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Tyndale University

Assessing the Impact of
Morning and Evening Prayer
on the Spiritual Formation of the
Wardens within the Parish
of St. James and Christ Church

A Research Portfolio
submitted in partial fulfillment
of the requirements for the degree of
Doctor of Ministry
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by
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ABSTRACT

This action research project focused primarily on the spiritual and devotional aspects of the Anglican liturgy and its impact, or lack thereof. The project's participants were the Wardens (who in collaboration with the priest make up the leadership team) within the Parish of Fenelon Falls and Coboconk that consist of St. James (SJ) and Christ Church (CC) Anglican churches.

This research portfolio explores how spiritual formation can be developed through practices and ways in which a Christian leader can embrace its spiritual richness. The research portfolio utilized interviews, prayer journals alongside Morning and Evening Prayer as an assessment tool. Additionally, the methods used were qualitative research and ethnographic observation that linked spiritual formation with liturgical practices.

This research portfolio includes key formational experiences, a philosophy of leadership, as well as a research project. The data and information gathered from this research, highlighted how Christian leaders within the Parish of SJ and CC through self-awareness and authenticity, recognized the value and appreciation for the Anglican liturgy. Simultaneously, leaders within these two congregations deepened their spiritual life. As a result, participants were visibly more engaged in the liturgy and contributed immensely within the congregations of its spiritual impact.

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CHAPTER 1:

INTRODUCTION

This research portfolio connects two papers and a field research project that are interwoven by four key themes: 1. how self-awareness and authenticity could impact and shape the Christian leader encounter with God; 2. how the attributes of self-awareness and authenticity are enhanced through the various courses in life; 3. how my philosophy of Christian leadership has helped me navigate and develop and 4. how the Christian leader can meaningfully embrace liturgical practises by being authentic and self-aware.

The research project of this portfolio was undertaken within SJ and CC Anglican Churches which make up the Parish of Fenelon Falls and Coboconk. This study was intended to bring awareness and knowledge of the spiritual aspects of the liturgy of Morning and Evening Prayer. The following key terms are defined in order to understand the nature and purpose of this research project.

Definitions of Key Terms

Spiritual formation is defined as the process by which one's spiritual relationship is guided and is strengthened by the Holy Spirit into union with God. This union is nourished through worship, devotion, and prayer as well as time

spent in the scriptures (The Book of Common Prayer 1995, 354). It is a process that recognizes the need for awareness and authenticity as attributes essential in deepening a relationship with God through reflection and meditation. It is a way to quiet one's soul.

Wardens are defined as persons who, in collaboration with the priest, have full charge and responsibility over the worship, staffing, finances, and physical structure of an Anglican church. The role of the warden is normally held by three members of the congregation: (1) the Priest-Warden, who is appointed by the priest is the direct advisor, consultant, and liaison for the priest; (2) the People's Warden, who is elected by the congregation, is the liaison between the priest and the congregation; and (3) the Junior Warden, who acts as a deputy, has responsibility for rentals and maintenance of all church property. These three individuals along with the Parish priest comprise the leadership team in any given Anglican congregation.

By **Authenticity** this research will use the following definition: authenticity, "focuses on the leader and his/her self-knowledge, self-regulation, and self concept. In addition, this trait characteristics include passion, behavior, connectedness, consistency, and compassion (Northouse 2016, 198).

By **Self-awareness** this research will use the following definition: "self-awareness is the process in which individuals understand themselves, including their strengths and weaknesses, and the impact they have on others. In addition, self-awareness includes reflecting on your core values, identity, emotions,

motives, and goals while coming to grip with who you really are at the deepest level” (Northouse 2013, 263).

By **Anglican** this research will use the following definition: “the universal or catholic Church, maintaining apostolic doctrine and order and in full communion with one another and with the See of Canterbury” (The Book of Common Prayer 1995, 401). Anglican is defined as a historical Christian denomination functioning in different parts of the world. The worship structure of the Anglican faith is liturgical by nature, with differing forms of external practices (vestments, holy communion, adoration of the sacraments, etc).

Anglo-Catholicism is defined as the “beliefs and practises within Anglicanism that affirms the Catholic heritage and identity within the Anglican Church” (Thompson 1999, 34). This branch of the church adheres to the doctrine, and rituals of the Catholic church, in the wearing of vestments, observing of feast and days as well as placing special emphasizes on the sacramental nature of the church.

Liturgical practices are defined as traditional outward expressions representing a communal response to, and engagement in the sacred through external acts reflecting Anglo-Catholicism. These sacred acts are highlighted in the Anglo-Catholic liturgical practices of Morning and Evening Prayer, the eucharist, evensong and benediction).

Morning and Evening Prayer will refer to the prescribed liturgical prayer services set out in the Book of Alternative Services (The Anglican Church of Canada, Book of Common Prayer). Since they are a subset of the BCP, the

term will be capitalized throughout the portfolio. These services include daily scripture readings and prayer, with time allotted for silent reflection and contemplation. Morning and Evening Prayer for this study was a private usage of the outline of the liturgy and was not a prayer service.

The Book of Common Prayer is the official source of liturgical services of the Church of England, adopted as an act of uniformity for all practising Anglicans to follow throughout the worldwide Anglican Communion (Wood 2012).

Intervention is defined as a spiritual exercise by which the participants engaged directly with the liturgy of Morning and Evening Prayer, during the duration of this study.

Outline

The portfolio consists of three parts. The first, addressing key formational experiences (Chapter 2: Running the Race) that highlights the developmental stages of my self-awareness, emphasising how God was directing my path throughout the various phases of my life. It is followed by my philosophy of leadership (Chapter 3: Steering the Journey) that linked my self-awareness to the call of God on my life, from which emerged authenticity along my spiritual continuum. Finally, it moves to a field research project (Chapter 4: Assessing the Impact of Morning and Evening Prayer on the Spiritual Formation of the Wardens within the Parish of Fenelon Falls and Coboconk) that used Morning and Evening Prayer along with a prayer journal as a secondary feature of examining the spiritual impact of the liturgy on the Wardens of St. James and Christ Church.

This process helped the Wardens establish a spiritual pattern and awareness for the Anglican liturgy as well as deepen their prayer life through spiritual discipline.

Additionally, the action research section of this portfolio consisted of interacting with six members of the parish called “Wardens” (leadership team), three from each congregation within the Parish, three from SJ and three from CC. Each work in conjunction with the Incumbent (Parish Priest) to ensure that the worship, staffing, finances, and physical structure of the church is maintained. These persons were male and female of Euro-Canadian descent, ranging from fifty-five to seventy-five years of age. This group’s demographics represents the predominant age grouping within the congregation.

The research project explored how the Wardens responded to Morning and Evening Prayer as part of their Christian formation as outlined in the Information and Consent letter that was given to each participant prior to the research. The research also included two sets of guiding questionnaires that were followed by pre-and-post intervention interviews. In addition, during the intervention stage of this portfolio, participants were asked to create a prayer journal of their experience and participation. The journal served as a measuring tool for interpreting the impact of Morning and Evening Prayer. Hence, instructions were given as to the involvement and engagement with the journals during a pre-intervention orientation. Participants were instructed to utilize the prayer journal to document their reflections on the prayers, times of solitude, and daily readings from the Morning and Evening Prayer services. They were also encouraged to

reflect on their personal walk with God and note what God was saying to them through the readings, prayers, and times of solitude. They were further encouraged to include in the journals their attitudes about the liturgy both pre- and post- intervention, tracing their journeys through the duration of this study. By doing so, the research shows how the participants' perspectives changed toward the liturgy as well as their spiritual awareness of leadership prior to this study.

The method of this study was analyzed through qualitative data by way of first-hand observation, guiding questionnaires, and interviews. Additionally, data was recorded during pre and post intervention interviews along with information documented in the participants' prayer journals for consistency, clarity, and resonating themes. These methods offered comparisons and contrasts in the changes in attitudes and feelings of participants before and after the study.

The Parish of SJ and CC is a semi-rural parish that sits within two communities, Fenelon Falls and Coboconk. Hence, the dynamics within each congregation represented that of most small towns in Southern Ontario, both being an elderly/retired population, in communities that are often in rivalry with each other. However, because of its semi-rural context the parish before my arrival was without a priest for two years. This resulted in the congregation using Morning and Evening Prayer as the principal services for Sunday worship as opposed to the eucharist. Therefore, the parish need for the spiritual renewal and liturgical nature of the church was heightened during this period.

Furthermore, a parish profile that was compiled by a selection committee gathered the thoughts of the congregation, which suggested that the congregation

wanted a clearer and more definitive Anglican identity. The profile stated that, "our new priest must be one who is spiritual and deeply knowledgeable of the roots of Anglican tradition and liturgy" (www.fenelonanglican.com/parish-profile/). This statement reinforced the parish's desire for spirituality and the importance of the significance of the Anglican beliefs and practises.

Ultimately, this portfolio was designed out of this context and aimed toward a deeper truth, in that spiritual formation was strengthened when self-awareness/authenticity was blended through the recognition, importance, and need for God. To this end, this portfolio will highlight how when connecting self-awareness/authenticity the wardens reinforced their personal development and responded from a place of connectedness and passion toward their spiritual formation and the liturgy.

A Personal Perspective

The leader, priest, and individual I am today all have been moulded by and shaped through my development that has been undergirded within my formation as a spiritual leader. Spiritual formation for me has and continues to be the foundation and guiding process that has informed my spiritual journey. Furthermore, throughout my years as a leader my spiritual formation has been grounded through self-awareness/authenticity because it has liberated me to fully engage and respond to the things and call of God. For me the attributes of self-awareness/authenticity have set the tone for my Christ-centred life, particularly in the way I respond to things of God. Hence, I wanted the wardens to fully

experience the spiritual riches that are encountered when such attributes were adhered to.

Thomas Merton notes, “The spiritual life is the life of a man’s real self, the life of that interior self whose flame is so often allowed to be smothered under the ashes of anxiety and futile concern” (Merton 207, 22). These words from Merton, resonates with me as a spiritual leader, because they reinforced for me the importance of holding in balance my weaknesses and strengths, by embracing the ashes, flames or futile concerns that gave rise to my personal self-awareness. Throughout my life, even moreso as a priest, I realized very quickly, as outlined in chapter 2, that my life’s events and the acceptance of them were an essential part of being a leader. Thus, for me, self-awareness has and continues to be one of the greatest and most impactful qualities I have cultivated along my leadership journey. It was only by recognizing Christ in my life that I discovered my true identity.

Within the context of this study and ministerial context, I tested if the liturgy could be an avenue through which one’s relationship with God was strengthened and a sense of self-awareness was developed; for our self-awareness, identity, or religion is grounded within our spiritual experiences (Bartholomew 2008). I discovered in my spiritual journey that self-awareness enhanced my development my not only spiritually, but it also brought an awareness to my impact on others both behaviourally and interactively. To this McNeal suggests:

The hazards for leaders not being self-aware is serious and can be deadly. Without this insight into themselves and their behaviour and motivations, leaders become subject to unknown or underappreciated forces that

influence their actions and that can sabotage their work. (McNeal 2006, 11)

This process can be seen in chapter 4 (Assessing the Spiritual Impact of the Wardens), whereby the leaders of SJ and CC through self-awareness/authenticity rediscovered their spiritual identity within the Anglican faith through their involvement in the action research section of this portfolio. Notably, I also discovered that Christian leadership must and should be grounded in a conscious awareness of one's relationship with the Lord, because from this flows an authentic response. The results of being unaware could be destructive (as outlined in chapter 3) and filled with unwelcomed surprises, as the wardens exhibited through their neglect of merging their personal lives with the spiritual value obtained within the liturgy. For example, Bill Hull notes, "This pattern of just doing is the enemy of Christian leadership" (Hull 2016, 4). For me these unwelcomed surprises could be avoidable when the Christian leader immerses himself/herself in a relationship with God that results in the transformation of the leader and ultimately an authentic response to/for the things of God.

Moulded in Christ

From my personal experience in the church, the language of the liturgy along with my self-awareness in Christ has constantly reminded me of my need to mirror Christ and respond to him from a place of connectedness and passion streaming from authenticity. For example, an excerpt from the liturgical Rite of Confirmation asks, "Will you by the help of God, live a life in Christ Jesus?" (The

Book of Common Prayer 1995, 286). As this excerpt suggests, Christ must become my supreme example. By this I received a mandate to live out my baptismal call, by living a life that was grounded in Christ. This for me meant being intentional by exemplifying godly principles, such as love, compassion, endurance and understanding, just to name a few. In his letter to the church in Corinth, Paul exclaims, “Be imitators of me, as I am of Christ” (1 Corinthians 11:1, NRSV). In this discourse, Paul was challenging the leaders of the church in Corinth to make Christ the pattern for their lives. Paul understood that a life in Christ is one worth following, because Christ’s life exemplified true humility, service, and self-awareness. It was one whereby his humanity and divinity enabled him to fulfil God’s plan in his life.

Likewise, I have come to the realization on my leadership journey that in order for me to fulfil God’s purpose for my life, I have to be in tune with Christ. The notion of being in tune with God has never been more evident in my life than when I migrated to Canada in 2021 from the Bahamas because of what I felt God was calling me to do. Not knowing what to expect, be it the difference of culture or being classified as a minority, it was crucial that I be in tune to what God was calling me to do. McNeal holds that, “Great leaders discern divine pattern for an intentional path to significance and fulfillment (McNeal 2006, 86).

In other words, just as Christ was intentional within his humanity and divinity to fulfil God’s perfect plan for his life, we too, as Christian leaders, ought to be willing and intentional in our pursuits of God’s divine plan for our lives.

Additionally, the most extraordinary aspect of Jesus' life was his two natures: The Scriptures attest to both the full humanity and the full divinity of Jesus (John 1: 14-18). He came in human form to live among us, witness to us, and serve us. He came to walk among us, experience life as a human, and save humanity from the sting of sin and destruction. Jesus saw his humanity as connecting with those he was called to serve. He emptied himself in order to come down low to his created order. Jesus ultimately came to show us how to lead from a place of awareness guided by God's Spirit. Riches holds that, "Christ's humanity is constituted by the intimacy of its union with God" (Riches 2016, 7). Therefore, this pattern sets as an example, a guiding principle for the church and its leaders to submit to God and meet people where they are in life, in order to connect with them, leading from a place of authenticity.

Parallel to this, Ronald Heifetz and Marty Linsky ask a very thought-provoking question, "How can you possibly guide and challenge people without the capacity to put yourself in their shoes and imagine what they are going through?" (Heifetz & Linsky 2002, 227). God himself accomplished this through his incarnation, in that he became a part of his people's daily lives, sharing in their lived experiences. In my view this is something that Christian leaders should emulate, for how can we show compassion or empathy with those we are called to serve without the knowledge of their experiences. This connection and commitment in service to God and others, I thought was essential for the Wardens of SJ and CC as well as myself; for such principles when executed were effective in achieving ministerial tasks and assist in spiritual formation. For this reason, I

have discovered in my own ministry that when compassion and empathy stand in balance with my obedience to God, it strengthened my relationships with others making ministerial goals and tasks more attainable.

Essentially, through obedience I have learned that one can be submissive to God and his Holy Spirit by allow him to lead, as he led his disciples (Acts 1:12-26). This resulted in the church being ablaze and having a burning passion for the mission of Christ. This principle I have learned can also influence Christian leaders on how to rely more on God as opposed to one's own strengths and gifts. Too often, I ran the risk of wanting to do too much when, in fact, what I was doing might not have been what God required. Furthermore, the characteristics of Christian leadership for me have evolved into learning how to surrender, submit, and allow God to work and inform my spiritual life.

This project raised the consciousness of God's presence and how his presence shapes and moulds our lives. In addition, it raised the consciousness of the spiritual value of the Anglo-Catholic traditions among participants. In so doing, this project asked participants to engage in the liturgical devotion of Morning and Evening Prayer, and then consider how such practises impacted their spiritual life. The project also advanced that a balance could be derived between the preservation of traditions and its spiritual impact and added to the ongoing dialogue of this topic within the congregations.

Additionally, the findings of this research highlighted how the Wardens of SJ and CC demonstrated an appreciation for the Anglican liturgy, as well as deepened their own spiritual growth. This was demonstrated by their expressions

of self-awareness and authenticity that were exhibited during the interview segments. Ultimately, this led them to exhibit desired spiritual behaviour and encouraged them to embrace the spiritual aspects embedded in the liturgy. For example, since this study there has been an increase in church attendance and participation related to the wardens sharing their experiences of this study.

Information gathered during the pre-intervention interview showed that prior to this study, participants had an exceptionally low appreciation or understanding of the spiritual aspect of the Anglican liturgical practices. This finding also challenged me to ponder personal biases I brought to the study. A clear personal example was how I took for granted that people knew or appreciated the traditions of the church simply because they were present every Sunday. They attended a worship experience but were unaware of the spiritual nature and impact of the liturgy.

Characteristically, some branches of Anglicanism love the pomp and pageantry of the church, which include the incense, vestments, candles, and other liturgical elements, which on the surface could appear as external solemnities, but could have a deeper spiritual value.

I realized after gathering the information documented in this study, that there was a lack of knowledge, awareness, and appreciation for the spiritual aspect of the liturgy. This has changed my view of the liturgy, prompting me to re-evaluate my assumptions about the liturgical nature of the church and examine the lack of knowledge or consciousness given to it. Instead of taking it for granted that the wardens or general membership of SJ and CC knew or understood the

emphasis or importance placed on the liturgy, I needed to use my role to teach, encourage, and communicate the importance and spiritual nature of the liturgy that could inform the spiritual life and formation of those under my pastoral care.

Furthermore, the action research project revealed how through self-awareness and authenticity people engaging with liturgical practises through daily prayer and the reading of scripture, were moved toward a greater level of appreciation for their spiritual formation, their relationship with God, and a deeper sense of appreciation for the Anglican faith. Additionally, participants voiced how their participation in this study gave them a better understanding and admiration for the liturgical aspect of the church. Throughout this portfolio, I will recall those moments in my life that have shaped and given me the opportunity to grow continually within my leadership role. I will recall experiences of pain, uncertainty and discomfort that have shaped and moulded me into the leader I am today. In addition to these I will also illustrate occasions when I was unaware of the hand of God, moments when I wrestled with my sense of worth and value as well as occasions when I sought after the approval of others as opposed to that of God.

This portfolio will show the value of spiritual growth and the ability to learn how to appreciate the pitfalls of life, all embedded with biblical principles. The Apostle Paul pointed out such occasions continually throughout his writings. For instance, he notes in Corinthians, "these things took place as examples for us" (1 Corinthians 10:11). Finally, this chapter endorses the importance of reliance on God, and validates the need for self-awareness and

authenticity as defined in my key formational experiences in the proceeding chapter of this portfolio.

CHAPTER 2:
RUNNING THE RACE:
KEY FORMATIONAL EXPERIENCES

This chapter of the portfolio highlights my leadership journey through key formational experiences. These experiences tracked God's designed plan in my life, and by extension validates the Christian leader's need for self-awareness as outlined in chapter 1. Additionally, it demonstrated how through self-awareness the Christian leader is tasked with holding in balance his/her strengths and weakness. It further displays how God acts in the life and interests of the Christian leader and how one is formed spiritually through awareness and authenticity that can emerge from contemplation, and worship.

Runners to the Line!

Like an athlete approaching the starting line of a race with all of the eagerness and rigor of their training, so was I approaching the starting line of my leadership race carrying with me the pleasant and not-so-pleasant experiences of my life. Those feelings of low self-esteem, shame and insecurity that had impeded my sense self-awareness, had all accompanied me to the starting line of my formation. There I once stood behind the line at the start of my race, with fear and

anxiety. What would happen? When would I get to the finish line? And who was moving faster than me? All of these and more were thoughts that I remembered going through my mind as I journeyed through life, particularly in those moments of doubt. However, as I looked back over my life there was no uncertainty that God's hand was guiding me every step of the way, even though I was unaware. Yet again like running a race I was so focused on those running beside me that I occasionally lost focus of the change God was doing in my own life.

Change was all around, be it visible or invisible. For instance, caterpillars change into butterflies, and tadpoles into frogs. These, however, are observable and the stages are traceable and self-explanatory. Similarly, as leaders, we might also undergo various forms of change that could go undetected or perhaps ignored. However, we have been cautioned that we must, as Reese and Loane state, ... "pay attention to the many little things in our lives that often seem incidental and insignificant" (Reese and Loane 2012, 47). This statement suggested that the things I once ignored were ultimately the ones that were most crucial to my development as a Christian leader, however monumental or insignificant they might appear.

