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Tyndale University

The Lighthouse Foundation: Discovering the Underlying Reasons that Prevented
Its Launch, While Understanding Leadership When Faced With Failure

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

The focus of this research portfolio was to discover the reasons that prevented the Lighthouse Foundation from launching. The Lighthouse Foundation is a non-profit ministry initiated by, but separate from the church, The HUB/New Beginnings Ministries in Toronto, Ontario where the researcher is the Associate Pastor. The purpose of the Lighthouse Foundation was specifically designed as an evangelistic opportunity for The HUB to have a presence in the community, and to create relationships with the residents by providing a variety of community-based programs.

The research portfolio includes chapters on the researcher's leadership development, philosophy of Christian leadership, and action research project that determined why the Lighthouse Foundation failed to launch.

The methodology used was evaluative research with selected church members as insider participants. Data collection was in the form of one key informant interview, along with two focus groups consisting of nine participants, which were facilitated by a Tyndale University colleague with predetermined questions. Outcomes of the research landed primarily on three areas: busy lifestyles, the lack of clarity of communication, and the need for training leaders. These findings also helped the researcher to understand that the vision was too unrealistic to achieve without the necessary skill-sets and volunteers needed for a successful project.

DEDICATION

To my parents Kathleen and Motilal, daughter Rashelle, grandsons Carter and Princeton, siblings Gerald, Kathyann, and Daron.

Dad and Daron, although you are in the presence of the Lord, you are never far away...

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CHAPTER 1

INTRODUCTION

Growing up my father used to recite his favourite adage: It is better to try and fail, than fail to try. My father unexpectedly passed away in January of 2021, and the depth of his words sunk in even deeper at that time—not only in my personal life, but also in my leadership journey within the ecclesiastical arena, specifically with the Lighthouse Foundation initiative. This research project explored the reasons why the Lighthouse Foundation failed to launch, which was to be a community outreach of the church called The HUB/New Beginnings Ministries in Toronto, Ontario Canada of which I am the associate pastor.

The HUB – Context Description

Having been in ministry over the years, I still continue to learn what to do, and what not to do. One such lesson was that no two ministries are alike—each has its own distinct characteristics and strengths, and stands on its own merit. As The HUB evolved, certain traits emerged and were woven together forming the church’s unique identity, along with its own distinct culture, leadership style, and rhythm. These were some of the building blocks that made up its particular context. According to Pastor Dave Dunham:

It is important that we recognize no two churches are the same. There are many similarities that a congregation may share with another congregation; those are realities of our common heritage and our common foundation. But they are still unique congregations. That is because the

people who compose those congregations are unique, the places in which they exist are unique, and the leaders who influence them are unique. And such differences are not only okay, they are proper. (Dunham 2013)

The phrase birds of a feather flock together best described The HUB. The first members were from Trinidad and Tobago and many more of the same were added. I believe it was a matter of similarities that made them akin to one another—culture, traditions, music, food, and customs. The HUB was a mono-cultural and multi-ethnic model according to Tyndale University professor Dr. Robert Cousins (January 4, 2019). My intention was not to reproduce culture as Trinidad North; rather, my motive was to inspire people of all ethnicities and cultures to experience a relationship with the God we serve, and that positive change was possible in one's life. As John the baptiser states in the Bible, "He [Jesus] must become greater; I must become less" (John 3:30). Additionally, my purpose was to have programs and assistance available for those who needed help, much like I had as a child from a church outreach.

The HUB is predominantly Afro-Caribbean heritage with foreign born immigrant parents (1.0 Generation), along with their immigrant children (1.5 Generation), and children born in Canada (2.0 Generation). Most immigrated from Trinidad and Tobago, Jamaica, Barbados, Grenada, and St. Vincent and the Grenadines (which includes Union Island). Others originated from Liberia and Ghana (Africa), Guyana (South America), and Canada. All speak English as their native tongue; the Africans have their mother language but speak English very fluently. Females account for approximately 90% of the membership, leaving the male gender with the remaining 10%.

The cultural context of the church was rooted in West Indian heritage. Our distinct history, with the plantation at the centre of our ancestral migration from India and Africa, linked us to slavery and our ancestors' struggles as indentured "fighting for human emancipation and advancement" (Hall 2018), in the words of British historian Catherine Hall. This was the common thread that attracted the various people groups to the church; the knowledge that we were in Canada due to our parents' and/or grandparents' indentured experiences. There was an air of gratefulness and gratitude to God; there was an understanding of each other, founded on familiar roots. This gratitude was evident in the style of worship and thanksgiving. The songs stemmed from hymns to contemporary genres where calypso and reggae rhythms resounded through a variety of instruments which included steel pan, congas, tambourines, drums, keyboard and guitars.

Furthermore, The HUB's social efforts were reflected through distribution of meals, collection of clothes for those in need, and mission projects to various countries such as Costa Rica and Columbia. Also, at one time the City of Toronto granted permission to serve the community via a food bank. Oftentimes, meals were prepared in the church kitchen and delivered to youth and women's shelters in Scarborough and downtown Toronto with permission. This social component has always been a part of the church's identity and cultural context. Moreover, I held the belief that culture was fluid and it was always evolving; therefore the church's way of doing things should also be adjusted and developed to reflect the current needs in the community, and society at large.

The Lighthouse Foundation

Accordingly, my leadership perspective has evolved over the years because of these changes. My goal was, and is, to disciple and train new leaders as extensions of the pastoral team, so they can nurture their respective ministries and lead those within them, and ultimately affect the neighbourhood and community beyond the church building. It was during one of the leadership evaluation sessions in 2013, I recognized there was an issue that kept resurfacing—how could The HUB have a greater presence in the community in order to build relationships and connect with the residents, and meet their various needs? This led to the founding of the Lighthouse Foundation.

The Lighthouse Foundation was to be the local connection to the community, which strengthened The HUB's outreach beyond the walls of the church and beyond the industrial area. The Foundation would offer a variety of programs for all ages such as cooking and baking classes, financial planning, tutoring, sport activities, computer literacy, and counseling. These activities would not be limited to children and youth but also to men and women of all ages. Programs were designed to help individuals navigate their way through life by engaging and forming positive relationships through mentoring and coaching, and by empowering individuals with tools to develop self-confidence and self-worth, so they can excel in their future vocation and life choices; hence, the mission statement, "To engage, to empower, and to excel" (Lighthouse Foundation 2013). Moreover, the vision of the Lighthouse Foundation was also to foster and develop positive attitudes of self-confidence, social responsibility, leadership and to

spiritually share and connect the gospel message to the community (Lighthouse Foundation 2013). It was structured to create an inviting space for all guests through friendly communication and acceptance of all people groups, while introducing the gospel message to all. Overall, this initiative would help promote a healthy environment for relationship-building, and ultimately assist in bridging the gap between church and community.

Since the neighbourhood surrounding the church was an older residential area approximately thirty to fifty years old, (located in the boundaries of Midland Avenue, Sheppard Avenue East, Lawrence Avenue. East., and Brimley Road in east Scarborough, see Appendix O), the demographic of the neighbourhood was slowly shifting. What was occurring more frequently was the demolishing of older homes, and contractors erecting larger, more expensive ones. The senior citizens were slowly selling their homes and a younger generation was settling in—the twenty to thirty year old population. Surrounding this neighbourhood were a few parks and various shopping malls, with the Scarborough Rapid Transit line, subway station, and Toronto Transit Commission bus routes very active.

The parks were flooded with families of various ethnicities, particularly, Middle Eastern and African heritage. By observing their native clothing, different languages, and their groups assembling in parks, community centres, and Tim Hortons restaurant chain, it was realized that there was something uniquely special about them. One Friday summer evening as my church gathered at the park for prayer, one parishioner pointed out that this particular park was one of the gathering places for newcomers to Toronto. As Friday night prayers

continued, I also noted some did not have proper shoes or clothing, as they were trying to adapt to their new-found culture. As a leader it was incumbent for me to be aware of these demographic changes in order to understand and evaluate ministry strategies. Co-authors Mark Lau Branson and Nicholas Warnes state:

The church and the neighbourhood cannot be built up in love when the experts work from a distance or deliver their plans. The body's growth cannot be achieved when the gifts of the local body aren't empowered to function. The experts of the people actively listening to the prompts of the Holy Spirit enable new churches to follow faithfully in their call. (Branson and Warnes 2014, 23)

Planning and Development

The planning of the Lighthouse Foundation began in 2013 with a leadership team that consisted of five people which included the two pastors and three members of The HUB. The senior and assistant pastors (chair and co-chair, respectively) liaised with the city to determine zoning by-laws, registration of the entity, and requirements governing the project, while the three leaders were responsible for structuring programs, designing a website and rallying professionals who would be interested in leading programs. Meetings were held weekly where the team developed the mission and vision statements, and planned the general structure of the Lighthouse Foundation. The first three months answered the questions as to what the business plan would look like. These included, what services or programs should be offered, where in the Greater Toronto Area this outreach would effectively be operated, who will be working within the Foundation, and how it would be funded. One factor that strengthened

the vision was the Christianity component—it was going to be a Christian outreach with an element of evangelism.

Delegation of responsibilities then transpired with leaders assuming their tasks. Tasks included coordinating with the City of Toronto for any zoning bylaws that would prevent the foundation from being in certain geographical locations, and registering the Foundation (not for profit) with the province. Other tasks included the media sector where a website for the foundation was created. This was done by students from a local community college who volunteered their time. A logo and motto were also in the process of being designed. After the first six months, meetings became biweekly then monthly.

Indeed, the enormity of the Lighthouse Foundation was eventually realized, and it only intensified since there were other projects going on within The HUB. In 2014-2015, the Missions program to Costa Rica was launched and the senior pastor began to travel extensively to that country. This meant that I had to assume most of the preaching and ministerial responsibilities within The HUB. In addition, the Lighthouse team had to continue the planning and development without two teammates, which in hindsight, became overwhelming. This did not negate the importance of the Lighthouse Foundation as an important project needed to advance the mission of The HUB into the outlying residential neighbourhood.

Notwithstanding, The HUB needed to take a more active role within the surrounding neighbourhood due to the changing tide of demographics and social needs represented. In order to be effective, three factors that needed to be

considered were The HUB's: (1) geographical location, which led (2) to the lack of relationship-building with the community, and lastly, (3) the decline in church attendance meant shifting the focus from individuals coming to the church, to the church going to the people (missional emphasis).

Location, Location, Location

Since The HUB was situated in an industrial area amidst a maze of businesses, it posed a challenge for those who were not able to drive to attend church. This inadvertently prevented consistent face-to-face contact with residents in the surrounding neighbourhood, which in turn, directly affected relationship-building on a whole. My church context reminded me of Jesus and how he approached the towns and villages in the book of Matthew 9:35-37, which states,

Jesus went through all the towns and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and sickness. When he saw the crowds, he was moved with compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful, but the workers are few."

Jesus was moved with compassion for people. As he travelled through towns and villages, he lodged among, and spoke to, and interacted with people, including those whom society frowned upon. His compassion was even demonstrated to those from far regions such as Samaria (John 4:1-42), along with the sick and outcasts (John 9). Jesus was present and availed himself to them. He was the example I emulated when the idea of the Lighthouse Foundation was conceived; therefore I found it necessary that an outpost among the residents needed to be

established. The geographical boundary for the Lighthouse Foundation was determined by the number of members of The HUB who lived in the surrounding region: Kennedy Road (to the west), Sheppard Avenue East (to the north), Lawrence Avenue East (to the south) and McCowan Road (to the east).

Building Relationships

Secondly, I recalled how this example of community-based outreaches positively influenced my life when my family immigrated to Canada in 1974, as described in chapter two of my leadership context. Two years after our arrival, we were introduced to the salvation message by a Pentecostal pastor. The church provided a drop-in centre where children and youth were able to interact and engage with those who attended church. The experience not only changed my life personally, but my Presbyterian parents (of whom my father held onto certain Hindu beliefs), also fully accepted the salvation message, along with my siblings. We were able to grow and adapt to our new spiritual life and home in a more positive way with informal guidance from the church. We formed friendships and relationships through sport, music, and social activities. Academic assistance and counseling were also provided for all ages.

I am a product of organizations such as these—whether they were called drop-in centres, community centres, outreaches, mission outposts or ministry branches, service to the community was central. Likewise, it was my intention to affect the neighbourhood (surrounding The HUB) in a positive manner as I and my family experienced many decades ago. Some within The HUB also validated this objective, for it was also in the minds and hearts of the senior pastor and

certain leaders to further connect with the community by having a physical meeting place located within the neighbourhood as an independent extension of the church.

Shift to Missional Ministry

Furthermore, the final reason the Lighthouse Foundation was needed lay in society's shift of decreased church attendance. This decline was also experienced at The HUB. On October 28, 2021, Statistics Canada published an article by Louis Cornelissen which states that Canadians were becoming less religious. In his article, "Insights on Canadian Society: Religiosity in Canada and its Evolution From 1985 to 2019," Cornelissen writes,

Being religiously affiliated was not necessarily correlated to placing a high importance on religion. Between 2017 and 2019, 18 percent of Canadians reported a religious affiliation while also indicating that they rarely or never participated in group religious activities [i.e., place of worship attendance] and considered their religious beliefs to be of little importance to how they live their lives. The numbers also vary greatly across regions. (Cornelissen, 2021, 1)

To add to this thought, Gary Nelson writes, "Canadians are not angry at the church—they simply do not care about it. They are extremely spiritual in their searching—over 80% of all Canadians say they believe in God—but almost the same percentage of people also acknowledge they do not believe in the church" (Nelson 2015, 3). The HUB also experienced a gradual decline in church attendance over the years for various reasons including time pressures, loss of interest, personal responsibilities, hurts and disappointments, along with a lack of conviction for attending church. It became apparent to the pastors that a ministry shift was necessary in order to keep up with the changing attitudes of society; this

meant going to the masses since interest in attending church was slowly waning. Thus, it was important for The HUB to extend its borders to share the gospel in creative ways and means to reach those who were not willing to attend church, and to simultaneously have a spiritual impact in the community. The Lighthouse Foundation would be that physical meeting place within the residential community where engagement would take place amongst the residents.

Attractional versus Missional

Generally, The HUB was using an attractional church model. In its simplest definition, Christian blogger and self-described Missional Thinker, Brad Blocksom describes attractional this way: “We evangelize by marketing to people to get them to come to us. We try to produce events and worship gatherings that are attractive to a demographic” (Blocksom 2015). And according to Jesse Wilson, an associate professor in the School of Religion at Oakwood University, the author gives three descriptions of an attractional church. In his article, “Missional versus Attractional: An Argument the Church Cannot Afford,” he states of the self-seeker church, “The attractional church hungers for lost people, believes in worship excellence, and creates a loving community” (Wilson 2018). These are noteworthy qualities, yet the primary emphasis lay in people coming to the church, rather than the church going to the people. Although The HUB employed this style over the years, there was still a need to go beyond the church and into the surrounding neighbourhood in a greater capacity.

In Gary Nelson’s (2008) book titled *Borderland Churches: A Congregation to Missional Living*, he defines missional as, “the practice of

ministry by taking the church into the streets, neighbourhoods, and workplaces. The energy of the dialogue is founded in the belief that we must move from ‘come to’ to ‘go to’ models of being the church” (Nelson 2008, 4). This model was also akin to the incarnation model. Nelson continues, “No matter how well we understand the times we are in, it is impossible to be effective as the church without crossing boundaries of comfort, culture, and convenience” (Nelson 2008, 5). For me, this was the present reality of the Canadian church, specifically my church The HUB, where crossing boundaries was not prioritised enough. The incarnation model of being Christ’s hands and feet extending into the threshold of society’s doors was not The HUB’s entire reality. In the parable of the banquet, Jesus compares the act of finding guests to the wedding banquet, to building the kingdom of God with souls (Luke 14:22-23). Additionally, Jesus states, “Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish” (Matthew 13:47). Thus, to be effective in missional living for me meant going beyond the church’s walls and into the very core of community and marketplace.

Although the attractional model was generally practiced at The HUB, The missional model emphasizes God’s character and how that translates in the functioning of the church. For example, God’s love and compassion for people was shown through The HUB by feeding those in need, and visiting shelters with clothes and food, while consistently spending time with the seemingly forgotten. In short, *missio Dei*. Christian professor and philosopher Dr. Thomas Schirrmacher states, “The term *missio Dei* (from Latin, meaning ‘God’s mission’)

has meant the inner-Trinitarian process of sending, originally found in Catholic dogmatics and particularly since St. Augustine” (2002, 196). The missional approach of the sending and mission of God was intended to allow the church to be the incarnate Jesus to those in the community, as an extension of his love, hands and feet. Co-authors Mike Breen and Alex Absalom (2015), in their book *Launching Missional Communities* also describe the missional model:

Mission is God’s activity of love towards the world. He is a sending God, a going God, a God who incarnates himself into a specific time and context, so that every person may come to know and love him. To be a follower of Jesus means that you too are called to be a missionary ... There is church because there is mission, not vice versa. (Breen and Absalom 2015, 21-22)

Biblically, the missional model was substantiated in Jesus’ commissioning of the twelve disciples (Matthew 28:19) and I believe, for all followers of Christ thereafter. Also, in Luke 5:10, Jesus responds to Simon, “Don’t be afraid; from now on you will fish for people.” According to Thomas Schirrmacher:

In the New Testament, the sending of the disciples by Jesus is understood to be an extension of the sending of Jesus by his Father (Matthew 10:40; Mark 9:37; Luke 9:48; 10:16; Acts 3:20, 26; approx. 50 times in John; comp. as far back as in the Old Testament, Isaiah 48:16) and the sending of the Holy Spirit by the Father and Jesus (John 14:26; 15:26; Luke 24:49) and for that reason uses the same words for “to send,” “sending,” etc., Latin: mission. (Schirrmacher 2002, 196)

Thus, the sending and mission of God describes the missional approach of the Lighthouse Foundation; whereas the attractional approach focused chiefly on drawing individuals to the church. I believe that ministry may not be mutually exclusive of one or the other approach; rather, there may be glimpses of both but to varying degrees.

Nonetheless, the Lighthouse Foundation failed to launch, and the goal of being connected to the community was unattained.

Abraham Lincoln – My Catalyst

I am reminded of Abraham Lincoln, the sixteenth president of the United States of America, famous words, “My great concern is not whether you have failed, but whether you are content with your failure” (Parsell 2011, 79). Indeed, I was discontented, for I held onto the viewpoint that leadership was a position of privilege which was not to be taken lightly, as I will explain in chapter three of my philosophy of Christian leadership. This meant learning from my mistakes by examining the details that led up to the impediments, and simultaneously having the courage to own it, and repair it, if and when possible. The privilege of leadership also meant learning from other leaders’ shortcomings and humbly being guided by the Holy Spirit to not follow suit. Thus, the above-mentioned words of Abraham Lincoln not only validated my discontentment for failure as a leader, but the quote served as a catalyst for me to revisit the plan of the Lighthouse Foundation. As a result, the desire to ascertain why the Lighthouse Foundation failed became paramount, and thus intensified the need for this research project.

Leadership and Change

I am reminded of a quote in an article by Donde A. Plowman et al, “Leaders cannot control the future (e.g., determinism) because in complex systems such as organizations, unpredictable (and sometimes unexplainable) internal dynamics will determine future conditions” (2007, 391). The authors

suggest an alternative focus on leadership where leaders enable rather than control, where power derives from the leaders' ability "to allow" rather than to direct, and where people in the organization remain engaged and connected (Plowman, et al. 2007, 391).

In this Donde A. Plowman et al article, it is evident that complex systems such as the church are not defined by predictability. Ministers are to be led by the Spirit of God and at times, given information piece-by-piece of his will and direction for present and future plans. As for the plans of the Lighthouse Foundation, there was one common thread evident amongst the leadership team; all were looking for direction from leadership asking, "What do we do now?" I am reminded of Michael Patton et al (2007), *Getting to Maybe: How the World Is Changed*, where the authors write about a flock of birds being, "more sensitive to changes in the environment than any single bird, fish or bee" (Patton et al. 2007, 40). Thus, the collective whole was affected and sensed the rippling of change in the air. In matters of the future, there will always be anxiety of the unknown. Biblically, the disciples were encouraged by Jesus not to be troubled when he announced that he would be leaving them in the near future (John 14:1-5), yet Jesus simultaneously reassured them that they would be reunited in heaven. The whole group may have felt troubled and hopeful at the same time.

As I reflect on my ecclesiastical context, I recognized the necessity of being acquainted with the needs of the congregants and leaders within the church walls, as well as, having an understanding of the needs represented in my community. By understanding the church as a complex system, my resolve has

been strengthened to observe the patterns that have emerged among the parishioners and to meet these needs. Some have voiced that they required help for their young and teenaged children, while others desired mentoring or counseling. Additionally, there were those poised to be used in different areas of ministry where they will be steered in a missional direction. These can be achieved by Plowman's method of "allowing," which directly empowers the agents to act and interact with each other in ways to facilitate pending needs, and to build the church and ultimately strengthen the body of Christ (i.e., assuming leadership positions during this restructuring time of the Lighthouse Foundation). For example, by allowing congregants and leaders to use their gifts and talents to teach, tutor, cook, bake, mentor, promote athletics, facilitate finance and health sessions, they will be able to engage with the community and build relationships with the residents via the Lighthouse Foundation.

Thus, it was my hope that through reflection and meeting needs unique to the community, the Lighthouse leadership team would be strengthened and the vision of the Lighthouse Foundation would be pursued again.

I also found that the very essence of my leadership was challenged in coping with this failed launch. Ray Anderson (2009), author of *The Shape of Practical Theology: Empowering Ministry with Theological Praxis*, writes, "Theological reflection does not ask the question 'What would Jesus do in this situation?' because this question would imply his absence. Rather, it asks the question 'Where is Jesus in this situation and what am I to do as a minister'" (Anderson 2009, 56). I realized that I was not alone in this Lighthouse project but

as a leader, there was consolation that I had the responsibility of retracing steps that diverted progress, and redirecting these missteps to fulfil the desired goals.

Research Project A Must

Personally, the research became necessary in order for the Lighthouse Foundation to progress in the future. In this research, the methodology used was evaluative research in the interview and both focus groups. In Saville Kushner's (2017) book, *Evaluative Research Methods: Managing the Complexities of Judgment in the Field*, the author defines evaluative as "a form of enquiry that is distinguished by the emphasis on judgment. If someone is trying to make a judgment over a practice or an organization, they may be trying to work out if it is good or bad, worth continuing, in need of reform, admired or mistrusted, and so on" (Kushner 2017, 4). Thus, evaluative research describes what was learned from the past, determines whether goals were met successfully, and exposes where improvements are needed. This allowed me to modify a practice with the hope of increasing success for the future. Thus, through analysis and interpretation of the data collected, the Lighthouse Foundation may move forward.

The research portfolio is connected by three central themes: 1) strengths and weaknesses of a leader, 2) some reasons why projects fail, and 3) overcoming failure by moving from an unhealthy to a healthy organization. This portfolio comprises three chapters that include my spiritual development, a philosophy of Christian leadership and a field research project.

