Questionnaire was conducted after participants had provided consent (See Appendix A) **DATA ANALYSIS:** VII. Values Coding system and themes derived from questionnaire responses and compiled into a database of coded statements. VIII.Cultural model was derived from the questionnaire results.	Articles 3.1, 3.2, 3.3, 3.4, 3.5, 7.4: Consent was voluntary. Participants understood they could withdraw their information at anytime during the research. Dual role of researcher of potential conflict of interest disclosed to interview participants. De-briefing of research results: Dataset 10, 11 were provided to staff.

DATASET	DESCRIPTION	TCPS2
DATASET 12 AR ACT PHASE (Dec. 2014 - Mar. 2015) **RESEARCH INSTRUMENT:** Researcher Observations **PARTICIPANTS:** Cornerstone Staff	**DATA COLLECTED:** I. Approval obtained from President and CEO of Cornerstone Group of Companies. Research was adapted by the executive leadership team as a corporate initiative. II. Behaviour of staff members was monitored with no personal identifiable information recorded. III. Transferability of positive deviant behaviour was tested with staff members using the annual performance review and individual development plan. The review and plan process incorporated additional elements to reflect cultural model findings. IV. Personal participant visual observations were generalized. No personal identifiable information was recorded. Observations were randomly collected and presented minimal risk to participants. **DATA ANALYSIS:** V. Staff behaviour was analyzed with no recorded notes. VI. 1:1 Direct reports discussions on cultural model and how it fits into the business VII. Staff meetings discussing cultural elements in business terms	Article 3.7A, 3.7B: Key research question required observations of behaviour in natural setting and presented minimal risk to participants. Feb. 2015 results were disseminated.

Look Phase: Datasets 1-3

Dataset one describes the demographic and socio-economic context surrounding Toronto Alliance Church included the areas of Queen Street West and Parkdale and were analyzed using Statistics Canada (2006) data. The data was then used in conjunction with researcher observations of Toronto Alliance Church and journal observations of Community Night in datasets two and three. Dataset three describes information regarding partner church volunteers using journal observations and Woodward's missional criteria.

Dataset 1: Demographic and Socio-economic Profiles

In order to gain an understanding of the geographic and socio-demographic context of Community Night., Statistics Canada data (Table 2, dataset 1) was used for comparison with field observations that were collected during the research (Table 2, datasets 2 and 3). The indexing of the census data comparing Community Night census tracts to Toronto and Ontario provided the ability to analyze and compare the community verses the larger geographies of the city and province.

Data Collection

A spatial analysis was conducted to understand the immediate community. Based on the geographic location of Toronto Alliance Church and the spatial

breadth of its ministry outreach, several census tracts were identified (Appendix

D). The following analysis presents two perspectives. The first analysis involved

looking at the demographic area profiles that identified the profile of the

immediate community. The second defined a profile with regard to the

communities that Community Night serves. As a result, census tracts from the

Parkdale area were also included due to a large proportion of guests migrating

from this area to visit Community Night. Data for the census subdivision for

Toronto and Ontario were also collected for benchmarking purposes. All the

information was imported and stored in a project database.

Data Analysis Methodology

The census data collected from Statistics Canada was compiled into a

database where counts were translated into percentages to see the relative

importance of the various regions analyzed. Because census information is

aggregated data, access to the individual records was prohibited. As a result,

statistical testing of population distributions and differences was not possible to

validate whether the population of people in the project study area had distinct

differences from Toronto or Ontario. An alternative to this was to implement an

indexing technique that served as a proxy to analyze these differences. The

indexing technique was used with the percentages of the aggregated values of the

Community Night census tracts divided by the Toronto and Ontario averages to

create a baseline value for geographic comparative analysis.

If the populations were similar then the average percentages would be expected to be the same, resulting in an index value of 1 or close to 1. If the percentage was well below the Toronto average, then the number would be well below 1 approaching 0 and well above 1 if higher than the Toronto average. Indices between 0.8 and 1.2 would be expected to be similar population averages and distributions whereas values below 0.7 or above 1.3 should be considered to to have abnormal representation. For instance, if Parkdale had 5% of people between the ages of 5 to 10 years old and Toronto had 2.5%, then the index would be 2 for Parkdale having double the representation of that age cohort. Indexes that were in the normal range were ignored and those that were closest to zero or much higher than 1.3 were specifically analyzed.

Findings: Parkdale

The demographic findings in Parkdale showed some distinct differences when compared to the neighbouring area of Queen and Bathurst. The number of lone parent families in Parkdale was skewed to the 30 to 45 age cohorts. The area was characterized by a below average income and as a result, had very high levels of poverty. Education levels were also low and had a higher representation of immigrants and migrants compared to Toronto or Ontario averages. Employment was in the lower paying services sector. Housing type had a concentration of low-

rise and high-rise buildings due to the lower rate rental market and subsidized

housing that existed in the area. The area had a similar representative population

of couples and singles in comparison to Toronto averages.

Findings: Queen & Bathurst

The age cohort representation for Queen and Bathurst was strongest

amongst the 30 to 45 year olds and lowest amongst retirees and those below the

age of 20. There were some similarities with Parkdale in the areas of divorce

rates, low-rise housing, a strong representation of migrants and immigrants with

low income levels. In stark contrast, there are groups with higher education

levels, professional occupations and have a heavy representation of singles.

Queen and Bathurst can be characterized as a neighbourhood on the border or

transition between the University or Bay Street people groups and those in

Parkdale.

Findings: Summary

Community Night not only attracts people from the immediate area of

Queen and Bathurst but a large number of people come from Parkdale. The

results of the analysis clearly identified the duality that exists between the

different community profiles. These differences pose a challenge in how to

minister to the different needs of the contrasting communities. An opportunity

exists however, to bring the two groups together. For instance, educated

professionals such as doctors and nurses could provide assistance to those people

who do not have the ability or knowledge to access appropriate healthcare within

this area.

Dataset 2: Researcher Observations

Permission was obtained from the board of elders of Toronto Alliance

Church before commencing the research. As a participant and researcher, visual

observations were made involving the people groups attending Community Night

and Sunday morning services of Toronto Alliance Church. Visual observations

were made by counting the number of people with children and those who

appeared to be below or over 40 years of age in September 2012. Additional

observations were made at Community Night and during Sunday morning

services from June 2012 until December 2014. The visual observations

corroborated the census findings where the dualistic nature between the two

people groups was evident. In this regard, guests attending Community Night

were more skewed to the profile of Parkdale in contrast to the Sunday morning

congregation that was skewed towards the Queen and Bathurst census profile.

Findings

Evidence of socio-economic diversity within the community was analyzed

using Statistics Canada data (2006) to confirm the initial participant observations

conducted in September 2012. These differences were also identified in the

people groups represented within the context of Toronto Alliance Church. For example, the Sunday morning services were typically frequented by young urban professionals and families with children. In contrast, guests who frequented Community Night on Saturday night were predominantly represented by marginalized people groups and the homeless.

<p style="text-align:center">Dataset 3: Journal Observations of Community Night Volunteers</p>

Journal observations consisted of handwritten notes and a collection of weekly operational announcements that were sent electronically to ministry volunteers of Toronto Alliance Church. Permission was obtained from the Toronto Alliance Church board of elders to conduct the research project before the data was collected. Observations involving Community Night volunteers were held in a public forum with no reasonable expectation of privacy and presented minimal risk to its participants. A contextual baseline of understanding was established by analyzing all three datasets. This provided a platform to begin observational behavioural research of Community Night. Woodward's classification system was also used to help understand and analyze journal observations.

Data Collection

Observational field notes were collected from September of 2012 to October of 2013. Weekly operational announcements were sent to a roster of

volunteers from Toronto Alliance Church who designated to the various ministry areas that required leadership on a rotational basis. On occasion, some of these roles would be filled by exemplar volunteers representing the various partner church base. The weekly announcements would also provide pertinent information about the partner church that was attending and any other details. At the end of the evening, a manual log of events was written that identified key behaviours and results. A sample copy of these observations are included in Appendix F.

Data Analysis Methodology

Woodward's missional criteria was used in conjunction with journal observations of partner church volunteers. The criteria are listed as follows:

1. Learning: behaviour that seeks to learn and promotes a learning attitude amongst others. Seeking to grow and help others grow in discovering truth and a better way of life.
2. Healing: Behaviours that are practised through peacemaking, confession and reconciliation.
3. Welcoming: Behaviour that promotes hospitality by creating a safe place for mutual exchanges
4. Liberating: Seeking God in prayer and the desire for others to experience His presence in order for their lives to be transformed
5. Thriving: Encouraging the process of spiritual maturity with others through Scripture, prayer and other practices.