Parallel to this view Barton notes, "Learning to pay attention and knowing what to pay attention to is a key discipline for leaders" (Barton, 2008, 61). Regardless of our ability or inability to detect change, the underlying truth remained, change was inevitable and an integral part of the life and growth of me as a Christian leader. This is a concept that I came to embrace and appreciate. In fact, in order for me as a leader to appreciate where I was, I must first and

foremost accept and acknowledge the strengths and weaknesses (self-awareness) of my life. In so doing, the recognition of the events of my life brought with it a true sense of value and regard for the process of change itself, regardless of how painful, remorseful, or exposed it may have left me. Palmer suggests, “The experience of the darkness has been essential to my coming into selfhood and telling the truth about that fact helps me stay in the light” (Palmer 2000, 18).

Essentially, my experiences in life, as harsh and challenging as some of them were, ultimately gave me an appreciation for the triumphs that I experienced, as well as an appreciation of myself as a human being and as a Christian leader in respect to my context. Further, it was the intentional acknowledgment of those events that helped to guide me forward, for one cannot embrace the possibilities of the future without the awareness of the past. It helped me to cope with what was on the surface of my life, my successes, or triumphs, for I understood that intrinsically beneath the surface I too was a broken individual longing for restoration and purpose.

Being raised in a single parent home brought with it insecurity, low-esteem, and the need for feeling wanted and valued. Being the second-to-last of ten siblings I had a need to be wanted and valued, particularly from my father. Fortunately, both of my parents were practicing Christians. Hence every weekend was spent in a church, mainly in the Anglican faith which instilled within me godly and biblical principles. I am ever grateful to the role of my mother for instilling in me the necessary tools for this race that consisted of the values of God and the importance of the church in my life, all of which grounded me in

biblical principles. She always ensured that I not only attended church but lived a life that was aligned with my beliefs in God. From this I always strived to live a life that exemplified Christian morals and values, a life that demonstrated compassion, humility, honesty, and integrity. These values were also instilled in me by my siblings, who recognized a calling on my life, and constantly encouraged me toward a godly path.

In so doing, they were always supportive in my spiritual journey, either by their words of affirmation or their acts of support. This support has not only kept me in the race, but it has given me the fortitude and perseverance to steer the course and ground my leadership in a relationship with Christ. With this relationship came an appreciation and love for God and the liturgical nature of the church, which for me was the catalyst of my spiritual formation.

The Anglican faith for me has been an integral part of my spiritual development, and through my engagement I found myself fascinated with the liturgical practices and worship experiences. Eventually I became more involved in the life of the Anglican Church by becoming a part of the youth group, Sunday school and then the altar servers. This led me to the priesthood. Like Moses, I wrestled with God constantly, and in my struggles came to accept my call to the priesthood. From a very early age, (seven to be exact) I wanted nothing more than to be a priest. But my insecurities and low self-esteem created a lack of confidence within myself. With this came a sense of unworthiness, that was at times daunting. In fact, Andrew Root asserts:

Depression is the shadow side of authenticity. The ethic of authenticity frees you to be whomever you want to be. We should embrace, even celebrate, this, but not without recognizing its shadow side. In the field cleared by authenticity, there stands only you. This is exciting but daunting. (Root 2021, 11)

Indeed, my life has been a journey filled with mysteries, that were at times daunting and confusing, but rewarding at the same time, once I became self-aware of and accepting of who I was in God. This started to unfold for me when I finished high school and started to mature into adulthood and matured in my belief in God. “Within our experiences we observe our true selves by noticing those things that brings fulfillment and meaning to our life” (Barton 59, 2008). For me, even though there was a war of unworthiness raging from within, there was also a level of joy that came with serving around the altar.

To this end, when I was in my twenties, I offered my name as a candidate for the ordained ministry and was privileged enough to attend both Codrington College, St. John, Barbados and Wycliffe College, Toronto, Canada. Such privileges have transformed me. Upon entering seminary, I found myself following the prototype of Jeremiah. Even though I was at the place where I accepted the call, I still had fears of inadequacy. I questioned my youthfulness and suitability repeatedly. To reinforce this point, in my first year in seminary, I wrote to the bishop of the Bahamas, Drexel Gomez. I explained to him my sense of unworthiness and the possibility of placing me on leave until I felt worthy of such a calling. To this he replied, saying “no” and that he would have been concerned had I felt ready for such a calling.

Needless to say, his letter in response to my request really made me reflect even more on the person of Jeremiah. Yes, we were all unworthy, and yes, we have all at some point or another in our lives felt unfit to the task at hand due to lack of self-awareness or who we were called to be in Christ Jesus. But this by no means suggested that as Christian leaders we were not able to do the work God gave us to do. On the contrary, unworthiness was a common trend throughout the scriptures of persons who were called by God. The Apostle Paul for instance talked about his unworthiness when he stated, "For I am the least of the apostles, and not fit to be called an apostle." (1 Corinthians 15: 9, NRSV).

Likewise, Simon Peter said to Jesus, "Go away from me Lord, for I am a sinful man!" (Luke 5:8, NRSV). These general descriptions said to me that by virtue of coming to Christ, I could implicitly recognize my unworthiness, which ought not to be confused with the notion that God calls even the sinner. This state of unworthiness, however, indicated my need for God, and my inability to follow Christ in my own strength.

On your Marks!

The Apostle Paul in his letter to the Hebrews encouraged the Jews saying, "let us run with endurance the race that is set before us" (Hebrews 12:1, NRSV). For me I had to learn how to preserve and focus on the race that was ahead of me, while conscious of what was behind. This was not so much due to any self-assessment as being complete or perfect, but rather, like many, I lived in my present without any real regard to the significance of my past. The past for me

was a hideaway to say the least, and a place as we discussed in the class *DMML 0901 Formation of the Leader* (Module 4: Strengths Finder Introduction) where my potential weaknesses were exposed. Unwittingly, the balcony of my life was where I wanted everyone to have an audience instead of the basement where everything seemed to have been so chaotic and confusing. My insecurities and low self-esteem stemmed from the embarrassment of being the product of a single parent home.

During my formative years this embarrassment brought with it the deeply ingrained desire to feel wanted and valued. I often pondered the fact that, of all my friends, I was the only one made to share and split weekends between homes. Was it my fault that my parents were not together? This was a question that always plagued my mind and made me withdrawn and relatively reclusive. This need or want was most prominent, and got the better part of me, during my primary school years. I vividly recall the days when the kids in my class made me cry by simply telling me they were “not playing with me.” Strangely enough, even though I have moved on from that stage of my life, those words still echo in my mind. Not that I am looking for them to play with me, but just the thought of the damage and pain inflicted on me, merely because I was hoping and looking for something I did not find at home, which was the need to feel wanted.

Undoubtedly, my father and my mother both loved me. I have never for a moment questioned that. But I came to realize that love was substantially more than just words, or gift giving, or meeting every physical need that a child might have. It also encompassed the ability to make a child feel recognized or valued.

For instance, I lived most of my childhood life with a father who was physically present, but his presence lacked connection, for there always seemed to be something missing. The connection was predominantly based on seeking his attention or approval, something which remained elusive and unattainable. Yet, his very critical mindset, provocative thinking, and challenging positions on just about every topic or interest of mine helped to formalize and strengthen my insights through our discourses on a myriad of topics from church to politics.

Get Set!

I can recall my father's punctuality and his need for order which landed me in St. Bede's Catholic Primary School at 6: 30 a.m. every school morning. It was a hard adjustment for me to say the least. But this adjustment, though uncomfortable, opened the door for something I would have never imagined. These early morning drop-offs eventually led me to meet Father Reginald Demeritte, the school chaplain and priest, who invited and introduced me to the servers' guild, a role that proved to be just the beginning of a spiritual journey that culminated with my ordination to the priesthood some 25 years later. Fr. Demeritte was instrumental in the formative stages of my life when I first felt the call to the ordained ministry. He was purposeful in mentoring me ensuring that I read materials on vocational life, as well as helping me discern the voice of the Holy Spirit.

I felt joy while engaging in my new-found duties around the altar, as an altar boy and to this end, I remember the day I heard the voice of God saying to

me, “I want you to be a priest”. That day was like nothing I had, ever experienced. I recalled the excitement, and the desire to share this with my father once he collected me from school that day and, how deflated his response made me feel. “A priest?” and then, “Why a priest? They make no money?” Needless to say, it was not the response I had anticipated, yet it was the same outcome I was used to, which was the failure of a father to meet or address the need his son had for his father’s approval.

But like a runner in a race, I found strength from those in the arena of my leadership race. Fr. Demeritte’s response to me, along with those who often challenged me to get over and beyond myself and recognize that God is in the "messiness" of my life gave me the strength and courage to accept my past, embrace my present and press on towards the finish line. Reese and Loane hold that, “Our leadership formation is fundamentally a quotidian mystery, a set of dynamics, people and events that are immersed in God’s loving way with us” (Reese and Loane 2012, 47).

Yet, in retrospect I became self-aware of and have come to understand the hand of God that was at work as mentioned in chapter 1. Within this mystery, I better understood how my father’s mindset and his ability to challenge me and help me to think or formalize my thoughts has helped me to better communicate, or even articulate, any given point of view that I may have from time to time.

John C. Maxwell holds that “Most people live according to what others believe about them because they accept others’ value of them without question” (Maxwell 2014, 20). This was indeed true of me, especially considering that, as a

child, I valued my father's opinions, and therefore continued to be challenged with this as an adult. I can vividly recall asking persons if they thought I could be, or would be, a priest. This question left me vulnerable to others because their response, of course, affected me. How they viewed me would ultimately impact my view of myself. This was a very dangerous place for me to exist because it left me at the mercy of others, in that I believed whatever was spoken to me.

During my teenage years, I accidentally stumbled onto a hidden talent when I qualified for a job as an on-air radio personality. I say stumble because, though I was looking for a job to assist with my college tuition at the time, one would never have thought that a self-proclaimed introvert, or one lacking confidence like me, would ever possess the talent to be on the radio, or be expressive in any way, to say the least. But as Barton rightly says, "if we are willing to pay attention, we can catch glimpses of the true self by noticing what brings deep gladness and a sense of meaning to our existence" (Barton, 2008, 76). So perhaps I did not stumble on a talent but rather God was continuing to unveil his plan for my life.

I always felt must have God has a sense of humour. The very job I once thought I stumbled on, was one where he helped me develop my communication and people skills and ultimately shaped me into my true self as someone who was confident and aware of who God created me to be. This once shy and reclusive individual was now starting to see the writing on the wall. I saw God at work, and I then started putting the pieces of the puzzle together. For the first time, God had given me a preview of my life, for once I recognized who I was in Christ, I could

truly appreciate who I was as an individual. At this point, I came to fully understand the impact of my father on my life and how what I thought was lacking was very much present and formational.

Furthermore, I understood that it was okay to cry when the children in primary school said they weren't playing with me, because it suggested that I had feelings and emotions, and was not numb or afraid to express that, even though at the time it was embarrassing and painful. I got it! I now had a fuller understanding, that the humiliation or embarrassment I wrestled with was meant to be understood, not ignored. Palmer puts it best when he says that,

The spiritual journey is full of paradoxes. One of them is that the humiliation that brings us down – down to the ground on which it is safe to stand and fall- eventually takes us to a firmer and fuller sense of self. (Palmer 2000, 70)

These paradoxes were often a very confusing place in which reside, but ultimately it taught me that growth and self-awareness came through the acceptance of past misfortunes and adversities.

Go!

Similarly, like an athlete in a race there were times I doubted myself and felt like I was trailing behind in my leadership race. But like a coach encourages an athlete, so was God and others encouraging me to persevere and endure. I am truly thankful for men such as Bishop Lawrence Burke, Bishop of the Roman Catholic Diocese of the Bahamas and Bishop Michael Eldon, Bishop of the Anglican Diocese of the Bahamas, who taught me that God was not looking for

perfect people to serve him, but rather he called the broken and the wounded. Moreover, it was through the mentorship of Bishop Burke that I came to accept the fact that God used ordinary people like me to do his will. I was far from perfect and wrestled with self-awareness while struggling with low self-esteem. All of these, and more, I brought with me.

However, Bishop Burke taught me, and constantly repeated the phrase, “every saint of the church had a broken past.” In other words, every person brings with them some degree of brokenness, and while we are called to move away from our brokenness, we are also called to walk with it so that we can better understand and empathize with those we are called to serve. Parallel to this, Dr. Jayne Peek suggested, “If we want others to learn from their mistakes, we must openly admit our own shortcomings” (Peek 2002, 20).

This was not an easy concept to grasp at first but, upon reflection, particularly on my Strength-Finder results (Rath 2007, 31), it was quite interesting to note that two of my five strengths listed were empathy and positivity. I found this rather insightful, especially after thinking of my life in review. The brokenness, or the sense of unworthiness that I often felt created the foundation on which I stood, because of this once-wounded place, now stemmed the very emotions of empathy and positivity that gave me a sense of my own self-worth and awareness of the feelings of others. This has assisted me tremendously in my ministry, in being able to demonstrate compassion and empathy. These qualities, I would add, have not gone unnoticed when considering my 360 Leadership Feedback, whereby most of those who participated gave me a high review as it

related to my emotional response to others, which is also parallel with my strength-finder report that lists empathy as one of my top five strengths.

The formative years of my life set the tone for my adulthood, although God's presence was unrecognizable at the time. Had you asked me prior to my enrollment in the Doctor of Ministry program about my leadership journey, I probably would have started by listing the attainment of my Associates of Arts degree in Psychology, or my Bachelor of Art in Theology or most recently my Masters in Theological Studies. However, I came to realize these institutional decorations in no way defined me and that I shortchanged myself by listing accomplishments rather than telling the story of my formation. This story which was grounded through my self-awareness and reliance on God, shaped and moulded my philosophy of leadership as outlined in chapter 3 of this portfolio.

Learning for me at times felt as though I was running a marathon, in that there were times I felt fatigue and wanted to quit. Yet some of the most significant lessons were taught by adversity, and through this, new skills were acquired, and old ones sharpened. During my journey as a Christian leader, I learned that it was important for me to recognize my limitations – and lack of self-awareness and address them accordingly, which has proven to be pivotal along my leadership race. For instance, the recognition of my limitations reminded me of my need for God, and how I needed to pay attention to God and cultivate growing ears to hear his still voice leading and guiding me. In addition to this, it was imperative that along the road of self-awareness I identified myself as the person God called me to be, however uncertain the path was.

Resse and Lone assert that, "Learning and growth requires being alert and responsive in one's world" (Resse and Lone 2012. 55). As discussed in *DMML 0901 Formation of the Leader*, taking time out to learn and know oneself is of utmost importance; for it is often in these moments when we recognize, hear, and see what God is doing in our lives.

As a Christian leader, the DMin program taught me the importance of self-awareness, particularly in those moments when God seemed visibly absent. This was a topic of discussion during my counseling sessions with Elliot Yeung, Registered Psychotherapist. While my attendance was mainly due to the course requirement, it was inspiring and thought provoking. This was due to the fact that, for the first time, I was sitting on the other side of the table. I was not the one asking the questions or providing answers, but in fact, I was the one being listened to and heard. I was rather uncomfortable at first, but truly rewarding to actually be heard and have someone share and give sound advice in return.

As a leader, I had become so accustomed to dealing with another person's grief, pain, and life challenges that, very often, my own pain went unattended. I discovered that I was running a race with my focus on everyone else in the race other than myself. Perhaps the time had come for me to effectively engage in listening to God, allowing him to guide me within the race. By this I came to appreciate that the true worth of running this race was the acceptance of my vulnerability without fear of embarrassment and allowing God to be God. Effective Christian leadership for me was not merely about my presence or leadership skills. Instead, it was best evident when those I lead could see that my

formation was grounded in self-awareness that supported the emergence of an authentic relationship rooted in Christ Jesus. I observed this when the Wardens (participants) of St. James and Christ Church interacted with me in interviews as we shared personal stories relating to our individual spiritual journey.

The experiences of the intervention and prayer journals, that were discussed during the pre-and-post intervention interviews for the me and the participants was a life changing one. In so many ways, it was revealed how some of the wardens resembled the Ethiopian Eunuch who encountered Philip, in the Acts of the Apostle. Like the Eunuch, there was the feeling as if we were reading the bible or in our case engaging in the Anglican Faith. Yet there was a sense of pondering on it, in the way we ought to, for we did not truly know, nor did we fully appreciate, what we were engaging in. Thanks to the intervention, participants through praying the scriptures, and engaging in this study came to cherish and embrace the stories shared from personal perspectives in a more meaningful and inspiring way.

Nearing the Finish Line - Tending to the Holy

Fortunately for me, there were those in my life who encouraged me during my race from the starting line and beyond the finish, I say beyond because my race and growth continues to this day. This support has not only kept me in the race, but it has given me the fortitude and perseverance to steer the course and ground my leadership in a relationship with Christ. I discovered that in a chaotic and hectic world, where a relationship with God and one's spiritual journey was

seemingly a matter of convenience rather than obligation, practicing or participating in one's spiritual formation was of most importance. For most of my adult life, the liturgy of the Anglican faith was an integral part of my spiritual formation. At times, it has served as a means of encouragement and reminder of who God was and who he created me to be. Worship, be it corporate or private, afforded me a chance and an opportunity to be still and quiet in the presence of God through prayer and study. However, amidst the busyness of my life, my spiritual life suffered because I did not have time to listen to God. For the most part, I spoke rather than listened. Jackson penned that:

We live in a word-dependent culture. Our lives are continually bombarded by words the printed word, the spoken word, and those we read between the lines of life's experience. We are educated with words, admonished by words inspired through words. We can easily be deluded into thinking that words are the ultimate reality. (Jackson 1968, 129)

Along my race, silence has proven effective in learning to listen to God and redirecting myself from the norm and busyness of life while opening myself to the work and will of the Lord. Just as an athlete is prompted to listen to his/her coach from the side-lines so was I prompted to listen to God. McCartney holds that, "The more we open ourselves, yield, and simply allow ourselves to be drawn deeply into the Lord's love, the more our lives will be directed and come into alignment with God's will (McCartney 1999, 23). Yet while communication with God occurred along my race, I came to appreciate that it did not necessarily involve audible speeches as in human exchanges.

Jesus regularly withdrew to quiet places during his earthly ministry to commune with God. There he would pray in solitude or with his friends close by (Peter, James, and John – Mark 9:2 and 14:32-33). And while it may have seemed strange for Jesus to ‘retreat’ during the height of his ministry, it was during these times of solitude and silence that he was able to have moments of concentrated prayer and reflection with his father. By so doing, we like Jesus, allow ourselves to be still in God’s presence, presenting the unspoken thoughts and needs of our hearts to him, therefore giving us an opportunity to fellowship and hear the voice of God.

David Sherbino suggests that “without silence and solitude we will never be able to fully enter into intimacy with God simply because so many other voices are contending for our attention and commitment” (Sherbino 2008, 1). To this end, I moved away from being afraid of silence to being able to welcome and embrace such an experience and encounter with God, that led to my self-awareness. Henri Nouwen held that, “solitude is difficult for many people, because they don’t know what to do in the solitude” (Nouwen 2007, 34).

Within a liturgical or spiritual context, moments such as these helped me focus on my relationship with God. Silence and meditation assisted me in exploring all the consequences of a relationship with God, including my decisions and actions towards him or the things of him. In addition, the silence and meditation that was present within liturgical worship was an invitation from God that said to me, "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest" (Matthew 11:28, NRSV). It was a place where I

was re-energized and became more aware of the presence of God and myself.

George Muller put it so wonderfully when he wrote:

The most important thing was to give myself to the reading of God's Word, and to meditation on it, that thus my heart might be comforted, encouraged, warmed, reprov'd, instructed. And that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experiential communion with the Lord. Now what is food for the inner man? Not prayer, but the word of God; and here again, not the simple reading of the Word of God, so that it passes through our minds, just as water passes through a pipe, but considering we read, pondering over it, and applying it to our hearts. (Sherbino 2008, 34)

I appreciated how my engagement with the liturgy became an active step (or process) towards assisting me in being still and open to the inner workings of my mind and soul. Or as Jackson notes, "the technique of quiet listening is not learned easily for we are inclined to be noisy people" (Jackson 1968, 128). For me the stillness of the liturgy afforded me the opportunity to respond authentically from a place of gratitude that recalled God's presence throughout the changing scenes of my race.

To this end, I was the recipient of the Anglican liturgy with all its power and its fruitfulness. In 2007 when I first entered seminary, I participated in a silent retreat during Holy Week at Codrington College, Barbados. On the first evening of that week, every student met with Bishop Rufus Brome (retired Bishop of Barbados) for a spiritual direction session. During the sessions, he gave us a few assignments. First, he instructed us to create prayer journals of our thoughts during the week. Then, he asked us to engage in Morning and Evening Prayer,

thinking on the major turning points in our lives and “see” how the Holy Spirit was moving.