My Spiritual Development

My spiritual development (Chapter 2) tracks my spiritual journey from being acquainted with a Presbyterian/Hindu faith fusion of my early childhood in Trinidad and Tobago, to having encountered a relationship with God through a humble Pentecostal pastor in Toronto, Ontario. The pastor paved a way for me to always see the glass half-full despite opposition, failure and negativity. Along with the pastor, I encountered a few mentors in the form of youth leaders at the church drop-in centre, a Sunday school teacher, as well as several youth pastors. Indeed, they significantly impacted my life in a very practical way from addressing roles of a young lady to preparing me for my future vocation. They were influential in my life from the tender age of ten through my inquisitive teenage years, all moulding me to become more Christ-like. I am reminded of the apostle Paul who wrote to young Timothy in 2 Timothy 2:21-25 regarding youth and spiritual maturity:

In a large house there are articles not only of gold and silver, but also of wood and clay; some are for special purposes and some for common use. Those who cleanse themselves from the latter will be instruments for special purposes made holy, useful to the Master and prepared to do any good work. Flee the evil desires of youth and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels. And the Lord's servant must not be quarrelsome but must be kind to everyone, able to teach, not resentful. Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth.

The Pauline advice changed my outlook on how I would conduct my spiritual life as a young person. This was foundational to who I was as a young Christian girl and to whom I would later become as a Christian leader.

Failure and Effective Leadership

Accordingly, chapter two is followed by my philosophy of Christian leadership (Chapter 3) that explores various biblical leaders who were unequivocally used by God despite their questionable lifestyles and personal failures. The book of Ecclesiastes (7:20), “Indeed, there is no one on earth who is righteous, no one who does what is right and never sins.” This was good news for me as a young woman who had just entered Bible college, after building on what the apostle Paul wrote to Timothy (2 Timothy 2:21-25). Also, in this chapter, Gideon, Samson, and David were three personalities I chose to focus on because they were flawed men before, and during their calling. There was an element of hope which allowed me to understand that leading ministry was not necessarily for the spiritually seasoned elitist; rather, leadership was for those who were called by God and who relied on him to affect the necessary changes or goals needed in a particular ministry context. Similarly, Jesus chose fishermen (Matthew 4:18-20; Luke 10:17-20) as his prime target for discipleship to trailblaze the church age. Notwithstanding, all were used to accomplish God’s will. This chapter will emphasize how clear communication, courage, humility, and having role models to emulate are important components for effective leadership.

Field Research Project

Finally, the field research project (Chapter 4: Causes of the Failed Launch of the Lighthouse Foundation), accomplished what it was designed to do. The findings presented three impediments as to why the Lighthouse Foundation failed

to launch: busy lifestyles, the lack of clarity of communication, and the need to train leaders. These findings reflect the narratives of the participants in the interview and focus groups (specifically Focus Group 2) who were either hands-on in the planning and development of the Lighthouse Foundation, or those who had little or no idea of the initiative (Focus Group 1). Ultimately for me, all three chapters point toward a noteworthy reality that despite one's leadership and organization's failure, there is hope for improvement and advancement. Indeed, the success of the Lighthouse Foundation can be achieved by making the necessary changes through clear communication, empathizing with the leaders' personal and family responsibilities (by scheduling meetings and tasks accordingly), and endeavouring to provide leadership training and coaching on a regular basis. For I do believe what Patrick Lencioni (2012) writes, in *The Advantage: Why Organizational Health Trumps Everything Else in Business*, that "At the heart of vulnerability lies the willingness of people to abandon their pride and their fear, to sacrifice their egos for the collective good of the team" (Lencioni 2012, 27). Undeniably, this was reflective of Jesus' ministry style. He abandoned his ego, his reputation, and his pride for the love of the masses and their well-being, as evidenced by the apostle Paul in his letter to the Philippians (2:1-8):

Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your

relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross.

This is the kind of leadership that I desired to develop personally, and within organizational leadership—to love, value, and have compassion for others, without selfish ambition or conceit, all unified with one goal and one vision for success of the organization.

Conclusion

Altogether, it was my hope with the Lord’s enablement, I would realign the Lighthouse Foundation towards launching, thereby impacting the community as it was designed to do. As American motivational author William Arthur Ward states, “The pessimist complains about the wind. The optimist expects it to change. The leader adjusts the sails” (Ward 1968, 18). Although I may, or may not have had control over the wind or circumstances, this research project taught me as a leader how to adjust the sails in order to achieve my goals, a healthy organization, and to show strength and courage in times of failure.

Definition of Key Terms

The HUB/New Beginnings Ministries (The HUB): the church I am currently pastoring as Assistant Pastor. HUB is not an acronym; rather, it is the headquarters or centre of activity of the organization.

(CHB) Cambridge Bible for Schools and Colleges Commentary.

Rule of Life: A set of rules and guidelines directing one’s personal life.

Boundary Event: Transitional periods in our life that move us from one phase of growth or development to the next.

Missional model: (from the missio Dei)

The missional approach of the sending and mission of God was intended to allow the church to be the incarnate Jesus to those in the community, as an extension of his love, hands and feet.

Attractional model: Evangelize by marketing to people to get them to come to the church. To produce events and worship gatherings that are attractive to a demographic.

Unless otherwise stated, the principal translation will be from the New International Version.

CHAPTER 2

MY LEADERSHIP DEVELOPMENT

This chapter centres on my leadership context—past and present. My leadership story is a collection of numerous experiences gleaned in three different countries, and fortified in various relationships and contexts. Some of my experiences served as catalysts that helped broaden my worldview especially in the social arena. One experience of particular relevance focused on helping those in need by ensuring all had access to food and clothes, while connecting them to others and organizations that sincerely valued people. Ultimately, all these experiences led, and contributed, to the vision of the Lighthouse Foundation where people would be helped, guided, and given hope. Such organizations were very influential in my early years living in Canada. Thus, it was my hope that the Lighthouse Foundation was a similar outreach that would materialize from the church, The HUB/New Beginnings Ministries.

Foundational Years

My birthplace is Trinidad and Tobago in the West Indies. I was the last child of the family, having three older siblings. There were only five years between the eldest and myself, so we all grew very close from the onset. I was seven years old when my parents decided to move to the beautiful, welcoming country of Canada in May of 1974 due to my brother's debilitating illness. This

was the first major boundary event that catapulted my family into a whole new world, and into a whole new life.

We were no longer awakened by the brightness of the rising sun or chirping from the many multi-coloured birds in a twelve-month cycle; rather, a variety of seasonal weather of cold winds and ice, gorgeous coloured trees in autumn, and of course the beautiful spring and summer seasons. There were no more beach outings on the weekends or the wearing of single-layered clothes with open-toe shoes, or even school uniforms. Now we had a nine-month cycle to contend with for warm weather, and to learn a culture that was vastly different to the one to which we were accustomed. Some people assured us that we, and our culture were different, and quite often told us to go back to where we came from.

This was the second major boundary event that directly affected our lives. We were now introduced to racism—hatred at its very best for just having a different coloured skin. We learned fear in a different context. We were used to fearing lizards, wild animals, and parental punishment, but this was different. Now this involved other human beings bullying and threatening our lives, even to the point where my eldest brother had to leave his school and walk us home from ours each day.

This led to us being latch-key kids, another cultural norm that was foreign to us since both our parents worked day shifts (until my mother began night shift to be home with us after school). Being Generation 1.5, our extended family no longer lived close by or lived with us.

My parents assumed the full responsibility of cooking our traditional food while adding dishes of our new-found culture, playing all genres of music while emphasizing our steelpan/calypso/soca musical heritage, maintaining our family values, and building upon our Christian Presbyterian beliefs. Thus, we integrated the Canadian lifestyle while maintaining our Caribbean cultural heritage, food, spirituality, and traditions.

Peppermint Patty

Our spirituality grew when my parents purchased a house in 1976 in Toronto East. The driveway and roads were muddy since the asphalt was not yet laid, nor fences built. One day a man wearing black knee-high rubber boots along with a wide-brimmed hat hailed us and asked if our parents were home. We affirmed, and he rang the doorbell. This was the third major boundary event in our lives. He was a reverend, the pastor of a local Pentecostal church associated with the Pentecostal Assemblies of Canada. After the discussion and a meal, my parents consented to him arranging a Sunday School bus to pick up my siblings and myself for the following Sunday. The silver-coloured bus was called Peppermint Patty, and one of my brothers eventually became the assistant to the bus driver. The reverend was not of a racial minority, and visited our home a few times thereafter. This began a shift in our worldview regarding racism in Canada. It was a good starting point. We were valuable. We counted. Those encounters with the reverend were filled with the utmost love, respect and appreciation for each other.

Subsequently, our lives began to merge into, and around the church. We attended church, and salvation was central to our existence. Sunday school and Christ Ambassadors (a youth group which I will refer to as CAs) moulded our spiritual growth. We even helped physically build the church from the ground up in the building project.

At age seventeen, I was voted in as treasurer of CAs and my youth pastor trained five youths on the Executive Board for Leadership. Through much prayer and fasting, I answered the ministerial call, and at nineteen years old, I left home and headed to Zion Bible Institute in Barrington (ZBI), Rhode Island, USA. I studied there for three years and was voted Treasurer in my second year. The Lord also divinely orchestrated that I met the reverend at ZBI. I had not seen him since he relocated from the church. It was a wonderful reunion and I was not even aware that he was an alumnus of ZBI. The reverend with the black knee-high rubber boots and wide-brimmed hat who changed the course of my family's spiritual journey, studied at the same college I was attending. This was faith-building. I graduated in 1989, then returned to Toronto in 1990 and began pioneering a church—The HUB, Toronto.

Personal Development

My early development and life management were reflected in my Myers-Briggs Type Indicator (MBTI 1995) personality type: Introverted, Intuitive, Thinking, and Judging. I have always been a thinker and a planner. My monthly planner (needing to see the big picture) was filled with multi-coloured writing of

assignments and due dates, events, To Do lists, appointments, and the like. This would be the Intuitive/Judging part of my personality.

From a very young age I would always question existing procedures and suggest trying something new. I would look at the goal that was set and determine if the strategy fit. Whether it was a group project at school or an executive meeting at CAs, I would give my perspective only after careful research, questioning, and listening to the views of the others. Internally I knew my opinion had value. My approach to sharing was carefully thought through and I ensured all bases were covered. Whether this was accepted by the group or board was an entirely different story. It did not matter. I did my due diligence. This was reflective of my thinking disposition.

Even at home, chores were done systematically. I had personal deadlines to meet first before going outside with my friends, so being organized was a priority. This might be completing an assignment or just washing dishes or both. Goals were important to complete despite the size, and multi-tasking was usually how things got done. It was simply a sense of accomplishment which alleviated the usual worry and anxiety when things were left pending. One of the many character-building lessons that nurtured the person I am today were lessons learned in our home. Rules were to be followed such as listening and obeying those older than you, not answering back or giving back-chat, speaking in a soft voice, and not jesting. My brothers were taught to protect females, open doors for them, and carry their bags/items when necessary.

I valued those lessons even more, since one of my family challenges included an alcoholic. To maintain an attitude of peace and stability in the midst of chaos was truly a test of my character. This created a home filled with fear and anxiety, along with the uncertainty of what would or could happen next. This “crucible” (Barton 2008, 18) taught me endurance, perseverance, patience, industriousness, and above all, to grow our faith in God.

We learned to be content with what little we had. Laughter and love rang throughout our home despite familial challenges. My mother’s soft, gentle heart was fundamental to having an optimistic perspective on life. She taught us to smile, to forgive, to love, and to cherish and protect one another through the good, the bad, and the not so good. This was another life lesson.

Our home became the hangout for all our friends. Most of our neighbourhood friends also experienced some familial challenges much like ours, so this became familiar ground that was relatable for all. I believe we all need guidance and mentoring throughout our lives, especially when one’s family life may not be unified or cohesive, or positive role models non-existent. The church provided a safe place for us in the guise of a community drop-in. A variety of programs were offered along with guidance, mentoring, and counseling if needed. All of these strengthened my life, especially the mentoring component. I believed wholeheartedly that helping other youth in this manner would be life-changing, and I wanted to do it sometime in my lifetime. Dr. Robert Clinton writes about mentoring, “Mentoring is a relational experience in which one person, the mentor, empowers another person, the mentoree, by a transfer of resources. Empowerment

can include such things as new habits, knowledge, skills, desires, values, connections to resources for growth and development of potential (Clinton 2005, 5).

Moreover, the earliest memory of the most influential person in my life outside of my family was my late Sunday school teacher. She was my first mentor-teacher. For five consecutive years, from age twelve to sixteen, Aunty O taught my sister and my friends each Sunday. Her class grew because we evangelized—our peers began attending, and her reputation began to take on a life of its own. She loved and valued us just the way we were, and we reciprocated that love. In the same manner, I wanted other children and youth to experience what I had growing up. The Lighthouse Foundation would be that avenue whereby I could offer guidance and mentoring to those who were misdirected or felt incapable of bettering themselves. Aunty O was such a mentor to me personally, and I would like to extend the same to others.

Dr. Robert Clinton writes, “Effective leaders view leadership selection and development as a priority function in their ministry” (Clinton 2005, 6). Auntie O lived by this principle by teaching leadership principles through Sunday school lessons and social events. Humility and obedience to superiors were emphasized, and following rules and protocols of tardiness and developing good listening skills were important. Her approach also focused on her students’ strengths (and weaknesses) through roleplay. This helped with discovering our passions for future vocation and career choices. In addition, she was strict yet fair, and taught us life principles—how to behave as a Christian young lady, how to sit properly

in a dress on those hard, plastic chairs, and how to develop thick skin from harsh discipline once we were out of line. She often invited the youth group over to her house for games night, even though she was in her senior years.

She embodied the “Relational Experience,” from the five dynamics Clinton speaks of: Attraction, Relationship, Responsiveness, Accountability and Empowerment (2005, 6). Clinton describes the relational dynamic: “A mentor must build the relationship with a mentoree and vice versa. The stronger the relationship, the more likely that the responsiveness and the accountability functions will take place naturally instead of forced” (Clinton 2015, 6). This was the relationship I had with Aunty O. She helped me build confidence from her Bible lessons and social interaction, while holding me accountable to what was taught. Also, Aunty O was in communication with our mother so everything was transparent. She knew we loved and appreciated her immensely. After studying in Rhode Island and returning to Toronto in 1989, I never heard much about Aunty O except she had passed away. My only wish was to have spent time with her in her later years, and thank her for informally mentoring me.

Additionally, my youth pastor was the first to prepare me for future leadership in a “Non-formal” approach (Clinton 2005, 5). He was my mentor when I was just seventeen years old, and he was in his late twenties. “Effective leaders see relational empowerment as both a means and a goal of ministry” (Clinton 2005, 6). My youth pastor had keen discernment, especially in the youth arena. He was also a prayerful man who fasted frequently. He was a reflection of our church—a church whose foundation was built on round-the-clock prayer

seeking for answers, waiting on God (Psalm 27), and denying the flesh in fasting. He wanted the church and youth to experience the power of the Holy Spirit as it was in the Book of Acts in the Holy Bible. This was his goal—to empower and train the five executive leaders for present and future ministry based on the Book of Acts, or as it came to be known as: Re-Acts.

Our youth pastor poured himself into our lives. He gave us each a binder with notes, maps, information, and trained us in New Testament leadership. He was what Clinton called a “Contemporary Model, values impact fully demonstrated in a life that can be transferred and used in one’s own life” (2005, 6). In addition, I believed this was where my Judging personality type and the process of my leadership journey became stronger. Discipline, organization, checklists and planning became part of a bigger picture beyond myself or school work. Character began to count outside the walls of my family, school, and friends. I also believed this was where my strengths began to be acknowledged and thus nurtured by my mentor: Achiever, Relator, Strategic, Learner, and Intellection (Strengths Finder 2005, 3). Now all aspects of the unfinished in me were being directed toward an entity greater than the foundational level—God’s ministry.

Thus, I have had great influencers in the early stages of my life, guiding and equipping me with the necessary tools for life and for ministry. They have helped me to see my own strengths and where these can be directed. In the same manner, I would like to help and mentor youths in the same way I received mentoring. For these reasons, the Lighthouse Foundation was expected to

encompass all races, nationalities, and different people groups. It was to offer mentorship for children and youth needing direction and encouragement. An evangelistic component was the core of this missional project.

The Leader and Ministry

To reiterate, the Lord called me into the ministry at age seventeen. I remembered feeling such a heavy weight at that moment, sensing something was going to happen. Indeed, within moments I felt God's leading. It was a bitter-sweet moment; more bitter than sweet. There were other people more seasoned, experienced, and passionate for ministry. I had none of the above except a deep love for God, wanting to use my gifts for him outside of the church—not within the walls of church work.

I recall spending the next six months or so battling with the Lord. I spent my free time trying to convince him why I was not ministry material. I would be better off in the medical field, specifically psychiatry. I would be able to help people with their inner battles and mental conflicts, and help addicts overcome their struggles with the right counsel, therapy, medications if necessary, and of course prayer. I pleaded that he would keep me on the streets and not in churches.

Well, I believed the Lord heard me but did not relent. About two o'clock one night, feeling like a wounded soldier after a long battle in prayer, I shouted to the Lord and told him I would obey his calling. The Lord responded to me by confirmation through his word in Psalm 32:8-11:

I will instruct you and teach you in the way you should go; I will counsel you with my loving eye on you. Do not be like the horse or the mule, which have no understanding but must be controlled by

bit and bridle or they will not come to you. Many are the woes of the wicked, but the Lord's unfailing love surrounds the one who trusts in him. Rejoice in the Lord and be glad, you righteous; sing, all you who are upright in heart.

This was the fourth boundary event in my life. It occurred in May 1986, and three months later in August, I was on the plane heading to ZBI. Now I was in the four walls of ministry, content to be there in the centre of God's will, yet still not knowing my purpose.

It felt strange yet right, despite me leaving my family and home at nineteen years old. All I knew was that the Lord had started a work on my attitude and perspective regarding ministry. In "Phase 3: Ministry Maturing" of Robert Clinton's, *The Making of a Leader*, I found myself being in a phase not knowing where I belonged in ministry. Somehow, this is what God wanted—to work with an untouched canvas so he could freely paint.

Upon arrival at ZBI in 1986, I experienced my first tent meeting with Rev. R.W. Schambach, Evangelist Ted Shuttlesworth, and other pioneers of faith. In particular, on the opening Sunday service, all the speakers were given a chance to give a greeting. I remember an older pastor who touched my soul when he encouraged the congregation with well-thought-out words. He spoke for only one and a half minutes but my heart was transformed forever. I told the Lord right there and then that I wanted to preach/teach just like him. Other speakers rambled on for ten to fifteen minutes, but my role model captivated the people with his anointed words. This was another boundary event that influenced my life forever. I was on my way to learning and indirectly choosing what I liked and disliked in preaching styles and ethics.

I stayed in the women's dormitory, had a roommate, and for three years formed an inner circle of female friends, all of whom are in ministry today. My room became the hangout venue. It was there that friendships grew, trust flowed, and love blossomed. I soon realized we were all called at the same institution, "for such a time as this" (Esther 4:14). My "Relator" (Clinton 2005, 3) theme continued to mature in the public arena. It seemed I was attracting like-minded, and not so like-minded people. God was speaking. I also formed an inner circle of male and female associates who, today, serve in different areas of ministry including missions, worship, and the pastoral office.

My Love for Soup Kitchen

ZBI introduced me to various types of ministries, including my favourite, a Soup Kitchen. Once per week I cooked an extra large pot of soup and took loaves of bread to an inner city church. There we served mothers, children, men, the young and old of all ages and ethnicities. This became my ministry. I walked the streets greeting people, distributed tracts, and even prayed with those who expressed interest. I remember emphatically saying that wherever God leads me in future ministry, this would be my focus since my heart was stirred for the broken and seemingly forgotten. The Lighthouse Foundation was intended to be that connection to all who needed a helping hand in whatever walk of life.

Additionally, I recall one of my professors, Dr. Seriano lecturing, "Ministry equals people" (Lecture, Missions, February 16, 1987). This was an enlightening and transforming principle. I gradually began to deduce that ministry

requires building relationships, earning trust, becoming a friend, and feeding and giving drink, along with other components.

As I applied myself to my studies, I realized I had (and still have) a tremendous love for learning, as demonstrated in one of my Clifton Strengths, “Learner” (Rath 2007, 4). I loved the challenge, but above all, I believed each person should strive to achieve the highest level in their chosen field. And truly, it was not only the end product that counted; additionally, it included the day-to-day journey of reading, writing, and skillfully merging the two together to form a comprehensive whole.

Learning God’s Leading

The greatest lessons I learned at ZBI were not from books but experience. ZBI was a faith institution, where chores were part of the curriculum designed to form good discipline. These were precious one-on-one times that I had with the Lord—getting to know his voice; simply getting to know him. It was that same voice described in Parker J. Palmer’s, *Let Your Life Speak – Listening for the Voice of Vocation*:

Today I understand vocation quite differently – not as a goal to be achieved but as a gift to be received. Discovering vocation does not mean scrambling toward some prize just beyond my reach but accepting the treasure of true self I already possess. Vocation does not come from a voice “out there” calling me to become something I am not. It comes from a voice “in here” calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God. (Palmer 2000, 10)

God’s still, soft voice found me ironing and folding sheets in the basement of the dormitory. I treasured those times away from everyone. Those one-on-one times

with the Holy Spirit built character in me. In addition, I discovered how relatable Palmer's perspective was as I reflected on my own life and how the Lord directed me in my developmental years. The searching for purpose and where I belonged soon became my anthem, like most young people. I was nineteen years of age, and being a Thinking (MBTI 1995) person (which I now know), I resolved to know where I belonged in God's beautiful world.

I distinctly remember being awakened at five o'clock each morning and sitting in silence after repeating the words of the prophet Samuel, "Speak, for your servant is listening" (1 Samuel 3:10). After much prayer, fasting and waiting in silence, and confirmation of scripture, the Lord did not disappoint. He spoke in that soft, silent voice deep within my spirit, as described in 1 Kings 19:11b-13: "After the wind there was an earthquake, but the Lord was not in the earthquake. After the earthquake came a fire, but the Lord was not in the fire. And after the fire came a gentle whisper. When Elijah heard it, he pulled his cloak over his face." His voice confirmed that I must obey his plan for ministry in my life. Perhaps the earthquake and fire are symbols of what Palmer meant of those things that are outside of us or "out there" (2000, 10), trying to lead us to that aha moment. Things like theories, conferences, ten-steps to knowing, advice from parents or family members, and the list continues. In Palmer's thinking, the answer lies within us all along, in our "true self" (2000, 10). I believe that these are all complimentary to our true self since the true self is always in relationship to God and others.

Admittedly, I am persuaded that one has to be called to do the Lord's bidding—ministry can be very challenging and perplexing at times, and so initiative and a resolute attitude were necessary. My 360 Degree Leadership Assessment ("20/20 Insight" 2020) attests to this philosophy. A leader must lead and demonstrate change when and where needed. It was important that those being ministered to, do not see their leadership as biased or self-proclaiming with all of their titles and academic training; rather, it was imperative that they see genuine love and concern for themselves and the other. Thus, leaders need to first love themselves, and strive to ensure others feel valued and respected in church ministry, outreaches to communities, and in the social arena.