The above criteria was applied in the analysis, organization and summarization of the observations (Woodward 2012, 189-195).

Findings

Observations from the field notes are summarized in Table 3 below using

Woodward's missional criteria. As shown from Table 3 under the column

'Church Habitus Pre-PAR', it was observed that partner churches had a tendency

to excel in the categories of thriving and welcoming and showed some signs of an

ethos of hope to see liberating outcomes for guests. However, the missional

criteria of learning, healing and liberating were not fully developed or absent.

The cultural model derived from the positive deviants influenced missional

activity in all five categories.

Table 3: Missional Traits Pre- and Post-PAR Results

Woodward's Missional Traits	Positive Deviant Habitus	Church Habitus: Pre-PAR	Church Habitus: Post-PAR
1. Learning	transaction a beginning and a means to increase dialogue and develop trust that furthered more dialogue around a better way of life	dialogue with guests was transactional around food or clothing distribution	observations of more volunteers engaging guests beyond the transaction with discussions and prayer
2. Healing	would not avoid guests, engage in tenuous situations and discuss own experiences	volunteers polite and caring but remained cautious or nervous around guests	Luke chapter 6 Beattitudinal behaviour being expressed and with excitement
3. Welcoming	their presence would evidence servant leadership behaviour encouraging others and exemplifying hospitality	all groups exhibited this behaviour exceptionally well	reinforcement but no change

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4. Liberating	would seek to engage in difficult conversations when appropriate and pray for individuals with the hope of guests experiencing God's love	engaged in minimal conversations with guests but hoped that guests would be delivered from their circumstances.	increasing number of people willing to prayer and talk to guests even in many cases at the end of evenings
5. Thriving	were seen to exhibit servant leadership behaviour towards fellow volunteers or guests helping them to know and mature in Christ	all groups exhibited this behaviour exceptionally well supporting and encouraging each other	reinforcement but no change

Source: (Adapted from Woodward 2012, 189-195)

Think Phase: Datasets 4, 5

The identification of exemplar behaviour provided a premise towards the creation of the cultural model. Exemplar behaviour was highlighted by the SOS team through the observance of select partner church volunteers. Exemplar volunteers were referred to as positive deviants during this phase in order to address the research innovation opportunity. During this phase, seven positive deviants were interviewed and the results were analyzed to create a contextualized *missio Dei* cultural model for Community Night

Dataset 4: Positive Deviant Selection

The identification of positive deviants was carefully selected by the senior

pastor of Toronto Alliance Church and myself as the researcher. The selection

process involved a collaboration of personal observations that were cross

referenced to Woodward's missional criteria and resulted in the identification of

seven individuals who demonstrated evidence of *missio Dei* behaviour.

Data Collection

Observational field notes were collected from January of 2013 to

September of 2013. Handwritten journal observations used in dataset three were

augmented with MacJournal entries to specifically highlight certain behaviours.

MacJournal entries were organized by file categories such as Community Night

specifics, mentoring outcomes and so on. Each entry was tagged under a specific

behaviour that was observed and or group identified. These journal entries can be

viewed in the sample provided in Appendix E.

Data Analysis Methodology

Woodward's missional criteria was also used in conjunction with

MacJournal entries of exemplar behaviours within the think phase of the action

research process (see Table 2, Dataset 4). Exemplar behaviour was noted during

this phase with strong indication towards *missio Dei* behaviour. These entries

were analyzed based on the tagging of behaviours identified. The summary of

these entries are provided in Table 3. This allowed for a comparison between positive deviant behaviour and partner church groups across all five of Woodward's criteria.

Findings

Observations during this phase of the project found that partner church volunteers were committed towards being hospitable and compassionate but gaps occurred when applying Woodward's criteria. In comparison, positive deviants exemplified missional habitus in all five categories of Woodward's criteria. Where the churches demonstrated missional habitus in the welcoming and thriving category, the presence of positive deviants expanded the scope of impact of missional habitus to Community Night guests. These observations were then discussed with Community Night leadership to confirm *missio Dei* behaviour and a list of potential exemplars were identified as candidates for further research.

The identification of positive deviants exhibiting missional behaviour allowed for the development of a cultural model that aligned ethos, worldview and habitus. Although it was observed that most volunteers exhibited evidence of being compassionate, competing values or conflicting situations would often hinder the volunteer's ability to serve and engage Community Night guests with the full missional behaviour as defined in Woodward's criteria. Positive deviants were observed to differ from the rest of the volunteer group in that their

approaches to the ministry had very different effects. It was observed, that positive deviants were able to overcome these hinderances.

Dataset 5: Positive Deviant Interviews

Positive deviant interviews were conducted between October 2013 and February 2014 using the questions previously discussed in Chapter 4 and found in detail in Appendix A. Seven positive deviants were identified and approved by the Community Night leadership team. Additional positive deviants were also identified if further data collection was needed. All seven of the positive deviants accepted and provided written consent to take part in the research. The interviews helped build a narrative of the cultural elements of ethos, worldview and habitus in order to build the cultural model.

Data Collection

Interview results were manually recorded on paper, then entered into computerized password protected database and digitally stored. Responses recorded on paper were stored in a lockable storage unit and held in a secured environment. All identifiable information is to be destroyed and completely anonymized in all datasets at the completion of the research project. Once the interviews were completed, the responses were reviewed several times in order to be coded and to identify common themes across all of the interviewees. The coded statements were extracted, themes were identified and then tagged to each

of the responses. These themed statements were then recorded onto a

spreadsheet. The spreadsheet included the question, source ID, theme category

stored in fields and finally the words or statement that the theme was derived from

(See Appendix B).

Data Analysis Methodology

Positive deviant interviews were conducted between October 2013 and

February 2014. A distribution of the responses by question can be seen in Figure

7 below.

Figure 7: Cultural Categorization of Interview Response

Coded Statements by AI Question

# of Coded Statements
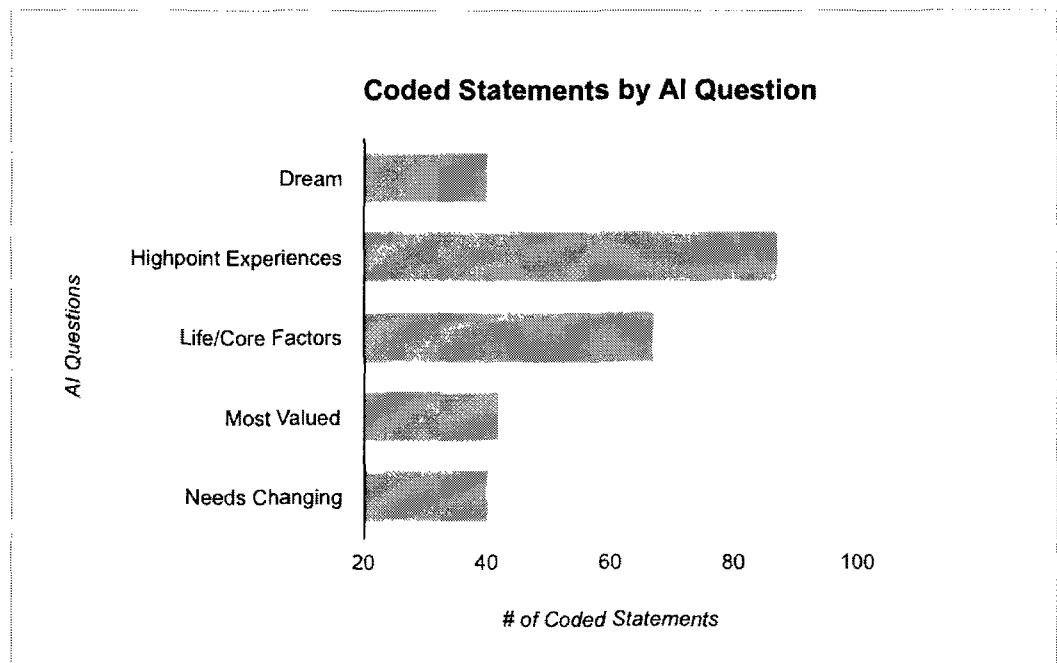
From Figure 7 above, Questions 2 and 3 show that positive deviants had a greater number of positive experience statements (Highpoint Experiences) and had a greater appreciation of what were the important factors (Life/Core Factors) contributing to Community Night. Conversely, positive deviants had the least comments regarding aspects that were unsatisfactory or in need of change (Needs Changing). These findings were consistent with positive deviant behaviour as previously recorded.