In addition to this, we talked about silence and prayer. During this time, I found this method that involved spiritual discipline and engagement with the liturgy to be enriching. It was during this time that I felt what it truly meant to be in the nearer presence of God. This experience solidified the fact that engaging fully in prayer and alone time with God can be one of fulfilment, reward, and enrichment. Indeed, prayer and alone time with God can truly assist one’s spiritual journey in coping with the changing scenes of life. As Henri Nouwen notes:

The spiritual life is the life of the Spirit of Christ in us, a life that sets us free to be strong while weak, to be free while captive, to be joyful while in pain, to be rich while poor, to be on the downward way of salvation while living in the midst of an upward mobile society. (Nouwen 2007, 44)

Even though I felt called to ministry, the demands of such a vocation have placed a heavy strain on me. Magnus holds that, “those with a contemplative temperament long to get away from busyness and superficiality and to be alone with God” (Magnus 2008, 198). There were times when the busyness of my life tried to compete with times required for prayer, reflection, and meditation, all of which I thought were attributes I should prioritize as a Christian leader. However, I discovered over time that such disciplines increased not only my consciousness but they also gave rise to authenticity within my spiritual formation.

In his book titled *God has a Dream – A Vision of Hope for our Time*, Archbishop Tutu wrote that:

Each one of us wants and needs to give ourselves space for quiet. We can hear God's voice most clearly when we are quiet, uncluttered, undistracted – when we are still. Be still, be quiet, and then you begin to see with the eyes of the heart. (Tutu 2004, 100)

I was often used to being busy or productive, but in solitude we do nothing. Unfortunately, like an athlete that focuses more on training than the race, I failed in hearing the voice of God because I tended to focus on the physical rather than the spiritual outlook on life. In retrospect, God was constantly listening and answering me, but sadly my life became too noisy; so much so that I could not hear him.

The Apostle Paul in his letter to the Colossians, challenged the believers to, “Let the word of Christ dwell in you richly” (Col 3: 16, NRSV). In theory, Paul not only wanted the Colossians to shape their lives after Christ, but he wanted them to live and pray the scriptures. The indicated method proves essential for spiritual growth because it allows one to identify and commune with God through the reading of scripture and prayer.

Crossing the Finish Line - Mending the Pieces

Just as a computer screen is active in the background while its user is using multiple screens on the desktop, so was God active in the background of my life. Spiritual formation is an integral part of life for any Christian leader. And, as this chapter has shown, these parts were not always easy or comfortable, but they were transformative; they highlight the highs and lows of one's formation. However, it is vital to be able to lead from the balcony of one's life, and able to

stand in the vulnerability, discomfort, and shame. Throughout my life, such moments have made me the leader that I am today.

I can see how within my brokenness God used my engagement with the church and its liturgy as an opportunity for me not only to serve him, but it was also an occasion to give me a sense of worth, purpose and belonging. For me it was the language and responses used in the liturgy that made me feel at one with God, for in them I felt his presence and heard his voice.

It is now obvious to me that I entered the DMin program with somewhat of the wrong approach and with a great misconception. I was of the view that to enroll in such a course I would be better able to lead and facilitate those under my care with informed ideas and techniques that can heighten involvement, engagement, and participation. Never did I imagine that I would be looking at, and within, myself. Oftentimes, it is easier to teach than to be taught, or to lead than to be led. Further, I often found it easier to focus on repairing others while maintaining the facade that I had it all together. In this regard, the DMin program, stripped me of all false pretenses, and has allowed me to engage with my true self within. It has helped me to become alert, to pay attention and to focus on those crucial moments of my own life when God is active, including the ones I have so conveniently ignored. These have ultimately formed my philosophy of leadership as defined in chapter 3 of this portfolio.

The ministry and people I have been chosen to serve can only grow if I grow and stay in tune to the person God would have me to be. Peek suggests, "Understanding development and actually developing it are two related, but

separate activities" (Peek 2002, 19). In essence, the growth of my leadership skills, and the ministry to which I have been called, depends on my own growing awareness of my strengths and weaknesses and the skills and qualities that I either have yet to acquire or which I need to work on.

Nouwen notes that, "the Christian leader of the future is called to be completely irrelevant and to stand in this world with nothing to offer but his or her own vulnerable self" (Nouwen 1993, 15). At first glance, I thought this statement to be hypocritical, because I always viewed vulnerability as a sign of weakness, but after participating in the residency portion of the DMin program at Tyndale, from June 10th to 21st, 2019 and hearing and sharing stories with members of cohort 11, I have come to realize that vulnerability is a sign of strength. It is a strength because as one comes to the grip and acceptance of certain things in life through self-awareness, self-appreciation also comes and, with it, the understanding that each moment is a line for a story that was being written in my life's journey authored by God.

In addition to my self-awareness and appreciation for the race behind and ahead, I also came to appreciate alone time with God. Unfortunately, over the years I have been programmed to believe that an effective leader is a busy leader, one who is always doing something, and yes, it is somewhat strange to think of a leader taking a break or even taking time out for themselves. I previously viewed any care for self as being selfish, and there were times when I felt guilty saying no, even when I was tired or exhausted. However, in reflecting on self-care, and considering that this was my lowest rated area in the 360 Feedback, as well as

listening to Craig Groeschel Leadership podcast, (within DMML 0906 The Learning Organization) I was forced to stop, pause for a moment, and internalize what I was really doing to myself. Magnus notes, “Those with a contemplative temperament long to get away from busyness and superficiality and to be alone with God” (Magnus 2008, 198).

It was a privilege for me to engage in a spiritual exercise with the Wardens, making this study and intervention even more rewarding and spiritually enriching for me as well. Since then, in my efforts to intentionally practise and incorporate self-care, I began to practise Morning Prayer and Evening Prayer every morning before starting my workday and evening before retiring to bed. Even though I often pray for people, I was not praying for myself, and even though I lead in worship service, I rarely got opportunities to worship. The reality was that there were so many people depending on me that I rarely got to receive for myself what I gave out daily.

OK God, I Get It – Evaluating the Race

As my race continues, I have come to the realization that, my ability to maintain and acknowledge those moments God were active in my life, will be critical to my future success. In so doing, my very existence exemplified true Christian leadership, not as a single fixture, but rather as a multifaceted paradigm. For while there are so many skills and qualities for the making of an effective Christian leader, learning how to be aware and attentive to God is imperative, and it was an area to which I believe God was calling me to pay close attention.

However, even in acknowledging God's call for me to pay attention to all areas of my life this was not particularly easy for me. My desire to be a priest was always a driving force, but unfortunately, it likewise proved to be a detriment. My passion for the priesthood propelled me to work in overdrive just about every day. While the excitement of being blessed and privileged to live a childhood dream, that very passion admittedly distracted me from my focus on God, and more than I realized. I had become so consumed in the work of restoring others and the rebuilding of programs, structures, and congregations, that I lost sight of my own race and growth with God. It was not that God was not a priority, indeed, he always was. But, like Martha in Luke's gospel I was often busy doing as opposed to being.

As Rath and Conchie noted, "All too often, leaders are blind to the obvious when it comes to something of critical importance to them" (Rath and Conchie 2009, 9). I made a commitment to be more intentional within my own spiritual journey. This ensured that God would truly be the head of my life and that he would not only be a part of, but at the centre of the programs, building projects and other assignments I would undertake in my ministry. Within this understanding I was assured that if the foundation of my life and ministry was grounded in Christ. Then I, as well as my work, should stand on a firm foundation that would impact and continue to inform my philosophy of leadership.

This concept proved beneficial not only in giving me the opportunity to worship and be ministered to, but also gave rise to the opportunity to experience a

more Spirit-filled ministry. Finally, God could only use me if I took care of the temple that he gave me.

In scripture, we often read of Jesus 'going to the other side' or 'going into a boat away from the crowd. On one occasion he was said to have fallen asleep in the boat during a storm. All these stories suggest, that if Jesus himself recognized the value of alone time that can ground a person in ministry, then I too should take advantage of such opportunities. If Jesus, the greatest man to ever walk the face of the earth, needed time to refocus, rejuvenate and recognize God's voice, then who was I not to do likewise? My spiritual formation thus far has revealed that God was nudging me not only to be self-aware, but to recognize his presence and his activity in my life. All these things have formed my philosophy of leadership.

In summary, encountering the presence of God as proposed in chapter 1, validated the need for self-awareness and authenticity as demonstrated within my key formational experiences (chapter 2). Upon reflecting on my race and the formation that was developed as I ran toward my goal of being a spiritual leader, I recognized the ways in which spiritual formation was an integration of various factors. Moments of silence and solitude led toward the discovery of self and God. Additionally, these moments I found within the liturgy, provided a space for silence to be transformative and meaningful. This experience brought with it an organic nature of the liturgy, that informed the nature of God and his relationship to human beings. Hence, my authenticity flowed from this sort of relationship. This understanding of the factors that contributed to my spiritual formation

shaped my desire to do this research project and will also be further expanded in my leadership philosophy in the following chapter.

CHAPTER 3:
STEERING THE JOURNEY - BEYOND THE FINISH LINE:
A PHILOSOPHY OF CHRISTIAN LEADERSHIP

This chapter of the portfolio outlines my philosophy of Christian leadership that has been spiritually undergirded and shaped through self-awareness and my reliance on God. This reliance flows from authenticity and has impacted my spiritual formation and growth as outlined in Chapters 1 and 2. It further connects how through self-awareness, authenticity, and biblical principles, my Christian leadership and experiences with the liturgy has proven valuable, steering toward my spiritual formation.

Within the last decade, the role of a leader was defined and redefined based on the ways leaders responded to given situations at the time. The variables in various situations allowed a leader to rise or not rise to the occasion. Correspondingly, Christian leaders who face difficult challenges have the same opportunities to demonstrate their leadership. In fact, J. Oswald Sanders notes:

Churches grow in every way when they are guided by strong, spiritual leaders with the touch of the supernatural radiating in their service. The church sinks into confusion and malaise without such leadership. (Sanders 2017, 17)

In other words, for a Christian leader to effectively lead, one of the fundamental traits is first being in tune with the Spirit of God, who helps one to recognize who

they are in Christ Jesus through self-awareness. Because of this, Christian leaders should be aware of their own characteristics, skills, and styles, as well as shortcomings in order to effectively lead.

Therefore, the first step for the Christian leader in leading others is through self-awareness, which arouses conscious knowledge of one's own abilities, or lack thereof. As Reggie McNeal notes, "The single most important piece of information a leader possesses is self-awareness" (McNeal 2006, 10). This, however, aligns with the authentic model of leadership, which focuses on the core elements of self-awareness, balanced processing, internalized moral perspective, and relational transparency (Walumbwa et al. 2008).

Linking The Race with The Journey

From early on in my life, as highlighted in Chapter 2, I felt the call toward ordained ministry. I always envisioned myself preaching or teaching the scriptures, partaking in the liturgy, or saying the mass, because this was my view of the priesthood. However, the one aspect of the priesthood that I never gave much attention to was that of leadership, particularly Christian leadership. This however doesn't mean that I didn't see the priesthood from a leadership point of view.

I owed it to myself, not only for the opportunity to be informed about Christian leadership, but also as an invitation from Christ to deepen my spirituality. In this regard the DMin Leadership Track challenged me to go beneath the surface of my personal life and embrace my true self. In addition, it

assisted me further development and understanding of what Christian leadership was and the varying degrees in which Christian leadership ought to be displayed.

This section of the portfolio examines biblical characters such as Moses, Jeremiah, and Paul, in so doing it highlights the growing awareness and recognition of my personal struggles along my leadership race. These were examined, using a biblical framework of my openness and obedience to God by the acceptance of my strengths and weaknesses that lead to self-awareness. In addition, this section examines the relevance of self-awareness, and how authenticity emerged through my own self-awareness as a Christian leader. All of which have shaped and formed my philosophy of leadership.

The Pitfalls of the Journey – Be on Guard!

“Frustration, stressful, lonely, and misery” were all words that can be used to describe my inner struggles as a leader/Christian leader that lacked qualities such as self-awareness and authenticity. As outlined in Chapter 2 of this portfolio, the lack of self-awareness haunted me most of my teenage years. Thankfully, because of my consciousness for my leadership race and ongoing formation, I am more aware of the pitfalls that can emerge from time to time. Ruth Barton highlights the struggle and lack of identity that such a challenge can bring by referencing Moses as he wrestled with self-awareness. This is a common struggle that many leaders including myself, can fall victim to along our spiritual journey. By so doing, we align ourselves with Moses in becoming frustrated and temperamental with those we lead, unaware that we are fighting a war that is

within, and not without. Moses was in a dilemma. He was not an Egyptian either by blood or royal lineage. However, “he lived among the Egyptians for years uncertain of who he was” (Barton 2012, 45). Hence, Moses' leadership style was rooted in his personal quest to find his identity in a community that basically dictated to him who he was.

Nevertheless, his lack of identity and/or self-worth compounded his inner struggles. Eventually it caused him to take the life of an Egyptian. This of course, suggests that there is great danger when leaders are not aware of who they are. As a result, leaders can project their problems and shortcomings on those they lead, which can be detrimental to everyone's journey. As for Moses, his battle with self-awareness caused him not only to commit murder but also to flee to escape his fears or perhaps even the unknown. What he did not realize was that he could not escape from himself because what he was running away from was not external but rather internal.

In life, positive things frequently come out of negative situations. So even though Moses left because of fear or rather his fear of being found out, his running away brought light to the darkest places in his life. Barton notes, "it actually places us in the path of self-discovery and (hopefully) forces us to do whatever work we need to do, to take more responsibility for the dark forces that have propelled our bad behavior" (Barton 2012, 39).

Therefore, it is within this context that I have discovered the value of self-awareness as displayed by Moses, because at the beginning of my ministry I was

afraid to go beneath the surface of my life. I did not want the wounds of my life's events to be seen by others. Instead, I just wanted to be seen at the surface.

Moses, however, began to go beneath the surface of his being. By running away from himself he ran into himself. The first thing Moses did, we were told in scripture, is that he settled in a place called Midian. Midian is believed to have been a place that was isolated and far away from civilization or life as Moses would have been accustomed to. And like Jesus in the wilderness for forty days and nights, Moses was alone with himself and had all the time in the world to spend time with himself. The book of Exodus explains to its readers that "Moses sat by a well, a metaphor for the soul along with the hidden treasure and depths of the human soul" (Barton 2012, 40).

And it's within this isolation that Moses found himself. This solitude sets us apart from life and daily routine to be with God. By so doing, we open ourselves to hear from God. Solitude and reflection are gifts from God that takes one along the path of deeper self-awareness. It sets the stage for the working of God's Holy Spirit during the most vulnerable or defining moments in our lives. When we consider it, we never know what is happening under the sea, or under the earth, likewise "The most significant things in our lives like Moses are happening under the surface, where only God knows what is going on" (Barton 2012, 32).

Moses' time of solitude was beneficial to his leadership journey as well as his path to self-discovery, that ultimately led to his self-awareness. In like manner, solitude has aided me on my leadership race. It has assisted me in hearing

the still voice of God, during upheavals in my life, those moments when I felt fatigue or unworthy. In such moments, the solitude of the liturgy reinforced that I was not running my race alone, but that God was by my side. Like Moses, I used solitude as a time to find myself and address my own inner storms, recognizing the danger that can prevail if I was not aware of who God was calling me to be. This is a concept that was grasped during the intervention stage of this portfolio, (Chapter 4) as the Wardens engaged in a spiritual exercise that included solitude and reflection.

Additionally, Andrew L. Cavins, in an article written for the Journal of Biblical Perspectives in Leadership, entitled "The Ethics of Authentic Leadership: Exposing Limitations and Refining Core Variables" (The Journal of Biblical Perspectives in Leadership Vol 5, no.1), examined the similarities within authentic leadership by exploring Jeremiah 1 along with the personal ethics of leadership. The author demonstrates how the cultural textures of Jeremiah 1 support the approach of authentic leadership along with the core aspects of self-awareness, internalized moral perspective and rational transparency. Arguably, like Moses, Jeremiah allowed his self-consciousness to interfere with his calling and purpose in the eyes of God. Jeremiah's struggles and challenges have been recorded with immense detail and depth. It is one of the longest books in the scriptures.

Jeremiah's call in Jeremiah 1 outlines the prophet's struggle and offers us material for understanding how a lack of understanding can give way to the absence of self-awareness. For within Jeremiah's struggle, he battled with self-

awareness in who God was calling him to be. The article further explores how it is not always possible for authentic leaders to exercise balanced processing, especially when the actions of followers are clearly unethical and present increased risk for the organization or community. Nevertheless Jeremiah, like Moses, teaches and gives assistance to Christian leadership, by demonstrating that self-awareness leads to God. Accordingly, self-awareness as displayed in both Moses and Jeremiah for me, asserts that:

- Self-awareness demonstrates God's plan.
- Self-awareness gives credence that God dwells within us.
- Self-awareness means finding our purpose in life.
- Self-awareness calls for obedience and reliance on God.
- Self-awareness is the acceptance of personal strengths and weaknesses.

A Biblical Framework

Within the last few years, the term leadership has been given much attention, particularly Christian leadership. This development has sought to identify the spiritual impact on individuals within the larger scope of the society in which they live; leaders are expected to resemble that which they exemplify. Parallel to this, Skip Bell notes that, “Christian leadership models must be built on a careful understanding of God’s principles as revealed in the Scriptures” (Bell 2014, 147).

For example, the Old Testament constantly makes known to its readers how the Spirit of God was bestowed upon persons who were chosen primarily to

lead God's people out of bondage or during a time of difficulty. These people were not extraordinary individuals but rather they were ordinary people who God used and empowered to make a significant difference. As a case in point, in some instances special craftsmen were also empowered to complete a specific task according to God's specifications (Whittington 2015). For instance, this can be seen in Exodus 31: 2-6 whereby individuals were gifted by God for a particular task.

See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills to make artistic designs for work in gold, silver, and bronze, to cut and set stones, to work in wood, and to engage in all kinds of crafts. Moreover, I have appointed Oholiab son of Ahisamak, of the tribe of Dan, to help him. Also, I have given the ability to all the skilled workers to make everything I have commanded you.
(Exodus 31: 2-6, NRSV)

Holy Scripture elsewhere speaks of God's empowerment through the sending of the Holy Spirit... "upon some individuals to provide national leadership. This is exemplified in the selection and anointing of David in 1 Samuel 16: 10-13" (Whittington 2015, 26).

Jesse had seven of his sons pass before Samuel, but Samuel said to him, "The LORD has not chosen these." So, he asked Jesse, "Are these all the sons you have?" "There is still the youngest," Jesse answered. "He is tending the sheep." Samuel said, "Send for him; we will not sit down until he arrives." So, he sent for him and had him brought in. He was glowing with health and had a fine appearance and handsome features. Then the LORD said, "Rise and anoint him; this is the one." So, Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Samuel then went to Ramah. (1 Samuel 16: 10-13, NRSV)

These few examples suggest that not only were these individuals chosen by God, but that they were also set aside for a specific task. We will see this in the role of a Christian leader. They were sanctioned by God for the purpose of proclaiming his word to his people at a time when God's people needed a strong leader who could withstand the challenges and obstacles the people were facing at the time.

The New Testament also provides examples of leadership found within the Bible. Philippians 4:13 is grounded and centered on the principles of Christian leadership found chiefly in relationship with Christ, despite our abundance or lack. The Apostle Paul exclaims, "I can do all things through him who strengthens me" (Philippians 4:13, NRSV). I believe that in this passage, Paul lays the foundation for Christian leadership that is grounded in Christ. As he asserts, to find oneself, one must first find Christ. It is in Christ and Christ alone where we can find and discover who we are and the potential leader that is within us.

The Apostle Paul could not or would not have been as effective as he was had he not accepted who he truly was in light of his conversion. Afterwards, he boldly and openly announced that he once persecuted and condemned the faith he now preached. He found himself by going beneath the surface and unearthing those moments in life that he probably was ashamed of or hoped to forget. It is those moments and the person whom Christ called him to be, that he was able to authentically say "For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. But by the grace of God, I am what I am, and his grace toward me did not prove vain" (1 Corinthians 15: 9-19, NRSV). Paul had tasted the love of God firsthand, through acceptance and

obedience, a concept that has proven paramount in my life as I seek to lead in a Christian context. As he asserts, to find oneself, we must first come to grips with the reality and pain of the past. In this I have discovered how to be genuine in who I am and true to the person Christ has called me to be regardless of my past.