Identity: Self—Naked and Letting Go

In his book, *In the Name of Jesus*, Henri J. M. Nouwen discusses the "naked self" (Nouwen 1993, 29) and the "letting go of his relevant self" (Nouwen 1993, 28):

The experience [working with handicapped men] was and, in many ways the most important experience in my life, because it forced me to rediscover my true identity. These broken, wounded and completely unpretentious people forced me to let go of my relevant self—the self that can do things, show things, prove things, build things—and forced me to reclaim that unadorned self in which I am completely vulnerable, open to receive and give love regardless of any accomplishments. (Nouwen 1993, 28)

Nouwen's accomplishments became insignificant in the light of a whole new ministry experience he was undertaking—to people who could not discern nor care about who he was, far less what he attained in life. Thus, when titles were removed from one's name, along with accomplishments, one can then begin the

journey of being authentic—the true self, the true you. I believe once this enlightenment occurs, accessories of titles and achievements can then be fully embraced and adorned in humility and pure authenticity. I have found this to be true in my life as a minister especially when I began pioneering a church in Scarborough, and leading a congregation of all ages in various walks of life. After hearing many life stories from others, I became enlightened that compassion and humility attract others to leadership. A listening ear, being empathetic to their needs, and the purity of genuine concern for others became characteristics that I desired as a minister, and that progressively strengthened.

Am I Motivated by Love as a Leader?

As a leader, I found the frontlines of ministry daunting. I held an awesome responsibility of leading the congregation and family in their respective contexts. To show ignorance, weakness, and insecurity became taboo because I mistakenly believed these qualities would strip away at my integrity and prevent me from being a strong role model. Recipients may then become disenchanted, and the leader may become disrespected by the other's disappointment and tainted perception. Thus, I asked myself the core question whether or not I am motivated by God's love to minister to others despite the other's perception of me? I held the belief that love should be the medium for ministry. In his letter to the church at Corinth regarding roles and spiritual gifts in the body of Christ, the Apostle Paul writes, "And yet, I will show you the most excellent way" (1 Corinthians 12:31). He then proceeds to write chapter thirteen which is a description of what love is. I also believed that if we do not have love or if we are not motivated by

love, then we are “nothing” (1 Corinthians 13:2). Everything then becomes annoying noise, a “resounding gong or clanging cymbal” (1 Corinthians 13:1) without love. Jesus also asked Peter, “Do you love me?” (John 21:15-17). After Jesus affirmed Peter’s love, he then tasked him with ministry, “Feed my sheep” (John 21:17). Nouwen emphasizes that, “stardom and heroism” (1993, 56) have no place in ministry. I found this to be so meaningful especially as some television, radio, podcasts, and social media platforms place a Christian leader on centre stage as the main character even though the leader is merely an understudy in God’s providential plan. As such, I found in my own life that leadership required the progressive stripping away of pride and replacing it with sincere humility. It was through this process that I was able to become more pliable, moldable, and teachable. Furthermore, leadership required embracing the sanctity of the holy calling in true, sincere love, passion, and authenticity despite the others perception of who I was, and loving me for who I am, with flaws included.

Leadership Means to be Led

Finally, Nouwen describes being among the handicapped men, “I am also getting in touch with the mystery that leadership, for a large part, means to be led” (1993, 75). The giving up of his control allowed Nouwen to see others through different lens. He described the men as teaching him about, “joy and peace, love and care and prayer—what I could never have learned in an academy” (Nouwen 1993, 75). I perceived this as understanding others organically, and understanding my own shortcomings. Nouwen’s soul was revived as he began to see people for who they genuinely were. People can be so child-like in their comprehension of

faith. I, too, can lose sight of that precious innocence. As a leader, my guard of superiority must be removed in order to see true authenticity, and embrace the child-like faith of others. To convey this, my church duties included helping clean the church, driving the church van, and helping prepare meals for feeding those beyond the church walls. When I demonstrated service to the church and to each other, my true, authentic self slowly emerged in practical ministry.

Strengthening the Soul of Your Leadership

In addition, Ruth R. Barton's, *Strengthening the Soul of Your Leadership: Seeking God in the Crucible* is quite detailed about the hurdles—burnout—leaders face in ministry, and how to avoid them by taking care of their soul. Barton describes the soul of leadership:

The soul of leadership begins with who we are - really. Not who we think we are, not who we would like to be, not who others believe us to be. God's call includes (yet is not limited to) the particularities of our life, our heritage, our personality, our foibles, our passions and deepest orientation, and even our current life situation. Being called by God is one of the most essentially spiritual experiences of human existence, because it is a place where God's presence intersects with a human life. Our calling emerges from who we really are—in all the rawness and sinfulness of it as well as in all the glory and God-givenness of it. (Barton 2008, 76)

This theme is similar to that of Parker J. Palmer's, *Let Your Life Speak*. She writes of certain downfalls that leaders must contend with, and can only do so effectively once they nurture their souls: loneliness, emotional or physical deprivation and solitude (Barton 2008, 50-51, 163). She used the fitting analogy of a crucible to describe a hard place where leaders must spend time in order to feed the soul (Barton 2008, 26-27, 30). Thus, the God who created everything and reigns

sovereign is the omnipresent God who lives within each one of us. He is closer to us than our own very being.

I found these authors very inspiring since my life's journey included many crucible moments that helped shape and nurture the person that I am today, and the process is still ongoing. In addition, I had people along the way that assisted in my decision-making process for various transitioning stages in my life. Sunday school teachers, youth pastors, guidance counsellors, and older siblings and cousins were of significant influences in my life. All these components together empowered me to achieve many of my life's goals. This was what I envisioned with the Lighthouse Foundation—giving all children, youths and adults some form of direction and hope. As such, counseling, after-school programs such as tutoring, financial planning, and a variety of activities would be made available. Seminars with speakers from various professions and trades would also be made available. Participants can be accomplished and productive people in their personal and family lives, as well as in their choice of vocation.

Future Ministry

Student-life progressed, and I learned lessons taught in and out of the classroom. I graduated with high honours in 1989. Both of my Clifton StrengthsFinder themes, Achiever and Intellection (Rath 2007, 3) were at the forefront as I was discovering who I was, and who I was becoming. I was certainly no longer a teenager; rather, a young adult reaching for the best God and life had to offer. I returned to Toronto, Ontario after graduation in 1989 and met

with my pastor regarding future plans for planting a church independent of my home church.

I remember our conversation was very brief without much encouragement after relaying my plan of pioneering a church in Toronto East. I swiftly departed his office. Yet, God showed himself strong on my behalf. I decided to pray for my home church and pastor, and to move on. It was important for me to keep my focus and not be distracted from my goals. This meant I had to be strong despite opposition, and with God's grace, continue that strength. I was determined to pursue God's will and direction. I continued sharpening my attitude so as to see the positive in people and circumstances. I believed that there must be a purpose in every situation.

I progressed slowly but surely. The church started in my living room, then moved to a hotel conference room, then a gymnasium, and then a commercial unit. Finally in 2008, we purchased an industrial unit and renovated it with two floors, a kitchen, a sanctuary, offices, and a Sunday school room. The purchase was unexpected since a member approached the senior pastor and advised that the Lord had laid this on their heart. The individual arranged showings with a real estate agent, and before long, the unit was ours. Most of the high-ticket costs were donated by businesses including the installation and cost of the entire sprinkler system. God is faithful to fulfill his promises (Philippians 4:19).

The HUB – Industrial Setting

The HUB was located in an industrial area, where the area is generally zoned for factories, offices, warehousing or manufacturing; however, the zoning

also allowed for places of worship. There was a multicultural mix of Asian, South Asian, Indo- and Afro-Caribbean, Middle Eastern, and Filipinos. Along with the Pentecostal church, there was a Hindu Temple, Buddhist Temple, Spiritual Baptist church, and two other non-denominational Christian churches. There were also a variety of businesses including a restaurant, caterer, fish market, and a fire protection company.

As mentioned in chapter one, Gary Nelson defines the missional church as, “the practice of ministry by taking the church into the streets, neighbourhoods, and workplaces. The energy of the dialogue is founded in the belief that we must move from ‘come to’ to ‘go to’ models of being the church” (Nelson 2008, 4). The HUB’s approach did not align with Branson and Warnes’ description, or for that matter, the missional church movement. My method leaned more toward, “Attractional—we evangelize by marketing to people to get them to come to us. We try to produce events and worship gatherings that are attractive to a demographic” (Blocksom 2015). However, I came to realize that this approach was not working effectively mainly due to our location. Thus, ministry adjustments needed to take place.

Strategically, the missional church has members situated in the geographical location in question (i.e. residential neighbourhood), learning, observing, and building awareness and relationships, as well as understanding the ongoing needs of the people and their community. This was the pressing challenge facing the church—not associating and evolving with the people (and their needs) and by extension, not being connected to the residential

neighbourhood beyond the industrial area. Hence, the Lighthouse Foundation was founded, but unfortunately it was never launched.

Conclusion

I recall many challenging or crucible moments along my leadership journey. Having been called into the ministry at seventeen years old, attended ZBI, and one year after graduation was married and pioneered a church at the young age of twenty-three, I have had my share of crucible experiences. There were plenty of lonely times, fasting and prayer, and countless sleepless nights where leadership was concerned.

I had a handful of mentors along the way besides my senior and youth pastors. I recall quite vividly, the man responsible for introducing my family to the Pentecostal perspective in 1976. This reverend made an impact in our lives and forever changed the course of my family's spiritual destiny. His presence and influence were dynamic, and his humility reflected Christ's incarnational approach as he availed himself to our new community. We had just immigrated from Trinidad and Tobago, West Indies in 1974 to Toronto, Ontario so this was revolutionary for my Presbyterian family. The reverend not only demonstrated effective leadership, but his missional style was rooted in the *missio Dei*.

In conclusion, my spiritual development, lessons learned in leadership, along with my ministry context were three components that helped shape my identity as a Christian woman, and as a leader. Craig Groeschel in his "Six Steps to Your Best Year of Leadership – Part 2" (2019), writes about leaders knowing themselves and becoming the best leader they can be. He says a

leader sets the following goals:

1. A discipline to start.
2. The courage to stop.
3. A person to empower.
4. A system to create.
5. A relationship to initiate.
6. A risk to take (Groeschel 2019)

Although Groeschel's aim was embedded in a personal, individual approach, I believe these principles can also be applied in a corporate setting. I have set these goals in my own life, and discovered throughout the years that they were also effective in the ministerial arena. I found that leadership does take courage, risk, and acceptance, especially being a female pastor who is of a racial minority. My Indo-Caribbean identity has drawn more of the same Caribbean cultural groups to the church. But I was also mindful of not being too absorbed in my own culture that I neglected the other. As Miroslav Volf writes in his book, *Exclusion and Embrace*, "Clergy are often trapped within the claims of their own ethnic or cultural community ... [that] We exclude: Because we are uncomfortable with anything that blurs accepted boundaries, disturbs our identities and disarranges our symbolic cultural maps" (Volf 1996, 37, 78). Since I have experienced racism firsthand in Toronto, while simultaneously feeling valued and loved by the Caucasian reverend, acceptance and love for others has since grown and matured in my life. Thus, nurturing relationships, helping individuals become self-aware of their identity, and empowering them to succeed spiritually and relationally became my focus while also propagating and strengthening unity and diversity in the body of Christ (1 Corinthians 12), internally and cross-culturally. These have been developed through fellowship, prayer, visitation, counseling and various

ministries such as women and men's ministries, and culture day celebrations. The HUB's reach was to extend cross-culturally to those within the residential community through the physical presence of the Lighthouse Foundation but it did not work; therefore, through this research project, it was my goal to discover the reasons why the Lighthouse Foundation was not launched. By understanding the root of the Lighthouse Foundation's failure, the findings will help me to prepare and structure future projects properly, hopefully without repeating past missteps and mistakes.

Finally, God did not call me with the intention of abandoning me. If this was true, his purpose for my life may have ended in Trinidad and Tobago where my existence began. The gifts and calling of God are irrevocable (Romans 11:29), and I answered the call, even though it was out of duress. Nevertheless, he is faithful and just (Psalm 111:7), and omniscient (1 John 3:20). The Lord values me just as I am, and accepts me in spite of my faults, knowing my purpose and future. Three countries, one triune God, and one calling was purpose enough to serve, obey, and love him. Thus, I accepted his call to leadership. The next chapter describes my philosophy of Christian leadership.

CHAPTER 3
PHILOSOPHY OF CHRISTIAN LEADERSHIP:
FAILURE AND UNEXPECTED CHANGE

The third chapter of my portfolio is my philosophy of Christian leadership. A philosophy of Christian leadership describes my perspective of what this type of leadership should entail. It is based on my own experiences in church ministry with emphasis on the failed launch of the Lighthouse Foundation, and supported biblically. This chapter also builds on my life experiences as described in chapter two of my spiritual development and culminates with characteristics that I believe a leader should strengthen in order to effectively lead in challenging times of failure and unexpected change.

Introduction

The need to develop a philosophy of Christian leadership has challenged me since the onset of my calling within the ecclesiastical arena. Many have written articles, journals, books, and scholarly material regarding leadership and/or Christian leadership, so one has to wonder if all bases have already been explored. As I began to write this philosophy section, it became apparent that I thought the world of leadership was a tireless ebb and flow of information that streamed into plentiful rivers of infinite thought. Authors wrote from their own personal perspectives and research, while for the most part, many stood on the shoulders of others. I soon realized that this ebb and flow of information helped

build my own philosophy of leadership. Many of the other's experiences were relatable, and were not entirely isolated from my own. Other perspectives were different yet posed an air of curiosity. My primary aim in this research portfolio was to explore what challenges occurred with respect to the failed launch of the Lighthouse Foundation. Through this philosophy of leadership chapter, I gained insight from a leadership perspective of factors that may have contributed to the failure of the Lighthouse Foundation. Leadership was not always about structure and agendas, and timelines; rather, leadership was about team-building, effective communication, empathy, compassion, and kindness. As James Kouzes and Barry Posner write, "Leadership is not an affair of the head. Leadership is an affair of the heart" (Kouzes and Posner 2017, xiv).

The Merriam-Webster Dictionary defines philosophy as, "the most basic beliefs, concepts, and attitudes of an individual or group; a theory underlying or regarding a sphere of activity or thought." My philosophy of Christian leadership was based on my quest to discover what effective leadership should look like in church ministry. In order to accomplish this, it was first necessary to define the terms effective and leadership. I then drew information from my personal leadership journey—my cultural roots and influential leadership roles in both my family and ministry contexts. Next, I explored several leadership theories that were fundamental to my philosophy of leadership. These served as springboards in my examination of various personalities found in the Bible. Once this was accomplished, I offered my perspective as to what characteristics reflect effective

Christian leadership. My overall philosophy concluded with a final reflection and the leadership skill set needed especially in times of unexpected change.

Definition of Effective Leadership

In its simplest definition, both *The Oxford Dictionary* and *Merriam-Webster Dictionary* define the term effective to mean, “Successful in producing a desired or intended result,” and, “Producing a decided, decisive, or desired effect.” The term lead is defined as, “To guide on a way especially by going in advance, [therefore], Leadership is the office or position of a leader; the capacity to lead” (*Merriam-Webster*). Together these two definitions mean that effective leadership is producing the desired results under the guidance and direction of one or more persons.

Since this portfolio dealt with Christian leadership, the Bible was the lens through which it was approached. In his book, *Servants and Friends: A Biblical Theology of Leadership*, Skip Bell reviews original Greek meanings of words for lead—ἄγω (agō), ἡγεμών (hēgemōn):

The root meaning of the verb agō is “to direct the movement of an object from one position to another.” By analogy the word meant “to lead” or “to take into custody, arrest.” The noun form hēgemōn was widely used in civic and military contexts, and is used in similar ways in the Gospels (e.g., Mark 13:11; Luke 22:54; John 8:3; Acts 17:15; 20:12). (Bell 2014, 2745-2746)

Interestingly the author continues,

It is also associated with spiritual leadership, encouraging people to move in the direction of God or of spiritual things. The word is not used to describe human leadership in the church; rather, it refers to the leadership of God, Christ, or the Holy Spirit in human lives (Rom. 2:4; 8:14; Gal. 5:18).”

Bell also includes the Greek word Archē (ἀρχή), which describes “an authority figure who initiates activity or process” (Bell 2014, 2750). As such, the word was generally used in the New Testament for the authority of a governor or other secular rulers (Luke 12:11, 20:20; Titus 3:1) or for demonic powers (Romans 8:38; 1 Corinthians 15:24; Colossians 2:10, 15). In the books of Colossians 1:18 and Revelation 3:14-15, the term was also used with reference to Christ (Bell 2014, 2745-2755). Although this word described different roles and positions, it did not define leadership as it pertained to the church. Of all the Greek words given in the Bible for words associated with leader, the word adopted for ecclesiastical leadership is proistēmi, (προΐστημι) which means:

“To put before,” “to go first,” “to exercise a position of leadership, rule, direct.” It is widely used in these ways in the non-biblical Greek literature. What may have made it particularly attractive to early Christians, however, is that it had a related meaning of “to have an interest in, show concern for, give aid ... It is used both for leadership in the church (1 Thess. 5:12; 1 Tim. 5:17) and in the household (1 Tim. 3:4–5, 12), which qualifies a person for leadership in the church. Those described by this verb particularly function in the realm of pastoral care (1 Thess. 5:12–15). (Bell 2014, 2745-2755)

Accordingly, the key words used above to describe proistēmi are, “having to show concern for, give aid”(Bell 2014, 2746). I believe this description accurately depicted what leadership should look like both in the church and in the home. There should be genuine concern and help shown to others.

Susan Ward, in her article “What is Leadership? Definition & Examples of Leadership” defines it as, “The art of motivating a group of people to act towards achieving a common goal ... leadership captures the essentials of being able and prepared to inspire others” (2020). This aspect of leadership was important to me

because the definition places emphasis on inspiring and motivating people to achieve what may have once seemed unattainable.

When dealing with leadership and its effectiveness, there was an action component as seen in the previous definitions. Thus, effectiveness is founded on the leaders' ability to exercise their power (or influence) in order to produce the desired change within their own context. I would like to suggest that effective leadership must also flow outwardly from one's own context. I believe that it is critical for leaders to lead in times of change. The failed launch of the Lighthouse Foundation exacerbated the need to show strength in failure. Even though this was not anticipated, leadership should attempt to promote the change initially intended, only if it is evaluated to be appropriate. In this case, the plan may have been too grand in size and in time to achieve the goals intended, along with a lack of workers to help.

According to Dr. Michael Krause, "The task of leadership is to move a group (individuals, organization, church, etc.) from their current reality to a desired future" (Lecture, Theory, Theology & the Art of Leadership, January 7, 2020). Kouzes and Posner suggest that, "Leadership is not the private reserve of a few charismatic men and women. It is a process ordinary people use when they are bringing forth the best from themselves and others. Leadership is your capacity to guide others to places they (and you) have never been before" (Kouzes and Posner 2017, 43). Similarly, J. Robert Clinton defines a Christian leader as, "A person with a God-given capacity and the God-given responsibility to

influence a specific group of God's people toward God's purpose for the group" (2005, 25).

I believe these various definitions contributed to the essence of leadership. All are inter-connected, and each individual has the capacity to lead in one way or another, and in varying degrees. This was why Kouzes and Posner's definition resonated the most with me. Leadership was not limited to a certain demographic or class, nor did it discriminate; rather, leadership was for everyone who can influence others in various contexts, whether in the home, church, marketplace, or nation. In a Christian context, effective leadership should impact believers to move beyond the church and into the community, carrying out Jesus' Great Commission of Matthew 28:18-20. This was the purpose of the Lighthouse Foundation.

My Leadership Journey

Like the Lighthouse Foundation, community outreaches were very influential in my childhood and throughout my youth. I learned how to make various crafts, play sports, develop friendships, and care for those who were lacking food and shelter through community centres and church outreaches. As I was mentored, I also mentored others in adulthood. My leadership perspective was nurtured by, and through, these experiences, beginning with the reverend who redirected my life in a very practical, meaningful, and spiritual way. As such, I want to offer the same opportunity to those of all ages, races, and cultures.

Missio Dei

Further to the reverend's missional style, he not only demonstrated the love of God for people but he also nurtured and disciplined those in the community through the church he pastored. The church held many outreaches in various neighbourhoods along with discipleship programs. Dr. Darrell Guder writes concerning Christian leaders and the missio Dei:

(Latin for The sending of God or the mission of God), the overwhelming motive for mission is the compassion and love of God for his creation and the end point of mission is the Kingdom, the reign of God over his people. These twin themes from missio Dei establish the motivation and attitude of the church in mission. (Guder 2000, 32).

Dr. Lesslie Newbigin also confirms the meaning of missio Dei as,

“Communication and community lies at the heart of the Trinity and therefore must lie at the heart of Trinitarian mission” (1995, 76). I argue that Christian leadership should reflect motivation and attitude of mission through love and compassion for all people, as well as the desire for the reign of God in the lives of the church community and beyond into the neighbouring communities.

I also owe my parents gratitude and appreciation for the change they wrought in our family. Immigrating to a foreign land with four children was a difficult decision but a well-needed one. The economy in Trinidad and Tobago was becoming challenging, and my visionary mother saw opportunities in Toronto for her family. She was not wrong. My mother's discernment ignited her trailblazing attitude of traveling to an unknown country and leaving all behind, in order to promote change; this was predicated on unexpected change we experienced in our homeland. My mother was an effective leader. The Bible is

filled with many such examples of leaders who either fulfilled their duties effectively or who fell short of God’s expectations. It was important for me to include these biblical leaders because each displayed their own leadership style that exposed their strengths, weaknesses, failures, and victories. Personally, my leadership may have fallen short with the failed launch of the Lighthouse Foundation, but Dr. Mark Chapman wisely advises that, “Not all failures of ministry are failures of leadership” (Tyndale University, August 2023). With this in mind, the following biblical examples helped me to understand that all is not lost when leaders are part of failed initiatives.

Biblical Examples: Effective Leaders

In Aubrey Malphurs’ (2005, 10), *Being Leaders*, he defines Christian leaders as, “Servants with the credibility and capabilities to influence people in a particular context to pursue their God-given direction.” When dealing with Christian leadership, the Bible is saturated with principles and characteristics found in both the Old and New Testaments. Major and minor prophets, kings and political rulers, priests, disciples and apostles, and of course, Jesus, exemplified various leadership qualities through their everyday lives, vocations, and ministry contexts; yet not all were exemplary role models. In Burns, Shoup and Simmons Jr.’s article “Toward a Biblical Theology of Leadership” (Langer 2014, 68; author’s emphasis) he notes:

The delegated nature of human leadership also means that leadership is associated with a certain context. We are appointed to follow in a particular place and time (and not necessarily due to our abilities): Horizontal Context: social setting or institution to which we serve. This context

answers, *cf* whom or what we are responsible for. Vertical Context: a chain of authority that answers the question *to* whom we are responsible.

Per Langer’s definition, leaders are delegated, and they are appointed to follow in their particular context. This also translates into ministry, where leaders are delegated and appointed by God through boards, and leadership of the organization. It is God who exalts one person and demotes another (Psalm 75:6-7; Daniel 2:21), and “By me [God] kings reign, and rulers issue decrees that are just (Proverbs 8:15). The authorities that exist have been established by God. Thus, all leaders—political or spiritual—are to be viewed as appointed and positioned by God. As Burns, Shoup and Simmons Jr. summarize, “Human authority is always a delegated authority”(Langer 2014, 68).

Secondly, being divinely appointed is designed to accomplish a certain task in a specific place and time. “The ‘appointed time’ (Psalm 102:13; Habakkuk 2:3; Acts 17:31) is the appropriate moment foreordained in the Divine counsels and known to God” (CHB). Mordecai reminded Queen Esther (Esther 4:14) that she had certainly come to her royal position for such a time as this, especially since she won favour from everyone who saw her (Esther 2:15). Although the Book of Esther does not include any usage of the word God or other titles pertaining to God, the writing suggests that Esther was strategically used for the deliverance of God’s people from Haman’s wicked plan of genocide. Her leadership during that time, I believe, rendered her as a courageous and effective leader, who was able to change the course of Israel’s history.