Interview results were coded using two techniques: the first, were themed categories derived from common words or phrases that logically grouped together; the second, was to code using the definitions of ethos, worldview and habitus as outlined in Chapter 3 in order to link the responses to the cultural model. Of the seven individuals interviewed using the five key questions, 17 themes were identified across 276 coded statements. Of the 276 codes, 48.9% of the responses revealed an underlying ethos, 32% worldview and 19.2% habitus. From the interview, Question 1 relating to highpoint experiences generated the most coded statements followed by Question 3 involving core factors that gave life to Community Night. Question 4 discussed "what is most valued" and generated the next highest number of codes followed by Question 5 with lowest number of codes.

From the 276 coded statements, 17 themes were identified by examining and incorporating the actual words or statements from the interview responses.

The themes identified are outlined as follows:

Ambassador:	Being God's representative and setting an example to others.
Critical:	The ultimate purpose of their efforts is to encourage the guest to stay after the meal and hear the Gospel message to the end.
God's Love:	The desire to have people experience God's love.
God's Presence:	They know and feel His presence and depend on it.
God's Provision:	God provides in the ministry work and is a strong sentiment and reality:
Listening:	The importance of listening to CN guests, their stories and needs.
Meet the Need:	The importance of meeting the physical needs of CN guests.
Nothing to Change:	They see no issues or have no evidence of competing commitments.
People:	Focus is on the guests, their needs and serving them.
Practical:	They do not have comments for improvements only some practical tips.
Prayer:	They could not be effective without preparatory and active prayer.
Provide the Best:	They want to provide well prepared and presented hot food and service.
Relationships:	The value is in the relationships they build with guests.
Salvation:	The ultimate goal of having a guest with a restored relationship with God through Christ.
Service:	The core role to serve guests.
Thankful:	An attitude of being thankful to be at CN and feeling privileged for the experience.
Volunteers:	They have a deep desire to help other volunteers and see them grow as well.

These themes were then sorted by frequency of coded statements in order to

identify a distribution pattern as seen in Figure 8 below. From the figure, a

summary of the frequency of the codes demonstrates an uneven distribution. The

sorting by frequency of these codes revealed some additional patterns existed at a

higher level of thematic categorization. Referring back to the dataset of

statements and thematic codes, these higher level categories were evident in the

data.

Figure 8: Sorted Distribution of Thematic Code

Thematic Codes of Interview Questions

Number of Coded Statements
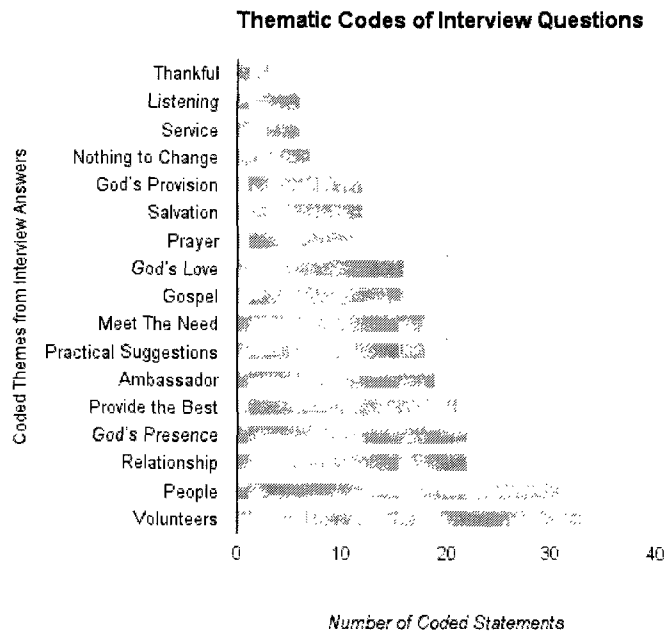
The most frequent thematic codes revealed that there were clusters of

coded data forming new categories (Saldana 2007, 12). By referencing the

original interview structure, the new categories revealed that relationship based

statements based on Volunteers, People, God's Presence and Relationship were the

highest frequency and demonstrated that one of the most important aspects of

positive deviants was the importance they placed on developing relationships with people. In the next most frequent grouping of thematic codes to Provide the Best, Ambassador, Practical Suggestions, Meeting the Need and the Gospel needing to be heard, demonstrated that the positive deviants had a servant oriented approach to ministry. The remaining themes, while important, were found to be tertiary in number.

In order to tag each of the captured statements with the cultural model, cultural model definitions were used to tag the statements and a new field was added with the cultural codes into the spreadsheet. The cultural elements were then compared back to the interview notes to observe in context and confirm the coding accuracy. Table 2 in dataset 5 contains the interview data of positive deviants (See Appendix B). Another perspective in looking at the data was to cross tabulate the cultural elements of ethos, habitus and worldview with the 17 themes derived from the 276 statements as shown in Table 4 below. This cross-tabulation allowed for the following findings to be derived. The themes provided an ability to interpret the cultural model elements based on the responses to the interview questions.

Table 4: Cross-Tabulation of Themes by Cultural Elements

Themes	Cultural Groups			Grand Total
	Ethos	Habitus	Worldview	
Ambassador	2	17		19
God's Love	16			16
God's Presence	7		15	22
God's Provision		12		12
Gospel	16			16
Listening	6			6
Meet The Need	2	15	1	18
Nothing to Change			7	7
People	12		19	31
Practical Suggestions			18	18
Prayer	8	5		13
Provide the Best	21			21
Relationship	22			22
Salvation	12			12
Service	2	4		6
Thankful			4	4
Volunteers	9		24	33
Grand Total	135	53	88	276

Findings

Ethos type statements were found in most of the themed categories, suggesting the importance and influence of ethos in general. In Table 4 under the ethos column, the theme categories of Listening, Relationship, Provide the Best, Gospel and God's Love contain only ethos coded statements. The themes help to identify a strong presence of ethos towards relationships with people and with

God. For example, frequent words used by positive deviants during the interview included "equal", "same" and "listening" when referring to Community Night guests. These words suggested that positive deviants saw themselves as equal to Community Night guests. Statements such as "nobody leaves empty handed", "we are being watched" and "love unconditionally" points to an awareness of what positive deviants found important which was relationships and the provision of people's needs.

In Table 4 under the worldview column, the theme categories of Thankful, Practical Suggestion and Nothing to Change contain only worldview coded statements. These worldview themes suggested that their attitude towards Community Night was very thankful and rationally saw no major issues but had some practical suggestions. In other words, only 1/3 of the worldview codes had to do with changing what presently existed while 2/3 focused on people's experiences. For example, the word "see" or "sees" came up frequently from the positive deviant responses that described their interpretation of the things they perceived to be happening during Community Night. Statements such as "see God's providence" and "see no difference between guests and volunteers" demonstrates the worldview of positive deviants.

Habitus on the other hand, had more statements coded under the themes of Ambassador, God's Provision, Meet the Need and Service; prayer was a significant representation but not the dominant. These themes were derived from

more reflective statements of what they remembered and how they perceived their role in Community Night. This suggests that the habitus of the positive deviants was seen as approaching Community Night as God's Ambassadors anticipating His presence without having to think about it while serving the needs of people in a prayerful manner. For example, when discussing how they should relate and behave at Community Night, positive deviants used statements like "love them", "serve them" and "meet the need". These statements demonstrated a relational servant orientation as to how positive deviants interacted with guests but always in a manner that was a given norm or approach towards how things were done and not what was to be done.

Cultural Model Findings

The cultural model was used as a tool to transfer *missio Dei* ethos, worldview and habitus to ministry volunteers. As shown in the previous section, Table 4 provides an analysis of the words and statements that were synthesized from positive deviant responses where a high frequency of words or statements occurred. Statements and words were grouped based on high frequency counts at either column or row. For instance, under the column for Habitus the row for Ambassador (17), God's Provision (12) and Meet the Need (15) were used to describe the habitus of positive deviants for the cultural model. In addition, concentration of coded statements was also taken into consideration. For

instance, although there were only six Listening statements, 100 percent of these statements for this theme were found in the Ethos column. As a result, these statements were used to describe the ethos of positive deviants for the cultural model. Based on the mapping of ethos, worldview and habitus of the positive deviants, several patterns and intersections arose that led to a contextualized interpretation of *missio Dei.*

Cultural Model: Ethos

From the cultural model findings, the ethos of positive deviants was identified as the things they desired. One of their greatest desires was for people to experience God's love and His gift of salvation into an eternal life. They knew the privileges they have in this and desired all guests to have it as well. They greatly empathized, wanted to build trusting relationships with guests and helped them as friends. They also had a deep sense of gratitude and wanted to be as hospitable as possible as if the guests were actual guests in their own homes.