Biblical Relevance

As a Christian leader and one whose faith is based on the bible, I will highlight the biblical relevance of authentic leadership. The most notable figure that I identify closely with is the Apostle Paul. He was forever changed by his conversion, his critical life experience on the Damascus Road as found in the Acts of the Apostles (Acts 9). His conversion led him to total surrender and submission to God with a new path to live as an authentic leader. His positive psychological capacities and moral reasoning were firmly rooted in his faith in Christ Jesus. He was confident in proclaiming the gospel and the hope it brought him even in the midst of distress. His self-awareness and internalized moral perspective prompted him to say: "for I know that good itself does not dwell in me, that is, in my sinful nature. For I have desire to do what is good but cannot carry it" (Romans 7: 18, NRSV). And "Christ Jesus came into the world to save sinners - of whom I am the worst" (1 Timothy 1:5, NRSV).

By this sense of awareness and transparency (authenticity), Paul was open about his own perspectives as well as others' perspectives and was bold to say: "To the Jews I became like a Jew, to win the Jews. And to the weak I became weak, to win the weak. I have become all things to all people so that by all means

I might save some" (1 Corinthians: 9: 20, 22, NRSV). Paul was never shy of making ethical decisions, pointing out right from wrong or good from evil. Such truths or principles ought to be embodied in the life of those who seek authenticity in their leader journey. At the end of it all, it is impossible for a leader to take others where they themselves have never been or had any experience of.

Steering the Journey of Mirroring Christ

In this I have discovered that in steering toward my spiritual formation I ought to be willing and intentional in my pursuit of God's divine plan for my life. In his letter to the church in Corinth, the Apostle Paul admonishes believers to mirror Christ through a life of self-denial and service to others, using himself as an example for them to follow (1 Corinthians 11:1). The Harper Collins Bible Commentary suggests that "coming from a position of social nothings the Corinthians probably did not advocate self-denial and self-limitation, but rather self-assertiveness and acting with authority and freedom" (Mays et al. 1988,1086). To this end, Paul was challenging the church to make Christ a pattern for their lives; his character and traits were worth attaining. The Corinthians as new converts needed to be reminded that in all they do, Christ must be the center and not self. While some may agree that Paul was dealing with principles surrounding food and eating, I argued that he was relating the same principles to Christian behavior and leadership. Paul understood that a life lived in Christ is one worth following. As Jon Pauline states,

Nearly every leadership title in the New Testament is applied to Jesus at one time or another. He models God's way of leadership in terms that human beings can understand, a study of Christian leadership must, therefore, be centered in Jesus Christ. (Bell 2015, 147)

As a spiritual leader I have come to understand that if my purpose is to fulfill God's purpose and plan on my life, I must submit my will to God. This submission I have discovered is marked by dependency, demonstrated through being open to God and his will on my life. Richard Davidson notes, "the servant leader is marked by humility and total dependence upon God, not self" (Bell 2014, 24).

Steering the Journey of Being Open to God's Holy Spirit

Another vital principle for Christian leadership that I have learned in steering my spiritual formation is that of being open to God's Holy Spirit. During his last days on earth, Jesus made his disciples a promise: he would send a comforter and friend (John 14: 26, John 16:7). In keeping with his promise, the Holy Spirit was sent to be with God's people. Thus, the Holy Spirit was sent to equip believers with the task of continuing God's mission and plan for their lives on earth.

Furthermore, not only did the Holy Spirit come down to reside with believers, but he also lives inside of believers. Acts 2:4 tells us that "they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance". In expounding on this text, the Tyndale New Testament Commentaries point out that, "Luke uses the word 'fill' to describe the

experience. This word is used when people are given an initial endowment of the Spirit to fit them for God's service" (Marshall 1980, 69). This suggests to me that it is was through the aid of God's Holy Spirit that propelled me along my spiritual formation. To this end, I am mindful of the role and work of the Spirit throughout my formation, noting that it was through my submission and openness, he had empowered me for the task at hand.

John's account of Christ's ascension into heaven outlines how God sent the Holy Spirit to inspire the Christian apostles and the Christian prophets to carry on the work that he had begun on this earth (John 14: 16-17, 26; 16: 12-13). Hence, it was through the coming of the Holy Spirit that Christ followers were empowered to carry on the work that was entrusted to them. And it was through their experience and daily encounter with Christ that they learned what godly leadership looked like and how one should be guided by God's Holy Spirit. Those who were closest to Jesus during his earthly ministry absorbed his leadership skills directly (Bell. 2015, 147).

Leith Anderson notes:

Some religious organizations and churches are spiritually dying or dead. They may be Christian in name, history, mission statement; board leadership, membership, and programming, but they have no spiritual vitality. (Anderson. 1999, 56)

In accordance, any Christian leader that is not open or receptive to God's Holy Spirit or the principles passed on by Jesus cannot be expected to produce or achieve much success.

Steering the Journey of Obedience toward God

Another important principle of Christian leadership I have learned in steering my spiritual formation is that of obedience to God. In Genesis, we were told that, “The Lord had said to Abram, go from your country, your people and your father’s household to the land I will show you” (Genesis 12:1, NRSV). Scott Sunquist states that, “from beginning to end of the Bible is a history of God’s activity: God’s sending of his will, his word, his prophets, his Son, and his apostles to humanity for the sake of redeeming his creation” (Sunquist 2013, 150). The Bible paints a vivid picture of a man (Abram) who communicated with God, so much so that he was told by God to leave his home country, his family and his father’s house and travel to a distant and unfamiliar land – a frightening thing to be asked to do. However, as a true servant of God, he was obedient. This principle was never more evident than when I left the Bahamas and resumed ministry within the Anglican Diocese of Toronto as mentioned in chapter 2. Like Abram, I was uncertain of what was to come, however, I was obedient to the call/service of God to leave my familiar environment and trust in his leading.

Likewise, Davidson notes, "A Christian leader is someone whose nature is characterized by service to God ...” (Bell 2014, 23). This principle can and should influence the practice of leadership because it speaks to attributes that every spiritual leader should possess: that ability to listen and be obedient to the will and voice of God. And it is from these principles that I have gleaned how to put faith into action and like Abraham put my whole trust in God, believing that if he is doing the “sending” then I ought to be doing the listening and trusting.

Through listening and obedience to God I have discovered the value of self-awareness. For within self-awareness, not only was I able to accept my strengths and weaknesses, but I was also able to recognize God's use for me even in my brokenness. Additionally, obedience and openness to God has taught me that while my focus was on the painful events of my life, God was using these experiences to propel me toward the finish line of my race and beyond.

Steering the Journey of Self-Awareness

Ruth Barton's book, *Strengthening the Soul of Your Leadership* provokes the inner soul of any individual seeking leadership within the Christian community. In her book she challenges the Christian leader to remove the veil that so often separates the leader from the people they lead. From this I have discovered that while leadership is a gift and task-oriented journey, its authenticity can be stifled if I refuse to lead from a place of self-awareness. In essence I have learned that self-awareness goes beneath the surface and challenges me as a leader to be true to the person God has created me to be, with all of my imperfections.

In his book, *Be Yourself. Everyone Else Is Already Taken*, Mike Robbins reminds his readers of the importance of authenticity in relation to self-awareness. Throughout the book, Robbins emphasizes how transformative any situation can be if individuals operate from a place of authenticity and self-awareness by being their true selves (Robbins 2009). The process of self-awareness calls for the Christian leader to be open, true, and honest with oneself. For me, however, this

was a very painful and frightening process, because for years I had refused to lead from the balcony of my life, where everything was exposed for others to see.

The Apostle Paul once exclaimed to the believers in Rome, "For all have sinned, and come short of the glory of God" (Romans 3: 23, NRSV). Notably, Paul wrote to a newly established congregation who did not know him but in so doing he proclaimed his authority as a leader and Apostle of Jesus Christ. In the book of Romans particularly, Paul reminded the Romans that self-awareness is grounded in our acceptance that we are not perfect. A concept that is revealed through reflection, prayer, and conviction of the Holy Spirit. In this vein, Christian leadership is the process by which we come face to face with ourselves, understanding that just like those who may follow us, we too need God's reconciling love.

Within this I have come to embrace how my vulnerability or weaknesses can create a path of solidarity and empathy with those I have been called to lead. Along my race I have discovered that if I fail to accept my journey, however dark or painful it might have been, I lose the opportunity of sharing from a place of openness and honesty with those I lead. Hence, it is important for me as a Christian leader to uncover the truth of my life to better influence or impact the lives of those under my care.

Parker Palmer, in his book, *Let Your Life Speak: Listening for the Voice of Vocation*, delves firsthand with the idea that Christian leaders need to wrestle with life and finding purpose. This was a challenge for me when I first approached the starting line of my race, because too often I tried to "fix" or solve the problems of

others while ignoring the struggles or fight within myself. Palmer's openness about his battle with depression and loneliness was a clear reminder to me that as a leader I must first be honest with myself before I lead others.

Ronald Heifetz and Marty Linsky present a very thought-provoking question when they ask, "How can you possibly guide and challenge people without the capacity to put yourself in their shoes and imagine what they are going through?" (Heifetz & Linsky. 2002, 227). This to me was and is vital in my life or that of anyone aspiring to be a Christian leader, because over the years the term leadership has been distorted and misrepresented. Leaders, and even some Christian leaders, have failed in the area of solidarity, integrity, trust, and openness which is the doorway to authenticity. And as a result, it has given rise to mistrust and the lack of confidence from those they lead.

Banks, Ledbetter, and Greenhalgh, note in referring to leadership, "the young are suspicious of it, the middle aged tend to resent it, and the elderly long for it" (Banks, et al 2016, 18). This statement not only highlights the craving that many share towards leaders today, but it also stresses the need/importance for Christian leaders to be authentic in their relationship toward those they lead.

Steering the Journey of Authentic Leadership

We live in a day and time whereby authenticity is the order of the day. In just about every sphere of life people are craving things that are truthful, legitimate, and real, as such things suggest integrity and honesty. For instance, in the marketing world we often hear the phrase, "no artificial ingredients or

preservatives". This statement in and of itself suggests that people are craving and attracted to things that are real, and authentic. And as previously highlighted within the life of Abraham, authenticity is a vital and necessary leadership quality to possess. Authentic leadership in recent times has become popular within both public and academic arenas as it is still quite new and is "likely to change as new research about the theory is published" (Northouse 2019, 197).

Authentic leadership has two different distinct approaches. One is the practical approach developed in 2003 by Bill George, which focuses on the 'how to' of a leader and highlights five characteristics and their related behaviors (Northouse 2019, 199-201). These characteristics include purpose, values, relationships, self-discipline, and heart. Together, these attributes demonstrate a practical picture of what is needed in order to become authentic in leadership (Northouse 2019).

However, in contrast to the practical approach, the theoretical approach is based on studies in the fields of leadership and ethics (Northouse 2019). Their study highlighted four components - self-awareness, internalized moral perspective, balanced processing, and relational transparency. Together, these components serve as a framework or theory for authentic leadership (Northouse 2019). The framework and theory suggest that authenticity comes primarily from within the leader - knowing yourself, holding on to values, as well as being able to listen before making decisions and upright in the sharing of personal information. Authenticity is developed over time, and influenced by critical life

events, moral reasoning and four key positive psychological attributes, including confidence, optimism, hope and resilience (Northouse 2019).

This concept has proven beneficial in the steering of my spiritual formation and leadership development. For me, finding and accepting my identity in Christ has assisted me in being a more effective leader. From this standpoint I have found strength in being vulnerable and honest with those I lead, sharing my life experiences in an open manner. That has resulted in feelings of trust and integrity toward my leadership presence.

Unpacking the Race – Steering the Journey

Change is constant. It is something that is part of growth and development even within creation. For instance, caterpillars change into butterflies, tadpoles into frogs; these, however, are changes that are visible. Likewise, leaders also undergo changes, some that are visible and some that lie beneath the surface and go undetected. This, of course, is the primary reason why leaders should be aware of the changes that take place in their lives, however big or small they appear to be (Reese and Loane 2012).

I have come to appreciate and embrace those areas in my life that were critical to my growth and development. Barton notes, "Learning to pay attention and knowing what to pay attention to is a key discipline for leaders" (Barton. 2008, 61). Regardless of our recognition of change or the lack thereof, change is a vital and pivotal part of growth and our personal development, a principle that I have come to value and appreciate.

I personally feel that to truly appreciate growth, I must come to a place whereby I accept all the stages of my life. For this to truly take place, self-awareness of the various stages in my life was key, however dark, and painful. Palmer suggests, "the experience of the darkness had been essential to my coming into selfhood and telling the truth about that fact helps me stay in the light" (Palmer, 2000, 18). This is a concept that I have proven and concluded to be true within my leadership race and spiritual formation. As I steer my formation forward, I am cognizant of how life experiences have impacted, shaped, and given me an appreciation for where I am presently. Furthermore, it is the intentional acknowledgment of such events that has helped to shape my philosophy of leadership and my future. I realize that I cannot embrace the possibilities of the future without the recognition of my past and my identity in Christ Jesus.

Admittedly, this concept of those obscure or life-changing moments in my life were never given much thought before enrolling in the Doctor of Ministry program at Tyndale. This was not due to any self-assessment or the idea that I had arrived in life. Rather I, like many, had preferred to grasp onto the present as opposed to dwelling in the past, and that had unknowingly isolated me from reality. It was from the balcony of my life that I wanted people to view me instead of the basement where all the junk and chaos was stored away. And for the most part of my upbringing this was my situation.

Alister E. McGrath defines spirituality as the "quest for a fulfilled authentic Christian existence, involving the bringing together of the fundamental ideas of Christianity and the whole experience of living on the basis of, and

within the scope of the Christian faith" (McGrath. 1999, 67). Christian leadership can be thought of as an attempt to bring a set of theological beliefs and values while Christian spirituality brings a very specific set of personal and spiritual experiences. Christian leadership, which is based primarily upon the spiritual standards of an individual within a Christian context, refers to a set of principles that are recognizably grounded in the Christian tradition, having its origin in the Bible, and being maintained and developed in the process of reflection, interpretation, and transmission within the community of faith (McGrath. 1999).

In essence, any reflection of life that does not exemplify living according to the Spirit is not Christian leadership. All it does is make us aware that a life in the Spirit is not located in a non-authentic heart. It emerges from a place of creativity, forged in the crucible of the desire to live out the Christian faith authentically, responsibly, effectively, and fully (McGrath 1999).

Limpman-Blumen notes that, "even people who recognize the importance of cues don't always know exactly where or how to begin" (Limpman-Blumen. 1996, 136). Fortunately, I was able to recognize and become aware of the cues and stages in my life. This is a painful and scary process - particularly for those who are afraid to go on the balconies of their lives. But undeniably this is a process that leads one to self-knowledge, self-worth, self-awareness and then ultimately authenticity.

The Christian leader who embraces his/her true self eventually leads from a place of empathy, as demonstrated in this chapter highlighting the life of Moses and Jeremiah. Both Moses and Jeremiah had their personal struggle - one with

identity and the other with his call. However, it suggests that knowing oneself in the Lord does not come without a struggle, be it from within or without. Self-awareness is not an easy concept to grasp, and it is not an easy fate to accept. A life grounded in Christ is revealing and shocking, particularly to those who are not prepared to face the hidden or repressed truth. Many people journey along life's pathway without going beneath the surface of their lives and facing who they are called to be.

This phase is difficult, and I say that from firsthand experience, but in the long run it is rewarding. My personal experience has helped me to execute my ministry effectively. For instance, I have found that my life experiences have equipped me in ways seminary or college could have never done so. Through my leadership race I am better able to identify and empathize with the various people I encounter in my ministerial context. In my opinion, whatever style a leader possesses or portrays - the people he/she leads will still expect for them to empathize with them and the shortcomings they have or may experience on their journey.

In retrospect, and as mentioned in Chapter 2 of this portfolio the adolescent stages of my life moulded me into the leader I am today. For instance, the trait of authenticity exhibited in my leadership role to date, emerged from knowing and accepting myself, which brought about self-awareness. This process was further developed by holding on to the moral standards and values that have impacted my life. At the same time, I had to be honest and open with my personal

thoughts and emotions. Ultimately, these traits have informed my leadership journey and shape my spiritual life in the way I respond/relate to others and God.

Reggie McNeal notes, "Great leaders bless people. They inspire and encourage. They help people become more than what they have been, maybe even more than they thought they could be. In short, great leaders leave people better off than they were before the leader entered their lives" (McNeal 2006, 4).

Leadership primarily involves the practical aspect of influence on others. This aspect of leadership for me has been demonstrated within my role as a priest, administrator, preacher/teacher, and community builder.

As a priest, I have had the opportunity to display self-awareness and authenticity, by leading from a place of honesty. In showing others that we all have distorted or even disjointed pasts, which as a result left me vulnerable. Yet, for me this state of vulnerability, as uncomfortable as it might have been, created an opportunity of trust and openness among those I serve. As a result, I gave the impression that I was leading from within, I was leading from a place of knowingness that connected with others. For example, I was able to help a young man who struggled with alcohol addiction and depression, feeling that life was against him and that all hope was lost. However, in sharing my personal struggle in life and demonstrating how I was able to overcome the odds, encouraged him to persevere amidst the challenges of life.

Secondly, given my increased self-awareness of the importance of administration within ministry I have brought compassion, empathy, sensitivity, and a broader understanding of my role as an administrator. This has given me

insight into opportunities for leadership with a better understanding of the people I meet. Consequently, I was able to administer from a place that made me conscious and considerate of the needs, concerns, and interest of others. For example, the recognition of gifts, I was able to reach out to a lady and recognize over a time that she had a ministry for palliative care. She constantly talked about how the church can care for or support persons and their families who may have a difficult time of accepting death or loss. As a result, I appointed her as head of the palliative ministry of the church, and since then she has manifested more passion and joy in the area even bringing others on board with the same interest and concern.

Thirdly, as a preacher/teacher I have had the opportunity to utilize such a platform to advance and demonstrate the importance of leading from within. This has afforded me the privilege to influence the actions of others and gain credibility by sharing my journey. For example, as outlined in my formational experiences I frequently share my experiences of growing up in a single parent home, my childhood battle of low-self esteem to my constant challenges of inadequacy. As a result, my sharing has provoked others to share their personal struggles, not from a place of shame but rather from a place of awareness and recognition that can help those who may be in that present state.

Finally, as a community builder, McNeal says it best that self-awareness, "requires some serious digging and inspection" (McNeal 2006, 15). This statement allows me the opportunity to empathize with those especially those not affiliated with church who after 'digging and inspection' went beneath the surface

of their lives, conscious of who they are, and as result are marginalized because of their identity. Such occasions have afforded me the opportunity to minister and bring reconciliation to those who have experienced exclusion or pain by way of identity. As a result, I have been able to connect and provide a safe space for such persons to encounter the reconciling love of Christ, in whose image they were made.

I have used my leadership traits within the community of Fenelon Falls to bring healing to marginalized because of their identity, as well as healing for those who were hurt by virtue of their identity. For example, I took the initiative and hosted the first pride service ever held within St. James Anglican Church which was followed by a luncheon. This initiative afforded myself and the congregation a chance to demonstrate support for persons of the LGBTQIA+ community, who might have felt marginalized by the church or wider community. It was a time of listening and sharing, that proved beneficial for both the church and persons of the LGBTQIA+ community.

In addition to this I initiated conversations with the local Truth and Reconciliation Committee (an activist group in support of the First Nations Peoples) and hosted an indigenous 'blanket exercise' that allowed those of the indigenous community to share the experience firsthand. To this end, those who facilitated and participated gained a better understanding not only of truth and reconciliation, but they were better able to understand the pain and hurt that was brought about on the indigenous culture that we are all learning about only as of late.

The steering of my philosophy of Christian leadership has been driven by an innate desire to inspire others through traits such as self-awareness and authenticity. These traits have been best manifested for me through an instrumental leadership approach where I recognized and used people's skill set accordingly. Primarily, they both have made me more aware of the various factors that can influence or affect growth. I have seen in my ministry where self-awareness and authenticity have correlated directly and led to optimism and trust, resulting in change or productivity, as we would see in the research project of this portfolio.

Additionally, these traits not only speak to my relationship with those I lead, but they have also informed how I lead. In comparison, Peter Northouse notes, "The practical approach of leadership developed is concerned with the how to of a leader" (Northouse 2019, 199). If, as many leadership definitions indicate, to lead is to influence, then the "how to" for me as a Christian leader should be informed by my spiritual life. The notion of "how to" has helped me ground my self-awareness and authenticity, that has been strengthened by my belief in God and maintained by my expressions of faith within the liturgy.