God's appointed time was also apparent in the Book of First Samuel when Israel asked for a king. Thus far in Israel's history there were patriarchs, military leaders and judges, now the nation wanted something they never had before. The nation's rejection of God as their spiritual head and director was indicative of their thirst to be like others in their horizontal context. The Israelites wanted change, and in his omniscience God permitted it via the voice of Samuel (1 Samuel 8:20). God had already chosen Saul to be their first king even before a public forum ever took place amongst the twelve tribes to cast lots. When lots were eventually cast, Saul was chosen. Whether through hearing God's audible voice, the Holy Spirit's wooing, confirmation from the written Word of God, or casting lots, Burns, Shoup and Simmons Jr's statement, "human authority is always a delegated authority" (Langer 20 14, 68) rings true.

Finally, Christian leaders are not only responsible for those they serve in an organization, church, ministry, or community in a horizontal context, but also to those within the chain of command—the vertical context. Spiritual leaders are held accountable to stakeholders, followers, and superiors alike. Jesus himself began explaining to his disciples that "All authority in heaven and on earth has been given to me" (Matthew 28:18) just before he commissioned them to make disciples of others. Jesus also admonishes his disciples to serve those whom they lead in Mark 10:42-45,

Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For the son of Man did not come to be served, but to serve, and to give his life

as a ransom for many.

I believe the attitude of a leader lies in humility and service to both, vertical and horizontal contexts. One is accountable to those who lead and to those who are being led.

Moreover, the Old Testament is also filled with different kinds of examples, particularly with the reign of evil kings. They were instruments in God's hands that were used to effectively bring about his divine plan. As Burns, Shoup and Simmons Jr. state, "Even those who do not know or recognize God are possessors of delegated authority" (Langer 2014, 68). Isaiah 45:1-7 speaks of God's working in the nation of Israel by raising up foreign kings such as Cyrus of Persia to carry out his plan. In Matthew Henry's Commentary, the author comments:

The true God was to Cyrus an unknown God; yet God foreknew him; he called him by his name. The exact fulfillment of this must have shown Cyrus that Jehovah was the only true God, and that it was for the sake of Israel that he prospered. In all the changes of states and kingdoms, God works out the good of his church. (Henry 1706)

Israel's Judges: Gideon & Samson

When dealing with leadership and the challenge of interpreting what effectiveness should look like, two leaders come to the forefront: Gideon and Samson. God, the ultimate Law-Giver and Judge, instituted the office of judge shortly after the death of Israel's military leader, Joshua, in approximately 1245 BCE. The time of Judges extended from 1244 BCE to 879 BCE, "And the Lord raised up judges and they saved them [the Israelites] from the hands of those who had spoiled them" (Judges 2:16). According to Rabbi Ken Spiro, "They [judges]

were sometimes military leaders who knew how to mobilize the nation for war against an enemy, but their real power lay in their Torah knowledge and ability to adjudicate Jewish law” (2009). Othniel Ben Kenaz (Judges 3:9-11) was the first to be appointed, and Samson (Judges 13-16) was second to last of the judicial era.

Gideon (or Jerubbaal), son of Joash the Abiezrite, from the tribe of Manasseh (Judges 6:11, 15) is introduced as the fifth judge of Israel. He was hailed as a “mighty warrior” (6:12) by the Angel of the Lord even though at times he did not display warrior-like qualities. He was called to save Israel from the Midians (6:15). It is noteworthy that Gideon’s first feat was to tear down his father’s altar to Baal along with the Asherah pole, and then erect an altar to the “Lord your God” and offer a burnt offering (6:24-26). He passed his first test successfully, and in verse 34, “the Spirit of the Lord came on Gideon.”

As he blew the ram’s horn and summoned some of the tribes for battle against the Midianites, Gideon’s humanity was exposed. He struggled with doubts about himself as leader, as well as trust in the One who called him to fight this battle. Previously, this man of valour belittled his own self, contended with the fact that he was the youngest in his family, and that he was from the least of the tribes (6:15). Now, he needed affirmation from God; and so came the fleece, not once but twice (6:36-40). This reflected self-doubt, lack of faith, double-mindedness, and fear which described the human experience in a very real way. Notwithstanding, Gideon’s ultimate obedience to the Lord’s command was undeniable despite these flaws. Perhaps some would settle with the words God told them, without question. Not Gideon—he needed to know, and know

emphatically. Even prior to the fleece tests, Gideon needed a sign to substantiate his call (Judges 6:17). I suspected that Gideon's questioning of Yahweh was a way of expressing insecurities about his own human self. He was probably suggesting that he was not the person for the job, and that there was possibly someone else more qualified than him—stronger, braver, more popular and more experienced to be the deliverer for Israel. In Matthew Henry's Commentary, Bishop Hall writes, "While God calls Gideon valiant, he makes him so" (Henry 1706). I believe leadership is a process of personal refinement done by the work of the Holy Spirit as we actively take steps of faith. Gideon experienced this growth as he saw God's hand in the many victories wrought throughout his leadership. "So Midian was subdued before the children of Israel, and did not raise its head again. During Gideon's lifetime, the land had peace forty years" (8:28). Thus, Gideon accomplished purpose with God's leading. Despite the many victories, however, he also led Israel into the cycle of sin as did previous judges (8:27). Contextually, his obedience vertically won the battles horizontally.

The cycle of sinning and redemption continued for the nation of Israel, so another judge was raised to defeat the Philistines. Samson, son of Manoah from Zorah, the tribe of Dan, was prior to the last and final judge, Samuel. He was a miracle child born to his barren mother. When the Angel of the Lord visited Samson's mother, his directive was detailed: "You will become pregnant and have a son whose head is never to be touched by a razor because the boy is to be a Nazirite, dedicated to God from the womb. He will take the lead in delivering Israel from the hands of the Philistines" (Judges 13:5). Likened to Gideon in his

mandate to defeat the Midianites, Samson was born for one purpose: to deliver Israel from the hands of the Philistines. He would be a Nazirite, “one dedicated to the special service of God, usually through a vow of abstinence from strong drink, from shaving or cutting the hair, and from contact with a dead body ... his hair would never be cut since his strength came from his hair” (Henry 1706).

Samson’s distaste for the Philistines was no secret as evidenced by his killing thirty Philistines (Judges 14:19), torching the fields with three-hundred foxes (15:4-5), killing one thousand Philistines (15:14-15), and bringing down the house killing 3000 Philistines (Judges 16:26-30). Some scholars believe that Samson purposely tried to win the hearts of the Philistines “in an effort to undermine them” (Spiro 2009) as in the case of his wife. Scripture supports this thought as evidenced in Judges 14:4, “His parents did not know that this was from the Lord, who was seeking an occasion to confront the Philistines; for at that time they were ruling over Israel.” Whether acceptable or not, it was obvious that Samson’s decisions were in line with God’s plan even though “such a marriage was not in accordance with the law; Exodus 34:16; Deuteronomy 7:3-4” (Keil and Delitzsch 2021).

Additionally, “But with each cycle, the status of the Israelites deteriorates a little more and the moral lines are continually blurred by both the Israelites and the judges ... and Samson himself is hardly a role model for the Israelite ideal” (Roth 2015). Samson’s placement as the second to last judge was impacted by his predecessors’ lack of moral exercise over the nation, for “In those days Israel had no king; everyone did as they saw fit” (Judges 21:25). Even after Samson’s death,

the people were ethically depraved and life was interpreted through each person's value system. Consequently, there was no God-consciousness.

One might surmise by the preceding that Samson may have ruled according to how he lived—full of pride (Judges 14:12-14), weakened by lust (Judges 14: 9, 14:2-3, 7), and driven by hate for the Philistines (Judges 16:28-30). Yet, his leadership was founded on Yahweh's master plan for his people Israel, and Samson was used despite his flawed motives towards the enemy. Perhaps all of these points combined, contributed to the lack of sound leadership from past judges over the years, or the absence of mentors and guides in his own life, and above all, the national falling away of worshipping the God of Abraham, Isaac, and Jacob. In his final words as he was publicly humiliated, Samson cries out, "Sovereign Lord, remember me. Please, God, strengthen me just once more, and let me with one blow get revenge on the Philistines for my two eyes" (Judges 16:28). In the end, Samson killed more people at the end of his life than he did throughout his lifetime.

Both Gideon and Samson judged Israel (forty and twenty years respectively), and despite their weaknesses and many failures, they were still remembered by the Apostle Paul in the New Testament (Hebrews 11):

And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets, who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection. (vv. 32-35)

Thus, both Gideon and Samson were effective leaders in their given contexts because they led and accomplished God's intended goals. The challenge arises for those who are reading their life accounts is the process of how they lived. They were flawed men with weaknesses, yet God did not reject them because of these shortcomings. On the contrary, they were chosen by God to lead even with their known imperfections. Such is the case with each one of us who are called to do God's bidding. Leaders will falter along the way much like Gideon and Samson, but like these two men, leaders ought not to remove their hands from the plow. I believe failure may be part of the process but there is a crown of life waiting for those who endure to the very end (James 1:12-18). As quoted by Burns, Shoup and Simmons Jr., "Leadership serves divine purposes—by intention or by accident" (Langer 2014, 68).

These two biblical examples also resonated with me with respect to how they embraced the divine call of God, even though at times they failed in the process. The failed execution of the Lighthouse Foundation fits into this equation because like Gideon, leaders should be reliant on God for direction. Unlike Samson, leaders should reflect humility and obedience, and take personal responsibility when needed. Both men were resilient and kept divine purpose at the forefront despite their struggles within and without. They had imperfections much like each one of us, yet at the end, they accomplished their purpose. Likewise, leadership should have the zeal and drive to continue and regroup when programs and plans are unsuccessful, and accomplish God's purpose despite feelings of discouragement, ineptness, or weariness. As a leader, I realized these

feelings were very much part of the human experience, and were profoundly felt when the Lighthouse Foundation was sidelined due to human error. However, leaders should lead by example and reflect resilience and endurance much like the preceding examples.

Characteristics of an Effective Christian Leader

The Bible recognizes many qualities that a leader should possess. The following are some examples from my own experiences as a leader, and some that I desire to have and develop in my leadership quiver, especially when difficult situations arise.

Jesus' Teaching/Perspective on Leadership

Jesus taught on many characteristics leaders should aspire to achieve. Some included servanthood, having a heart after God, being filled with the spirit, wisdom, courage, obedience and faith. Jesus likened the disciples' positions to those in authority—to those having leadership status. He saw his disciples as leaders, present and future—leaders who would later “cause trouble all over the world” (Acts 17:6).

Although Jesus knew their potential he continued his exhortation, “And whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mark 10:44-45). By using the conjunction but, Jesus flipped his discourse from top-down leadership to bottom-up. In their book, *Leading in Disorienting Times*:

Navigating Church and Organizational Change, co-authors Gary Nelson and Peter M. Dickens write concerning bottom-up leadership:

Focusing on change within any organization whether it be a congregation, denomination, business, or hospital we explore the principles that are embodied in leaders so passionate about what they hope to see happen in the world around them that they are willing to lead differently, confidently, and from the bottom up. (Nelson and Dickens 2015, 27)

This type of teaching that Jesus demonstrated was contrary to what was practiced by the religious leaders, for the Sadducees and Pharisees (along with the scribes) lived according to the letter of the law, yet neglected “mercy, justice and faithfulness” (Matthew 23:23). Now, Jesus was introducing service to others (servanthood), sacrifice of life, and a life of servanthood dedicated to others and to God. Those who wanted to be first in the kingdom will be last; and the last will be first (Matthew 19:30). This teaching was new. It was revolutionary.

I believe this new teaching was predicated on the coming of the third person of the Trinity, whom Jesus taught, “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:25). This other Advocate, in the Greek, “Parakletos (παράκλητος) - Comforter/Helper” (Strong 2009, 3875), will not come unless Jesus departs (John 16:7). And the *Expositor’s Greek Testament* declares, “The withdrawal of the bodily presence of Christ was the essential condition of His universal spiritual presence” (Robertson 1956).

I also believe there was a shared leadership from the ascended Christ with that of the Holy Spirit on planet earth. Upon his ascension, Christ is now enthroned on the right hand side of the Father (Luke 22:69; Colossians 3:1), and

the presence of the Holy Spirit is now resident in the life of the believer on earth (Romans 8:15). Jesus is now the Great Intercessor interceding for believers (Romans 8:34; John 14:12, 16:16-17); whereas the Holy Spirit has been poured out in the hearts of believers to experience and display the power (Greek dynamis' δύναμις) (Strong 2009, 1411) of the supernatural (Joel 2; Acts 1:8, 2:17). With this outpouring came signs and wonders (Mark 16:17), along with witnessing and preaching (Acts 1-5), and victory over the works of the kingdom of darkness (Colossians 1:13; Ephesians 6).

Included in the outpouring were characteristics that all should aspire to have as followers of Christ; these are evidences of having the presence of the Holy Spirit living in one's life. These characteristics are referred to as "fruit of the Spirit" (Galatians 5:22-23) and Jesus displayed them while he lived on earth (Matthew 5-6, 11:29, 35, 14:27). In times of unexpected change, these are qualities that leaders should exude when dealing with crises. Leaders need the guidance of the Holy Spirit especially when plans fall short of its intended goals. In my experience with the Lighthouse Foundation, patience and longsuffering were prominent characteristics that strengthened me to keep focus despite the challenges encountered.

Heart After God

To add to these characteristics, King David was a notable leader for many reasons. The most striking to me was his passionate love and honesty before God. He failed. He succeeded. He lied. He deceived. He was an accomplice to murder. He may not have been a strong role model; yet, God in his omniscience chose

David because “the LORD has sought out a man after his own heart” (1 Samuel 13:14). The dynamic of humanity after God’s heart versus humanity seeking their own heart are strewn throughout scripture. Humankind’s struggle with self is seen in Ezekiel’s declaration, “But as for those whose hearts are devoted to their vile images and detestable idols, I will bring down on their own heads” (Ezekiel 11:21). Jeremiah 17:9 warns, “The heart is deceitful above all things and beyond cure. Who can understand it?” Isaiah adds to the content, that all humanity has gone astray like sheep (53:6). David may be guilty of all the above, yet there is one difference—he continually asked forgiveness and presented himself broken and contrite before God (Psalm 51:7). Hence, the Psalms of David are the result of his life experiences—songs of deliverance, prayers for forgiveness, brokenness of spirit, repentant heart, and sheer honesty before God.

David not only penned his experiences, he continued pursuing the plan and will of God through these experiences. He did not give up. He persevered. He endured. He fought the good fight in the midst of his failures, and in the midst of his enemies (1 Timothy 1:18, 6:12). I held the belief that perseverance was the common thread of being a person after God’s heart. Whether we are the cause of our own failures or recipients of external circumstances, the onus lay in our reaction to our circumstances. David eventually accepted personal responsibility, repented, and humbly dealt with the consequences. David pursued the will of God through his many battles and self-inflicted trials. This is effective leadership.

Consequently, I also argue that honesty is a very important quality for those who lead. I acknowledged my shortcomings to the leaders of not steering

the Lighthouse Foundation in a successful direction. By not listening to the needs of my leaders nor structuring meetings properly, I was instrumental in its failure to launch. I believe that honesty is an admirable quality for all leaders, notably for one regarded in such high esteem as King David. By his own admission of experiencing weakness, sin, betrayal, and adversity (Psalm 51, 56), he, the king, became relatable to the ordinary person like myself. Thus, if God's chosen royalty can fall short of the divine's expectations, then I am certainly no different from doing the same. Furthermore, honesty before God should be extended to others with the hope of producing a sense of trust among all parties.

Wisdom-Appointing Leaders

Furthermore, wisdom is another characteristic. *The Pulpit Commentary* defines wisdom this way: "Insight into that upright dealing which pleases God—a knowledge of the right way which is to be followed before God, and of the wrong one which is to be shunned" (Spence 2010). Wisdom was seen as a very important leadership characteristic.

In the post-Jesus era, a time of transition and change, the apostles found themselves labouring in areas beyond the ministry of the word, which seemed to be time-consuming, and in some ways distracting. Consequently, the apostles encouraged the disciples to choose seven men from among them who were known to be full of the Spirit and wisdom (Acts 6:3-4). This decision was a wise decision because it showcased the importance of leaders knowing their limitations. It also showed their mature outlook—the ministry was growing and they could not do it all themselves; therefore it was time to appoint others to help with the ministry.

Lastly, it showed their understanding of ministry—certain qualities were important for the positions being filled.

In Craig Groeschel’s 2019 podcast, “Six Steps to Your Best Year of Leadership, Part 1,” the pastor poses the question, “What person do I empower to do what I need to do?” Throughout the years, pastors and leaders have trained those within their organization (i.e., elders, ushers, board executives, youth), but I believe Groeschel’s question takes on a different connotation. Leaders are not indispensable, and that the people whom God has called to assist are the hands, fingers, and limbs (1 Corinthians 12) that will help advance the ministry—and not necessarily themselves. As Groeschel rightly states, “[when] they [trainees] feel valued, they will grow [and mature]; they will free up my time” (2019). Leaders, like the apostles, will then be able to channel their energies into high priority areas that require their attention and gifting. “The growth of your organization does not depend on you but those you empower” (Groeschel 2019).

As such, training was an important tool that was neglected with the Lighthouse Foundation. Leaders needed to be trained so that delegation of responsibilities to others could take place. This would have allowed leaders to flow in their gifting and not be distracted or lose focus on other matters.

Courage (accompanied with Obedience and Faith)

Furthermore, leading in times of unexpected change comes with many unknowns, and these unknowns require some degree of faith (Hebrews 11:1) and courage. Noah was swift to listen and build the ark when he did not know the full scope of God’s leading and plan of flooding the earth (Genesis 7:8-9; Hebrews

11:7). Abram demonstrated courage when God told him to leave his land and people and to go to a land that God would show him (Genesis 12:1). These were divine commands, and they both respectfully responded despite their own human inhibitions and questioning.

Joshua, Moses' successor, was no different. He was divinely tasked to bring the Israelites across the Jordan River and lead them to conquer and occupy the Promised Land of Canaan. He had spied out Canaan forty years prior as a young man. In Joshua 1:1-2, God said to him, "Get ready," then Joshua said to the leadership, "Tell the people, get your provisions ready" (Joshua 1:10). God validated his guidance to Joshua by encouraging him three times with the words, "Be strong and courageous" (Joshua 1:6, 7, 9). The Israelites then responded to Joshua with those same words in verse eighteen.

The Hebrew word for courageous (we·'ē·māš וְעָמַשׁ) means "to be determined, to make oneself alert, strengthen oneself, confirm oneself, persist in, prove superior to" (Strong 2009, 553). King David also wrote from his own experience to "be strong and courageous" (Psalm 27:14, 31:24). For this reason, I argue that courage is necessary for leaders since there were decisions to be made, goals to be met, problems to be repaired, failures to be resolved, and people to lead. In times where the result was failure as in the case of the Lighthouse Foundation, courage became necessary for leadership to accept responsibility and stay the course. Courage was often the catalyst that helped leaders endure in difficult times to achieve set goals. As John Maxwell states, "A great leader's courage to fulfill [one's] vision comes from passion, not position" (2001, 48). In

other words, the leader's excitement to achieve goals comes from within themselves, and not from titles or positions.

Leading in Times of Unexpected Change

In *Leadership on the Line*, co-authors Ronald A. Heifetz and Martin Linsky (2002) write:

When you lead people through difficult change, you take them on an emotional roller coaster because you are asking them to relinquish something—a belief, a value, a behavior—that they hold dear. People can stand only so much change at any one time. What people resist is not change per se, but loss. (Heifetz and Linsky 2002, 44).

A leader on any platform becomes the medium for change to ensue. I believe that it was incumbent for me to assess the situation, and align myself in meeting the needs unique to my context, especially in times of unexpected change. Since this may in some cases lead to organizational restructuring, reflection was of primary importance in order to proceed effectively, as in the case of the Lighthouse Foundation. I had to backtrack in order to proceed successfully, and earnestly seek out the mistakes. This also required courage and honesty to own shortcomings and to re-tool and restructure.

The next section will place emphasis on Christian leadership in an ecclesiastical context with respect to unexpected change. Moreover, the principles gathered can be transferred to a non-ecclesiastical setting such as the Lighthouse Foundation where the community at large would be impacted. A variety of Systems and Practical Theories will be addressed.

Leaders Can Miss the Obvious

Leaders can miss the obvious; they can misinterpret meaning. How much more during times of turmoil when people are downtrodden, desperate, fearful, anxious or confused. Inadvertently, leaders can give them a serpent when the need is for a fish, or a scorpion when an egg is the solution (Luke 11:11-12).

The Lighthouse Foundation reflected my shortcomings as a leader. I often felt the pressures of life, even moreso when unanticipated events surfaced. Therefore, I believe that at times leaders need to be led, much like King David by the One more powerful than ourselves. This was also the cry of the Apostle Paul in the above text to the Corinthians, “My [God’s] grace is sufficient for you, for my [God’s] power is made perfect in weakness” (2 Corinthians 12:9). Walter Brueggemann’s *Cadences of Home: Preaching Among Exiles* (2016, 51) reflects this thought. It points us back to God’s workings in the past, which gives us hope for the present and the future, for “Jesus Christ is the same yesterday and today and forever” (Hebrews 13:8). “When we declare the deeds and character of God ... our anger and frustration eases” (Craig 2020). In times of unexpected change, family, friends, stakeholders alike can be encouraged that God is in control through the good and not so good.

Equally important is recognizing the other within and outside our organizational walls. David Livermore writes and explains this challenge of understanding and embracing the other. He uses pronouns such as we and our thus putting the onus on ourselves to pursue that understanding. This is predicated on his perspective that in order to embrace the other, we have to first “discover

ourselves” (Livermore 2009, 13) via reflection. I really appreciate this viewpoint because this entails taking inventory of my life. Once this starts, then true and unpretentious understanding can commence with love fuelling the cause, thus bridging “the chasm ... in ways that are loving and respectful” (Livermore 2009, 22).

Simultaneously, we must be forthcoming as leaders and show that we are very much part of the turmoil as our brothers and sisters of faith. As leaders it should be a priority that we clarify goals, persist, and endure when there is opposition, and have stamina and focus in times of weakness, knowing there is a prize to be had (1 Corinthians 9:24). This proves even more that our dependence should be in the Lord, trusting him that he will bring us through the storm. To echo God’s words to the Apostle Paul, “My grace is sufficient for you, for my power is made perfect in weakness” (2 Corinthians 12:9).

Final Reflection: My Philosophy of Effective Leadership

Leadership is not immune to resistance when faced with chaos and unexpected change. The question of where Jesus is in these types of situations and what am I to do as a minister is founded on one’s faith in God and his Word, along with one’s personal desire to endure.

It may be hard at times to determine what the future will look like for the church and the Lighthouse Foundation. The Word of God gives insight into what we can expect but the details are often left for us to experience. By understanding the church both practically, and as a complex system, we can look freshly with hope that God is indeed in control. As leaders, we should heed the Holy Spirit’s

wooing and intentionally reflect on those that are part of Christ's body and encourage them to have hope for the future (1 Thessalonians 4:16; Revelations 2:7, 11, 17).