Cultural Model: Worldview

Positive deviants believed they were called to this type of ministry and anticipated God's presence. They viewed themselves as equals with street involved people irrespective of substance abuse, appearance or state of mind. There was no impediment involving fear or bias when serving. They considered guests to be like themselves who could have easily ended up in the same

situations without God in their lives. The focus of positive deviants was to help Community Night guests and disciple other volunteers.

Cultural Model: Habitus

The identification of habitus for the cultural model was based on the behavioural findings from the interviews. Positive deviants believed in behaving as ambassadors and servant leaders. With a keen sense of hospitality, they were to be examples in their behaviour. Previous observational research demonstrated that they had an active view of ministry, dialogued with guests, built relationships, engaged in prayer and were always ready to step in without being asked with the anticipation that God would provide. In summary, positive deviants exhibiting *missio Dei* behaviour saw a world in need of God no different from themselves. Their faith was active and they saw themselves as ambassadors of Christ as they were being watched by those around them.

Act Phase Findings: Datasets 6-12

The final action research cycle involved the act phase. This phase employed the transmission techniques of Scriptural references and storytelling as a means to transfer the contextualized *missio Dei* cultural model to other ministry volunteers. The project involved three defined participatory action research approaches towards testing words, phrases, Scriptures and storytelling. The techniques selected were based on the pre-existence of these practices and

practicality of how they could be adopted into the Community Night context. One-to-one mentoring was the most commonly used method followed by group coaching sessions. The team learning sessions was conducted off-site using a classroom type education workshop.

Dataset 6: One-to-One Mentoring

One-to-one mentoring involved general dialogues with volunteers and were randomly conducted. Observations of these individuals were monitored before the dialogue to see if the previous mentoring sessions had affected the way they served.

Data Collection

After the one-to-one mentoring sessions were conducted, I observed for potential changes in volunteer behaviour. Evidence of behaviour that either aligned or conflicted with the cultural model was then recorded and tagged in MacJournal (see Appendix E). The first set of micro-tests addressed issues identified in the field notes during one-to-one mentoring moments of Community Night. Issues identified were: 1) fear of retribution or unexpected negative reactions, 2) the lack of seeing immediate evidence in changed lives and 3) the prejudices of seeing able-bodied people not working and providing for themselves.

Data Analysis Methodology

Journal observations were focused on tracking both positive deviant and non-positive deviant type behaviours before and after each mentoring session. In addition, a summary of the missional traits from the journalling notes were summarized capturing the overall behavioural changes during the act portion of the PAR process. In many cases multiple PAR cycles were conducted.

Findings

During the one-to-one mentoring sessions, the occurrence of conflicting ethos such as the fear of being humiliated or attacked came up repeatedly. In order to address conflicting ethos, I would ask the volunteers what implications would arise if a fear was materialized during these conversations. With fear, two techniques were tested using PAR. For example, the fear of conflict would be addressed by first acknowledging the nature of the fear and then admitting that although the potential for conflict could arise, its occurrence was low and that it should be expected nevertheless. The second PAR cycle involved sharing the Scriptural reference found in Luke 6, where Christ taught to return good for evil. In this regard, I would share Luke 6 and discuss how Christ taught the way to address conflict when people behaved negatively as a means to introduce a new ethos. These two techniques were successful in mitigating the conflicting ethos of fear and resulted in behaviour where the volunteers became bolder. A third PAR

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cycle test was then conducted by combining the two previous PAR techniques and had the greatest impact towards achieving a direct change in behaviour.

Worldview prejudices of people who were not working were common examples of comments raised by volunteers. Although there were a variety of reasons why Community Night guests were unemployed, the majority rested with issues of mental illness, substance abuse or the lack of hope for their lives to improve. In these cases, volunteers would be directed towards discussions involving the impacts of mental illness, hope or substance abuse and the unsuccessful treatments they received. I would then give them a practical example involving struggle and change that could arise as a result of these conditions.

After one PAR cycle, worldview prejudices were addressed. I observed that ministry volunteers were no longer exhibiting discretionary service to Community Night guests who appeared to be able bodied but acted with compassion and understanding. Volunteers who were exposed to the one-to-one mentoring sessions engaged freely with Community Night guests. In addition, volunteers were also observed to invite friends and family members to subsequent Community Night events. The one-to-one sessions allowed for the effective transference of the cultural model worldview to different ministry volunteers.

Datasets 7,8: Group Coaching

Group coaching occurred during the research phase between May 2014 to

October 2014 and was documented with two partner church group volunteers. In

these sessions, the volunteers were made aware of the nature of the research

project with consent acquired from the leadership representing the partner church

volunteers and board of elders from Toronto Alliance Church. General dialogues

with partner church group volunteers were conducted before they would engage

in ministry in either a closed room away from the guests or before the doors were

open for people to drop-in. These dialogues allowed for me to see if transference

of the cultural model could be efficiently transmitted to a wider group of

volunteers using a less amount of time.

Data Collection

Data collection involving the partner church groups were previously

exposed to the ministry of Community Night. Observational notes were made

earlier in the research project. Journal observations of before and after behaviour

were also recorded using MacJournal. A summary of the dataset can be found in

Table 2 under datasets seven and eight.

Data Analysis Methodology

Group coaching sessions began with an introduction to the project and my

role as the researcher. The groups sessions would have me introduced by one of

the pastors accompanying the volunteer group or a pastor from Toronto Alliance

Church. These groups were told about my role in Community Night and that I

was doing research to better help volunteers and guests. I was then given a five to

ten minute window to address the groups. I then fielded questions and provided

general direction involving *missio Dei* ethos and worldview. Previous knowledge

of the findings from dataset six were used to address the pre-existing ethos of fear

and worldview involving people not working. In order to address any pre-

existing ethos concerns, I told the group to expect negative behaviour from

Community Night guests and be ready to receive it during the session. To

introduce the ethos from the cultural model, I shared the Scriptural reference

involving Luke 6 and emphasized how Christ taught us to react when people

behaved negatively.

      With reference to the pre-existing worldview involving people who did

not work, I would raise an awareness about mental illness or substance abuse and

the failing of treatments in the lives of many. I would then typically share Tom's

story about a real life struggle and change. After these dialogues, I would observe

the overall behaviour of the group and looked for changes to their behaviour. If

there was evidence of a new behaviour, it would be recorded and tagged in

MacJournal. These changes in behaviour can be found in Table 5 as indicated

earlier in the chapter and provides a summary of the missional traits identified

using Woodward's model and the overall behaviour changes during the act portion

of the action research process that was conducted and recorded. Table 2 includes datasets 7 and 8 summarizing the two group coaching sessions with partner church volunteers.

Findings

In the previous look phase, journal notes confirmed both groups were observed to have a pre-existing ethos involving fear and a desire to see immediate results. From the field notes, the volunteers would sometimes cry after being confronted by a Community Night guest. These experiences would then affect the overall behaviour of the individual and volunteer group as a whole. In addition, volunteers would field questions involving how to behave around confrontational guests during group sessions. Typical outcomes usually included emotional detachment by going through the motions or becoming emotionally overwhelmed to the point of having to be isolated to a separate room as a result of being insulted or experiencing a negative interaction with a Community Night guest. These circumstances were found to emerge in most volunteer groups.

In order to mitigate the pre-existing ethos involving fear identified in the think phase, I addressed the two groups and told them upfront in debrief sessions, that the things they were afraid of would likely happen and were asked to expect undesirable behaviour such as insults, threats or other circumstances they were not used to being exposed to from Community Night guests. A Scriptural

reference using the action/reaction teachings of Christ in Luke 6 was also given. A testimony was then shared to transmit the ethos from the cultural model and its impact on guests. In both instances, the results were remarkable as both groups exhibited missional behaviour and were able to deal with offensive incidents without being overcome with emotion. Post Community Night debriefs with the volunteer groups revealed that they would respond with Christ-like compassion and love when being mistreated by Community Night guests. This resulted in a reduction of negative behaviour from Community Night guests and in many cases, dialogue with the volunteers was initiated. The volunteer groups became excited as if they had discovered something new. More tests followed with other volunteer groups with consistent results.

Dataset 9: Team Learning

The team learning was conducted between August 2014 to October 2014 and was conducted off-site at the location of the partner church. The learning session was conducted in a classroom-like setting and consisted of a framing, reframing and integration process. The final stage of the team learning session involved the process of integration and experiencing through a practical application exercise where volunteers were to minister at Community Night the following week.

Data Collection

Volunteer behaviour from this partner church was observed throughout the research project and a subsequent team learning session was conducted with notes on previous behaviour. In the following week that I conducted the team learning exercise, the group was scheduled to participate in Community Night. Journal observations were captured and compared to previous notes as was the case with the one-to-one and group coaching sessions.