Hence, if nurturing the souls of others through components of spiritual formation and growth as found within the liturgy, the task was then to identify how such processes could shape us. In developing spiritually, my race has taught me that self-awareness blended with authenticity gives rise to a greater response to God from a place of appreciation, thankfulness, and generosity. This for me has manifested itself through my engagement and involvement with the liturgy. For

example, through the various prayers and through participating in Holy Communion, I am constantly reminded of the goodness of God and his desire to use me even in my brokenness. Charles Stanley, in speaking of God as being a source of strength in our weakness notes, “God is plowing up your soul and forcing you to confront and face a deeper part of your character. God is seeking to forgive, resolve, or transform a new area of your life” (Stanley 1994, 145). Moreover, as I steer forward along my journey words such as forgiveness, resolve and transformation have not only grounded me spiritually. They have also strengthened my authentic response to God reminding me of what God has done and continues to do in my life (self-awareness).

For example, within the research section of this portfolio I used the trait of self-awareness as a means to willingly share my personal story along my journey, as a means to gain trust and openness along with listening and affirming others. It is within this context that I illustrated how the process toward authenticity is undergirded by self-awareness. In this, participants were inspired, they gain/regain hope and a new sense of understanding resonated within their spiritual formation. Additionally, I utilized the liturgy as a tool to reinforce how scripture and the Anglican liturgy can facilitate spiritual development when self-awareness and authenticity is applied.

The notion of encountering the presence God as proposed in Chapter 1, validates the need for awareness as demonstrated in my key formational experiences in Chapter 2. Hence, my reliance on God shaped my philosophy of Christian leadership as outlined in Chapter 3. It is in reflecting on my philosophy

of leadership that the words of Andrew Root echoes in my mind when he notes, “There are no outside sources for your identity, only your choice” (Root 2021, 12).

In other words, while the formation of the Christian leader is an integration of factors, awareness, and authenticity, it not only makes the Christian leader accountable to God, but primarily self. Authenticity is an attribute that is built on the foundation of self-awareness. Being authentic goes beyond the theoretical. Authenticity provokes, encourages, and engages the leader to lead from the heart, which suggests that it is done with sincere conviction. The leader that responds authentically, does not lead from a place of self-interest but rather from a place that seeks to genuinely identify, build, and motivate.

As a Christian leader I am called to be who God has created me to be and respond from such a place by the way I live and respond to him. The liturgical practices of the Anglican faith can be transformational because they afford those that engage an opportunity to respond authentically to God from a place of self-awareness. These are the characteristics that can influence spiritual formation which lead to a fulfilled and effective Christian leader. The following chapter will shed further light on this, as the Wardens of SJ and CC engage/respond to the liturgy from a discover place of authenticity and self-awareness.

CHAPTER 4:

**ASSESSING THE IMPACT OF MORNING AND EVENING PRAYER ON
THE SPIRITUAL FORMATION OF THE WARDNES WITHIN THE
PARISH OF ST. JAMES ANN CHRIST CHURCH: AN ACTION
RESEARCH PROJECT**

This chapter of this portfolio highlights how the Wardens of St. James (SJ) and Christ Church (CC) Anglican Church became aware of the spiritual impact of the liturgy and of its transformational power for their spiritual journey. Additionally, it displays how the attributes of self-awareness and authenticity, blended with the liturgy, prompted the Wardens to respond from a genuine and newfound place in their spiritual journey.

Focus and Purpose of the Project

This Action Research Project explored the consciousness, understanding, and spiritual value incorporated within the Anglican liturgy for the Wardens of SJ, Fenelon Falls and CC, Coboconk. The research used pre-and-post intervention interviews, the intervention of Morning and Evening Prayer (see Appendix A and B) as prescribed in The Anglican Church of Canada, Book of Common Prayer

(BCP), and a prayer journal to measure the spiritual growth and development of the participants.

The outcomes of this research were measured by assessing change responses in the pre-and-post interviews provided by qualitative data collected during the interviews. The use of a prayer journal was used as an assessment tool during the intervention that provided qualitative data. Participants were requested to include their reflections regarding their personal walk with God and note what God was saying to them through the readings, prayers, and times of solitude within the liturgy. They were further encouraged to include how God manifested himself to them throughout this study and the ways in which they can improve their spiritual journey. Qualitative data was also collected from class notes, as well as statements conveyed during interviews and by email from the participants during the duration of this study. The findings of this research identified any transformation in participants' responses and behaviour(s) which reflected awareness, growth and/or development in their spiritual journey.

Problem and Opportunity

For the past fourteen years, I have had the privilege of serving as an ordained minister within the Anglican Faith. In my experience as a Christian leader, I have observed how the traditional forms of worship expressed through Anglo-Catholicism can at times be misinterpreted or taken for granted. In this regard I felt that the spiritual impact of the liturgy should be examined closely. By

so doing it could determine how to address the impact of the liturgy on practising Anglicans or those new to the Anglican faith.

The Parish of SJ and CC identifies itself as Anglican, although its traditions and customs do not completely reflect the Anglo-Catholic tradition. For instance, upon my arrival I have observed a lack of reverence or solemnity amongst the wardens and congregations toward the Anglo-Catholic characteristics of the church. These characteristics that were reflected in the posture, gesture, and discipline that most Anglo-Catholics displayed during services such as Morning and Evening Prayer, and the Holy Eucharist were visibly absent. All these liturgical acts, though external, were deeply rooted in spiritual formation and could aid persons in their spiritual journey and define their Anglican identity. To reinforce this view of the liturgy Joseph Cardinal Ratzinger notes,

The liturgy can be compared, therefore, not to a piece of technical equipment, something manufactured, but to a plant, something organic that grows and whose laws of growth determine the possibilities of further development. (Ratzinger 2000, 165)

In other words, the external solemnity of the Anglo-Catholic liturgy, as an organic activity can be an avenue, among other avenues, that promotes spiritual growth and development among those that participate in such acts. As related to the liturgy of Morning and Evening prayer, Thomas Cranmer hoped, “That the people by daily hearing of holy scripture should continually profit more and more in the knowledge of God and be the more inflamed with the love of his true religion” (White 2000, 143).

Prior to my arrival at the parish, the bare minimum was being done to educate the congregation on the Anglican ethos and traditions, or its spiritual nature. In the role I had as the priest-in-charge, there were persons who admitted to me that although they had been Anglican all their life, they still did not know or understand what it meant to be Anglican. They were accustomed to Anglican practises but were more often than not unaware of the spiritual impact that could be obtained through active participation. One participant during the pre-intervention interview was recorded as saying:

Though I am ashamed to say, I must admit that even though I have been an Anglican for most of my life, I love the service, I love the worship. But I honestly do not understand the means or reasoning behind them. In fact, until now I have never really stopped to think about it. I just love the traditional worship. But through this exercise I have come to appreciate it and feel more in tune spiritually. (Participant #2, Pre-Intervention Interview)

Although the activity of participating in the liturgy was not solely responsible for spiritual growth, it could serve as a catalyst for growth. For instance, morning and evening prayer were prescribed forms of devotion/meditation within the Anglican faith that were designed for reflection and contemplation. They were formatted and structured by two set of daily scripture readings, psalms, prayers, and canticles along with quiet time for reflection. Charles Price and Louis Weil suggested that:

The Anglican experience has taught us also the value of fixed prayers and a uniform translation of psalms which can sink deep into our hearts, leaving an invaluable store of strength, beauty, and wisdom. Some invariable liturgical forms and unchanging words are of incalculable value in the formation of Christian lives. The church must preserve the liturgical heritage in which generations of Anglicans have found their identity. (Price et al 1979, 299)

As Jeffery Lee noted, “Daily prayer is a clearer realization of the goal of common prayer that it should touch and shape all of Christian life” (Lee 1999, 165). Within the liturgy, spiritual formation emerges when doctrine and prayer intertwine and expressed through devotion and worship. When relating liturgy to spiritual formation, Joan Chittister in her book *The Rule of Benedict: Insights for the Ages*, noted that, because of the liturgy, “prayer life is grounded in faith, witness, attention, and serious reflection. Here is a prayer life that is serious, not superficial; concentrated not comfortable; full of witness, full of faith” (Chittister 1992, 78).

Timothy Keller furthered this by noting, “Christians are expected to have a regular, faithful, devoted, and fervent prayer life” (Keller 2016, 27). Notably, in the post-intervention interview the wardens unanimously voiced that they never viewed the liturgy in a prayerful but religious. Voicing that, “It was just a part of the Sunday routine, the rituals are what we do as a part of the Anglican faith”.

Anglicanism, through its liturgical practises such as Morning and Evening Prayer, encompasses the mind, heart, and will of those who engage. Accordingly, the liturgical aspect of Anglicanism could be considered a strength of the church. In terms of the mind, the liturgy calls for a deeper reflection; regarding the heart, it calls for meditation; and to the will, it calls for action (Thompson 1999, 38).

Response

Within the Parish of SJ and CC, greater emphasis needed to be placed on teaching and educating its membership on the Anglican ethos and traditions. As Incumbent of SJ and CC, there were persons who admitted that they had been Anglican all of their lives, however they still didn't know or understand what it meant to be Anglican or its impact on their spiritual lives. This suggested, however, that little or no knowledge of the faith was being passed down to present or future generations. So, the question remains, how could we make the liturgical experience within SJ and CC spiritually impactful to those who identified as Anglican?

This study identified and discussed the contentment or discontentment and considered the possible changes or alternative ways in which the Anglican tradition could become more appealing or appreciated. This research project was developed to assess and highlight the spiritual impact of the Anglican liturgy on the wardens by focusing on their call to lead, through self-awareness and a life moulded in Christ that can be enriched through the Anglo-Catholic expressions of the church. Liturgical practices or any form of worship were empty without its dependence or recognition of God.

Supervision, Permission, and Access

As the parish priest and spiritual leader of the participants, I was intentional in selecting a core group of participants considering their leadership role within the congregation. It was not only vital that they developed and

nurtured their spirituality but must be committed to seeking to understand that of which they were a part; and how they could further encourage active participation in the spiritual and liturgical life of the church. Because the priest had responsibility for the spiritual wellbeing of a congregation within the Diocese of Toronto, he/she, in collaboration with the wardens, made decisions as to the spiritual direction of the congregation under his/her charge.

I wanted individuals with influence and who were presently serving in leadership roles in the congregation. Each of the participants would have been persons that I had a professional and pastoral relationship with on a daily basis. Participants were assured that the findings of this research would not impact the parishioner/priest relationship as this research is for academic purposes as well as the further spiritual development of the wider congregation.

Participants were also given an Information Letter and Consent Form (see Appendix C and D) that outlined that their participation was completely voluntary, and that they were free to withdraw from this study at any time. Participants were also given a summary of their responses during the interviews and given a chance to redact statements, clarify intentions, correct errors, and provide additional information if necessary.

Consideration was given to the venue for the face-to-face interviews. It was decided that a local lounge would be more ideal as a neutral location where participants were more likely to be free from unintended influence or intimidation that they would perhaps feel at the church office or other related facilities. Even though this study was in accordance with the TCPS2 minimal risk category

(research in which the probability and magnitude of possible harms implied by participation in the research), there were possible stressors to be considered. For instance:

- Participants made to feel embarrassment due to their worship preference. Concurrently, they could also feel guilty, if they were perceived to have low interest in their liturgical practises.
- It was acknowledged that a study of this nature could lead participants to conjure up strong past emotions.
- Participants became self-conscious, especially when their religious leader was involved in the study. Consequently, they became apprehensive when sharing personal information. Additionally, some participants may feel embarrassed due to their limited knowledge of Anglo-Catholic traditions. These risks were necessary because it helped me identify the behaviours and take corrective measures.

Considering these risks, it was decided that a safe environment for sharing was indeed created, and an independent reviewer (Parish Administrator) was then to mitigate the risk/stressor factor where necessary. This individual was neither a member of the church, nor a leader of any of the church groups. Additionally, she had no affiliation with the participants beyond a professional nature, as she was only an employee of the church.

Context

This research project was conducted at SJ and CC Anglican Church within the Anglican Diocese of Toronto. Anglicanism is a religious expression of choice. It is a faith in which many feel comfortable and relaxed, and where they have accepted its external value without examination. In comparison to this view Mark Chapman suggests, “Many Anglicans have been unsure about where to look for norms and sources of theology and they have been wary of using history” (Chapman 2012, 173).

The Anglican style of worship was an expression of faith in which some within SJ and CC have neglected to fully embrace. In accordance with this, one participant remarked during the post-intervention interview, “I feel as though over these many years as an Anglican I was belonging without knowing” (Participant #1, Post-Intervention Interview). By saying this, I found that he identified himself as a full-fledged Anglican, but he was unaware of the meanings or spirituality behind the liturgy. Bays asserts:

It is important for us to continue to explore Anglican identity and theology, and to articulate the liturgy which I believe characterizes Anglicanism which needs to be heard (Bays 1997, 60).

For me, this project presented the opportunity of bringing a greater awareness and appreciation for liturgical practices and highlighting how the attributes of self-awareness and authenticity can make such practices flow from a genuine place.

The Parish of Fenelon Falls and Coboconk is a multi-point congregation that includes St. James, Fenelon Falls and Christ Church, Coboconk. Both congregations have been a part of their respective communities over the last 180

years. In my role as priest and spiritual leader, I had the opportunity to observe and note the lack of knowledge and awareness of the spiritual nature of the Anglican liturgy in this parish. For instance, the practises of the liturgy were designed for reflection, silence and at some points outward expressions (bowing or the signing of the cross). With much amazement I witnessed persons unknowingly failing to respond within the worship experience. This is not to say however, that persons were not willing to respond, but it could be an indicator that persons were unaware of the reverence or moments of solemnity offered in the liturgical context of worship, which gave Anglicanism its identity.

As an Episcopal/Anglican priest for the last 13 years, serving in both the Diocese of the Bahamas and now the Diocese of Toronto, I have had the joy and privilege of serving in God's one Holy Catholic and Apostolic Church. Therefore, with this experience and knowledge of the Anglican faith, this research explored the spiritual value embedded in the worship, beliefs, and liturgical practises with those who identify as Anglican in this parish.

This research project included an intervention, consisting of full participation in Morning and Evening Prayer. The intervention was designed to be a spiritual exercise whereby participants were encouraged to engage in Morning and Evening Prayer for one month. It was anticipated that this would have helped participants to grasp what we did, why we did it, and to further reflect on the liturgical practises of the church and how the richness of the Anglo-Catholic culture could ground a relationship with God through prayer, devotion, and reflection. This was critical in fostering and connecting spiritual ties to the

traditions of the church that were reflected in the liturgical practises such as Morning and Evening Prayer.

During the pre-intervention orientation, participants were asked to journal their findings and experiences through their engagement with the liturgy and how it has shaped or benefited them, if at all. Furthermore, open discussions among myself and the participants during the post intervention interview gave a greater sense of knowledge as to why participants neglected the Anglo-Catholic traditions.

Models & Other Resources

The intent of this study was not to place traditional forms of expressions and worship over or above contemporary ones. It was, however, intended to highlight how traditional expressions through awareness and authenticity could be an avenue for spiritual formation in which Anglicans could be more grounded and rooted in God. Likewise, Clark and Johnson noted that it was “imperative that our ways of being Anglican – in our liturgies our spiritualities – set us free to be transformed and a transforming community” (Clark et al 2000, 30).

The expression of worship has been a freedom that the people of Canada enjoyed and were privileged to have had throughout its history. Canada is a country that prides itself as a multi-cultural nation with Christianity being one of the predominant expressions of faith. Over the years, as a priest, in both The Bahamas and now in Canada, I saw both an interest in and also a neglect of the Anglican liturgy, which suggested it was not limited to a specific country. For

example, the expounding of the Anglican ethos was often limited to a three-to-four-month confirmation class, which was evident in both dioceses I have served.

However, there was a need for Christian Education that focused on Anglicanism that went beyond a three-to-four-month period, in order for Anglicans to grasp the ethos of their faith. This neglect was in part the failure to connect tradition and liturgical practices to people's spiritual development instead of merely remaining as an act of solemnity. Boselli suggests:

For this reason, the liturgy represents a challenge for the church today. I am increasingly convinced that the decisive question that demands an answer from us is not so much how believers experience the liturgy but whether believers live from the liturgy they experience. (Boselli 2014, 8)

Within my ministerial context, not much emphasis was placed on connecting liturgical practises with the spiritual lives of those that participated within them. This included the solemnity or spiritual nature of the signing of the cross, partaking in Holy Communion, or participating in other forms of traditional worship. This lack of connectivity or engagement liturgically was damaging not only to the growth and continuity of congregations such as SJ and CC, but also the spiritual wellbeing of those practising Anglicans.

One of the very first classes within the Doctor of Ministry program I studied was *DMML0901 Formation of the Leader*, a class that afforded me with the opportunity to look at the progress of my spiritual life by also looking at my past. It was an uncomfortable yet rewarding opportunity for me as a leader. At the age of twenty-eight, I was ordained into the ministry of the church and had the privilege of serving in the Diocese of the Bahamas that to date had an extremely

high regard for the Anglo-Catholic traditions. And as I examined and re-evaluated my journey, it amazed me how the liturgy of the church has shaped and moulded my spirituality and my call to the priesthood.

By virtue of being a priest and one with pastoral oversight of the leaders (wardens) within the church, it was vital to make known the strengths, relevance, and applicability of the liturgy for the continuance of the Anglican faith because of its impact on the spiritual formation of its members. Notably, there were those within SJ and CC who were less connected to liturgical acts and practices because they were viewed as too routine or formatted. While this could be a legitimate concern, this could be addressed more effectively if persons who identify as Anglican were taught the reasoning behind what they did and why they did them.

The Bible speaks to the need to impart the knowledge and reverence of God with those who identify as believers (1 Corinthians 2: 13, Hebrews 1:6 and Romans 8). Furthermore, in 1 Timothy, Paul cautioned Timothy, as the leader of the church, to ensure that sound doctrines were taught to prevail against the untruths of popular teachings (1 Timothy 1:3-11). Upon this very premise, I, as a Christian leader, and even more so as a leader of a congregation, must do my utmost to ensure that persons under my care are aware of the spiritual implications of liturgical practises embedded in the Anglo-Catholic expression.

Project, Methodology, and Methods

This research project was done within the Parish of SJ and CC located in Fenelon Falls and Coboconk, Ontario, where I had the privilege to serve as Priest

and Spiritual leader. It was the diocese in which I resided and offered the best opportunity for a study of this nature, considering the working relationship and collegiately I shared with each participant.

Field

The field of this research spanned six persons, male and female, all of Euro-Canadian decent and between the ages of fifty-five and seventy-five. All were members and co-leaders within the congregation of SJ and CC. I worked closely with this group in a leadership role on a daily basis. They were all mature individuals and independent thinkers, who were selected for their degree of immunity and from possible coercion.

Scope

The research project dealt specifically with the wardens of SJ and CC who identified as Anglican. No other group was included. The outcomes of this research could inform how others in the Diocese, particularly SJ and CC, could bring awareness to the spiritual significance, relevance, and attributes of liturgical practises like Morning and Evening Prayer for spiritual growth and development. This study was limited to the liturgical practises of Morning and Evening Prayer within the context of SJ and CC.

Methodology

The prevailing methods used in this research project were qualitative research and ethnographic observation. I selected these methods as the best ones to discover and understand specific events in the lives of participants. Capturing and interpreting the lived experiences, provided through an in-depth analysis, offered a complex, detailed, and rich description of the Morning and Evening Prayer intervention and its related spiritual impact. As Sensing notes, “Qualitative research systematically seeks answers to questions by examining various social settings and the individuals who inhabit these settings” (Sensing 2011, 56).

I anticipated that throughout the qualitative research process, “all aspects of the inquiry, from the research data analysis, are undertaken in ways that are understandable and meaningful to participants” (Sensing 2011, 58). To ensure that participants were fully aware and engaged, a synopsis of Morning and Evening Prayer was introduced in the introductory letter as well as during our initial interview (pre-intervention). At the initial interview, key terms, meanings, and practises within the liturgy where interviews were conducted using guiding questions and open dialogue. These methods sought to gather in-depth and personal data. The approach was intended to encouraged openness, but I was able to ask clarifying or probing questions that prompted emotions or responses that were noteworthy. The intervention and prayer journal sharing also provided an opportunity for further dialogue and documentation of perspectives on liturgy, prayer, and devotion as well as the Anglo-Catholic tradition.