I recall in my early twenties as a young minister, sharing with an individual that I did not mind officiating weddings and dedicating babies but when it came to funerals and death I did not like doing them. It is only now that I reflect, over thirty years ago, how immature I was because I was motivated by fear and by the unknown. And now, that I have to conduct funerals, and to be fully present as the associate pastor, I had to develop that weak side of me over the years. It occurred to me that I cannot be a partial pastor doing what I want to do, and leaving the not so attractive parts of ministry for others. Pastoring comes with a package—life and death, joys and sorrow, divorce and marriage, addictions, failure, brokenness, chaos, desperation, amongst others. Pastors have to embrace the whole leadership package and try to lead effectively.

Furthermore, when dealing with leadership and its effectiveness, there must be an action component. Therefore, effectiveness is founded on the leaders' competency to exercise their power or influence in order to produce the desired change within their own context. This power can be used for good or for ill, and by definition, it would be dubbed effective.

When it comes to effective Christian leadership, one cannot exclude the purpose of the leader with respect to the *missio Dei*—the sending of God and the mission of God. This is the core of every Christian leader, and each must be led to accomplish purpose. The action or directive comes from the leader but the

influence must come from the third person of the Godhead, the Holy Spirit. The Holy Spirit acts upon the heart of the leader to carry out God's desired plan and will (Acts 1:8). The apostles were prime examples of this, and Christian believers thereafter, are recognized as temples of the Holy Spirit, according to the Apostle Paul (1 Corinthians 6:19).

Moreover, those leading the way for the Lighthouse Foundation to be revived should show humility and at the same time, show courage. Failures are part of the human experience; but to show up and find resolve are commendable characteristics that speak volumes of the leader(s).

For Old Testament leadership, as seen in the lives of Gideon, Samson, and King David, healthy reputation and deeds were not always the prerequisites for service for God; rather, it was the attitude of the heart (1 Samuel 13:14). God looks at the heart rather than outer appearance (1 Samuel 16:7). Effective leadership lay in the heart of the person who chooses to obey and follow through the task at hand, thus accomplishing God's will and purpose.

In times of unexpected change both Old and New Testament leaders displayed wisdom, strength and courage. Additionally, obedience, perseverance, honesty, humility, discernment, and in some cases, brokenness and contriteness were also part of their leadership quiver.

In my experience, despite possessing characteristics to lead in normal daily routines within the ecclesiastical arena, expectations of Christian leaders from others are exacerbated in times of unanticipated change. I believe leaders already have the aforementioned characteristics but to varying degrees—some in

greater amounts than others. The season or circumstance will determine which characteristics will rise to the surface for that period in time. Hence, in times of unexpected change or chaos, wisdom, courage, honesty, and a heart after God, are characteristics that are necessary to lead God's people.

Our leadership context may not be tumultuous, and sometimes the ecclesiastical arena feels that way, generally and spiritually (Ephesians 6). Ministry is to be taken one day at a time, one step at a time, always being aware of the goings-on within one's context. The Lighthouse Foundation can be seen as a continual disappointment if I choose; or courage and determination can replace this eyesore, and a launch could prevail. Many times we tremble as leaders looking at both the present and future, but we take steps of faith nonetheless, because we know we have to accomplish our God-given purpose effectively.

John C. Maxwell, writes of the U.S. Army, General Schwarzkopf's leadership in Vietnam, "The U.S. Army had given him [Schwarzkopf] the power to lead, and his knowledge and skill had given him the ability to lead. But his demonstrated character and courage under the most difficult of circumstances had given him the right to lead" (as quoted by Maxwell 2001, 15). As Christian leaders we are moved by those of the past who have paved heroic examples of fine leadership. This is what we, as leaders, currently strive for. This is effective leadership.

CHAPTER 4

ACTION RESEARCH PROJECT

The fourth chapter of the portfolio identifies and describes the field research project in detail. It gives a response, describes supervision, permission and access. This chapter also looks at context, models, and methodology, along with findings, interpretation, and outcomes. Data gathered from the research determined what contributed to the failed launch of the Lighthouse Foundation. Furthermore, this chapter culminates with lessons learned during the field research portion of my DMin journey.

During a church leadership evaluation session, an issue kept resurfacing: how could the church have a presence in the community, and meet the needs of the people despite differing cultural and religious backgrounds. This led to the founding of the Lighthouse Foundation, an independent entity from the church, The HUB/New Beginnings Ministries. Ultimately, it did not launch successfully. The purpose of the field research was to determine the impediments that prevented the Lighthouse Foundation from being launched and integrated into the residential neighbourhood beyond the church's industrial area location in Toronto East. Through one interview informant and two Focus Groups, qualitative data was gathered and recorded. The findings landed on three specific areas: busy lifestyles, the lack of clarity of communication, and the need for training leaders.

It was important for leaders to examine the successes and failures of planned initiatives in order to avoid mistakes in the future.

Opportunity or Problem

The need for The HUB to have a presence in the community via the Lighthouse Foundation was predicated on four factors: 1) geographical location, 2) creating relationship with the community (missional emphasis), 3) decline in church membership, and 4) the biblical mandate for evangelism. There was a need for specific programs within the community. Examples of such needs included after-school tutoring classes, cooking classes, counselling, and a soup kitchen. The mission statement was developed by the Lighthouse Foundation's leadership team, which consisted of five individuals – to “Engage, Empower and Excel.” It was intended to engage and build relationships with residents of the community, empower residents with knowledge from various programs offered so they may excel in their present and future endeavours, and to foster spiritual awareness and God-consciousness. This would be done by having a presence in the residential community and forming relationships with the residents.,This aligned with Jesus' missional response to those in need: Matthew 25:35-36, “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.”

Overall, it was my hope that the church would have a greater presence in the community through diverse programs offered by the Lighthouse Foundation. In addition, it was The HUB's expectation in founding the Lighthouse Foundation

that it would convey light and hope to the community. However, this was not the case.

David Coghlan and Teresa Brannick's (2010, 60), *Doing Action Research in Your Own Organization*, write, "Action research begins with what we don't know and seeks to find what we don't know." Through evaluative research, accompanied with inductive reasoning, this project focused on discovering the reasons that prevented the launch of the Lighthouse Foundation.

Response

As much as the purpose of the research was to investigate the reasons why the Lighthouse Foundation was unable to launch, I was able to identify the main factors that caused its failure. Additionally, I was able to gather information for its future launch. The impediments were identified through data collection in the form of one interview (retrospective) and two focus groups recorded as audio and text notes. Dr. Ben Peltz, an alumnus of Tyndale University (2021) facilitated the interview and focus groups. As facilitator, he helped reduce and power-imbalance and potential bias if I were to facilitate. Dr. Peltz also helped mitigate feelings of disloyalty to leadership. The primary impediments that emerged from the data were busy lifestyles, the lack of clarity of communication, and the need for training leaders. For these key reasons, the Lighthouse Foundation failed to launch.

Supervision, Permission, and Access

This project followed the guidelines and restrictions of the Research Ethics Board of Tyndale University and the administration and faculty of Tyndale Seminary at Tyndale University. All participants signed and emailed Consent Forms, and they all had access to their own data that was collected. Dr. Peltz, the facilitator, signed a Confidentiality Agreement (Appendix F). The Senior Pastor of The HUB/New Beginnings Ministries also gave permission for the research to be conducted in the sanctuary, as well as for the members to participate once they were safe and comfortable, and were not subjected to prejudice or harm. A protocol was established to address any ethical concerns of participants with respect to the research project.

The supervising professors for this research project were Dr. Michael Krause and Dr. Mark Chapman. This research project was approved by the Tyndale Research Ethics Board on July 7, 2020.

Context

The research project was conducted at The HUB/New Beginnings Ministries in Toronto, Ontario. The researcher served as the assistant pastor of the ministry and has been serving there for the past ten years. Most parishioners who attended the church were of West Indian descent and immigrated from the Caribbean islands of Grenada, Jamaica, Barbados, St. Vincent, the Grenadines, and Trinidad and Tobago. Other people groups include Guyana (South America), and Africans from Ghana and Liberia.

In 2015, The HUB tried to establish the Lighthouse Foundation as a concrete connection with the community—a gathering place, independent from the church. In order to do so effectively, the Lighthouse Foundation team was formed consisting of five people, which included the senior pastor, two females, one male, and myself. I asked the three church members to be part of the team. Planning commenced with weekly meetings, along with action points to accomplish amongst the five leaders. Within one year the foundation was named and registered with the Canada Revenue Agency, a website was designed, and both the mission and vision statements were created. In the course of the following year (2017), various programs were planned as offerings from the Lighthouse Foundation. Simultaneously in that year, my responsibilities as associate pastor also increased due to The HUB's Missions program being launched; however, this did not deter the vision for the Lighthouse Foundation and the planning continued.

Geographically, the church is located in Toronto East, near Sheppard and Midland Avenues in an industrial area. The objective was to establish the Lighthouse Foundation within the boundary of McCowan Road to the east, Sheppard Avenue to the north, Kennedy Road to the west, and Lawrence Avenue East to the south, since most of the congregation lived in this boundary (Appendix O). I also recognized that the demographic of the neighbourhood was slowly changing. The neighbourhood surrounding the church was in a thirty to fifty year old residential area. The senior citizens were slowly selling their homes and a younger generation settling in—a middle-aged populace. Surrounding this

neighbourhood are a few parks and various shopping malls, with the Scarborough Rapid Transit line, subway station, and active Toronto Transit Commission bus routes. Thus, the need was for the church to be actively involved in this geographical vicinity; but since it was located in a commercial/industrial area, an outpost aimed to serve this community was needed. The Lighthouse Foundation was expected to be that connection. Thus, ministry adjustments needed to take place.

This was the pressing challenge facing the church —not keeping up and evolving with the people (and their needs) and by extension, not being connected to the multicultural community.

Additional observations included children requiring extra tutoring apart from the school system, and there were young mothers needing guidance with their babies. There was also a need for mentoring older children, especially those entering high school and post-secondary education. The HUB Women's Ministry was able to help distribute clothes and baby essentials but building relationships faltered due to lack of face-to-face contact. Likewise, The HUB's after school tutoring with the young adults also declined due to the inconsistent attendance of the children. One of the reasons was attributed to the distance of the church from the residential neighbourhood—one has to drive or take public transit to the church. Thus, having an outpost situated directly within the community would make accessibility easier for all to take part.

Therefore, as the assistant pastor of The HUB, I and the leadership team intend to move the project forward by presenting the vision for the Lighthouse

Foundation, advising of the need for a Christian-based evangelical outreach, and making programs available for all in the community. This will be accomplished by having a physical location within the above-mentioned geographical boundary called the Lighthouse Foundation. The project was not initially shared with the congregation of The HUB in its entirety. The leadership team only shared the idea of having an outpost within the neighbourhood, but the vision was to be shared once the planning and development stages were solidified. Thus, our opportunity was similar to what is described in *The New Parish* by Paul Sparks, Tim Soerens and Dwight J. Friesen:

God is up to something in neighborhoods, on the ground in real places. The church, in all its diversity, needs to figure out how to join in. We think God is putting forth a dare that, if practiced, could both revitalize church traditions, and develop a growing unity among members of various denominational expressions in the parish. More than that, it could help the church learn to give away in love to the world around it. (Sparks, Soerens and Friesen 2014, 77)

Models and Resources—Where are We Going?

Furthermore, it was my intention that the church move away from its highly attractational model where ministry was primarily built upon promoting and organising events in an attempt to draw people to church, and to have a greater missional emphasis.

Missionally, the church was to be more actively involved in the community, create relationships among the people and have a physical presence via the outpost of the Lighthouse Foundation; hence, the *missio Dei*, the mission and sending of God (missional model), as defined in chapter one.

Resources

In addition to the preceding, resources that I used included Mark Lau Branson and Nicholas Warnes, *Starting Missional Churches*. They write in chapter two:

If we believe that our neighbor is a subject, then our behaviors and expectations shift. We listen. Roxborough writes, in reflecting on the Luke 10 account of Jesus sending the Seventy, “Like strangers in need of hospitality who have left their baggage behind, enter the neighborhoods and communities where you live. Sit at the table of the other, and there you may begin to hear what God is doing.” In this way we dispense with our tendencies to maintain power and to treat neighbors as those to whom we deliver our products, programs and truths. Rather, we come alongside our neighbors – we pay attention, we work, we eat, we converse, we cry, we laugh, we hope. (Branson and Warnes 2014, 39)

This project’s concern was for the neighbour’s physical, emotional and spiritual needs. Interaction was important and necessary. My observation was that The HUB needed to be more actively involved in the community. In our weekly prayer meetings in the park (Prayer in the Park), the parishioners also stated the need to take ministry beyond the walls of the church in a greater manner, especially away from the church’s industrial area. Their observations stemmed from Jesus demonstrated this format by going and meeting people in their territory (Mark 8:27; John 4:47).

In chapters nine and ten of the Gospel of Luke, the Lord Jesus sent out the twelve disciples, and then seventy-two, respectively. He told them, “The harvest is plentiful, but the workers are few” (v. 2), and “When you enter...” (v. 5). His directive implied action on the disciples’ part and not on the inhabitants of the cities. Thus, the onus was on the messenger to go. Jesus’ principle of prioritizing

people is evidenced in Branson and Warnes' (2014) outline of the four priorities that embody the missional church:

- God as the Primary Agent - Priority on discerning God's initiatives (37)
- Priority on the neighbour as Subject (38)
- Priority on Boundary Crossing (39)
- Priority on Plural Leadership that shapes an environment (41).

The aim of the Lighthouse Foundation was to focus on the participants and the subjects (Branson and Warnes 2014, 38). The Lighthouse Foundation would also cross boundaries from church into the community, prioritize neighbour and residents of the community, and where the leadership would help shape the direction of its role in the community.

In addition to these resources, there were also some seminary courses that deeply influenced my perspective on leadership. These included, DMML 0902 "Theory, Theology, and the Art of Leadership," DMML 0942 "Philosophy of Christian Leadership," and DMML 0901 "The Formation of the Leader." These allowed me to search deep within myself and identify certain traits that were either lacking, or already part of me that needed growth. These included self-confidence and courage. Other traits required building and strengthening, such as having more trust and faith in God, and knowing that he is in total control of my life (Jeremiah 29:11). Equally influential was DMML 0903 "Leadership and Change." This course built on the previous three because it helped me see God's involvement in the world from different perspectives. Altogether, these courses helped shape my understanding of myself and guided me through this research project.

Project, Methodology and Methods

Throughout my many years of ministry as a Pentecostal ordained minister, there was always a longing to be directly connected to the community where relationships were formed and nurtured with the residents. Since The HUB was not situated directly in the community but in an industrial area, the Lighthouse Foundation was intended to be that connection. The purpose of this research project was to discover the reasons why the Lighthouse Foundation failed to launch, so that future projects would be planned and executed successfully. This section answers how I progressed to this point of the research, and includes the following subsections: Field, Scope, Methodology, Methods, Phases and Timetable, and Ethics in Ministry Based Research.

Tim Sensing advises researchers to note the “Observations, tone, body language ... to find out what is in and on someone’s mind” (2011, 111-113). Language is not only about words but it also includes body language and expressions which are added to the conversation. Descriptions of these were noted in the transcripts which helped describe the tone of the conversation and strengthen context and understanding.

This project integrated an interview and Focus Groups as the tools of choice. The research project aimed to create a safe and comfortable environment for those involved. Trust and confidentiality were reassured and emphasized by the researcher. Body language and facial expressions were noted during the interview and Focus Groups by the facilitator.

Table 1. Data Sort and Data Gathered

<u>Questions:</u>	<u>Data Collected:</u>
A) Interview: Retrospective	A1: In-person one interview (Audio/laptop)
B) Focus Group #1	B4-B8: Forum style; 5 people (Audio/laptop)
C) Focus Group #2	C11-C14: Forum style; 4 people (Audio/laptop)

Field

The field of research included ten participants who were chosen by me, and who ranged in age from twenty-eight to fifty-eight years old. Focus Group #1 consisted of five millennials (three males and two females) ranging in age from twenty-eight to forty-five years old (see Appendix H). I asked these individuals to participate because they had little or no knowledge of the Lighthouse Foundation. The information gathered from Focus group #1 will help steer the project towards future vision casting to the church. The discussion was led with the question—has anyone heard of the Lighthouse Foundation? Participants were directed to raise their hands to indicate yes. A detailed description of the Mission and Vision Statements were given of the Lighthouse Foundation and its goals so that participants had an idea of its purpose and expectations. Seven questions were asked (see Appendix D). The information gathered from this group proved to be noteworthy since they offered ideas and asked questions that were overlooked in the initial planning. Their contributions will be included in the future advancement of the Lighthouse Foundation.

Focus Group 2 was comprised of four millennials (two males and two females) ranging in age from thirty-three to forty-six years old (see Appendix I).

These participants were on the new Lighthouse Foundation Leadership Team. Their insight was valuable since they were hands-on and already acquainted with the Lighthouse Foundation. They were asked six questions (see Appendix E). I had two additional meetings with this group since further topics arose that needed to be addressed (data from these two additional sessions will not be part of this research due to personal information shared that was not directly related to this research).

One key informant was interviewed who was directly instrumental in the project and development phase. Originally the writer's intention was to have three interviews but the other two interviewees were not able to participate due to extenuating circumstances, even after three attempts to reschedule these interviews. A total of nine questions were asked (see Appendix C). These questions considered the participant's specific role and extent of knowledge regarding the Lighthouse Foundation. The responses gave a clearer understanding of context.

Participants were originally from different West Indian islands which included Trinidad and Tobago, Barbados, Grenada, and Jamaica. Other participants were from Guyana (South America), Ghana (West Africa) and Canada. They all presently reside in Toronto. There was one married couple, one engaged couple, and the rest were single. From the ten participants, six were university or college graduates who are presently in their chosen career or profession. Two of the four remaining participants were also college graduates, while the other two participants were high school graduates. These four were

small business owners (see Appendix K). Length of membership in the church ranged from six to twenty-five years.

Scope

The research project focused on the participants' knowledge regarding the Lighthouse Foundation. The interview included questions related to the individual's role and position, and the depth of their influence within the Lighthouse Foundation. One of the driving forces for the research project was to understand where the breakdown in planning occurred, and rebuild from there.

The geographical scope of this research was limited. The interview and Focus Groups took place in the church, specifically the sanctuary of The HUB/New Beginnings Ministries located in Toronto, Ontario. This was strategically planned since all of the participants live in the Greater Toronto Area within a ten kilometre radius of the church. The facilitator, Dr. Peltz, however, had to commute approximately two hours from Peterborough, Ontario. Also, the sanctuary was familiar ground, so a sense of comfort for freedom of speech was already established. I asked Dr. Peltz to facilitate the interview and Focus Groups since he was an alumnus of Tyndale University, and he was also unknown to all of the participants and The HUB. This helped bring objectivity to the interview and Focus Groups since he was not familiar with the culture or rhythm of the church. Additionally, this helped mitigate any misgivings of disloyalty, where participants could be honest and open about their personal perspectives and opinions. Also, Dr. Peltz as facilitator helped reduce any power-imbalance and potential bias if I were to facilitate the research.

Methodology

This research project drew from evaluative methodology. “Evaluation research, also known as program evaluation, is a systematic analysis that evaluates whether a program or strategy is worth the effort, time, money, and resources spent to achieve a goal” (Taylor 2023). I chose evaluative research since the stories gathered from the interview and Focus Group #1 were from church members who were eyewitnesses to the Lighthouse Foundation from its inception or who had dealings with it in later years. They offered their first-hand perspectives on what transpired during the planning stages. In addition, focus group 2 gave objective insights geared towards strengthening the development of the Lighthouse Foundation. In the qualitative component of evaluative research, the goal was to explore feedback given from participants and extrapolate the weaknesses that caused the Lighthouse Foundation to fail.

Methods and Data Analysis

The interview and two Focus Groups took place on Saturday October 23, 2021 since it was practical to have the research conducted on the same day. The interview was scheduled from 11:00 a.m. to 12:30 p.m.; Focus Group #2, from 1:00 p.m. to 2:45 p.m.; and Focus Group #1, from 3:00 p.m. to 4:30 p.m.

The data gathered from the interview and two focus groups was recorded audibly and transcribed on the facilitator’s laptop. The transcriptions were then provided to me, the researcher. The facilitator emphasized that all discussions and opinions expressed were confidential. This helped mitigate any misgivings of

disloyalty or prejudice, and assisted in creating a safe space for freedom of expression. The facilitator signed a Confidentiality Agreement.

The research data was collected through a series of predetermined questions via one interview and two focus groups. Questions were posed to the key interview informant and Focus Group 2 about the development of the Lighthouse Foundation. Questions were organised in this manner in order to give insight on how the planning was executed. Focus group 2 was also asked questions concerning the participant's present leadership role on the new Lighthouse Foundation team.

For Focus Group #1, questions were tailored around the future of the Lighthouse Foundation. Questions helped identify weak and strong areas that needed attention in the planning going forward.

First, the facilitator interviewed one primary informant (A1) directly instrumental in the project and development phase. A1 was interviewed on the same day before the two focus groups took place. The facilitator asked nine questions found in Appendix C. These determined A1's specific role and extent of knowledge regarding the Lighthouse Foundation. Feedback from the interview provided more clarity concerning the initial development process. It provided information of what the goals were, how things were planned, and when meetings were held. Through analysis and interpretation of this data, understanding was gained furthering the goals of this research project. The findings ultimately enhanced my understanding of events that had taken place, thus allowing me to

better implement proper protocols for future projects, and potentially avoiding delays and possible failures to re-launch the Lighthouse Foundation.

Focus Groups were conducted by the facilitator in the following manner as the individual described in the transcript:

I'm going to ask the question, and then I'm gonna give each person a chance to share in turn, first and foremost, so that everybody has had a chance to speak about each question. And then, after each question, when you've each had a chance to share, I'll just leave you an opportunity if you want to interact with anything anybody else has said, you can do that.
(Dr. Ben Peltz)

Response: People nod, affirmative.

Participants' responses to questions were documented as they responded to the questions. There was no special order when the alpha-numerical labelling was applied.

To bring order, structure and meaning to this qualitative research, coding was then used. This included "One word and In Vivo Code: direct quote from person is in quotation marks" (Saldana 2016, 3). This means that, "Most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data" (Saldana 2016, 3). Participants offered their perspectives of what occurred in the past, as well as contributed information for future planning. The facilitator was detailed in describing emotions and expressions when necessary in the transcripts which allowed me to empathize with participants, as well as sense the rhythm of the interview and focus groups. This also gave me an idea of how things were said, thereby context was enhanced.

Data Analysis included reading transcriptions over a period of six weeks and looking for patterns in the data to find similar themes. This is known as thematic analysis. The objective of both stages of data collection was to tell the story of why the Lighthouse Foundation did not work. Thus, while the data was observed and reviewed individually, the data collectively helped to tell the story of what transpired with the Lighthouse Foundation. The data from the interview and Focus Group #2 offered a historical account. The data from Focus Group #1 was arranged separately due to its futuristic perspective.