Data Analysis Methodology

In the final team learning phase, I conducted a brief on-site group coaching session with the partner church group who had previously attended the off-site classroom session the week before. The volunteer group was then observed during the course of the evening. Although behavioural actions and reactions were recorded, no personal information was identified and details involving specific interactions were kept vague. The behavioural changes were then compared to the cultural model and previous behaviour from this group. In addition, a summary of the missional traits identified in Woodward's model in Table 3 and journalling notes summarized the overall behaviour changes during the act portion of the action research process that was conducted and recorded. Table 2 outlines the team learning session of dataset 9.

Findings

Although the selected church was one that had several positive deviants in its midst, the majority of volunteers exhibited timid behaviour in spite of their desire to serve. The group coaching sessions had gone a long way in shaping their way of thinking but more could be done. One positive deviant volunteer had confirmed the prevalence of prejudice and unease towards engagement with Community Night guests with the group. In order to mitigate the prevalence of the attitudes that hindered *missio Dei* behaviour, additional learning sessions were implemented as a means of discipling. For example, a partner church was tracked in the look phase and comments from the positive deviants were taken into account.

To address the areas of worldview, ethos and habitus, the team learning process of framing, re-framing, integration and experimenting was used. In the framing phase, the focus was on reinforcing the reasons for participating in Community Night. Competing commitments if any, were also discussed. During this phase, the volunteers were asked to provide reasons for wanting to participate in Community Night. Discussion was then conducted to establish whether or not this calling was based on guilt or a heartfelt desire. Competing views that created an 'us' versus 'them' attitude was also addressed. The goal of this exercise was to level out the differences in worldview through open classroom discussions. The

reframing goal was to instil a sense of urgency in helping guests to have their

lives changed for the better and to establish a relationship with God.

Christian hospitality was discussed. An analogy was used of what you

would do in your home if you invited a neighbour over for dinner. The discussion

turned to giving their best and forcing themselves to engage their neighbours in

dialogue to build relationship and trust.

The final step was to solidify the re-framing process that would generate

the right habitus in the integrating and experimenting phase of team learning.

This was done by discussing how a Christian ambassador would behave upon

their next visit and emphasized the importance of modelling Christ-like behaviour

with the understanding that they were being observed. In addition, the bias for

actions was discussed and the action reaction scenarios highlighted by Christ's

teachings in Luke 6. Tom's story was also retransmitted to re-inforce the

elements of the cultural model. In the following week, the partner church was

scheduled to participate in Community Night. One occurrence made the

observation of the Participatory Action Research test ideal. Although this

particular evening had more guests than main dining room could accommodate, I

decided to convert the men's clothing room into an overflow dining area with

clothing room volunteers switching their roles to serve tables. Although these

volunteers had developed a habitus of only working in the clothing rooms, they

were agreeable to take on the unfamiliar task of serving tables. In spite of this new

exposure, the volunteers exhibited Christ-like behaviour towards the guests who were being redirected to them and engaged in meaningful conversations with favourable reactions. I observed that they exhibited Christ-like behaviour towards the guests that were being re-directed to this room.

Validation: Datasets 10-12

With approval obtained from the president and CEO of Cornerstone Group of Companies, the research was adapted by the executive leadership team as a corporate initiative. Selection of positive deviants were based on observations and documentation from previous commendations, client feedback and recognition of merit of the staff within my department. The similar process of interviewing, data analysis and development of the cultural model used in the research was adapted with participatory action research, one-to-one mentoring and group sessions implemented.

Validity and Approval

In order to test for the trustworthiness of the findings, two internal and one external validation processes were used (Herr 2005, 50) in the validation stage of the project. Internal Validity as a research technique was used to test the trustworthiness of research findings that had been extracted from data that was collected (Herr and Anderson 2005, 50). Outcome validity was used to measure

the extent to which the problem was resolved through action research (Herr and

Anderson 2005, 55). This included the process of triangulation which

incorporated different sources of information as a cross referencing tool (Herr and

Anderson 2005, 56). External validity was used to test the effectiveness of the

cultural model when it was applied to another context. From the research,

internal validity was accomplished by using outcome and process validity while

external validity was achieved by applying the cultural model to a different

context.

<div align="center">Outcome and Process Validity</div>

Internal validity can be achieved with process and outcome validation

tests. Outcome validity was demonstrated by the positive behavioural change

exhibited from volunteer groups exposed to the cultural model. The incidence of

change towards *missio Dei* behaviour from multiple and separate church groups

demonstrated the validity of the approach. Process validity was expressed using

the concept of triangulation using multiple methods and datasources. From a

process validation perspective the use of journal notes was augmented with the

positive deviant interviews. The use of the interview questions provided

additional verification using the data collected from the positive deviants.

Transferability

External Validity was achieved by adapting the methodology from the project to create a new contextualized cultural model within the corporate context of Cornerstone Group of Companies. The goal of the project was to develop more cohesive cooperation between cross-functional teams and redefine the focus of my staff away from service level metrics to client based business performance metrics as a measure of success. Positive Deviants were selected, interview questions involving the cultural model were used and coded. Action research was used as the primary overarching methodology

The group shifted to more naturally occurring cross functional teams. In addition, work processes changed to adopt to an analytics orientation instead of operational service levels which improved client business performance. The cultural model was applied by contextualizing the components of ethos, worldview and habitus to fit the corporate business culture. The methodology of implementation used the same framework from the project as previously outlined in Chapter 4 with similar PAR techniques. External testing demonstrated the transferability and validity of the model since behavioural change was successfully achieved.

Findings

The mission statement for Cornerstone involves helping clients with customer acquisition and retention strategies. Corporate objectives for measuring employee performance involve development within the areas of client service, innovation, teamwork, efficiency and business development. The adapted cultural model was used as tool to measure whether our best performing employees had the same values as the core objectives. Although a bias exists in that these artifacts shape our culture, they do not necessarily reflect the values of top performing employees. During this phase, the best performing employees were identified as the positive deviants by my management staff.

Interview questions used from the research were contextually adapted and applied to the interviews with positive deviants identified. A thematic coding was conducted and the cultural model created. The model was then used to describe behavioural characteristics and performance of my department. These findings were confirmed by my senior staff and the ownership of the company. The model was then shared with all managers. New processes were set in place and monitored using an action research methodology to promote these cultural behaviours and monitored. Human resource records, feedback from my direct reports and from ownership were used to confirm the action research findings from the cultural model. The findings were shared with executive management,

positive deviants and staff obtaining approval and with a commitment to adapt the model.

The methodology produced a contextualized cultural model that was used to transfer its elements of ethos, worldview and habitus to other professionals. While a considerable more detail exists, the contents of which could not be shared because of the confidential nature that was required to protect information involving the company.

Summary

The purpose of the project was to equip ministry volunteers with *missio Dei* behaviour using the cultural model based on the ethos, worldview and habitus of positive deviants. Such findings were used to create an effective leadership tool that helped release the transformational potential of volunteers. Spirit-led positive deviant behaviour was effectively captured in the cultural elements of ethos, worldview and habitus in a contextualized manner for Community Night. *missio Dei* behaviour was then transmitted to other volunteers using the techniques of storytelling, one-one mentoring, group coaching and team learning sessions within a participatory action research framework. These transmission mechanisms proved to be effective at changing behaviour that improved the experience of guests and volunteers.

CHAPTER 6:

CONCLUSIONS AND OUTCOMES

Community Night serves as an example of an urban street ministry that contextualizes the Gospel message by creating a place of safety and trust. It is a place where ministry volunteers converge to perform compassionate works of service to those who are marginalized and poor and is supported by a wide network of partner churches that represent the cultural diversity of Toronto and beyond. The nature of project involved the creation of a cultural model that was capable of influencing behavioural change. The following chapter provides an overview of the project outcomes that were derived from the previous chapters and reflects on the nature of Community Night, the role of exemplar behaviour and contextualization of *missio Dei*. Future considerations involving the cultural model and a personal reflection are included towards the end of this chapter.

Creation of the Cultural Model

In order to gain an understanding towards *missio Dei* behaviour, a cultural model was created using Bourdieu's concept of habitus and social fields and Geertz's work on ethos and worldview. Woodward's criteria for missional

behaviour allowed for exemplar volunteers to be identified during the initial stages of the research project. Exemplar volunteers who exhibited missional behaviour were instrumental towards the creation of the cultural model and its elements. The key research question then examined how *missio Dei* behaviour could be transferred from exemplar volunteers to the wider base of partner church volunteers so that the church as a whole could minister effectively as a cohesive unit within the context of Community Night.