Methods

Because this research project was qualitative in nature and was undertaken with a desire to link spiritual formation with liturgical literacy and measure its appreciation within my ministerial context among the wardens and congregation at large, I included myself as part of the study. The outcomes of this study drew on data compiled from interviews, field notes, observation of my ministerial context, and journals with a specific focus on the participants (wardens).

Considering the nature of this study, I was purposeful in choosing this approach with the understanding that in measuring spirituality among participants, it called for observation as well as the hearing and sharing of stories. As Saldana notes, “qualitative researchers work with large collections of purposely gathered narrative and visual data” (Saldana et al 2022, 3). To this end, this research attempted to demonstrate the concept of qualitative research along with those of ethnographic observation.

Data was collected over a period of two months. After the issuance of the Introductory Letter and Consent Forms, the participants that agreed to be a part of this study were given three days to read material and complete the pre-intervention questionnaire. The questionnaire was comprised of open-ended questions that prompted dialogue for the first interview. Upon the completion of the pre-intervention questionnaire each participant was given an opportunity to express themselves in a 45-to-60-minute interview. The pre-intervention interview aimed to engage participants in the subject matter and any other

questions that arose from the content. This was intended to gain an insight into the participants' spiritual and devotional nature before the intervention phase.

Following the pre-intervention interview, participants were given the outline for Morning and Evening Prayer, which gave them an opportunity to engage with the liturgy for a period of one month (June 15th – July 15th). During this time, they were also encouraged to keep a prayer journal of their findings and experiences during this time. At the end of the intervention, a final questionnaire and interview was administered that sought to measure the importance, relevance, and impact of the liturgical practise of Morning and Evening Prayer before, during, and after the intervention. It was also an opportunity for each participant to share their experiences, spiritual findings, and notions as documented in their prayer journals.

Phases and Timetable

RESEARCH DESIGN

Date and Timeframe	Activity	Comments
February 2022	Meeting on Research Proposal Topic.	Restructured due to change in context
March 2022	Research Project Proposal Submitted.	Restructured due to change in context.
March 2022	REB Application for Ethics Review.	Submission to Academic Supervisor for review and feedback.
April 2022	Research Project Proposal and REB Application refined and submitted. & List of participants prepared and confirmed.	Submission to Academic Supervisor for review and approval.
May 2022	REB Applications for Ethics Review and Supporting Documents submitted. SEE APPENDIX C & D	Submission for academic approval to proceed with the proposed research.

Phases and Timetable

RESEARCH PROJECT AND DATA COLLECTION COMMENCE

Date and Timeframe	Activity	Comments
March – July 2022	Literature Review of Secondary Data Sources.	Participants confirmed Summary of data collected and its comparison to written literature – along with the compilation of relevant documents.
April 2022	Design and Test Questionnaire instrument.	Instrument tested for accuracy and usability.
May 30, 2022	Introductory Letter and Consent Form issued.	Participants were given a specified timeframe to return signed consent forms.
June 1, 2022	Pre-Intervention Guiding Questionnaire issued. SEE APPENDIX E	Participants were given a specified timeframe to return the completed questionnaires BEFORE pre-intervention interview
June 10 – June 15, 2022	One-on-One Interviews (Based on Pre-Intervention Guiding Questionnaire).	45-to-60-minute interview open-ended questions and dialogue based on semi-structured questions were designed to ensure discussions remain on track and prompt further discussions. During the interview, a tape recording was made to capture the thoughts and ideas of participants as they were expressed.

Phases and Timetable

RESEARCH PROJECT AND DATA COLLECTION continued

Date and Timeframe	Activity	Comments
June 15 – July 15, 2022	Intervention –Morning and Evening Prayer & Prayer Journal	<p>Liturgy Practise and participation – Daily Office (MP & EP)</p> <p>Participants were encouraged to document their engagement during the intervention period – their findings and experience.</p>
July 18 – July 25, 2022	<p>Post-Intervention Interview Guiding Questionnaire Issued and One-on-One Interview.</p> <p style="text-align: center;">SEE APPENDIX F</p>	<p>Participants engaged in a 45-to-60-minute post-intervention interview. As done in the pre-intervention interview open-ended questions and dialogue based on semi-structured questions were designed to ensure discussions remain on track and prompt further discussions. Additionally, participants were encouraged during this segment to share their writing/documented experience of the intervention as written in their prayer journals.</p> <p>During the interview a tape recording was made to capture the thoughts and ideas of participants as they were expressed.</p>

Phases and Timetable

DATA ANALYSIS

Date and Timeframe	Activity	Comments
May – July 2022	Draft conclusions were made, and recommendations identified.	
July – August 2022	Data is analyzed and validated.	The interviews that were stored on a tape recorder were listened to, then transcribed, identifying predominant and clear emerging themes. Additionally, notes were cross referenced noting similarities between the pre-and-post intervention interviews.
August 2022	Data is cleaned.	

REPORT PREPARATION AND SUBMISSION

July 2022	Initial draft prepared.	
August 2022	Submission of final report.	

These methodologies were appropriate in measuring the spiritual nature and formation of the participants considering the nature and context of this project. In my assessment and evaluation of the data collected, themes and commonalities were identified in order to highlight consistency and similar experiences.

Ethics in Ministry-Based Research

As previously stated, this research project was conducted within the Parish of SJ and CC in the Diocese of Toronto, which was my home diocese. The study therefore afforded me some privileges. Within this study I anticipated a high level of participation given the cordial and professional nature with all the participants, all of whom shared leadership responsibility for the church. To this end, due care was taken to ensure that the goals and objectives were clearly stated for participants to reduce prejudice or fear of judgment. Participants were made aware that the questions asked were for research ministry purposes only.

The Information Letter, and Consent Form were given in advance to participants after the approval of the REB on May 5th, 2022. This was done to ensure familiarity with the materials as well as allow for in-depth responses from participants. During the interview process, probing questions were asked to clarify participants' comments and to ensure that their voices, perspectives, and commonality were embedded in the research.

Participants were made aware of their right to withdraw from the research at any time without reason and that any information given would be destroyed. To ensure confidentiality, identifiable information for participants were removed from the study, and each participant was given pseudonyms. Additionally, all information was kept in a protected file on a computer, and all research information was destroyed at the conclusion of the research.

Findings, Interpretation, and Outcomes

This project raised and brought about awareness of the spiritual impact of the Anglo-Catholic traditions among participants and further advanced that an alignment could be derived between the preservation of traditions and its spiritual impact, adding to the ongoing dialogue on this topic within the wider congregation.

Additionally, the findings of this research highlighted how the Wardens of SJ and CC were able to rediscover a passion for and appreciation of the Anglican liturgy, as well as being able to enhance their spirituality and self-awareness. This led them to exhibit desired spiritual behaviours and encouraged others in the congregation to not only engage in the liturgy intentionally. They also made meaningful suggestions about how to persuade others to embrace the spiritual aspects embedded in the liturgy.

Findings

During this research project, six participants were interviewed (45-to-60 minutes each) during a final post-intervention interview. Participants were also asked to journal their findings during the one-month period of the intervention. All interviews (pre-and-post intervention) were transcribed, recorded, documented, and analyzed for further review. The pre-and-post interview segments were the primary source of the data which were then interpreted and explained. Moreover, the process of analysis involved a multi-faceted approach.

The data from this research project during the pre-and-post intervention interviews, involved several collection stages. Firstly, upon the completion of an initial questionnaire, the pre-intervention interview segment was held (see Appendix E). The information shared was transcribed and recorded, and notes were made of common themes and consistency. Also, prior to the pre-intervention interview, I met with the participants and briefed them concerning their one-month participation in Morning and Evening Prayer. I also gave them a hardcopy of the devotion as outlined in the *Anglican Church of Canada, Book of Common Prayer*. During this time, instruction was provided about the liturgies as outlined in *The Book of Alternative Services in the Anglican Church of Canada, Book of Common Prayer*, discussing each and reviewing the liturgies together.

Participants had the opportunity to ask questions. They were reminded that this project was for academic and ministerial purposes only, as outlined in the Information Letter and Consent Form. By the conclusion of the meeting, all participants expressed that they were clear as to their involvement and satisfied that they understood the expectations of the intervention.

Participants were also encouraged to utilize a Prayer Journal to document their emotions, findings, and experiences during the duration of the intervention. Participants were informed that the prayer journals would be utilized as a tool to measure their growth. Participants engaged in the liturgies of Morning and Evening prayer with the understanding, that their experiences would be measured. Participants were then instructed to use this time to pray and contemplate on the

daily readings, psalms, and prayers. Such moments allowed for reflection that allowed self-awareness and authenticity to germinate.

Secondly, information was gathered and collected from the participants in a post-intervention questionnaire (see Appendix F) immediately followed by a post-intervention interview, that comprised of their engagement in the intervention of Morning and Evening Prayer as well as their Prayer Journal findings during the intervention. During this time participants were able to share and expound on the differences between their responses in the pre-intervention interview in comparison to their post-intervention findings. After that I pulled out the most predominant themes by creating a concluding analysis chart consisting of each interview, provoking quotations, and repeated themes emerging from responses.

Finally, a summary of the completed data was compiled in document form and emailed to participants to review, respond, or further comment. Furthermore, aware of my own bias, I paid close attention to reoccurring comments and responses, noting the similarities and differences of each participant. A final chart was created summarizing highlights the summary of each interview, identifiable themes, and recurring quotes or statements.

Interpretations

Information gathered during the pre-intervention interview showed that prior to this study, participants had an exceptionally low appreciation or awareness of the spiritual aspect of the Anglican liturgical practises. This finding

challenged me to ponder personal biases I brought to the study. A clear personal example was how I took for granted that people knew or appreciated the traditions of the church simply because they were present every Sunday. For example, during the pre-intervention interview, participants were asked, “Do you find the liturgical practises of the Anglican worship helpful to your spiritual formation?” Two felt it helpful, but four did not. Yet, there were clear themes that surfaced as participants considered the liturgical aspect of the church and the way in which it was understood in relation to their spiritual formation.

The following were the predominant themes that emerged as challenges that each participant felt passionate about during this project, particularly during the pre-intervention interview:

- The relevance of Anglo-Catholic tradition in the 21st Century
- The unawareness of the spiritual impact
- Christian education with a focus on Anglicanism

1. The Relevance of the Anglican Church in the 21st Century

From the onset of this research, and by way of ethnographic observation around the Parish and interaction with the participants, there were both negative and positive attitudes surrounding the spiritual relevance of the Anglican liturgy. For example, some participants were more actively engaged within the liturgy, visibly showing gestures of greater awareness. I observed during the Eucharist for instance participants bowing at the name of Jesus and reverently making the sign of the cross or nodding in acknowledgement with aspects of Anglicanism

explained at certain points in the service, all of which were not seen pre-intervention. Observing such expressions, I initiated conversations with participants, and they explained to me that their response was different because of a renewed sense of appreciation and knowledge of the liturgy.

On the other hand, some participants voiced their struggles with linking the liturgy with spiritual formation. For example, I asked the participants during the pre-intervention interview about the impact of the Anglo-Catholic practises or worship on the 21st Century believer. One participant remarked, “if you like that kind of stuff. The singing and chanting, it can have an impact. But if you’re not into those kinds of things - I would say not much of an impact at all” (Participant #4, Pre- Intervention Interview). However, to unpack this thought further, I then asked, “What it’s like being a part of a traditional church, with all of its rituals and practices and how are these lived out in your life?” One participant commented:

I have never really stopped to think about it. I guess to think about it, there was nothing really to consider. I went to church; I read the prayer book and made the necessary responses and that was it, it was all a part of the tradition. There was nothing really to think about (Participant #1, Pre- Intervention Interview).

Not only was there an observed lack of interest or concern expressed during the interview, but there was also a sense of neglect to the value of engaging with the liturgy, in addition to a mindset of simply going through the motions.

During the Pre-intervention interview, which triggered some in-depth and emotional conversations, it was observed that no one ever really talked, or thought about the spiritual connection of the liturgy in relation to their Christian walk or its relevance. Further, it was observed during the introduction of the intervention

that participants seemed to have engaged in a routine without understanding its spiritual implications. In fact, one participant remarked in the Pre-intervention interview, "... it is church, it is what the Anglican Church does, it's what makes us Anglican" (Participant #3, Pre-Intervention Interview).

Another participant commented:

I never thought of the relevance of the liturgy. I grew up going to church and respecting the things of God. For me, I did what was expected of me and it just grew with me, I go to church, the priest speaks, and what I ought to say is printed in the bulletin, so I respond". (Participant #2 commented, Pre-Intervention Interview)

Likewise, one of the older and more seasoned participants, reflecting on his own experience, gave a glimpse of the spiritual development that could happen when engaging in the liturgy, but also expressed how that the relevance or spiritual impact of the liturgy could be lost when one never really reflected or contemplated on the act being done in a worship experience. He commented:

I was an Anglican most of my adult life. But as I went through life experiences and reached an age of understanding, it became obvious to me that - there was a deeper meaning and relevance behind the symbols and practices that I participated in every other Sunday. (Participant #6, Pre-Intervention Interview).

The participants shared and reminisced on their up-bringing within the Anglican faith and how they attended church because they were forced to by their parents or guardians. In fact, all six of the participants remarked that their initial interest in the Anglican liturgy was minimal and noted that they never thought to question the things they did not understand. One participant shared that he remembered being interested in the liturgy only during confirmation classes

(instructions on the Anglican faith) and that interest was simply... “to be able to drink the wine at communion time” (Participant #1, Pre-Intervention Interview).

Moreover, when questioned about his interests in the liturgy at present, and its relevance to him and his spiritual journey this participant responded:

I like it, admittedly it had to grow on me. At one point I thought it to be dead and boring, everything seemed so slow and dry, I mean honestly, I have felt different ways of the Anglican liturgy at different stages in my life, however, I do find it to be significant. Perhaps I just lack the experience of its impact. (Participant #1, Pre-Intervention Interview)

To this end, another participant commented that:

I do think that the Anglican church and its style of worship is beneficial and relevant to those who participate in them. However, for me I think the problems lays in the lack of teaching and explanation of the significance that can be gleaned through such experiences. (Participant # 3, Pre-Intervention Interview)

In contrast, another participant seemed confused or more annoyed of the relevance of the Anglican liturgy. He made the following remark regarding the language used in the liturgy:

This green book, ‘Alternative Service’ we have been getting every week, the title says ‘alternative,’ but I am not seeing anything alternative at all. When did the Book of Common Prayer get banned and thrown out as the official prayer book? When are we going to have a ‘proper’ communion service once again, using the proper church language, with all the comfortable words? Do we have to conform to the times to be relevant? (Participant #6, Pre-Intervention Interview)

In summary, while three of the six participants were of the view that a claim could be made for the relevance of the Anglican style of worship, another two were of the view that there was a need for more teaching. This teaching as pointed out should be with a significant focus on the ethos of Anglicanism and the

spiritual awareness that could emerge from such emphasis, with the remaining participant uncertain of its relevance or impact.

Furthermore, at no point in this study did I observed that the participants denied the impact or relevance of Anglican style of worship; rather, there was a great concern about how such knowledge was transmitted in order for its relevance to be grasped.

2. The Unawareness of The Spiritual Impact of the Liturgy

During the interview segments, while so many issues and challenges emerged, the spiritual unawareness of the liturgy stood out among them. Participants expressed concern and interest in the future of Anglican liturgical practices. The spiritual role inherent in traditional churches, particularly the Anglican church, was undoubtedly overshadowed.

No doubt, even apart from Covid-19, these were challenging times for all mainstream churches, including the Anglican church. We found ourselves in a time of change in many aspects of our lives and the church was an integral part of that change as well.

Notably, despite the fact that all of the participants claimed to have been Anglican for the majority of their lives, they all shared different stories about how they came to appreciate liturgy. There were some of the view that perhaps the Anglican church should modernize the language of the liturgy, and not make it so traditional or “churchy” and use more contemporary language, and perhaps then, people might respond differently.

In accordance with this view, Bays notes:

Because worship is so important to Anglicans and because we learn much of our faith through the liturgy, any liturgical change is threatening. If the truth be known, sometimes our resistance to changes in the familiar liturgy are based not so much on the theology implied by those changes as by our embarrassment over fumbling through “new” responses. (Bays 1996, 58)

Another participant when asked in the pre-intervention interview, what is it about the liturgy that he enjoys, he was the only person of the six participants that responded by highlighting the spiritual value of the liturgy by commenting:

It never changes, it remains the same. Yes, even though it can be routine I remember saying the same words as a child, and so after repeating the same thing over-and-over again it sinks in, it settles and even though I would have said the same words hundreds of times, only now that I am an adult the words have become more than just words (Participant #5, Pre-Intervention Interview).

While this project specifically utilized Morning and Evening Prayer as a tool to assist participants to understand the spiritual value of the liturgy, it was astonishing to note how participants rated the spiritual formation of the liturgy and its impact. There was mention of interest in the liturgy and the attraction of and to the liturgy, but rarely was it mentioned that liturgy aligned with a spiritual connotation.

To this end, when I asked the participants in the Pre-intervention interview to explain the aspects of the Anglican liturgy that helped to enhanced them spiritually, the responses from two of the six were thought provoking. One participant stated, “For me - I like that we are in and out. We are not like other churches that stay in all day praying or preaching we get straight to the point and service is over. (Participant # 1, Pre-Intervention Interview) While another

remarked, "I like that prayers are short" (Participant # 5, Pre-Intervention Interview). Yet, while these statements were true for these two participants, they underscored the neglect of engaging fully in the liturgy.

By doing so, they were unaware of the spiritual impact or formation that could be revealed through liturgical expressions within the worship experience, something I once took for granted as outlined in Chapter 2. Price and Weil note, "Liturgy is rooted and grounded in God. It arises within a community of faith and is the inevitable outward expression of an interior confidence in the loving will of God" (Price et al 1979, 25). In other words, though the liturgy was an outward form of expression, it had the power to transform its participants internally when fully engaged.

In summary, these statements really struck a nerve for me because it revealed the importance of such a study. It also reinforced why I chose to use the leadership team within the church. As Clint Swindall believes when discussing organizational change, it was important for leaders to prepare those they lead for change. He stated, "You can develop a wonderful vision to take your organization to the next level, but if your employees don't know what they're suppose to know or do to help realize the vision, it won't matter" (Swindall 2007, 175). Likewise, the usage of the wardens in this study was crucial in effecting the attitude and change toward the liturgy within SJ and CC.

3. Christian Education with a focus on Anglicanism

In addition to the relevance of the Anglican traditional worship and its spiritual impact, all participants voiced that there was a lack of Christian education with an Anglican focus. This, they said in the pre-intervention interview was another essential factor that was believed to have contributed to the lack of awareness or liturgical illiteracy within the congregations of SJ and CC. Among the participants, the lack of Christian education was another essential factor that was believed to have contributed to liturgical illiteracy among members of SJ and CC. Unfortunately, the fact that persons might identify as an Anglican, did not always correlate with them being versed in Anglicanism. Or, as one participant noted:

Outside of confirmation class, I never really thought about the Anglican faith in detail. Confirmation was somewhat of a graduation class; I was given information to receive bread and wine at communion and I retain that information for that purpose and that purpose only. The priest at the time, shared information about the church and I regurgitated it back to him, and there, I was ready to be confirmed.... "Was I ready at the time?" Perhaps not. but all my friends were doing it. And even now after all these years of being an Anglican there is still so much, I don't know or understand. (Participant #3, Pre-Intervention Interview).

Another participant when reminiscing on his knowledge of the Anglican faith stated:

I would say that my knowledge of the faith is basic. I recite things that are in the mass book but sometimes I really don't know the meaning behind what I am saying. I attend church regularly but if asked for an explanation of the things we do, truthfully, I can't go beyond the surface. (Participant #5, Pre-Intervention Interview)

Such responses reinforced the need for continuous education among Anglicans.

Interestingly, most of the participants echoed the need for teaching with

intentionality on behalf of the church leaders to ensure that the “average person in the pew” not only identified with the Anglican faith but also knew what being an Anglican-Catholic entailed. Consider the following quotation from one participant:

Yes, I can say without any reservation that I have been an Anglican all my life. I love the liturgy, the vestments, the bells, the smells, the full workings of the church. But if you were to ask me to explain them sadly I cannot. And before I was asked to participate in this study I have never even really thought of Anglicanism or its identity. I just love the service. Can I defend it if I had to? No. Perhaps, therefore studies such as this one is so important because I am sure that I am not the only person that may feel this way (Participant #3, Pre-Intervention Interview).