When questions were answered, field notes such as facial expressions, hand gestures, nods, pauses, body language, laughter, and different expressive antics were noted and recorded by the facilitator. The specific gesture helped give meaning to the story of how the participant felt about the question and/or what took place with the Lighthouse Foundation. Whether the question was posed directly to a specific participant or not, other participants chimed in with nods, shaking of heads, verbal affirmations or differences. These actions gave credence to what was said which helped build the narrative and strengthen context. Through inductive reasoning, specific observations were noted from the transcripts. I then coded the qualitative data by themes and patterns on charts (see Appendices L-N). Data was then interpreted from the themes that emerged. General conclusions were then drawn from these themes and patterns. Generally, data from Focus Group #2 was connected with the data from both the interview informant and Focus Group #1. The information gathered from Focus Group #2 offered ideas for vision casting, and this group also gave feedback on challenges

that occurred with previous projects, including the Lighthouse Foundation. I also arranged data from the interview together with Focus Group #2 since both had similar narratives (from the past that prevented the development of the Lighthouse Foundation). Focus Group #1 gave ideas for future development and plans for establishing the Lighthouse Foundation as community-based outreach of The HUB/New Beginnings Ministries. Alpha-numeric labelling was used in lieu of participants' names. I used the letter A to classify the interview. Letters B and C were used to designate the specific grouping of Focus Group #1, and Focus Group #2, respectively. Numbers were then used to identify each participant of the interview and focus groups (i.e., A1, B5-B8, and C11-C14). It is also important to note that as the facilitator asked questions, sometimes the discussion led to other questions that were not necessarily in the proposed guideline, or some of the proposed questions were not asked at all.

My aim was to capture the essence of what was said and to interpret the data collected accurately. After multiple re-reads of all three transcripts, I highlighted and recorded patterns, phrases and words. In particular, the data gathered from Focus Group #1 will be used to shape the development of the Lighthouse Foundation in the future, and create a platform for vision casting after this project. This will be done with the intention of sharing it with the members of The HUB, so buy-in of the vision could take place.

Phases and Timelines

The research project took place over three months. Due to the pandemic and commuting time, the writer had to sync the scheduling with the facilitator, Dr.

Peltz. We determined that the interview and focus groups would be conducted on the same day, Saturday October 23, 2021. The length of the interview and Focus Groups were based on the number of questions asked. The responses given reflected the duration of the interview and focus groups. Some responses were more detailed than others. Additionally, some questions led to other topics which eventually led to two further sessions with Focus Group 2. The interview, along with the two focus groups were recorded and transcribed. I, the researcher, then compared, contrasted, and analyzed the interview and focus groups for patterns and themes. The following was the actual timeline for the research project:

Timeline:

<u>RESEARCH DATE:</u>	<u>DATA COLLECTION:</u>	<u>ACTIVITY:</u>
2020:		
Thursday January 16		Information Letter completed for research project
Friday January 17		Consent Form completed for research project
Monday April 20		Submitted application to REB via email for research project approval
Tuesday July 7		REB responded and I replied to the concerns highlighted, up to and including revised Information Letter. REB approved research project
2021:		
WEEK #1:		
Saturday October 23		
	11:00 a.m. - noon	Interview (key informant)
	1:00 p.m. - 2:45 p.m.	Focus Group #2
	3:00 p.m. - 4:30 p.m.	Focus Group #1
Timeline continued:		
2021		

<u>RESEARCH DATE:</u>	<u>DATA COLLECTION:</u>	<u>ACTIVITY:</u>
WEEK #2: Saturday November 5		Transcripts of Interview and Focus Group #1 emailed to me by Dr. Peltz
		Transcript of Focus Group #2 emailed to me by Dr. Peltz
<u>WEEK #3:</u>		
Friday November 12	Focus Group #2 Session 2	First follow-up session
<u>WEEK #4:</u>		
Friday November 19	Focus Group #2 Session 3	Final follow-up session
<u>WEEK#5-8:</u>		
Friday November 26 through Saturday December 18		Audio recordings reviewed for Group #2 follow-up
<u>2022:</u>		
<u>WEEK #9-12:</u>		
Friday December 24 through Saturday January 15, 2022		Commencement of Analysis and Interpretation of Findings

Ethics in Ministry Based Research

According to the TCPS2 definition, the research posed minimal risk as the participants were not engaging in any activity that increased the probability or magnitude of possible harm by their implied participation in the research project. Although this research project posed minimal risk, there was a possibility of disagreement between participants and their personal views. However, there was no conflict demonstrated within both focus groups throughout the research, and all participants were encouraging and transparent. The facilitator endeavoured to create a comfortable, safe environment where the participants felt free to express their opinions in a non-judgmental, honest manner, and also one free of prejudice. The researcher also informed participants (prior to the scheduled date), that they

were permitted to terminate the interview or Focus Groups should they feel uncomfortable, threatened, fearful or for any other personal reason.

In addition, preceding the interview and focus groups, an Information Letter and Research Study Consent Form were given to each participant (see Appendices A and B, respectively). The letter described the purpose of the research and what was involved in the actual research. The Research Study Consent Form included a confidentiality clause with respect to identity and information shared. This form was signed once the participant voluntarily agreed to participate. The participants were informed of the subsequent phases of the interview process and the focus groups, and how the data would be recorded and used. Both the researcher and the facilitator have exclusive access to all classified files which were stored and locked in the writer's church office. The participants have access to their file for the interview and two focus groups.

Findings, Interpretations and Outcomes

This section of the portfolio deals with the findings, and the meaning of data collected. The purpose of the research was to discover why the Lighthouse Foundation failed to launch. The outcomes were then compared to Patrick Lencioni's definition of a healthy organization: "Minimal politics, minimal confusion, high morale, high productivity, and low turnover" (2012, 6). This comparison would help provide a clearer understanding of where the Lighthouse Foundation was unsuccessful in its planning, and what areas needed to be addressed and strengthened for future development. Participants' feedback gave insight into the events that occurred during the planning and development of the

Lighthouse Foundation, and ideas also emerged regarding protocols for future projects within The HUB, as well as for other churches and organizations that may have been unsuccessful in their project-planning.

Questions were organized to give insight on how the planning was executed (see Appendix E). Focus Group #1 was asked questions with a futuristic outlook; therefore, questions were tailored around the future of the Lighthouse Foundation and vision casting (see Appendix D).

Focus Group #2 and Interview: In data sets #2 and #3 (Appendices M and N, respectively), when asked how many years each of the participants had been aware of the Lighthouse Foundation project, there were various perspectives with regard to its inception and how it came about and when. Some did not know, and others gave inaccurate information. Patterns emerged within the varied responses. The phrases “fill in those little gaps” (C14), and “little tidbits here and there” (C13) were expressions of not having enough information of the plan, or participants’ not remembering the details. These responses were quickly followed by “roadblocks and breakdowns” (C12). The use of “there is where” was a red flag for what later unfolded—roadblocks and breakdowns in that they were not given a chance to have their voices heard by two past leaders who did not acknowledge their ideas or input through the years. This exacerbated a breakdown of communication with leadership and the pastors. One participant (C 11) stated that “deprogramming” has to take place in how participants from Focus Group #2 view the church. Deprogramming of past mindsets on how procedures were conducted, needed to change. This included delegating too many responsibilities

to the same people when they already had busy lives. C11 noted that participants in Focus Group #2 needed to move past the former negative influence of past leaders, and cleave to the fresh ideas of new leadership. Subsequently, Focus Group #2 individual roles with the Lighthouse Foundation also suffered since they did not fully participate; rather, they slowly withdrew themselves from the project. In addition, one notable field note was the immediate reaction of “yeah” (C13), and subsequent laughter that followed C13 reaction and C11 deprogramming statements.

Question (Interview and Focus Group #2): So what attracted you to being on the Lighthouse Foundation team specifically?

Data Set #2 and #3 (Appendices M and N), Focus Group #2 and interview advised that outreaches have always been part of The HUB’s ministry but the Lighthouse Foundation would have a greater reach due to its physical location. They were enthusiastic to hear that something concrete would finally materialize, and that the Lighthouse Foundation would be that gathering place, physically detached from the church.

Questions to Interview (A1) was: Do you remember when it was projected to launch, and what factors caused the launch to be delayed?

Data Set #3 (Appendix N), participant A1 explained that the project was delayed because meetings were too frequent and became a strain on the leaders’ time. Family life was interrupted and therefore leaders’ felt they were forced to choose between attending meetings or prioritizing family. According to A1, these views were representative of most leaders.

Question to Interview (A1) was: And most of that stuff happened after

they had already committed to being on the team?

Data Set #3 (Appendix N), the interview informant (A1) responded with an affirmation, and that the project stalled due to this stumbling block. Participant A1 proceeded to give a detailed description of what tasks were left undone or neglected due to the leaders' time constraints, and/or when other personal responsibilities overrode Lighthouse Foundation duties. The frequency of meetings was an important factor that contributed to tasks not being completed. Meetings were held weekly and then every two weeks. In the course of the interview, A1 indicated that tasks that were delegated were seldom completed. This was due to leaders not having enough time between meetings to accomplish assignments. Thus, the implication that leaders did not have the time needed to give to the Lighthouse Foundation was a dominant theme that surfaced.

Questions to interview and both Focus Groups: What are the important qualities that team members in general have to have? What are the things that would make a good member of the Lighthouse Foundation leadership team?

Commitment, delegation of responsibilities, and training were core ideas of A1 and Focus Group #2. It was important for them that leaders be committed to their roles, and to understand their positions they were placed in. As the group exchanged ideas, "burnt out and exhausted" were two descriptions voiced by C12 and C13 when they assumed more than one role simultaneously, up to and including the Lighthouse Foundation. In addition, A1 and all four participants of Focus Group #2 acknowledged the need for training so they can effectively lead others and ultimately delegate responsibilities to lighten their individual loads.

Data Set #1 (Appendix L): In contrast, Focus Group #1 responded differently to questions number three and four. They emphasized that leaders need to have compassion and empathy for the other. Additionally, leaders need to listen to one's personal stories, and love others through their challenges without judgment or criticism. Focus Group #1 advised that when they handed out tracts on recent occasions, they were able to observe residents and talk with them as they expressed their personal challenges (B2). Another participant communicated, "we also got to prepare them [kids] for day-to-day living, you know, and also the future" (B4). The participant continued to say, "I call it not ministry ... but missionaries" (B4). Another participant viewed the children in the community as investments, "And I feel like this Lighthouse, it could also be profitable in a sense. Because if we find great investors that are Christian-based you know. [they] can, once they see the vision of empowering these kids with the confidence that ... seeing the confidence in these young kids that they have to bloom into something" (B1). Additionally, B3 also shared, "I can't really comment to you how many people I have been engaged with in, you know, the past year or so, who have just, have no belief in anything beyond we just live, and then we become nothing. There's so much of that happening right now. So, it's not even a question of, oh, well, can we get someone to follow Jesus? It's, can you get anyone to follow something" (B5)?

The responses of Focus Group #1 reflected an emotional-based outlook and a genuine understanding and love for the other; whereas, A1 and Focus Group #2 were more practical in their approaches. They emphasized non-emotional Data

Set #2 and #3 (Appendices M and N) qualities and based qualifications on past history and experience with leadership in different areas of ministry. For these reasons, commitment, training, and compassion (Data Set #2 and #3 (Appendices M and N)) were necessary for purposeful and successful leadership.

Question: What do you think needs to be done in order to bring that awareness and buy-in of the Lighthouse Foundation to the local church body?

Data Set #2 (Appendix M): Pushback and Resistance were words used by Focus Group #2 to describe the potential reaction from some of the older generation in this new endeavour. As they continued to share, their viewpoints were based on prior experiences when new projects were introduced to the church. Data Set #2 (Appendix M), they perceived that some of the older generation remained closed to new ideas. Thus, Focus Group #2 felt that raising awareness and buying-in to the Lighthouse Foundation vision could garner similar reaction from the older generation but until questions are directed to the older generation, no further comments or assumptions will be made in this research project. A1 responded that focusing on one goal at a time, and introducing that goal to the church in an effective way will clarify this initiative and promote the buy-in.

Data Set #2 and #3 (Appendices M and N). Overall, communication was the primary theme that surfaced from the interview and two Focus Groups when bringing about awareness of the Lighthouse Foundation. Not enough information was shared which made it difficult for the participants to understand the overall timeline. Their perspectives centred on informing members of the vision and

mission of the project and how leadership should have been more structured when executing the plans. In the future, this will be done through various meetings using PowerPoint presentations and Question/Answer platforms (Data Set #2 (Appendix M)).

Question: What are your overall thoughts, and what aspects of this vision resonates with you?

Data Set #1 (Appendix L): Focus Group #1 used positive words to describe the influence Lighthouse Foundation could have on not only the community but also on themselves. Participants responded with words such as “amazing and excited.” “Impactful” was the primary idea that emerged from four of the five participants. The fifth participant acknowledged that Lighthouse Foundation could be a great success and a great resource for people (B4).

Additionally, one common thread that emerged from the two Focus Groups was their own experiences growing up with community drop-in centres. Two of the nine participants attended community centres in their youth and found help and direction when needed. Additionally, three of the nine participants were involved in diverse community programs helping children and youth in various programs. Both volunteer and attendee described their experiences as impactful. One participant (B8) stated that this plan gave purpose since this individual attended a similar community outreach as an adolescent. The Lighthouse Foundation could allow participant (B8) to use her own skills to help others in the same manner she was helped.

Overall, participants looked forward to future involvement with this project but they also had questions about how the Lighthouse Foundation would

be structured and later executed. The theme of being socially progressive was also noteworthy. For the participants socially progressive meant that the Lighthouse Foundation would be open to adopting modern ways and means of implementing ideas, and moving away from the traditional way of how things were done. The Lighthouse Foundation would allow the church to be actively involved with those in the community in a practical way by using multi social media platforms and offering various programs and classes for all age groups, and simultaneously sharing the Gospel (Data Set #1, Appendix L)

Future plans for the Lighthouse Foundation (Focus Group #1)

Focus Group #1 raised many questions regarding the organizational structure of the Lighthouse Foundation but due to the facilitator's limited knowledge, questions were not fully answered. Some questions that were raised were:

1. How overt is Christianity in the programs themselves?
2. How does Christian component fit into this vision?
3. Where is the Christianity to be found (Christian or non-Christian)?
4. Is Christianity just in the relationships and the individuals, or is there something more overt about the Christianity in this context?
5. Is the Lighthouse Foundation under the church banner?
6. Where is the financing coming from?
7. Where are the workers coming from (within the church or outside)?

As stated earlier in this research project, the three-month timeline for this project was not sufficient to capture and cast the vision of the Lighthouse Foundation. Some of the questions posed were already addressed in the Planning and Development stage with both Lighthouse Foundation teams past and present. Focus Group #1 was not aware that these questions were discussed in the past, so their questions were helpful especially questions #1 and #4. Since the vision casting component will take place in the future, the researcher decided to meet with Focus Group #1 at a later date rather than sooner. Thus, the full extent of these questions will be addressed and discussed in the future. Data Set #1 (Appendix L): However, one of the main themes in the discussion focused on two models that the Lighthouse Foundation may assume—either a Christian (faith-based) organization, or a non-Christian entity. Many perspectives were exchanged but the principal concern that surfaced was the desire for the Lighthouse Foundation to be the hands and feet of Jesus extended in a tangible way. This is reflected in one’s language and behaviour. This Christian-based model could allow for open communication and the freedom to participate in prayer and Bible reading without fear or reproach. Focus Group #2 voiced that having social programs are good but there should be an evangelistic component to reach the community where spiritual well-being is taken into account.

Interpretation

The findings did not completely reflect my expectations especially with regard to the interview and Focus Group #2. Findings were surprisingly critical, yet constructive, and in some instances, bitter-sweet to read. In contrast, the

findings for Focus Group #1 exceeded my expectations in a very positive way. Questions posed to the key interview informant (see Appendix C) and Focus Group #2 (see Appendix E) offered views of the development of the Lighthouse Foundation, both past and present. Also important to note was the researcher's responsibilities with The HUB. The missions' initiative to Costa Rica and the senior pastor's presence there meant that most of my time was diverted to church activities and agendas. This progressively left little time for the planning and development of the Lighthouse Foundation.

In the case of the Lighthouse Foundation, three predominant themes emerged from the interpretation of data. The first was busy lifestyles (i.e., family-work responsibilities) with respect to frequency of meetings planned. Meetings were initially planned weekly, then modified to every two weeks. Over a period of time, however, attendance began to wane, accompanied with a lack of substantial results. Some goals were not met since specific tasks were delayed due to personal responsibilities of "shifting circumstances in leaders' lives" (A1), the church's "dependency" on the leaders (C11), and the leaders feeling "burnt out" (C13) especially when their "lives were already busy" (C13) with work and family. Consequently, the leaders' levels of enthusiasm were also affected which did not result in high morale or productivity. There was not adequate time given for leaders to accomplish their action points. In retrospect, a greater time allotment was needed for goals to be met between strategic meetings. As A1 stated, "Meetings became less frequent because people weren't able to make it." Thus, busy lifestyles contributed to the failed launch of the Lighthouse

Foundation. The frequency of strategy meetings contributed to absenteeism and tasks not being completed.

Secondly, the lack of clarity of communication by leadership to the Lighthouse Foundation team led to poor follow-through. The findings revealed that the execution of the plans were still not clear to the Lighthouse Foundation team which caused confusion, criticism, and lack of direction for the leaders. According to A1 the team needed to “focus on that one thing, and once we focus on that one thing, let’s then move the dial from here to there.” Instead, there were a lot of ideas all at once without properly planning how to implement those ideas. Unfortunately, the Lighthouse Foundation “diverted into something else,” which were other topics of interest that needed to be discussed . Thus, the lack of clarity produced confusion and criticism of leadership which resulted with unmet goals. Finally, the leaders’ fatigue of having “too many responsibilities” (C14) and being “too dependent upon” (C11) to assume and carry out tasks, propagated the need for training others. One participant voiced that the “rope was too tight,” (C12) and because certain leaders could be trusted to take care of multiple things, they were given too many tasks. “This became too much” (C12) for these leaders.

Stephen J. Drotter and Ram Charan recognize this need for proper support and training. In their online article, “Building Leaders at Every Level: A Leadership Pipeline,” they explain why leadership fails at different levels within an organization. The co-authors ascertain that “poor or lack of proper training or coaching” (Drotter and Charan 2001, 3) is often the case which weakens or clogs the pipeline for effective management, promotion, and work environment. Thus,

church projects may fail if the members in each passage are not properly prepared or trained.

This also rang true in the ecclesiastical context for the leaders of the Lighthouse Foundation. When leaders become skilled contributors and exemplify abilities to produce good results, then more tasks are given to them. Such was the case with the interview informant and Focus Group #2. Consequently, Focus Group #2 requested training for themselves and for others (C14). Once others are trained, this would allow leaders to delegate responsibilities and to help lighten their individual loads. In addition, they voiced that this will also “create trust” (C11) between pastors and leaders by re-assigning responsibilities to other people.

In addition, training along with the support and encouragement of each member was necessary in order for the church to grow and move forward, or the “leadership pipeline can become clogged or stifled” (Drotter and Charan 2001). Thus, without training and support, the flow of the Lighthouse Foundation became stagnant. This was evident with the interview and Focus Group #2—they felt “very overwhelmed” (C14) with multi-tasking. C13 added, “I just wanna equip people to also become leaders,” and C12, “Other hands were needed.” They felt that they did not receive the support needed to accomplish tasks, especially from the older generation. They described the older generation as “cliquish and territorial” (C12), having “lack of respect from [the] older generation” (C11). Furthermore, the preceding comments showed that church leaders should train and prepare other leaders to lead in higher positions, and to also recognize the need to bridge the relationship gap between the younger and older generations.

Overall, common themes included busy lifestyles, a lack of clarity of communication, and the need for leadership training. These impediments led to a lack of follow-through of goals, and ultimately, the failed launch of the Lighthouse Foundation. The findings also reflected a weak plan for the actual delivery of the Lighthouse Foundation vision, and a sense of disappointment in leadership to fulfil the vision. In addition, a lack of productivity resulted with goals being unmet and low morale increasing. This culminated with burnt-out leaders requesting for others to be trained to take on various roles.

Future Vision Casting

The question was posed to all participants in the interview and two Focus Groups, what do you think needs to be done in order to bring awareness and buy-in of the Lighthouse Foundation to the local church body and ultimately to the broader community?

Richard Krejcir explains that, “Casting means to empower your congregation to accept it, live it, and serve in it” (2000, 33). There were a variety of responses and all centred on empowering the congregation through effective communication. A1 suggested sitting down and having a conversation with the church. Once the members are informed, the next step would be to do things for the community (A1). This would include having community meet-and-greets through sponsoring a variety of events such as a barbecue and outdoor concerts. The two Focus Groups voiced networking and building relationships within the church, and then externally with other churches. This would be done by invitation to The HUB’s events. One suggestion was using a PowerPoint presentation to

convey the vision to the church, as well as using other forms of social media such as Facebook and Instagram. Before anything can be implemented, however, an evaluation of what means would be effective in accomplishing goals, would have to be determined.

Conclusion

In conclusion, my entering this research project was to discover the reasons why the Lighthouse Foundation failed to launch. Through one interview and two Focus Groups, the findings from this research project showed the impediments included busy lifestyles, the lack of clarity of communication, and the need for leadership training. The interview provided the context of the Lighthouse Foundation in the inception and development stages, and it also provided crucial information describing its weaknesses and strengths, while the two Focus Groups added information to steer the Lighthouse Foundation toward future vision-casting. This will allow the church to have a balance from solely being an attractional model, to incorporating a missional model, and possibly to having a presence in the community in the future.

Accordingly, the issues raised in this portfolio were recognizable concerns for church leadership to be cognizant. The research findings provided some insight for successful planning of future projects and events, while prioritizing the wellbeing and health of leaders and organizations.

Implications

The first of the three impediments that surfaced in this research project was busy lifestyles. An imbalance of family-work life, task deadlines, and other

responsibilities impeded some of the leaders' performances. As such, some underperformed since they felt burnt out and lost focus on the task at hand. Overall, absenteeism for meetings increased. Leaders felt anxious and overwhelmed juggling too many responsibilities (personal and otherwise), and became stunted in task follow-through; ultimately they were less effective in their roles with higher levels of stress. The implication that self-care via a work-life balance was needed. Goals for family, work and other facets of life can be achieved concurrently once boundaries for home and work life are in place. According to author, leadership coach, and president of Arrow Leadership, Dr. Steve A. Brown (2015), in his book *Leading Me: Eight Practices for a Christian Leader's Most Important Assignment* writes, "If you do not maximize your physical energy through proper nutrition, exercise and rest, then you simply cannot maximize the other three types of energy [emotional, mental, and spiritual]" (2015, 88). Therefore, self-care and taking personal responsibility for one's overall health ought to be prioritized.

Secondly, the preceding led to the second impediment found in this research—the lack of clarity of communication. Accordingly, too much was expected from the leaders without clear guidelines, as well as doable timelines between meetings. Short-term goals were unrealistic to accomplish, and the long-term goals were far-reaching. The implication that without a clear map describing the step-by-step process of meeting both short and long-term goals, decision-making and delegation of tasks could be impaired, causing confusion and

frustration. Thus, clarifying and reinforcing the steps needed to achieve the goals in an appropriate amount of time are required.

Finally, the last impediment found was the need for leadership training. This was not only voiced by various participants, but it was solidified by the failed launch of the Lighthouse Foundation. Delegation was needed to lessen the burden of responsibilities on the leaders. The implication here is that the more trained hands, the lighter the load, and the more efficient and effective leaders would be in accomplishing their tasks without feeling burnt out and exhausted. This also applied to bridging the younger and older generations to work together by having an understanding for each other. Leadership should have an empathetic and compassionate approach to meeting these needs.