Outcomes Overview

The following section provides a brief overview of the outcomes that were derived from the research project. The project outcomes are discussed by referencing the theological rationale, social sciences, methodology and a detailed review of the cultural model.

Theological Rationale

The theological rationale for the project placed an emphasis on *missio Dei* as the active mission of God to reconcile humanity to Himself. The incarnation of Christ is an illustration of God's desire to redeem the human predicament. As followers of Christ, we are called to engage the human context as it is expressed through culture. The cultural elements involving ethos, worldview and habitus are found throughout the Bible and are accentuated in Gospels. Contrasts

between ethos and worldview were evident between Christ and the Pharisees as illustrated in Luke 7:36-50 and Mark 2:23-27. In these instances, Christ did not avoid conflict in culture, He engaged it with His own. Human expression occurs in culture and God engages us there.

Contextualization

The incarnation of Christ provides an example of how to engage and be relevant within our community. Whiteman describes contextualization as the

> attempts to communicate the Gospel in word and deed and to establish the church in ways that make sense to people within their local cultural context, presenting Christianity in such a way that it meets people's deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain within their own culture (Whiteman 1997,2).

For ministry to be relevant within the community, its ethos, worldview and habitus must "incarnate the values of the kingdom of God" (Padilla n.d., 4). The church within the communities it is called, needs to be the mediators of hope, God's love and His promises (Newbigin 1976, 116). The church actively expresses the message of *missio Dei* when it culturally contextualizes the Gospel "in relation to the secular realities of that place" (Newbigin 1976, 115). This contextualization is effectively achieved when the church allows for a Spirit-led response into the surrounding community.

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Methodology

The project used a strengths-based mixed-methods approach with an overarching action research structure in order to gain an understanding of positive deviant behaviour and the creation of the cultural model. During the first phase of the research, journal observations and analysis were used to identify exemplar behaviour from ministry volunteers who were then referred to as positive deviants as a potential resource to identify *missio Dei* ethos, worldview and habitus as components of the cultural model.

Positive deviants were volunteers who could be called on to intervene in difficult or crisis situations without direction from leadership and were able to ambassador a Christ-like response. Positive deviants as a random group of volunteers, had a distinct unifying habitus; an automatic behavioural mechanism that was untrained yet responded even to contentious situations exceptionally well.

Social Sciences

The process of creating the culture model required a generalized understanding of Bourdieu's work involving habitus, notion of fields and social capital as mediated through Swartz (Swartz 1997, 117-123). Geertz's work involving ethos and worldview (Geertz 1973, 127) were examined in order to gain

an understanding of organizational behaviour. Recent works written by Taylor

and Smith involving patterned behaviour and kardia were reviewed to enhance the

understanding of ethos, worldview and habitus. Branson's work in Altadena,

California and Woodward's work in Kairos, Hollywood served as precedent case

studies where a behavioural shift in attitude resulted in an organizational change

by intentionally aligning the ethos of their congregations. The cultural model was

developed in order to propagate the intrinsic relationship between ethos,

worldview and habitus as a contagious means to influence *missio Dei* behaviour

amongst Community Night volunteers.

The Cultural Model Process

The cultural model, provides an effective means to influence

organizational change. From the interview process, 276 unique statements were

generated by 7 individuals. From these 276 statements, 17 themes could be

recognized. Coding the statements into cultural model involved an in-depth data

analysis in order to derive the description and articulation of the model as seen in

Cultural Model summary below (Table 5). Figure 9 below provides a schematic

of the cultural model methodology used.

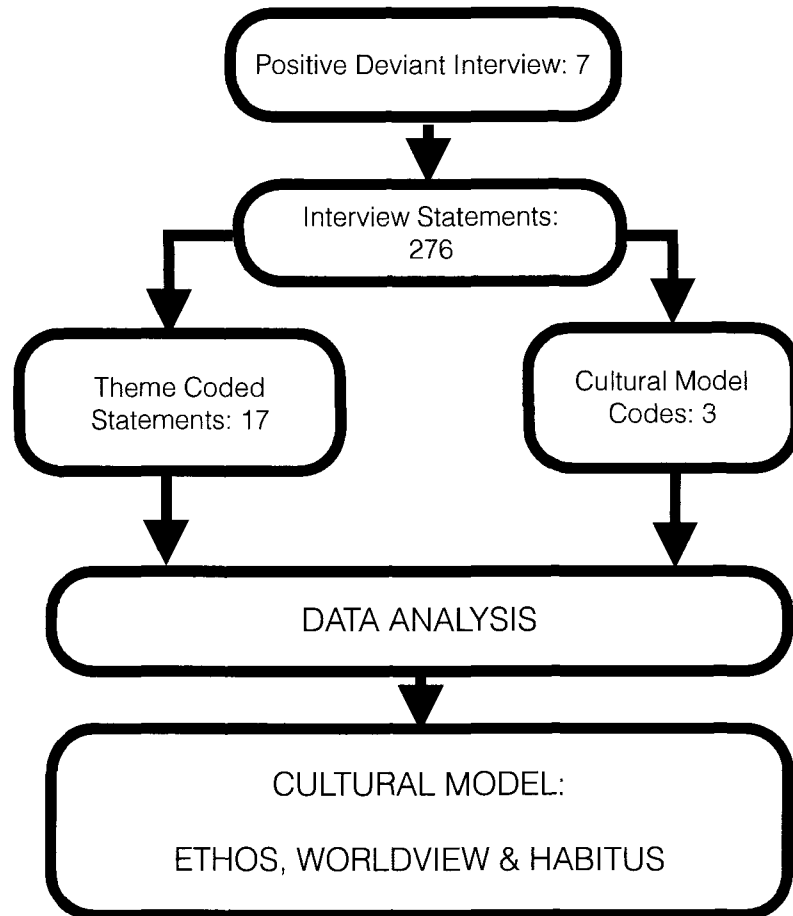Figure 9: Data-flow used to Build the Cultural Model

Table 5: Cultural Model Summary by Chapter

Chapter References	*Missio Dei* Cultural Model		
	Ethos	Worldview	Habitus
Chapter 1 Introduction and definition of ethos, worldview and habitus as components of the cultural model.	Represents our morals, what we value deeply that guides our decisions-making process. It is the underlying importance we place on things, people, issues, etc.	Represents the cognitive process that becomes a common social perspective of how we view the world and the way we think about our society.	Represents how we collectively do things without being aware of it. It is how a community collectively acts or interacts within its context.
Chapter 2 Biblical examples where ethos, worldview and habitus are indicated.	The Good Samaritan Luke 10:29 lawyer's ethos is ethnocentric elitism whereas Jesus points to the non-Jew as having the right *missio Dei* ethos. 1 Cor. 15:33 describes the impact to our ethos based on our social company.	Jesus heals the blind man in John 9:2-3. The disciples see blindness and judge the condition to be a cause of sin which Jesus rejects and corrects how they view the situation.	Strong's number G1485, (2015) lists ethos 12 times to depict how it drives habit or customs. Habitus in scripture is implied when ethos is used. We see ethos as the reason why different cultures have different ways of doing things and thinking.
Chapter 3 Social Science examples where ethos, worldview and habitus are indicated.	These are moral codes and evaluative elements that habitually guide our thought and decision making processes. Geertz describes ethos as the "moral aspects of a given culture" (Geertz 1973, 126) and represents an "approved style of life." (Geertz 1973, 129).	It is how a community collectively views the world outside of itself. Geertz describes worldview as a "picture of the way things in sheer actuality are, their concepts of nature, of self, of society." (Geertz 1973, 127). It is the "assumed structure of reality." (Geertz 1973, 129).	Bourdieu defines habitus as "principles which generate and organize practices and representations that can be objectively adapted to their outcomes without presupposing a conscience aiming at ends or an express mastery of the operations necessary in order to attain them" (Bourdieu 1980, 53).

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Chapter 5	Desire for guests to experience God's love and His gift of salvation. Positive Deviants greatly empathize, wanting to build trusting relationships with guests and helping them as friends. They also have a deep sense of gratitude and want to treat guests as they would in their own homes.	Feel they are called and anticipate God's presence. They view themselves at parity with street involved people regardless of their substance abuse, appearance or state of mind. There is no fear or bias. They are people like themselves and they could easily have ended up as a guest without God in their lives. The focus is on helping guests and especially volunteers.	Positive Deviants believe in acting out the ministry as ambassadors and servant leaders. With a keen sense of hospitality, they illustrate exemplar behaviour. They have an active view of ministry; dialoguing with guests, building relationships, engaging in active prayer and are proactively ready to step in with the anticipation that God will provide.
Results from Positive Deviant interviews are reviewed using data analysis and coded to identify *Missio Dei* ethos, worldview and habitus.			
Chapter 6 Summarizes the results identified in Chapter 5 and considers future application of the cultural model towards other contexts.	1. Yearns for people to experience God's love. 2. Places a high degree of importance on hospitality and helping out. 3. Desires to build trusting relationships with Community Night guests.	1. Views street-involved people as equals without fear or bias. 2. Relates to Community Night guests by realizing they could fall into a similar situation without God's help.	1. Acts on the imagery of being Christ-like ambassadors. 2. Relates to guests as servant leaders. 3. Depends on and anticipates God's provision while engaging in Community Night ministry.