Moreover, more than half of the participants spoke of instances in their lives when they were less engaged in the liturgy or liturgical practises. This was not due to lack of interest but simply a lack of knowledge. When a participant was asked about the liturgy and if she found it engaging, she answered:

I do not want to sound critical or opinionated - but at times I find myself wondering if a word was pronounced correctly or pondering why the intercessions are lasting too long. I know I am in church and that is what I am there for but when you can look down on the pages and see what is next, you tend to want to speed things up at times. (Participant #2, Pre-Intervention Interview).

Another participant candidly shared, “please tell me it’s over” (Participant # 3, Pre-Intervention Interview) in relation to his experience of losing focus and attention during the worship experience.

In summary and in my attempt to remain unbiased and with a sense of painful realization, these views sat in opposition to that of John Biersdorf who stated, “God does not belong to anyone’s world and is not to be managed to any degree by any existing script.” He further stated, “A personal practice of prayer is

a discipline, consciously decided upon and carried out” (Biersdorf 1992, 86). In other words, liturgy that is connective causes worshippers to be intrinsically engaged in its significance and meaning. To this end, if participants or those who engage with the liturgy were not in tune with the Holy Spirit through self-awareness and authenticity, then such expressions were meaningless.

Outcomes

Additionally, through their engagement in the liturgy five of the participants expressed feelings of self-awareness found within the liturgy. Furthermore, this sense of value brought about by this research project proved meaningful for five out of six of the participants. One participant stated that he was not able to go beyond two weeks of the intervention due to work commitments. However, he commented that, “from this experience I have learnt that there is so much about my spirituality and the Anglican faith that I took for granted. But even after this study I think I will commit to do daily devotions” (Participant #3 commented, Post-Intervention Interview).

Nevertheless, the characteristics of self-awareness and authenticity that were embedded in union with God, not only influenced the way we lived but ultimately how we prayed, worshipped, and responded to God. We were not all called to be preachers or Christian leaders; but every Christian had a responsibility to outwardly express what was inwardly felt for God. To worship, engage or respond was more difficult without a level of relationship or understanding of God.

During the post-intervention interview, attitudes of awareness and expressions of genuineness that spoke to authenticity emerged as a theme. This was the result of the participants engaging in the liturgy of Morning and Evening Prayer, as well as their shared experiences of the prayer journals.

The outcomes that arose were:

- Discovering awareness of the value of the liturgy
- Self-awareness through prayer journaling

1. Discovering Awareness of the value of the Liturgy

From the onset of the post-intervention interview, it was observed that the five of the six participants that engaged in the intervention had a change in perspective, and a deeper sense of appreciation for the liturgy. One participant stated:

The genius I discovered in the liturgy of Morning and Evening Prayer rests in the constant repetition of scripture, songs, and the poetry it brings. The structure or formatting allows the worshipper to move into the space where the story of God is unfolded. And in so doing it continues to refresh, renew, and teach the great truths and promises of the Christian faith. (Participant #4, Post-Intervention Interview)

Likewise, Romano Guardini states:

It is only when we participate in liturgical action with the earnestness begotten of deep personal interest that we become aware why, and in what perfection, this vital essence is revealed. It is only when we premise the truth of the liturgy that our eyes are opened to its beauty. (Guardini 1998, 84)

The five participants who were able to complete the full month, expressed feelings of passion, awareness, intentionality, and self-reflection. Participants

made remarks such as, “I feel closer to God,” “it was a gentle calm,” and “an unexplainable feeling,” to describe the research intervention. A participant said in the post-intervention interview, “this study has changed me. I have an appreciation for the Anglican faith that I have never had before” (Participant #6, Post-Intervention Interview).

These reflections provided a sense of acknowledgement and awareness that spiritual value and growth could be found in the liturgy, however, its concepts must be understood. We also agreed that too often persons identified with the Anglican faith, liturgy, or way of worship, yet, at the same time, there was a level of unawareness that resulted in a lack of appreciation. One participant remarked:

We complain about the church and how we need more people but if we are not servicing the people we have now, then what sense does that make? Here I am, learning about a faith I have been a part of for over seventy years and only now I have gone beyond just reciting words to appreciating the wording. Writing down my thoughts during the prayers or assignment given to us made me feel like I was reading someone else writing. I could not believe those words came from me. (Participant #5, Post-Intervention Interview).

The five participants’ who engaged in the intervention suggested the effect of the intervention was strong and far reaching. In a very emotional moment of sharing, one participant said, “I predominately live a spiritual life, especially the past two years in pandemic lockdown, doing personal devotions. But in terms of worship patterns like Morning and Evening Prayer, I was never interested. I needed some nudging, but this experience was needed in my life at this time” (Participant #4, Post-Intervention Interview). One participant found that the

interviews, particularly the post-intervention interview, were soul-searching and thought-provoking. He commented, “It’s mind boggling that we are only now talking about this. In fact, I am surprised something like this has never been done before” (Participant #5, Post-Intervention Interview).

At the start of the research, three out of six of the participants were of the view that the “church is outdated”, while one out of the six was undecided. However, in the post-intervention interview, one of the participants who thought that the church was outdated, offered an astute comment on how the time of expressing and sharing had uncovered so many things she had ignored. She observed, “I don’t want to sound too cliché but participating in this study helped me recognize that I was attending church but not worshiping, I said the liturgy, but I didn’t pray the liturgy” (Participant #1, Post-Intervention Interview). The remaining two who agreed with her prior position before the intervention, acknowledged her comments positively. This was a surprise because I had never expected people who identified as Anglican to be open about their misinterpretations or ignorance of the spiritual impact of the liturgy. Yet, most of the participants voiced their misunderstandings about liturgy in an unhindered manner.

In summary, the participants through their engagement with the liturgy, highlighted the knowledge that needed to be obtained concerning the Anglican style of worship. They also offered how such knowledge and engagement enhanced one’s spiritual development.

2. Self-awareness through Prayer Journaling

Additionally, an important part of the conversation during the post-intervention interview addressed the findings of the participant's prayer journals. However, the experiences shared in the post-intervention interview reflected not only a change in attitudes but also the emerging value of self-awareness. One participant, in discussing his personal findings during the post-intervention interview, was asked, "Based on your findings as recorded in your prayer journal how has your view of the liturgy changed after this study?" And he responded by saying:

There was a point in this study whereby I really thought to myself what is the sense of all this is? I pray, I go to church, what else can there be? But in the second week, I started to read what I wrote in the prayer journal, and it was alarming to me, to read what I wrote. Was the problem the liturgy? Or was I just not as engaged as I thought I was. Because we have been doing in this study with you, things some of us have done most of our lives, yet only now the response has been different. The liturgy is the same, the words are the same. But my focus and intentionality are different. (Participant #4, Post-Intervention Interview)

Another participant upon reflecting on the same question shared what she wrote in her prayer journal. She stated, "It gave me a calmness I have never felt. I don't know if to say it was the Spirit, I have never felt the Spirit, but it was a different feeling – it was refreshing" (Participant #4, Post-Intervention Interview). Again, another commented that he never realised until this study, "how much of the Anglican liturgy I had taken for granted. Being so unaware spiritually of what we have as Anglicans can be a downfall to our witness or potential growth" (Participant #3, Post-Intervention Interview).

Within these findings the stories shared evoked some deeper feelings and revealed the participants' sense of awareness and transforming attitudes as to the spirituality that could be obtained through engaging in the liturgical practises, particularly in this case of Morning and Evening Prayer

Notably, prior to the study, two of the six participants responded positively to the concept of prayer as a daily pattern, while four of the six responded negatively. At the end of the study participants responded positively to the importance of prayer as a daily routine and pattern toward their spiritual lives post intervention. Overall, the data and findings collected from the Prayer Journal during the post-intervention interview, reflected a significant contrast between the pre-and-post intervention study.

For instance, throughout the post-intervention interview it was voiced that the lack of interest or sense of value shown toward the liturgy within SJ and CC prior was due to the lack of teaching and not of interest. As a result, participants expressed regret of neglecting the value of the liturgical nature of the Anglican faith (i.e., morning, and evening prayer, the eucharist, adoration etc.) and the extensive knowledge of such that can be grasped. In fact, during the post-intervention interview, one participant shared, "I would have loved to know of all this before. It would have made me even more proud to be an Anglican as I am now" (Participant #3, Post-Intervention Interview).

The responses of the five participants who engaged in the intervention and prayer journaling portion of this research project were encouraging and optimistic for me. One participant in expressing her excitement of her documented findings,

stated that, “this information has to get out and we must be the ones to lead the charge knowing the impact it had on us” (Participants #3, Post-Intervention Interview). In support of this view, Bays asserts, “many Anglicans are recognizing a need for a deeper understanding of their faith and are looking to equip themselves to carry out their ministry” (Bays 1996, 61).

In summary, the five participants through their prayer journaling, shared personal experiences and moments of enlightenment, expressed value in the church’s liturgy. They also emphasized how the information obtained from this study could inform other Anglicans of the value of the liturgy, as well as its spiritual impact and growth. By so doing, my findings demonstrated that the liturgy is empty without being grounded in the knowledge and presence of God.

Overview

The findings of this research were based upon the responses from the wardens of SJ and CC. To achieve this, they participated in Morning and Evening Prayer as well as a Prayer Journal exercise. The wardens demonstrated greater self-awareness, more profound spiritual leadership and a changed behaviour in their attitudes and expressions of faith during the interview segments. This data showed that through interviews, in depth conversations, and engagement with the liturgy, interest was heightened both spiritually and liturgically. Finally, the research project showed that the spiritual activity of prayer journaling, was an essential feature of the intervention. It resulted in spiritual awareness and growth

of the participants that encouraged greater authenticity along their spiritual journey.

This Research Project was a genuine awakening in connecting the spiritual nature of liturgical practises for those who participated, with all of the participants voicing optimism at the end of the study. I received an email from one of the participants on the final day of the intervention, just a few days before the post-intervention interview, which expressed positive feelings about intervention. She stated:

Just finished the final morning prayers with psalms and readings. The lesson from Romans was a wonderful way to end, "To Him be the glory forever." I genuinely believe this exercise does awaken spirituality and makes one to want to throw hands upward surrendering to God's spirit/help/listening for guidance through the prayers in the liturgy. The prayer journal was amazing and helped me to focus. I also feel that after these few weeks, I have a better understanding of our faith and the power of the spirit therein. Have to love the psalms showing praise, thankfulness, repentance, and feelings of happiness and gratitude. Must love being Anglican. (Participant #4 email, 15.7.22)

Price and Weil echo this view of transformation through engaging with the liturgy and states:

Liturgy not only implies the transformation of time, but the transformation of worshippers. The liturgy of course, does not do such things by itself. It is not magic. As God the Spirit works through the liturgy to become present and accessible to us, so God the Spirit works through the liturgy to lead us to reconciliation with our neighbors and with the world. (Price et al 1979, 54)

I began this journey seeking to understand the nature or spiritual impact of the liturgy on those who participated in the intervention of Morning and Evening Prayer. In the process of generating and collecting data I pondered upon how this data could be utilised to promote greater awareness or understanding of the

spiritual formation that is embodied within liturgical practises. This research leaned towards an in-depth analysis of the spirituality of Christian leadership and how one should demonstrate it with Christ as the foundation.

Researched data, if used appropriately could be a beneficial tool of information, assessment, and evaluation of the Anglican identity in a wider context. What is evident is that we must measure and evaluate what we value. It makes no sense overloading on generating and collecting data that serves no purpose. For progress and development to be realised, this research has taught me that this is a continuous process. It can continue by possibly considering the following:

- More research is needed on this study because of the expansive nature of the topic as well as the expansive nature of Anglicanism.
- Greater attention can be placed on the study as a discrete part. For instance, the Catechism. A forum of such magnitude can be ideal to highlight the expansive nature of the spiritual impact and nature of liturgical practises.
- The Codifying of particular words that are directly related to the liturgy. This should be done with an initial focus on clarifying and explaining terms used within the Anglican liturgy.

The above are only a few recommendations that came to mind upon completion of this study. As a result, future generations of Anglicans will have the knowledge and insight to merge liturgical practises with their spiritual formation.

The findings of this research outlined in Chapter 4 endorsed how one might better encounter the presence of God as proposed in Chapter 1 and validated the need of self-awareness and authenticity as defined in my key formational experiences in Chapter 2, that shaped my philosophy of leadership within a Christian context as outlined in Chapter 3.

CHAPTER 5:

CONCLUSION AND IMPLICATIONS

Conclusion

This research portfolio demonstrated that spiritual formation embodied reliance and dependency upon the grace of God that was rooted in self-awareness and expressed authentically through worship. Our calling is to be one with God and display characteristics and principles that reflects the person of Christ. The grace of God that we are privileged to experience as believers is the hallmark of our identity in Christ Jesus. As we live out such values in following Christ, the Holy Spirit continues to produce fruit in our lives and transforms us into the likeness of Christ. These three themes - God's grace, character traits, and our response - were highlighted in each chapter of this portfolio.

Firstly, the writing of my key formational experiences in Chapter 2 demonstrated the presence of God within the formative stages of my spiritual journey. Additionally, it was during this period of my life where I constantly felt vulnerable and unworthy to the call of God on my life. However, God made himself known to me through the people he placed in my path, who assisted me, in finding my identity and purpose in life. Throughout this study, I have been humbled as I look back on my life and recognize that God has and continues to

show grace and favor upon me. I am even more humbled, to have had the opportunity to respond to the call of God on my life.

Within the academic arena, my key formational experiences narrated my quest for self-awareness and identity. By so doing, this project has assisted me in comprehending and appreciating how I have been formed spiritually. The life experiences that we share and the stories we tell ourselves and have come to believe, shapes us in ways beyond our imagination. Throughout this project and my enrollment in the Doctor of Ministry program, I have been afforded the opportunity to stand on the balcony of my life.

This, however, has given me the privilege to see the hand of God in the telling of my story. It has also challenged me to revisit certain aspects of my life and realign myself with spiritual lens, thus reshaping my thoughts both of God and myself. This to me is the genesis of spiritual formation. As a priest and spiritual leader, revisiting my own story has helped and assisted me in knowing and recognizing the transformational power of God in the lives and stories of others. Listening attentively and focusing on the activities of God in the lives of others is an essential part of what Spiritual leaders are called to do along the spiritual continuum of those they lead.

Secondly, my philosophy of Christian leadership, as outlined in Chapter 3, has impacted my spiritual growth through reflection and conviction. Even as I composed this portfolio, I have realised how critical it is for me to display the character traits of God within my ministry and spiritual development. Ultimately, as a spiritual leader my philosophy of Christian leadership is founded in my

relationship with God, and the person he has created me to be. One way this concept has anchored my life is through self reflection, mainly times of solitude and prayer, spiritual practises that I have engaged in daily for the most part of my priestly ministry.

Above all, my philosophy of Christian leadership as presented in this portfolio is of an academic nature, and I have found it beneficial to express theologically my awareness, aspirations, and methods of formation. It has enhanced and assisted in my understanding of the resources available by those in the field of Christian leadership and offers guidance along my spiritual continuum. It has influenced my thinking about the role of a Christian leader, and how one is challenged to mould a life that is characteristic of Jesus through self-awareness and authenticity. This has given me a rationale of how to engage in ministry as a spiritual leader.

Ultimately, at the stage of implementing such characteristics in ministry, I learned that there is no better place to serve Christ than of a place of self-awareness expressed through authenticity. It has encouraged and comforted me to know that regardless of my undeserving nature of God's grace and my imperfections, God is using me for His service. This, however, has motivated me to inspire others and make known the transformative journey of self-awareness expressed through authenticity. It also led to the insight and vision of this research project calling into accountability the spiritual formation of the Wardens of SJ and CC concerning their responses to God in and out of worship.

Thirdly, the research section of this portfolio as outlined in Chapter 4 has

benefited me personally and ministerially. I was enriched through my interactions with the participants and was able to hear and share personal experiences. It has strengthened my resolve of the spiritual importance that ought to be placed on Christian leaders. To this end, the research aimed to demonstrate to the Wardens the place in which they are called to lead. A place that is grounded in the Holy Spirit, and within the context of this study, the liturgy serves as a means to such an end. Further, the study was effective in assisting participants to place and identify the spiritual importance of the liturgy along their own spiritual journey—as shown in the findings. Finally, by participating in this study participants were provoked to centre their leadership abilities with godly practises and principles such as prayer, self-awareness, authenticity and in their relationship with other.

Participants further gathered, that to be effective they must first recognize that a Christ-centered life is of the utmost importance – for such a life cannot strive in self but rather in the giving of oneself to the will of God. The central motif of a Christ-centered life is the encounter with the Spirit: “The Christian virtues are, after all, the fruit of the Spirit. It is by the Spirit that we develop the holy habits of love and joy and peace and patience and kindness and generosity and faithfulness and gentleness and self-control” (Foster 1992, 129). In essence, the liturgical tradition holds steadfast to the view that the Christian life cannot be meaningful if our desires are not those of God.

Within these spiritual disciplines, I have seen a transformation in the way participants now engage with the liturgy. The benefits of this study have impacted the involvement and attendance within the congregations. Participants who were

not as involved in the liturgy prior to this study, have come forth requesting not only to participate but have also inquired as to ways to be more involved. For instance, some have asked to be placed on the prayer list or reading roster, a request that was not seen before this study. Even in meetings, the positive attitude of the participants was observed in relation to their faith. Participants made statements such as, “we have a goodly heritage”, “the spirit is active and alive” and “we cannot get from the worship what we don’t bring”. All of these suggested that the participants were in tune with what God was doing in their lives and the church. Additionally, the Sunday morning attendance has increased from twelve to seventy persons in attendance. Furthermore, when I asked one of the congregants about their sudden interest, their response was, "one of the wardens shared their experience with me regarding the study and spoke highly of the church in a way I have never heard before. So, I decided to come and experience it for myself". This was rewarding to hear, not only was I pleased to know that the study was insightful and enlightening, but it was also transformative and inspiring.

Another instance in which I have seen a change through observing the participants was in their interactions with me. Prior to my arrival to SJ and CC, the congregations had never before had a priest of African Caribbean heritage. This brought with it a level of uncertainty not knowing how I would have been accepted or how the congregations would have responded to me. In fact, some of the participants voiced that prior to my arrival, they have never had a person of African Caribbean heritage in their house much less sit around their dinner table.

Moreover, the experiences shared in the interview segments bridged the gap of uncertainty and reality. Within the interviews, both participants and myself not only expressed our vulnerabilities but were able to recognize that we all have our individual weaknesses and need for God. By this, we went beyond what the physical eye could see. We went beyond the surface of white and black, and instead we saw each other as children of God. With these instances noted, the project undoubtedly achieved its purpose. Within this study, participants accepted their weaknesses and strengths through self-awareness. Through their acceptance, they responded authentically to God, the liturgy, and their love for others.

In retrospect, I would have liked for the entire congregation to participate in this study, given its nature and outcomes. The results of this study have demonstrated the spiritual impact on the wardens when their relationship with God was merged with their Anglican expressions of faith.

Additionally, this study has prompted me to urge persons of the value of utilizing a prayer journal as a spiritual tool to trace, track or monitor their spiritual development. All of these have encouraged me going forward to teach the congregation of the importance and impact of blending their walk with God and the way in which they respond to him and live out their Christian duty. It has also encouraged me to advance within the Anglican community how liturgical practises such as Morning and Evening Prayer, the Holy Eucharist, and adoration of the sacraments can lend toward spiritual discipline and growth, if approached with the attributes of self-awareness and authenticity.

Implications

In summary, the results and findings of the research project suggest that more needs to be done to encourage the Wardens of St. James and Christ Church and by extension the wider congregation of the spiritual impact and importance of the liturgy and the life it calls us to live. By so doing, initiatives such as seminars, educational opportunities, small groups, online learning opportunities, or sermon series can be utilized to advance the awareness and importance of the subject matter. By conforming to these ideas, the congregation can develop an appreciation for the spirituality and a response that the liturgy embodies as well as strengthen their relationship with God through authenticity that flows from self-awareness.

Each participant echoed the need to teach the Anglican ethos. While there is no denying that there are those who identify as Anglican and enjoy the liturgy, there are many, as the study highlighted, whose spiritual/liturgical desire longs to be fed. It is imperative that the church create a space or provide opportunities for persons to learn more about the liturgy, symbols, and traditions that can strengthen their faith every day (Johnson, 1995).