CHAPTER 5

CONCLUSION

This portfolio offers a glimpse into my leadership journey from a young girl to a pastoral leader in the ecclesiastical arena. I realized early in life that failure was a very real part of ministry and yet it was something that I rarely preached or taught about as a topic of interest. Leaders of all vocations may have also experienced failure at some point in their personal and/or professional lives and have somehow found a way of dealing with it effectively, or not. In a leadership capacity, as the co-chair, I have experienced failure firsthand with the failed launch of the Lighthouse Foundation, and it was for this reason I found it necessary that a closer examination of this venture needed to take place.

The Lighthouse Foundation was a community outreach planned and developed by the church, The HUB/New Beginnings Ministries in Toronto, Ontario Canada, of which I was the associate pastor. Factors such as The HUB's geographical location and decline in church attendance served as catalysts for integrating a missional model birthed in the *missio Dei*, and where evangelism was emphasized. Thus, for this research portfolio, the need to explore why the Lighthouse Foundation failed to launch was crucial in order for the planning of future projects to be successful. The findings of the research described in chapter four landed primarily on three impediments: busy lifestyles, the lack of clarity of communication, and the need for training leaders.

Purposeful Research

While it was important for me to gather information and to determine the reasons why the Lighthouse Foundation failed to launch, it was equally important for me to hear the voices of those who were instrumental in the planning and development of the project. Dr. Ben Peltz facilitated the interview and two Focus Groups to avoid any discomfort, intimidation or power imbalance, if I were to facilitate. The safe space encouraged honesty and openness and the participants were at liberty to express their true feelings and honest opinions. For me, this meant reading the transcripts about what really mattered to them, and for the first time, sensing how they really felt. There were no such conversations in the past and therefore, the data gathered revealed more than what I could have ever hoped for or expected. The transcripts were very detailed and included expressions, and validations that I believe gave credence to what was being discussed. This also helped me, the researcher, to sense the rhythm of the discussion and empathize with those who were commenting.

I chose a total of ten participants. The first set of participants was either on the leadership team (past and present) and were instrumental in the planning and development process (interview and Focus Group #2). There were four participants in Focus Group #2 plus the interview informant. The remaining set was those in Focus Group #1 which consisted of five participants who had little or no knowledge of the Lighthouse Foundation. Their input was more futuristic in the execution of the vision and the buy-in for parishioners of The HUB. The objective of both stages of data collection was to tell the story of why the

Lighthouse Foundation did not work and to help frame context. For the future, the information gathered will help strengthen these impediments and move the project forward, if and when, possible. Thus, while the data was observed and viewed individually, data collectively helped to tell the story of what transpired with the Lighthouse Foundation.

Research Highlights

As the data was analyzed and interpreted, the most important factor that surfaced for me from the research was to prioritize the health and well-being of the leaders and to be more accommodating of their busy lifestyles. This was the main take-away since I incorrectly thought this area was already cared for effectively. The data stated otherwise. As the co-chair over the Lighthouse Foundation project, I realize more emphasis should have been given to a work-life balance where the leaders' time, family and personal responsibilities were prioritized rather than the project's goals and timelines. The balance should have included fewer and shorter meetings, attainable short-term goals, and less action points per leader.

Additionally, the narrative from the data placed emphasis on the need for making plans and goals clearer, especially where short-term versus long-term goals were concerned. To reiterate and over-emphasize goals could help bring focus and clarity for leaders with less confusion and frustration. To help bring and maintain clarity, frequent communication by means of social platforms and virtual meetings could aid in the ebb and flow of information so that all leaders would be

informed and updated. (The virtual meeting component will also help ease the stress of having to commute to the venue for meetings.)

Finally, the need for training others was also of utmost importance. The data showed a unanimous appeal for training other people so that tasks could be manageable and not tedious. This would help alleviate the sense of feeling exhausted and burnt out amongst leaders. Some acknowledged the need for training so they could effectively lead others and ultimately delegate responsibilities to lighten individual loads. In addition, frequent training and coaching could allow them and others to utilize their gifts in various areas of ministry. Thus, the scope of these findings proved to be valuable.

Future Vision Casting

Focus Group #1 asked many questions about the internal structure and design of the Lighthouse Foundation. Questions included: Where are the workers coming from-inside or outside the church? Is it a Christian or non-Christian organization? Many of the questions posed were already defined and explained. They also offered creative ideas for vision casting which included a PowerPoint presentation and time set aside for the church to ask questions. Building relationships with other churches and having them participate in this project was also voiced.

Overall, I found the research very enlightening. The findings were helpful and very constructive. As I ascertained the root causes of the failed launch of the Lighthouse Foundation, the results not only heightened my understanding of what not to do in the future, but the results also strengthened me as a leader of what I

can do better, when faced with failure. The key for me was to own the failure and proceed and rectify the situation if and when possible (and in this case it was possible). I also believe this was my duty as a leader. As such, the Bible is filled with examples of leaders who also experienced failure within their personal contexts and who persisted, pursued and fulfilled the will of God. This led to my own understanding and philosophy of Christian leadership in chapter three.

Philosophy of Christian Leadership

Accordingly, in chapter three of my Philosophy of Christian Leadership, I looked at three different biblical leaders whose lives reflected shortcomings; yet they were effective in leadership. Gideon, Samson, and David were prime examples of flawed men whom God specifically chose to lead in varying capacities even though their character and reputation were tainted by bad decisions, carnal lifestyles, and failure. Yet God in his omniscience chose them to fulfill his plan for that particular time and context. These three men demonstrated courage, humility, wisdom, perseverance, reliance and dependence on God even in their flawed states. I am reminded of the verse in James 3:2, “We all stumble in many ways. Anyone who is never at fault in what they say is perfect, able to keep their whole body in check.” And Proverbs 24:16, which states, “For though the righteous fall seven times, they rise again, but the wicked stumble when calamity strikes.” Indeed, leaders may stumble and fall short in varying degrees. Gideon, Samson and David were no exceptions. Albeit, they were effective leaders because they were able to

produce the desired results in their leadership context despite their personal challenges and failures.

I believe courage, humility, wisdom, perseverance, reliance and dependence on God strengthen the character of leaders in challenging times. I also believe that mentors and teachers are important for the guidance and preparation of young lives for their future. Chapter two described my experience of having youth pastors and a Sunday school teacher who positively impacted my life when my family immigrated to Canada. I am a product of their influence, especially where the church's community outreach and programs were concerned. This practical care helped shape my spirituality, worldview, and perspective of life. My mentors were effective in leadership for they were able to influence me to pursue my God-given direction, and move me forward from one point to another. Thus, I am a product of their God-given leadership.

Why fear looking back at failure?

It seems to me failure can be a good thing if used properly. But therein lays the dilemma. As Patrick Lencioni (2012) states in his book, *The Advantage: Why Organizational Health Trumps Everything Else in Business*. "But there is a problem: Leaders, executives everywhere resist it" (2012, 3). I believe there is an aspect of fear when facing emotions tied to failure. Leaders may fear looking at missteps and outcomes of failure, thereby devaluing themselves and the situation. As a result leaders may choose to either ignore, evade, or simply think them away as unimportant or even treat them as invisible. Yet the dregs of failure leave a trail

of the past, and ultimately the trail may be carried into the future. The missteps are forever present until leaders choose to face those head-on; but until then, leaders may repeat these mistakes if the causes are not dealt with. Examples of challenges may be connected to failed businesses, academic grades, relationships, marriages, jobs, or church initiatives such as the Lighthouse Foundation. If I did not examine the events that led up to its failed launch by means of evaluative research, the three impediments may not have been discovered: busy lifestyles, lack of clarity of communication, and the need for leadership training.

What Have Leaders to Gain by Doing Nothing in Failure?

In this research I have learned through the failed launch of the Lighthouse Foundation that reflection is necessary for success. I believe reflection breaks things down by way of analysis, and therefore I look at the trees rather than the forest. When this occurred, understanding, and clarity began to surface.

I also found that since I was discontented with the failure of the Lighthouse Foundation, this became the starting point to motivate me to do something about the situation. In this context, I have concluded that empathizing with leaders' busy lifestyles was important, thus scheduling meetings around them was beneficial rather than action points being achieved.

I have also learned that it was not necessarily what I said but it was important for the leaders to know that I understood them and that I was empathetic to their feelings (Data Set #2, Appendix M). This kind of effective communication will help enhance clarity of goals, whether long- or short-term

goals. I have learned that if I really care for the well-being of my leaders, I will make every effort to ensure that their tasks become easier to fulfill. This means training them, and giving them the help and resources they require, while ensuring they feel valued, cared for, and highly respected.

Current Status of the Lighthouse Foundation

Overall, plans for the Lighthouse Foundation did not formally progress in the manner that the Lighthouse Team initially intended or presented. It was not until I was in the presence of Tyndale's REB board on August 8, 2023 that several lights were mentally turned on, and I became aware of practical and meaningful ministry in a very informal way.

In May of 2022, an unexpected situation arose that allowed me to spend time with a grieving family over the loss of their twenty-three year old daughter. The family were members of The HUB. In keeping with church protocol, I took three HUB members with me (one Elder and two young adults) to visit and pray with the family. Surprisingly, this led to visiting the family each Tuesday evening and having a prayer meeting with them. The HUB brought food each Tuesday for a time of fellowship, and soon after friends and neighbours were invited and began visiting sporadically. The grieving parent even began preparing meals for all in attendance.

In the summer of 2023, we invited the neighbourhood for a summer barbeque, along with music and games held in the parking lot. About fifteen children and young adults attended, and a wonderful time was had. As the event was shared with The HUB, many members became excited about this

outreach, and at least ten members supported in attendance and/or financing meals.

As I engaged in a time of reflection, I soon realized that this outreach may have been the beginning of the Lighthouse Foundation in a very organic and unplanned way. Its mission statement, to “Engage, Empower and Excel” had its beginning right in this Galloway/Kingston Road area in Scarborough East (see Appendix P). The HUB went to the residents, and met them in their own familiar surroundings. The intention of the Lighthouse Foundation was to engage and build relationships with residents of the community, empower residents with knowledge from various programs offered so they may excel in their present and future endeavours, and to foster spiritual awareness and God-consciousness.

Engagement with the residents certainly took place. A physical building was very much a part of this outreach in the home of a grieving family who needed to be embraced and supported in their time of crisis. Although social programs may not be present at the moment, there is time for fair planning and development in the future. For now, empowering the residents with a God-consciousness so that they may excel in their spiritual lives became foundational to this project. In addition, The HUB also became the hands and feet of Jesus, not only to the grieving family but to the neighbourhood at large; the *missio Dei* was certainly in motion.

Other benefits from this initiative in Scarborough East included practical and hands-on training for HUB members who participated in this

outreach. The young adults led in singing, music, and exhortation of scripture, as well as in the set-up and clean-up for Tuesday evenings. As the week progressed, I would have a discussion with the participants of The HUB—what worked or did not work, or what could we do to be more effective leaders for the next meeting, and what are the goals for the next meeting. This recap was embedded in making instructions and expectations clear for all to understand. Repetition through text messages, and ZOOM meetings helped with clarity. If some members could not attend Tuesday meetings, other members would be able to attend, thus alleviating the load and avoiding being overwhelmed.

Research: Things I Would Have Done Differently

To quote my advisor, Dr. Thornton, as I was approaching the finish line with my portfolio, he asked, “I’m sure you did not know what you were getting yourself into with the doctorate.” My response was, “I did not.” It was true. I found that as I delved deeper into the research, more information was revealed, which was surprisingly unexpected. So I tightened the laces on my running shoes, and kept moving forward (to use Dr. Thornton’s race metaphor).

Upon reflection, I do not think I would have chosen such a personal topic to research. The findings and other issues that surfaced were valuable and heartfelt, and I embraced every word. This also rippled into the enormity of the research project.

Closing Remarks

I am grateful to have experienced such a full life thus far, inclusive of both the positive events and failures that helped shape my life. Immigrating to Canada

with my family at such a young age provided opportunities that changed my life forever. The change commenced spiritually when I first encountered the reverend with the wide-brimmed hat and knee-high black rubber boots. This changed my perspective on racism, spirituality, mentorship, and my future endeavours. I am a product of having positive influences from leaders and mentors from church and its outreach ministry. Youth pastors and a Sunday school teacher were part of my mentoring and as such, I want to help others who need that same type of mentoring that I experienced. The Lighthouse Foundation is one means by which this goal could be achieved. Thus, if I am able to move others from one point to another, then I would have met my goal of moving the Lighthouse Foundation forward in a meaningful way. This by definition is effective leadership.

APPENDICES

Appendix A: Information Letter

Information Letter Regarding Research Taking Place within The HUB/New Beginnings Ministries, Toronto, Ontario by Rev. Sharon Gayah-Joseph on the subject of,

The Lighthouse Foundation: Discovering the Underlying Reasons that Prevented Its Launch, While Understanding Leadership When Faced With Failure, and request for your consent in participating in this study.

The focus of this research project is two-fold: 1) To determine the challenges that prevented the Lighthouse Foundation (LF) from being launched and integrated into the Scarborough East community as an outpost of The HUB/New Beginnings Ministries, and 2) To cast the vision of the LF to The HUB/NBM.

The LF focuses on providing a way forward for those in need by helping them navigate their way through difficult and turbulent times. The aim is to foster and develop positive attitudes of discipline, self-confidence, social responsibility, integrity and leadership in the lives of those within the community. The vision of the Lighthouse Foundation is two-fold:

1. There is a need for specific programs within the community. Examples of such programs include counseling (for children, youth, and couples), after-school tutoring classes, cooking classes, sports events, soup kitchen, for example. Our Mission Statement is to, “Engage, Empower and Excel”.
2. This will help repair the disconnect between the church and community, by allowing the church to assume her missional role, as Jesus stated in Matthew 25:35-36, “For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.”

In order to identify the problems, data collection will be done through two Focus Groups and interviews. These various techniques would allow me to gather as much information as possible from you, the church members, in order to gain insight of your knowledge of the Lighthouse Foundation.

Overall, it is my hope that the church would have a greater presence in the community (i.e., Missional approach) through diverse programs offered through the Lighthouse Foundation. (As it stands, the church is “Attractional,” where people come to the church, rather than the church *going* to the people.) Before this can be attained, however, the vision must first be cast to the church, The

HUB/NBM. The church must understand the vision, buy into it, and own it. Thus, this action research project will assist in discovering the reasons that led to the LF not being launched, and to create, then cast the vision to the church.

I am therefore seeking participants to assist in this research project which is three months in length. Your participation is completely voluntary, and you will be free to withdraw from the study at any time. There will be three categories:

1. **Interviews:** Individual Interview/Past Developers of LF
2. **Group #1:** Focus Group (5 participants); Future Input
3. **Group #2:** Focus Group (4 participants); Present Leaders

Upon the completion of the interview or Focus Group you were asked to participate in, you will be presented with a summary of your responses, which, if need be, 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.

In addition, your summarized responses will be kept confidential and your identities will be kept anonymous in the completed report. This research will take place in the sanctuary of The HUB/NBM, 50 Weybright Court, Unit 26, Toronto, ON M1S 5A8.

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. Sharon Gayah-Joseph at _____ or you are free to call me at _____. 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 is greatly appreciated.

Sincerely,

Rev. Sharon Gayah-Joseph

Appendix B: Research Study Consent Form

The Lighthouse Foundation: Discovering the Underlying Reasons that Prevented its Launch, While Understanding Leadership When Faced With Failure

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 knowledge of the Lighthouse Foundation. The overall length of the research is three months.
3. I understand that full participation entails my participation in interviews or Focus Groups.
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, Sharon Gayah-Joseph, at _____ 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 *The Lighthouse Foundation*:

Discovering the Underlying Reasons that Prevented its Launch, and Planning an Integrated Vision Casting Approach to The HUB/New Beginning Ministries

YES _____ NO _____

Signature: _____

Date: _____

Appendix C: Interview Questions

Questions for Adults who were involved in the planning and development of Lighthouse Foundation (LF).

Name of Participant: _____

LF Role: _____

Age: _____

Interviewer's Name: _____

Date of Meeting: _____

Location of Meeting: _____

Q1: How did you get involved in the development of the LF?

Q2: When was the LF projected to launch?

Q3: What factors are you aware of that delayed the launch of the LF?

Q4: How was the planning and preparation for the LF conducted?

Q5: In your personal opinion, what caused the LF failure to launch?

Q6: What needs to be done in order to bring awareness of the LF to the local church body, and then ultimately to the community?

Q7: If you could change anything pertaining to the planning and development of the LF, what would you change?

Q8: What constitutes vision for you?

Q9: In your opinion, what are the important qualities that our LF Team needs to have?

Q10: In your opinion, how can the LF Team successfully cast the vision to the church?

Appendix D: Focus Group #1 Questions

Questions for Millennials who have little or no knowledge of LF

Name of Participant: _____

LF Role: _____

Age: _____

Interviewer's Name: _____

Date of Meeting: _____

Location of Meeting: _____

Q1: After an explanation of the purpose of the LF, along with the Mission and Vision Statements:

- a. What are your overall thoughts?
- b. What aspects of LF resonate with you?

Q2: Do you think this project will affect the community in a positive way? Please explain.

Q3: What needs to be done in order to bring awareness of the LF to the local church body, and then ultimately to the community?

- a. How do we accomplish these ideas?
- b. What tools/resources are needed?

Q4: What constitutes vision for you?

Q5: In your opinion, what are the important qualities that our LF Team needs to have?

Q6: In your opinion, how can the LF Team successfully cast the vision to the church?

Appendix E: Focus Group #2 Questions

Questions for Millennial Leaders who are currently on the LF Team

Name of Participant: _____

LF Role: _____

Age: _____

Interviewer's Name: _____

Date of Meeting: _____

Location of Meeting: _____

Q1: How did you learn of the LF?

Q2: What was your initial reaction when you first heard about it?

Q3: How did you become part of the LF Team?

- a. What was it that attracted you to be part of the Team?
- b. In your opinion, what are the important qualities that our LF Team needs to have?

Q4: What needs to be done in order to bring awareness of the LF to the local church body, and then ultimately to the community?

Q5: What constitutes vision for you?

Q6: In your opinion, what are the important qualities that our LF Team needs to have?

Q7: In your opinion, how can the LF Team successfully cast the vision to the church?

Appendix F: Confidentiality Agreement

Project Title: *The Lighthouse Foundation: Discovering the Underlying Reasons that Prevented Its Launch, while Understanding Leadership when Faced with Failure*

Principal Investigator: Sharon Gayah-Joseph

I understand that all the material I will be asked to record and/or transcribe is confidential

I understand that the contents of the consent forms, interview tapes, sound files or interview notes can only be discussed with the researchers.

I will not keep any copies of the information nor allow third parties to access them.

I will delete all interview and other relevant files from my computer after transcription.

Research Assistant's signature: _____

Research Assistant's name: _____ Dr. Ben Peltz _____

Date: May 13th, 2023

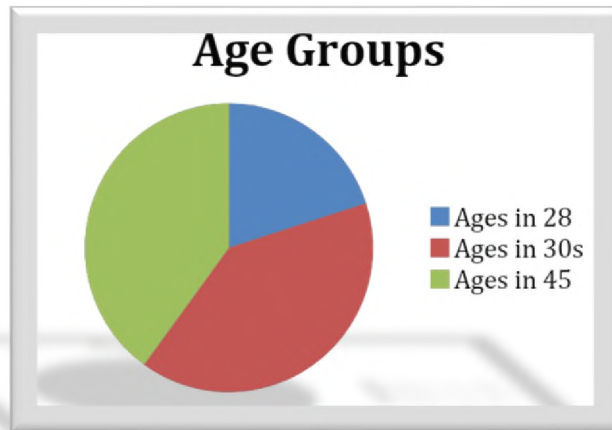
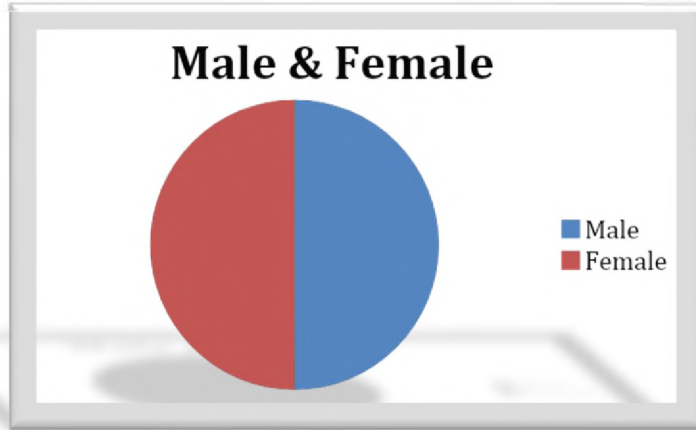
Signature of PI: _____

Name of PI: Sharon Gayah-Joseph

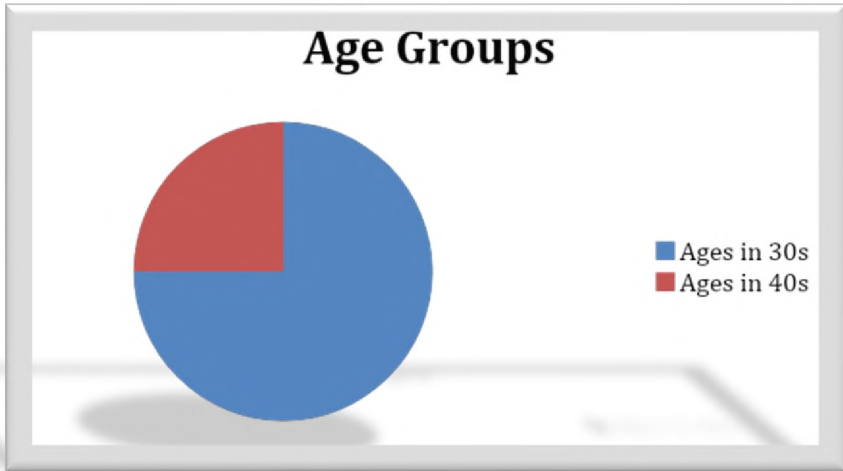
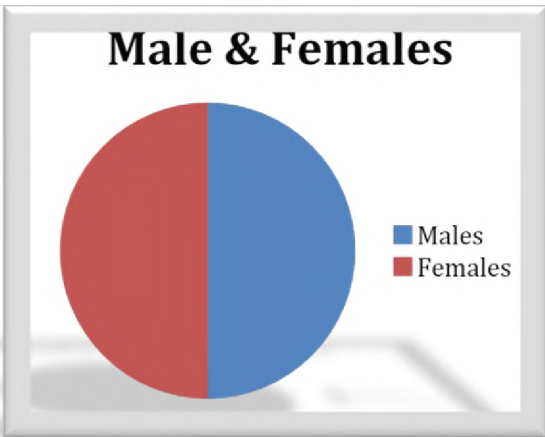
Appendix G: Research Project Participants

<u>Participants:</u>	<u>Email:</u>	<u>Research:</u>	<u>Consent / Rec'd Signed:</u>
1. A1	S*****	Interview	Yes/ YES
2. B4	A*****	Focus Group#1	Yes/ YES
3. B5	C*****	Focus Group#1	Yes/ YES
4. B6	C*****	Focus Group#1	Yes/ YES
5. B7	M*****	Focus Group#1	Yes/ YES
6. B8	B*****	Focus Group#1	Yes/ YES
7. C11	C*****	Focus Group#2	Yes/ YES
8. C12	G*****	Focus Group#2	Yes/ YES
9. C13	R*****	Focus Group#2	Yes/ YES
10. C14	R*****	Focus Group#2	Yes/ YES