The research findings demonstrated that the ethos from the cultural model strongly emphasized God's unconditional love and the desire for reconciliation. This ethos placed high values in building relationships with guests and other volunteers. Hospitality while not consciously applied, was at the heart of their relational expression when they would serve guests. The worldview of exemplar volunteers considered Community Night guests to be equals with themselves regardless of the physical appearance or mental state. Similarly, habitus resulted

in the building of trust with Community Night guests by engaging them in dialogue and prayer with the hope they would experience God's love in their lives. Habitus was the Christian expression of servanthood and ambassadorship behaving with confidence that in all circumstances God would be by their side guiding them. The findings demonstrated that although habitus resulted in impactful behaviour, it required the other two components of ethos and worldview to be aligned in order for *missio Dei* behaviour to be released.

Table 6 below demonstrates the before and after changes in volunteer behaviour as they were observed and recorded during the final stage of the action research project. Transmission of the model was successfully achieved by using the transmission techniques of storytelling, one-to-one mentoring, group coaching and team learning sessions. Of the three methods used to align ethos, worldview and habitus, one-to-one mentoring proved to be the most effective in dealing with negative worldviews such as the bias towards unemployed guests. Group coaching sessions conducted before and after Community Night helped align and reinforce the right ethos. Yet the most effective transmission mechanism occurred in team learning format. During the team learning phase of the project, the framing, re-framing, integrating exercise followed by experimenting at Community Night allowed for people to put into practice their new understanding of *missio Dei* ethos and worldview to generate the right contextualized habitus.

Table 6: Before and After Behavioural Changes After Applying the Model

Culture Sources	Missio Dei Ethos	Missio Dei Worldview	Missio Dei Habitus
1:1 Mentoring	**Before:** Hope they turn to God **After:** Guests need God's help in affliction as well	**Before:** Saw that some guests were not deserving of hand-outs. **After:** Saw guests as victims	**Before:** Reluctance in serving, and would only following instructions **After:** Engaged in ad hoc dialogue with guests
Coaching	**Before:** Guest need is predominantly physical also fear of reprisals **After:** Interaction could help with emotional and spiritual	**Before:** help the poor as a Christian duty/desire **After:** helping also means being discipled and witnessing	**Before:** Meet the physical need and follow rules **After:** dialogue, engage and pray with guests
Team Learning	**Before:** An obligation or duty to help the poor yet question why some are not working and afraid of their unpredictable behaviour. **After:** Emotional & Spiritual aspects are more important than physical need or guest weaknesses or their own comfort.	**Before:** Some guests are lazy and could not understand how they ended up on the streets except for elderly and poor. **After:** Need to help person fully with physical, emotional and spiritual	**Before:** Generous in bringing supplies, faithful in serving to physical needs **After:** Behaved as ambassadors and servants speaking to guests as equals and praying with them

Limitations and Future Considerations

Although the cultural model was successful in releasing *missio Dei*

behaviour to ministry volunteers, it requires human resources to execute the

transference of the model. Because these resources are usually limited, an

alternative method of transference could be considered in order to reach the wider

volunteer base.

In dealing with the issues of limited resources, time and the complexity of culture, future transference sessions could be conducted by positive deviants who have acquired a proficiency in the transference techniques of one-to-one mentoring, group coaching and team learning sessions. These training sessions could then be conducted on a broader scale with each of the partner churches before engaging in the ministry of Community Night ministry as means to further propagate the call of *missio Dei.*

Personal Reflection

Over the past five years, my perspective as a bi-vocational leader has greatly been shaped by the idea of contextual change. The nature of the research project is an expression of this change and has redefined the way I view leadership. Spirit-led leadership arises from a submission and obedience to the call that God places on the heart. From the project, it was seen that half of the positive deviants involved in the research represented a wide diversity in contextual backgrounds. Although they may not have held a ministry title or leadership position, all exhibited qualities of Spirit-led leadership. Christ did not reach people because of His title or authority, but went to great lengths to conceal it until the end of His ministry. People followed Christ because their hearts were touched by what He did and said.

The process of observing and selecting positive deviants for the creation

of the cultural model has resulted in a change involving the way I view leadership. The importance of recognizing individuals as leaders irrespective of title or authority has heightened my awareness that Spirit-led leadership has a greater impact towards meaningful change over that of my own.

Conclusion

In conclusion, the research demonstrated that Spirit-led expressions of *missio Dei* were found in positive deviants and were transferrable to other ministry volunteers by using participatory action research through the use of mentoring, coaching and team learning. Adapting the appreciative inquiry questionnaire produced valuable data that was used to reveal *missio Dei* ethos, worldview and habitus from positive deviants. In order for the model to be contextually relevant and respond to change, leadership should continually monitor positive deviant habitus and reapply the model in order to contextualize the Gospel message. The church as "a Spirit-led congregation will learn to adapt and re-contextualize its ministry to address the challenges and opportunities that it faces with such change - always forming and reforming" (Van Gelder 2007, 127).

Since "faith comes from hearing" (Rom. 10:17), leadership should encourage the release of faith through the oral transmission vehicles of one to one mentoring, storytelling and team learning. It is the role of the Spirit to develop His ethos, worldview and habitus within the individual as a follower of Christ.

The role of leadership then is to encourage and release the Spirit-led cultural

elements of ethos, worldview and habitus to the collective whole.

APPENDICES

Appendix A: Interview Questions & Sub Questions

These initial interview questions (Cooperrider 2008, 25) are designed to begin a dialogue and stimulate narrative. These questions may be used for individual and focus group dialogues.

These questions ideally will be conducted in a face to face interview in a public or church setting. An alternative for individual interviews where face to face encounters are not possible, the survey would take place over the phone.

Appreciative Inquiry Foundational Questions

1. What would you describe as being 'highpoint experiences' during Community Night?

> When were you most inspired?

> When were you most engaged?

> When were you most touched by the Holy Spirit?

> When the guests were most touched and responded?

2. Without being modest, what do you value most about Community Night?

> About your role?

> About your peers?

> About your guests?

3. What are the core factors that give life to Community Night without which

Community Night would cease to exist?

How does the Holy Spirit manifest these core factors?

Conversation Simulating Questions (AI p.122)

- Can you tell me more?

- Why was that important?

- How did that effect you?

- How has it changed you?

Dream Questions

4. Imagine you are experiencing an ideal Community Night. Your dream has

become a reality.

What do you see?

What is going on?

How have things changed?

5. Is there anything you would like changed about Community Night?

Why is this change important?

What outcome would this change bring about?

Appendix B: Portion Of Database

Question Number	Question Label	CultureCode	CC-SubGroup	Sen	Co	Descriptive Code
1	Highpoint Experiences	Worldview	God's Presence	Nee	1	1A: guests are also a
1	Highpoint Experiences	Worldview	God's Presence	Nee	1	1A: feel it important to
1	Highpoint Experiences	Worldview	God's Presence	Nee	1	1A: no difference betw
3	Life/Core Factors	Worldview	God's Presence	Buil	1	3A: about volunteers a
3	Life/Core Factors	Worldview	God's Presence	Buil	1	3A: also about volunte
3	Life/Core Factors	Worldview	God's Presence	Buil	1	3A: church focused
4	Dream	Worldview	God's Presence	Unn	1	4A: need space
5	Needs Changing	Worldview	God's Presence	Hun	1	5A: not to be thanked
1	Highpoint Experiences	Worldview	God's Presence	Nee	1	1A: challenges biases
1	Highpoint Experiences	Worldview	God's Presence	Trus	1	1A: see God intervenir
1	Highpoint Experiences	Worldview	God's Presence	Trus	1	1A: sees God's provid
1	Highpoint Experiences	Worldview	God's Presence	Nee	1	1A: sees no dif betwee
2	Most Valued	Worldview	God's Presence	Buil	1	2A: see benefit of wor
2	Most Valued	Worldview	God's Presence	Buil	1	2A: sees themselves a
2	Most Valued	Worldview	God's Presence	Buil	1	2A: volunteers never n
3	Life/Core Factors	Worldview	Meet The Need	Buil	1	3A: likes the worship v
3	Life/Core Factors	Worldview	Nothing to Change	Trus	1	3A: sense darkness wl
3	Life/Core Factors	Worldview	Nothing to Change	Unn	1	3A: tight locations but
1	Highpoint Experiences	Worldview	Nothing to Change	Trus	1	1A: feel the presence
1	Highpoint Experiences	Worldview	Nothing to Change	Hun	1	1A: find they are thank
1	Highpoint Experiences	Worldview	Nothing to Change	Hun	1	1A: I could have ended
1	Highpoint Experiences	Worldview	Nothing to Change	Nee	1	1A: important to know
1	Highpoint Experiences	Worldview	Nothing to Change	Nee	1	1A: they are God's chil
1	Highpoint Experiences	Worldview	People	Nee	1	1A: they value being re
1	Highpoint Experiences	Worldview	People	Trus	1	1A:Feel the presence
2	Most Valued	Worldview	People	Nee	1	2A; they have been se