Notably, one of the suggestions made by the participants has already been implemented. It is a series titled, "Did you know?" This informs and helps members of SJ and CC practise and live out their Anglican witness. It is a feature designed to be placed in the church's weekly bulletin with a short insert of information on the Anglican Church that can bring awareness to certain aspects of the faith. For instance, "did you know why we "genuflect"? Genuflection is the

bending of the right knee to the ground in recognition of the spiritual presence of Jesus in the sanctuary of the Altar” (Psalm 138: 2, Isaiah 66: 23). Another example was, “did you know why we use incense? Incense symbolizes our Lord’s highly priestly intercessions before God’s throne. It is also a sign of the prayers of the people ascending to God” (Revelation 8:3). “All these outward and visible signs are inward devotions to God, otherwise they are empty of liturgical significance” (Campbell 1998, 35).

Another suggestion by the participants was that a weekly session be held entitled “Faith Talk” whereby various aspects of the Anglican faith can be discussed in length in an open setting, allowing for dialogue and clarity. Topics such as the liturgy, traditional customs, the Creed, sacraments, rituals, and other items of interest pertaining to the Anglican faith would be open for discussion. A monthly “instructional service” was also suggested. This service would include various parts of the liturgy, explained verbally and in written detail.

For instance, before the reading of the Old Testament, it can be explained that we read the Old Testament because it is a reminder to us of what God did in the history of humankind. Hence, participants can follow along as references are made and individual sections of the service are explained.

In summary, Cardinal Joseph Ratzinger explains:

Liturgy is not a matter of variety and change; it is concerned with an ever-deeper experience.... Liturgy is not only concerned with the conscious mind and with what can be immediately understood at the superficial level, like newspaper headlines. Liturgy address the human being in all his depth, which goes far beyond our everyday awareness; there are things we only understand with the heart; the mind can gradually grow in

understanding the more we allow our heart to illuminate it. (Ratzinger 2006, 151)

In other words, as this research project has shown, the liturgy is active. It touches and impacts the being of those who are engaged and open to it. The more we actively and consciously engage in it, the more is revealed. It is never static, and it is not merely what we make of it, but like a living creature it has its own being and comes alive as we fully engage in it.

APPENDICES

Appendix A:

MORNING PRAYER For The Wardens of St. James and Christ Church

One of these General Sentences, shall be said:

Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is yours; yours is the Kingdom, O Lord, and you are exalted as head above all. *I Chronicles 29:11*
Worthy are you, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they existed and were created. *Revelation 4: 11*

The Lord is in His Holy Temple; let all the earth keep silence before Him.
Habakkuk 2:20

Let me hear of your loving kindness in the morning for I put my trust in you:
Show me the road that I must walk for I lift up my soul to you. *Psalms 143:8*

V. Blessed be the Lord my God,
R. By whose grace I am alive.
V. Blessed -be His Son Jesus Christ,
R. By whose rising I am set free.
V. Blessed be the Spirit of God,
R. In whom is my hope and my joy.

The following prayer shall be said:

Father, I come in the Name of your Son Jesus Christ, my Redeemer, to offer you my worship, praise, and thanksgiving. To you belong all power and glory. You are the source of all goodness. Let my worship bear witness to your peace and saving power. Through your Spirit may I ever rejoice in the abiding presence of our risen and ascended Lord. Amen.

THE VENITE

O Come Let us sing unto the Lord; Let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving; and show ourselves glad in him with psalms. For the Lord is a great God; and a great King above all gods. In his hand are all the corners of the earth; and the strength of hills is his also. The sea is his and he made it; and his hands prepared the dry land. O come

let us worship and fall down; and kneel before the Lord our Maker. For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand. O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him. For he cometh, for he cometh to judge the | earth; and with righteousness to judge the world, and the peoples with his truth.

Glory be to the Father and to the Son, and to the Holy Ghost,.

As it was in the beginning, is now and ever shall be, world without end.

Amen.

Lord, I pray to you for the forgiveness of my sins.

Silence shall be kept.

Have mercy upon me, most merciful Father; in your compassion forgive me of my sins, known and unknown, things done and left undone; and so, uphold me by your Spirit that I may live and serve you in newness of life, to the honour and glory of your Name; through Jesus Christ our Lord. Amen.

Set me free, from the bondage of my sins, and give me the liberty of that abundant life which you have made known to me in your Son our Saviour Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, One God, now and forever. **Amen.**

The Psalm(s)

The First Lesson

THE BENEDICTUS (said)

Blessed be the Lord, the God of Israel; he has come to his people and set them free. He has raised up for us a mighty saviour, born of the house of his servant David. Through his holy prophets he promised of old that he would save us from our enemies, from the hands of all who hate us. He promised to show mercy to our fathers and to remember his holy covenant. This was the oath he swore to our father Abraham: to set us free from the hands of our enemies, free to worship him without fear, holy and righteous in his sight all the days of our life. You, my child, shall be called the prophet of the Most High; for you will go before the Lord to

prepare his way, to give his people knowledge of salvation by the forgiveness of their sins. In the tender compassion of our God the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace. Amen.

The Second Lesson

Time of silence and reflection

THE APOSTLES' CREED

I believe in God the Father Almighty, creator of heaven and earth.
I believe in Jesus Christ, His only Son, our Lord.
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
He suffered under Pontius Pilate, was crucified, died, and was buried.
He descended to the dead.
On the third day He rose again.
He ascended into heaven, and is seated at the right hand of the Father.
He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE PRAYERS

Our Father in heaven,
hallowed be your Name;
your kingdom come; your will be
done on earth as in heaven.
Give us today our daily bread. Forgive us our sins as we forgive those who sin
against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours now and forever. Amen.

THE SUFFRAGES

V. Lord, reveal your love to me;
R. That I may know the joy of your salvation.
V. Grant peace within and among all nations;
R. And teach our leaders wisdom.
V. Endow your Church with faithfulness;
R. And her servants with knowledge and true godliness.
V. Defend, O Lord, the rights of the poor and the oppressed;
R. That your justice may be known among all people.
V. Lord, renew your spirit within me;

R. That in me and through us your will may be done.

One or more of the following prayers shall be said.

O God the lover of unity and author of peace, to know you is eternal life; to serve you is perfect freedom. Defend me your servant from all assaults of the enemy, that I may trust in your defence and not fear the power of any adversary, through Jesus Christ our Lord. **Amen.**

Lord God, Almighty and everlasting Father, you have brought me in your safety to this new day: Preserve me with your mighty power, that I may not fall into sin, nor be overcome by adversity; and in all that I do, direct me to the fulfilling of your purpose; through Jesus Christ our Lord. **Amen.**

Into your hands, I commend myself this day. Let your presence be with me to its close. Strengthen me to remember that in whatever good work I do I am serving you. Give us a diligent and watchful spirit, that I may seek in everything to know your will, and knowing it, may gladly perform it, to the honour and glory of your Name; through Jesus Christ our Lord.

Amen.

Heavenly Father, I thank you for the rest of the past night, and for the gift of a new day, with its opportunities of pleasing you. Grant that I may so pass its hours in the perfect freedom of your service, that at evening I may again give you thanks, through Jesus Christ our Lord. **Amen.**

PRAYER OF DEDICATION

Almighty God, I thank you for the gift of your Holy Word.

May it be a lantern to my feet,

A light to my paths,

And a strength to my life.

Take me and use me to love and serve all persons

in the power of the Holy Spirit and in the Name of your

Son, Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us evermore. **Amen. II Corinthians. 13:14**

Appendix B:
EVENING PRAYER
For The Wardens of St. James and Christ Church

One of these General Sentences, shall be said:

Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice. *Psalm 141:2*

Worship the Lord **in** the beauty of holiness, let the whole earth tremble before Him. *Psalm 96:9*

How I rejoiced when they said to me, "Let us go to the house of the Lord!" *Psalm 122:1-2.*

Return O my soul to your rest; for the Lord has dealt bountifully with you. *Psalm 116:6*

Let the words of my mouth and the meditation of my heart be always acceptable in your sight, O Lord my strength and my redeemer. *Psalm 19: 14*

- V. Blessed be the Lord my God,
R. By whose grace I am yet alive.
V. Blessed be His Son Jesus Christ,
R. By whose rising we are set free.
V. Blessed be the Spirit of God,
R. In whom is our hope and our joy.

The following prayer is said:

Father, I come in the Name of your Son Jesus Christ, my Redeemer, to offer you my worship, praise, and thanksgiving. To you belong all power and glory. You are the source of all goodness. Let my worship bear witness to your peace and saving power. Through your Spirit may I ever rejoice in the abiding presence of my risen and ascended Lord. Amen.

GLORY TO YOU

Glory to you, my fathers' God;
To you all praise is due.
Your holy Name shines forth in light.
I praise and honour you.

In temple's splendour, kingdom's power,
To you all praise is due,
Enthroned between the Cherubim.
I praise and honour you.

In heaven high and depths beneath
To you all praise is due.
Father and Son and Spirit Lord,
I praise and honour you. Amen.

The following is said:

Lord, I pray to you for the forgiveness of my sins.

Silence may be kept and the following is said:

Have mercy upon me, most merciful Father; in your compassion forgive me my sins, known and unknown, things done and left undone; and so, uphold me by your Spirit that I may live and serve you in newness of life, to the honour and glory of your Name; through Jesus Christ my Lord. **Amen.**

Almighty God have mercy on me, pardon and deliver me from all my sins, confirm and strengthen me in all goodness, and keep me in life eternal, through Jesus Christ my Lord. **Amen.**

The PSALMS APPOINTED

THE FIRST LESSON

THE MAGNIFICAT

My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior, for He has looked with favor on His humble servant. From this day all generations will call me blessed, the Almighty has done great things for me, and holy is His Name. He has mercy on those who fear Him. In every generation. He has shown the strength of his arm, He has scattered the proud in their conceit. He has cast down the mighty from their thrones, and has lifted up the humble. He has filled the hungry with good things, and the rich He has sent away empty. He has come to the help of His servant Israel for He has remembered his promise of mercy, the promise He made to our fathers, to Abraham and his children for ever.

Glory to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and will be for ever.

Amen,

THE SECOND LESSON

Time for silence and reflection

THE NUNC DIMITTIS

Lord now let your servant go in peace * your word has been fulfilled.
My own eyes have seen the salvation * which you have prepared in the sight
of every people;
A light to reveal you to the nations: * and the glory of your people Israel.
Glory to the Father, and to the Son: and to the Holy Spirit: As it was in the
beginning is now * and shall be forever. Amen.

THE APOSTLES' CREED

I believe in God the Father Almighty, creator of heaven and earth.
I believe in Jesus Christ, His only Son, our Lord. He was conceived by the
power of the Holy Spirit and born of the Virgin Mary. He suffered under
Pontius Pilate, was crucified, died, and was buried. He descended to the
dead. On the third day he rose again. He ascended into heaven and is seated
at the right hand of the Father. He will come again to judge the living and the
dead. I believe in the Holy Spirit, the holy catholic church, the communion of
saints, the forgiveness of sins, the resurrection of the body, and the life
everlasting.
Amen.

THE PRAYERS

Our Father in heaven,
hallowed be your Name; your kingdom come; your will be done on earth as
in heaven.
Give us today our daily bread. Forgive us our sins as we forgive those who
sin against us.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours now and forever. Amen.

THE SUFFRAGES

V. Lord, reveal your love to me.
R. That I may know the joy of your salvation.
V. Grant peace within and among all nations;
R. And teach our leaders wisdom.
V. Endow your Church with faithfulness;
R. And her servants with knowledge and true godliness.
V. Defend, O Lord, the rights of the poor and the oppressed;
R. That your justice may be known among all people.
V. Lord, renew your spirit within me;
R. That in me and through me your will may be done.

The following prayers shall be said.

Blessed are you, O Lord, the God of our fathers, creator of day and night, giving rest to the weary, renewing the strength of those who are spent, bestowing upon us occasions of song in the evening. As you have protected us in the day that is past so be with us in the coming night. Free us from evil, sin and fear; for you are our light and salvation, and the strength of our life. To you be glory for endless ages. **Amen.**

Lighten our darkness, Lord, we pray; and in your mercy defend us from all perils and dangers of this night; for the love of your only Son, our Saviour Jesus Christ. **Amen.**

O Lord, support us all day long of this troublous life, until the shades lengthen and the evening comes and the busy world is hushed, the fever of life is over and our work is done. Then, Lord, in mercy grant us safe lodging, a holy rest, and peace at the last; through Jesus Christ our Lord. **Amen.**

Grant, Lord, that we may be faithful to you without turning aside, worship you without growing weary, serve you without failing; diligently seek you, happily find you, and forever possess you, the one and only God, blessed, for ever and ever.

Amen.

Grant to your servants, O God, to be set on fire with your love, to be strengthened by your power, to be illuminated by your spirit, to be filled with your grace, and to move on with your help; through Jesus Christ our Lord. **Amen.**

PRAYER OF DEDICATION

**Almighty God, we thank you for the gift of your Holy Word. May it be a lantern to our feet,
A light to our paths, And a strength to our lives. Take us and use us to love and serve all persons
in the power of the Holy Spirit and in the Name of your Son, Jesus Christ our Lord. Amen.**

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. **Amen.** *Romans 15: 13*

Appendix C:

Information Letter

Information Letter Regarding Research Taking Place within the Parish of St. James and Christ Church Anglican Church by Rev. Fr. Alvarado Adderley on the subject of

Assessing the Impact of Morning and Evening Prayer on the Spiritual Formation of the Wardens within the Parish of St. James and Christ Church

and request for your consent in participating in this study.

The Anglo-Catholic tradition within the Anglican Diocese of Toronto has been present for over 180 years. To date, it remains the most prominent and widely upheld worship perspective within the diocese. The tradition itself can be observed in many of the liturgical practises and rituals within the diocese. This research project, therefore, will explore how, if at all, the liturgical practise of Morning and Evening Prayer can enhance or increase the spiritual life among the Wardens of St. James and Christ Church Anglican Church. The hope is that this research project will awaken how the church can begin to address and bring awareness to the importance and relevance to the 21st century believer, of how applicable the liturgical practise can be to sustain one's spirituality.

The term "Anglo-Catholic" describes the beliefs and practises within Anglicanism that affirm the Roman Catholic heritage and identity within the Anglican Church. Since the English Reformation there have been Anglicans who align themselves closely with traditional Roman Catholic practises. The Anglo-Catholic perspective emphasizes the authority of the episcopate and maintains high regard for the sacraments. The theological and liturgical practises of Anglo Catholicism infiltrated the Western World through historical migration.

Within Anglicanism three expressions are used to characterize churchmanship, namely High Church, Low Church, and Broad Church. To date, the Anglican Diocese of Toronto has maintained and practised the "High Church" style of liturgical worship including all the "bells and smells" (use of incense) that were a direct influence of the Church of England and the Oxford Movement. Within this form of liturgy worship devotions and mediation is also of importance – and is observed in the form of Morning and Evening Prayer (Daily Office). This liturgical practise is a prescribed form of devotion that is formatted and structured with two daily reading, Psalms, prayers, and canticles along with quite time for reflection.

Through this project, the level of appreciation and understanding of this rich faith among participants will also be explored and it will further seek to inform what

impact if any, the implementation of Morning and Evening Prayer can have on members of the wider congregation. To this end, you will be asked to participate through questionnaires (2), interviews (2), a prayer journal and an intervention (1). There will be an initial questionnaire (pre intervention) that will be used as a discussion prompt during the 1st interview. After the 1st questionnaire and interview, you will be asked to engage in the intervention of Morning and Evening Prayer for a period of two months. During this time, you will be asked to create a prayer journal, journaling your experiences and findings during the intervention. Following the intervention, the 2nd questionnaire and post intervention interview will be conducted; at which time, the 2nd questionnaire (post-intervention) will be discussed along with your experiences and findings of the intervention as you are willing to share. As the journals are an important part of assessing the spiritual growth embedded within the liturgy, with your permission you will be asked to turn all journals into the Parish Office, after the intervention without names or identification, for privacy and security reasons. Failure to do so will have NO negative impact of any kind. Additionally, if you are preference for the Anglo-Catholic tradition is minuscule, your input and participation is still valued and appreciated.

I am therefore seeking participants to assist in this research project. Your participation is completely voluntary, and you will be free to withdraw from the study at any time. Upon the completion of the interviews, you will be presented with a summary of your responses, which, if necessary, will allow you to redact statements, clarify intentions, correct errors, and provide additional information. The data will then be analyzed and integrated into the research. You are not waiving any legal rights by choosing to participate in this research study.

This study will conform to all the requirements of Canadian ethical guidelines as outlined in the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* and the *Tyndale Research Ethics Policy Manual*.

Finally, if you have any questions or concerns, please do not hesitate to direct them to me, Rev. Fr. Alvarado Adderley, at alvarado.adderley@mytyndale.ca or you are free to call me at 705-878-2979. Any ethical concerns about the study may be directed to the Chair of the General Research Ethics Board at reb@tyndale.ca.

Thank you for considering participating in this research study. Your input and contribution are greatly appreciated.

Sincerely,

Rev. Fr. Alvarado Adderley

Appendix D:

Research Study Consent Form

Assessing the Impact of Morning and Evening Prayer on the Spiritual Formation of the Wardens within the Parish of St. James and Christ Church

Name (please print):

1. I have read the above Letter of Information outlining the purpose and details of this research project and have had the opportunity to ask any relevant questions and address my potential concerns.
2. I understand that I will be participating in a study that involves sharing my personal views and opinions relating to the rituals and liturgical practises of the Anglo-Catholic Tradition within The Parish of St. James and Christ Church. I will be asked questions about the Anglican faith, my current views, my spiritual experiences, personal or observed, and my level of interest, or the lack thereof, in the Anglo-Catholic faith.
3. I understand that full participation entails my participation in interviews with prescribed questions, as well as my completion of questionnaires, and my participation in the liturgical exercise of Morning and Evening Prayer accompanied with a prayer journal.
4. I understand that my participation in the research study is voluntary and that I may withdraw at any time without consequence. I am not waiving any legal rights by participating in this study.
5. I understand that every effort will be made to maintain the confidentiality of the data now and in the future. The data may be published for the purposes of the Doctor of Ministry Research Portfolio and may also be presented at conferences and gatherings, but any such presentation of the data will be of general findings and will never breach individual confidentiality.
6. I understand and am aware that if I have any questions or concerns about participating in the study, I can contact the researcher, Alvarado Adderley, at ; or Any ethical concerns about the study may be directed to the Chair of the General Research Ethics Board at reb@tyndale.ca.

I have read the above statements and freely consent to participate in this study as an interviewee on the subject matter of *Assessing the impact of Morning and*

Evening Prayer on the Spiritual Formation of the Wardens within the Parish of St. James and Christ Church: YES ___ No ___

Signature: _____ Date: _____

Appendix E:

Guiding Questions for Pre-Intervention Interview

Assessing the Impact of Morning and Evening Prayer on the Spiritual Formation of the Wardens within the Parish of St. James and Christ Church

Name of Participant: _____ Age: _____

Date of Meeting: _____

Start/End Time: _____

Location of Meeting: _____

- (1) Do you find liturgical practices of the Anglican worship helpful to your spiritual formation?
- (2) In your opinion is the Anglican style of worship relevant to the 21st century believer?
- (3) Is there any particular aspect of the Anglican liturgy that helps to enhance you spiritually?
- (4) Is scripture reading and prayer a part of your daily routine?
 - a. If yes, how would you say you benefit from such an experience?
 - b. If no, why not?
- (5) Please evaluate the following on a scale of 1 (lowest) to 5 (highest):
 - a. Worship in its current form assist in my spiritual formation.
1 2 3 4 5
 - b. Prayer is an essential attribute to spiritual formation.
1 2 3 4 5

c. I appreciate the traditions of the Anglican faith.

1 2 3 4 5

(6) Are you pleased or concerned with your spiritual life at the present? Please explain.

(7) What is your opinion of Morning and Evening Prayer?

A. If none, why not?

Appendix F:

Guiding Questions for Post-Intervention Interview

Assessing the Impact of Morning and Evening Prayer on the Spiritual Formation of the Wardens within the Parish of St. James and Christ Church

Name of Participant: _____ Age: _____

Date of Meeting: _____

Start/End Time: _____

Location of Meeting: _____

(1) Is spirituality an important aspect of your personal life?

(2) What is the role of prayer in your spiritual formation? Please explain.

(3) What is your opinion of Morning and Evening Prayer?

A. If none, why not?

(4) Has your view or understanding of liturgical practices or rites changed, if at all during your participation in this project?

(5) Has your engagement with Morning and Evening prayer changed your view of liturgical practices, if so, how?

(6) Please evaluate the following on a scale of 1 (lowest) to 5 (highest):

a. Worship in its current form assist in my spiritual formation.

1 2 3 4 5

b. Prayer is an essential attribute to spiritual formation.

1 2 3 4 5

c. I appreciate the traditions of the Anglican liturgy.

1 2 3 4 5

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