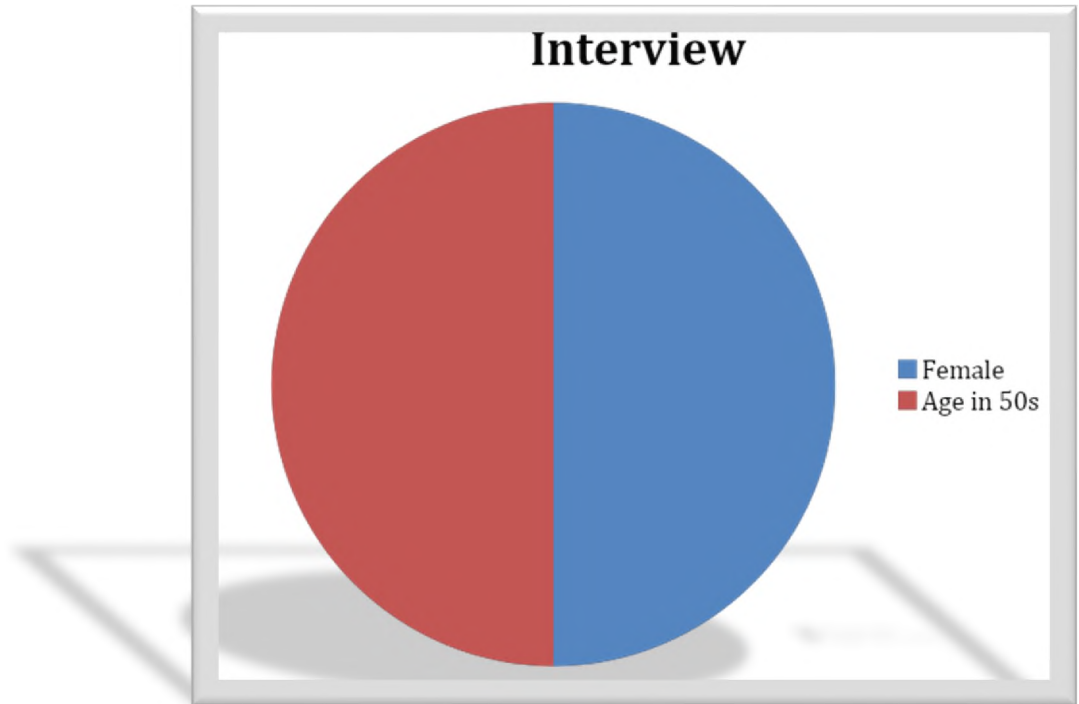
Appendix H: Demographic: Focus Group # 1



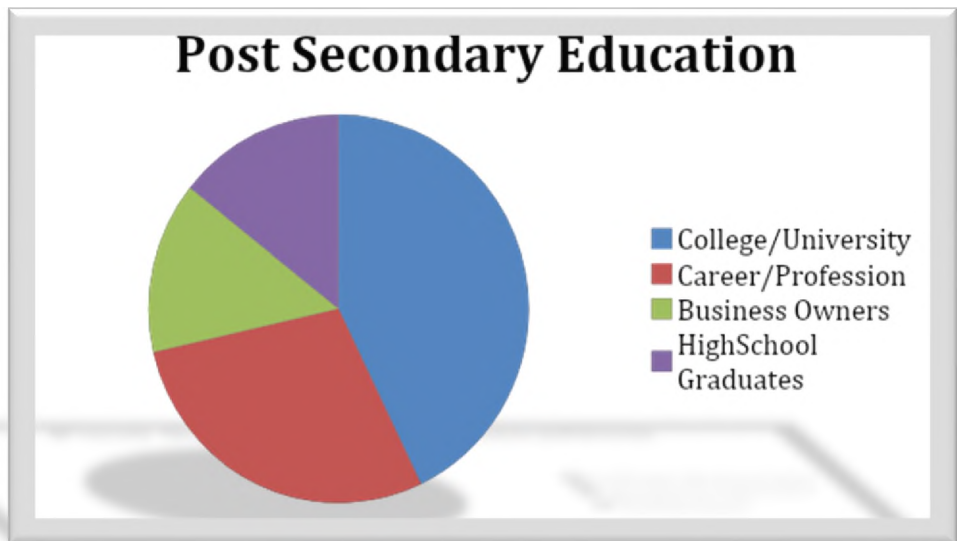
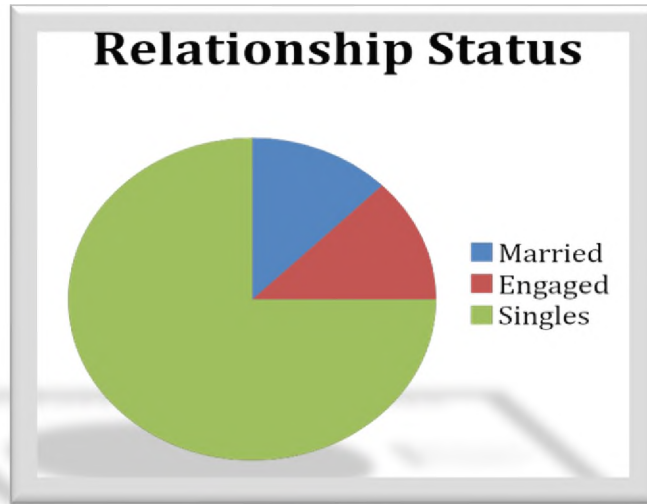
Appendix I: Demographic: Focus Group #2



Appendix J: Demographic: Interview



Appendix K: Relationship Status and Education of all Participants



Appendix L: Data Set #1 – Focus Group #1

<u>Questions Focus Group #1</u>	<u>Answers Focus Group #1</u>
1. What are your thoughts on the Lighthouse Foundation?	A. Impact the community positively, spiritually, socially progressive, ambitious and passionate. Disciplined young people, grass roots.
2. What are qualities of a Good Leader?	A. Love people, good communicator, good listener, need to have a heart for young people. B7 – said not judgmental, needs to be consistent, holy.
3. Will the LF be a positive influence?	A. B7 – said attract more people, B4 – said Christ-like leadership.
4. Questions Focus Group #1 regarding LF?	A. B8 – said How can we attract those new/non Christians, different approach is needed how to go about doing this, B5 – said training and learning how to witness in the right way, B7 – said how is it going to be financed, who are the key individuals leading, B6 – said is it independent from The HUB, would it be faith-based, B5 – said training will come in now, how patrons will see Christ-liked workers of LF.
5. How should the vision be casted?	A. B5 – said Sunday Announcements and power point presentation, B4 – said use everyone’s input, B6 – said let visionary explain vision, holy spirit led with a team, B7 – said let some people over the LF.

Focus Group #1-Raw Data

Focus Group 1: Raw Data						
Category	Participant	Code	Description			
RQ1-thoughts on LF-FG1	84	impact positively	impact the community positively			
	84	great idea				
	84	helped me	helped me out of trouble			
	84	passionate				
	84	mentor or advisor	need a mentor or advisor to guide them			
	85	effective	really effective			
	85	support	one-on-one support			
	85	comfortable	feel comfortable in letting their emotions			
	86	impactful	impactful to the community			
	86	Jesus' hands and feet	be the hands and feet of Jesus			
	87	impact spiritually	impact them spiritually			
	87	discipline	would discipline young people			
	88		ambitious	very ambitious, it sounds very grassroots		
		grass roots				
		socially progressive	to effect community			
RQ2-Questions of LF-FG1	85	training	How to interact with atheists or patrons of other religious beliefs			
	85	training-witnessing	learning how to witness in the right way			
	85	Christian fruit	This code represents how patrons will see Christ-like workers of LF			
	86	Christ-like	act and behave the way that Jesus do			
	86	independent	Associated with the church?			
	86	faith-based	Associated with the church?			
	87	how financed	Associated with the church?			
	87	leadership	Christ attitude and behaviour			
	88	attract others	how do you attract those new or non-Christians			
	88	different approaches	different approach to how we go about doing this			
RQ3-Positive influence?-FG1	84	Christ-like leadership	long as we just have a purpose and we, you know, focus on it, you know, sky's the limit			
	87	attract more people	if LF is a non-Christian based organization			
RQ4-Qualities of a good leader-FG1	84	diverse	diverse and good communicator			
		good communicator				
	84	good listener				
	86	love young people	need to have that heart in the young people			
	86	love people	love people into the kingdom			
	86	strong leaders	Who are not too Christian--can be real down-to-earth			
	87		not judgmental	not judgmental and holy		
			holy			
87	consistent	needs to be consistent				
RQ5-How should vision be casted-FG1	84	use everyone's input	include everyone in church			
	85	announcements	Sunday announcements and powerpoint presentation			
		power point presentation				
	86	visionary explain vision	a team of four people that is going to help me to head it up			
		Holy Spirit led				
87	Let some people pray	you can pray over us, praying and protecting us				

Appendix M: Data Set #2 – Focus Group #2

<u>Questions Focus Group #2</u>	<u>Answers Focus Group #2</u>
1. How long have you been aware of the LF project?	B. C14 – said fill in the gaps, and little tidbits here and there, C13 – said expressed not having enough information of the plan or could not remember the details, C12 – said there were red flags, roadblocks and breakdowns, they weren't able to voice their opinion, C11 – said deprogramming. C. This lead to a breakdown in communication.
2. What was you inital reaction to the LF when you first heard about it?	A. C13 – said Amazed, C12 said I'm In, C11 – Its about time, C14 – said Excited.
3. What attracted you to the LF?	A. C11 – said having guest professionals, C14 – said helping youth in community, C12 – said using gifts to mentor others.
4. Qualities of good LF Leader?	A. C14 – said good listener, empathetic. C11 – said delegate and training, C12 – said committed, engaged, accountable, C13 – said trust.
5. Negative expectations of a Leader?	A. C12 – said depended too much upon. C11 – said rope was too tight, C13 – said burnt out, C14 – said not understanding call and purpose, C14 – said overwhelming, C11 – said do not want to lead. C13 – said becomes too much.
6. How do we raise awareness and buy-in of the LF?	A. C14 – said networking with other churches, social media awareness, have a gernal meeting. C11 – said pushbacks for change, C12 – said rifts against change, C11 – unnecessary craziness towards change, older generation pushback, have town hall meeting. C12 – said territorial leadership, cliquish older generation, push away younger

	generation. C14 – said fresh ideas get overlooked.
7. What makes a good vision?	A. C13 – said clarity of goals, C12 – said clear and concise, everybody has a role, C11 – said empower people, balance life for leaders, equipping people, deprogram older mindsets, C14 – said arrange a presentation.

Focus Group #2 - Raw Data

Focus Group 2: Raw Data		Field1	Field2
Category	Participant	Code	Description
RQ1-PG2-how did you learn about the Lighthouse Foundation in the first?	C11	Pastor Sharon	Pastor Sharon approached me
	C12	board member	I'm one of the Board Members
	C13	Pastor Sharon	
	C14	Pastor Sharon	Pastor Sharon came to me
RQ2-PG2-What was your initial reaction?	C11	it's about time	Because it's good for us to go out into the community and, you know, start encouraging.
	C12	I'm in	It's going to touch, not just young people, but older people, all races, all people, male, female, be a true source of guidance for the community as a whole, really. So, it's been an encouraging thing we wanted to have happen from a social services platform.
	C13	amazing	demographic you're targeting, why are you doing this;
	C13	interested	how could the community benefit from it, what does the church gain
RQ3-PG2-How many years were you aware?	C13	roadblocks and breakdowns	I was definitely excited
	C13	little tidbits here and there	roadblocks and breakdowns in communication
	C14	fill in those little gaps	not certain when or how long
			Descriptive words used for the lack of communication of the vision, "there is where" followed by "yeah" and laughter agreeing with C13
RQ4-PG2-What attracted (roles) you?	C11	guest professionals to come in	to share information of guest with those in community-health, finance for examples
	C12	using gifts to mentor others	cooking, computers for example
	C14	helping youth and community	create a comfortable and safe space for youth like C14 experienced
RQ5-PG2-Qualities of good LF leader?	C11	delegate and training	equip people to know and believe that they're also leaders
	C12	commitment, accountability	commitment, accountability, respect, and engagement
	C13	respect, engagement	
	C13	trust and confidentiality	
RQ6-PG2-Negative expectations leader of leaders?	C13	good listener and empathetic	
	C11	hope was too tight	I think I can really trust this person, so I'm gonna just let this person take care of all these multiple things
	C11	equip others	don't want to lead; want to equip others to become leaders
	C12	depended too much upon	It just ultimately breaks down, because nobody... we don't necessarily have everybody pulling or rowing in the same direction.
	C13	burnt out	
	C13	becomes too much	Responsibilities asked of leaders. But they show up for you, right. So you feel like, "I have to do this. I can't disappoint them
	C14	not understanding call and purpose	
	C14	overwhelming	
RQ7-PG2-to raise awareness and buy-in	C11	pushbacks for change	
	C11	unnecessary craziness	Towards change
	C11	have town hall meeting	Some structure to put in place with church
	C11	older generation pushback	
	C11	lack of respect with older generation	
	C12	nfts against change	
	C12	territorial leadership	We don't want anyone coming in to help, God forbid, that person will help advance what's going on
	C12	stagnant older generation	
	C12	pushes away younger generation	
	C12	missional approach	getting where you fit in, and make it happen
	C12	busy lives and Covid	Halved LF
	C13	get older generation involved	
	C14	networking with churches	Building relationships with other churches
	C14	social media awareness	
	C14	have a general meeting	Pastors to engage with members- some members are not able to commit to changes
	C14	fresh ideas get overlooked	By older generation (if we include them in the process)
	C14	cast vision	
	C14	older generation is valued	
RQ8-PG2-What makes a good vision?	C11	C11-empower people	
	C11	C11-healing for church	
	C11	C11-balanced life for leaders	
	C11	C11-equipping people	
	C11	C11-deprogram older mindsets	Unpacking how did we once view things, and how can we move to a different understanding
	C12	C12-clear and concise	
	C12	C12-everybody has a role	
	C13	C13-healing needs to happen	
	C13	C13-Goal clarity include older generation	
	C14	C14-arrange a presentation	

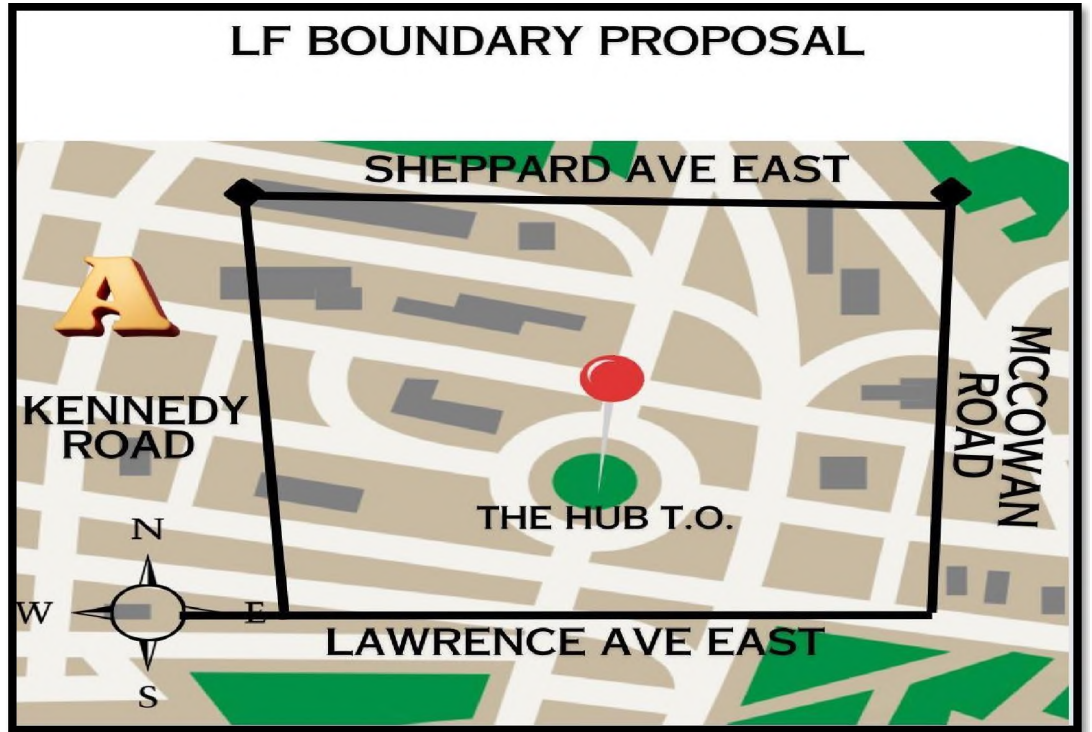
Appendix N: Data Set #3 – Interview

<u>Interview Questions</u>	<u>Interview Answers</u>
6. How did you get involved in the LF?	A. Became administrator for project and had responsibilities.
7. Describe the LF?	A. Community based program, an arm of the church, a larger community presence.
8. Do you remember when the idea became to emerge?	A. 2018
9. How were the meetings structured?	A. Absentee with meetings, it was weekly and bi-weekly.
10. After being committed, these following happened?	A. Yes, personal responsibilities were prioritized over the LF, this became a stumbling block and some became overwhelm.
11. What do you think caused failed launch of the LF?	A. Nature of leaders lives got busier, peoples focused changed, too many meetings with no time to finish goals, lack of commitment.
12. What should have been done to develop the LF?	A. Do one task at a time, plan, plan and plan it well.
13. Do members of the congregation know that the LF is in the works?	A. Absolutely not, they did not know because it would have been harder to get the vision across.
14. What constitutes the vision for you?	A. What, Where and How to get there.
15. What would you say makes an effective vision?	A. The Visionary believes in vision.
16. What are qualities of a good LF Leader?	A. Needs to understand and work towards the vision.
17. How can the LF team successfully cast the vision to the church?	A. Have a conversation with them, build trust. People who are not apart of the community would be more receptive to being involved in the LF.

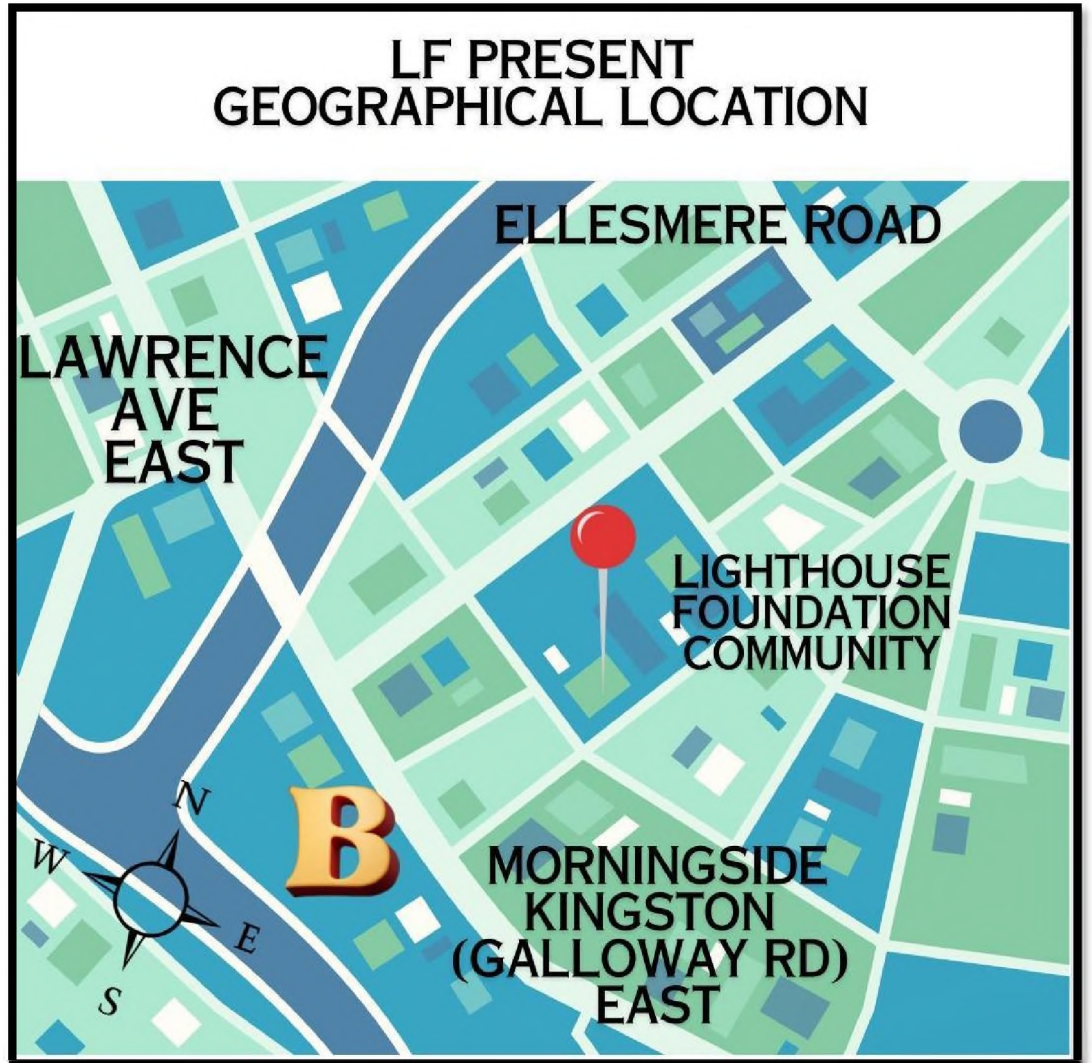
Interview-A1-Raw Data

Interview-A1: Raw Data		
Category	Field1	Field2
IN T1-How did you get involve with LF?	administrator/Secretary for project	organizing, taking notes, scheduling meetings
IN T2-What the Lighthouse Foundation does?	community-based	community presence, engage with programs, arm of church
IN T3-Do you remember when the idea began to first emerge?	about 2018	condo rules in area for non-profit
IN T4- Was meetings weekly frequency?	weekly then biweekly	absenteeism increased
IN T5-And most of that was stuff that happened after they had already committed to being on the team?	personal responsibilities	Wesley got physical pieces together
		Darlene investigated gov't funding and programs
IN T6- You're feeling like, yeah, I'm not sure we should be trying to start something if it's now?	lives got busier	stumbling block, one left and another resumed tasks
IN T7-What do you think caused the Lighthouse Foundation failure to launch?	focus changed	people's focus changed
	Covid	Covid became harder
IN T8-What needs to be done to bring awareness of LF?	one task	commitment to one task at a time
IN T9- Members of this congregation know that the Lighthouse Foundation?	absolutely not	to write down vision first then share
IN T10-Once you know where you're going, it shouldn't be too hard to bring the church on board?	follow leaders	they definitely will be willing to follow
IN T11- Maybe expecting that there's a high level of commitment among the team members?	absolutely	communicate frequently
IN T12- What constitutes a vision for you?	answers what, where and how to get there	understanding then buy into it
IN T13-What would you say makes for a good vision, an effective vision?	visionary believes in vision	makes others believe
IN T14-What are qualities of a good LF leader?	understanding	understand and work towards vision
IN T15-How can the LF team successfully cast the vision that you have to the church?	conversation-build trust	members who are doing things for community can help with vision

Appendix O: Map A



Appendix P: Map B



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