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Appendix C: Consent Form

Participant Name:

_____

Researcher: Julio Tavares

Community Night is a special outreach called out by God, led by the Spirit to proclaim Christ to the broken. As we seek to be obedient to the Lord, we are called to learn from our walk in works of service and apply what we learn. This research project is an attempt to learn how we can better serve Community Night. It is an attempt to know what we do best and how we do it. To know the values and beliefs that drive our actions.

I am conducting this research as part of a requirement to fulfil my doctoral candidacy for the Doctor of Ministry at Tyndale University College and Seminary. The research findings may be used to help improve Community Night and other ministries. Your help will assist in the research objective to identify the core values that drive the actions of Community Night. Your participation will include a series of interviews where you will be asked some questions and have some dialogue about your experiences. I will be making notes during the discussion in order to look for themes that may arise across several interviews.

You are under no obligation to participate in this study regardless of your relationship with myself or Toronto Alliance Church. If you do participate, you

may withdraw your participation at anytime and request any information that I

have that was retrieved from you at any time. Throughout the project, if any

relevant information arises that may change your decision to participation, I will

promptly notify you. Your information will be kept confidential and will not be

identified as yours. The information will be combined with that of other

interviews to further protect identity. This research initiative does not compensate

participants. Signing this consent to participate, in no way waives your rights or

legal recourse.

Thank you for your time to consider participating in this research project.

At any time if you have any concerns, you may contact: Rev. Bill Dyck - Lead

Pastor: Toronto Alliance Church (416-703-8211), Dr. Mark Chapman - Assistant

Professor of Research Method, Project - Thesis Coordinator: Tyndale University

College and Seminary (416-226-6620) or myself for more information

(   ). Please take the time you need to read and consider your

participation. By signing this consent form, you acknowledge your participation

as described above.

I accept the the terms of my participation as described above:

Participant's Signature: _____

Date: _____

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Appendix D: Study Area Census Tracts

Below is a list of the two study areas defined geographically with the identified Statistics Canada Census Tracts from the Toronto Census Metropolitan Area (CMA). All references in the analysis of these areas are benchmarked to the CMA and the Census Provincial statistics within Ontario.

Queen and Bathurst Study Area

0039.00 (CT)
0011.00 (CT)
0010.02 (CT)
0036.00 (CT)
0043.00 (CT)
0010.01 (CT)
0009.00 (CT)

Parkdale Study Area

0004.00 (CT)
0005.00 (CT)
0006.00 (CT)
0007.01 (CT)
0007.02 (CT)
0047.01 (CT)
0047.02 (CT)

MacJournal was used for some of the project events observations. Different events were organized into files and within each dated (see image below). In addition content was organized as reflective narrative or given a structure as the sample provided below the image illustrates. Tagging techniques along with subject matter organization of observations were used within MacJournal for collating and Analyzing observations.
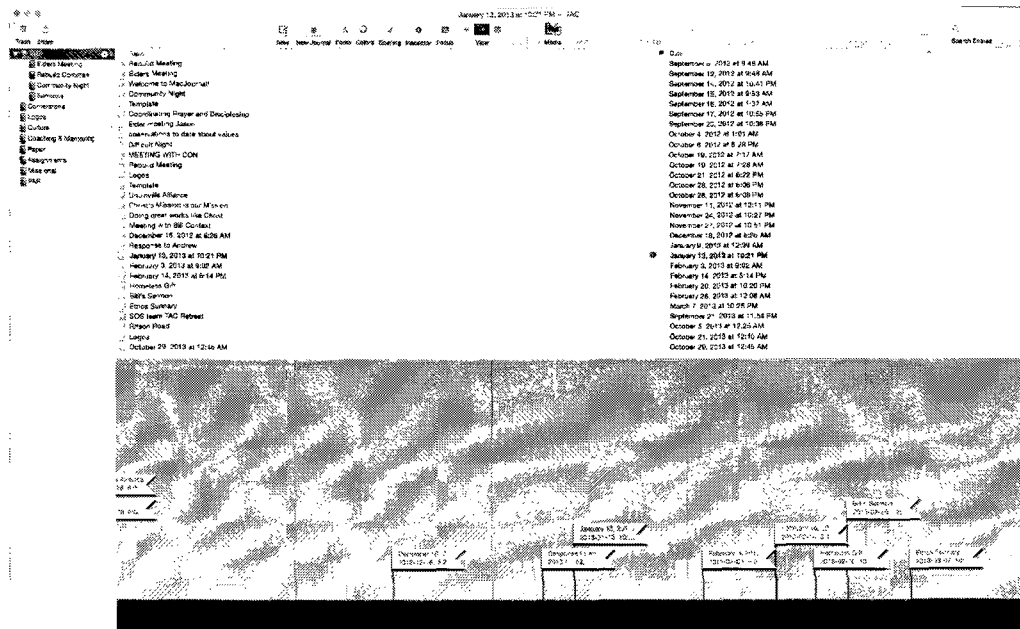
Planned Action
Targeting Servers trying to reduce the number of interventions and questions
Have difficulty knowing what to do and how to serve tables
Gave them basic guidelines and t show generosity and other traits in detail, it took time but team was prepared

Also dealing with fear similar to youth
told them about Tom
how incidents are expected but majority are thankful

not about them, but people bring baggage and offloading on them
their response is key

Reaction
servers behaved naturally
Servers were engaged and hardly asked for advice
operated independently
helped under difficult cicumstances

Reflection

I need to do additional tests
If other groups respond in kind the addressing of fear and serving with little
intervention seems to be effective by:
• Addressing how to respond
• Addressing it is not a personal attack
• Providing a scriptural context
• Prayer for guidance with the group helps them rely on the Spirit

Appendix F: Sample Of Journal Observations Manually Captured

More traditional hand written notes were also produced throughout the project. Every event was recorded in email communications with dates, visiting partner churches name, email of participants and roles of each participant leading a specific ministry (email image below). At the end of the evening reflective notes were recorded and captured (sample handwritten note image provided below email image).

Julio Tavares <hj2m@bell.net>   26 February 2013 12:02 AM

, Julio & Helen Tavares

COMMUNITY NIGHT: MARCH 2

Hello All,

This weekend ▇▇▇▇▇▇ will be coming down with chili and desserts. We will need to augment the meal with 2 more pots of soup, sandwiches and more dessert. We will also have the youth from ▇▇▇▇▇▇▇▇▇▇ joining us for the first time with a willingness and desire to bless. They represent one of the churches we partnered with from the ▇▇▇ outreach and also whose facilities we used for the Fall retreat last year.

▇▇ will be delivering the message and leading worship. Communion will also be served at the end of the service as we minister into this. What a joy it is to know a woman came to faith in Christ last week and how many are being touched by the love of Christ through you.

Please confirm your availability to minister for the following:

Clothing Room Setup (Friday): ▇▇▇▇▇▇▇▇
3PM Opening and Setup (Saturday): ▇▇▇▇▇
Backend Monitor: ▇▇▇
Health Room: ▇▇▇
Prayer Room: ▇▇▇
Kitchen: ▇▇▇
Drink Station: ▇▇▇▇▇▇
Closing Clean Up: ▇▇▇▇

May we prayerfully consider this Saturday as communion will be served.

- First night 2 people from CN stayed to help clean up after service. They were not asked to help but did it of their own accord.

- ████████ boldly responded to the call to be reconciled to God and many lined up to receive communion as an act of remembrance and desire to have Christ reinstalled.

- ████████ showed up to help out even though they were not scheduled to do so

- Experienced the negative impact when one is overcome by logistics and complaints instead of ministering with God's love and strength.

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